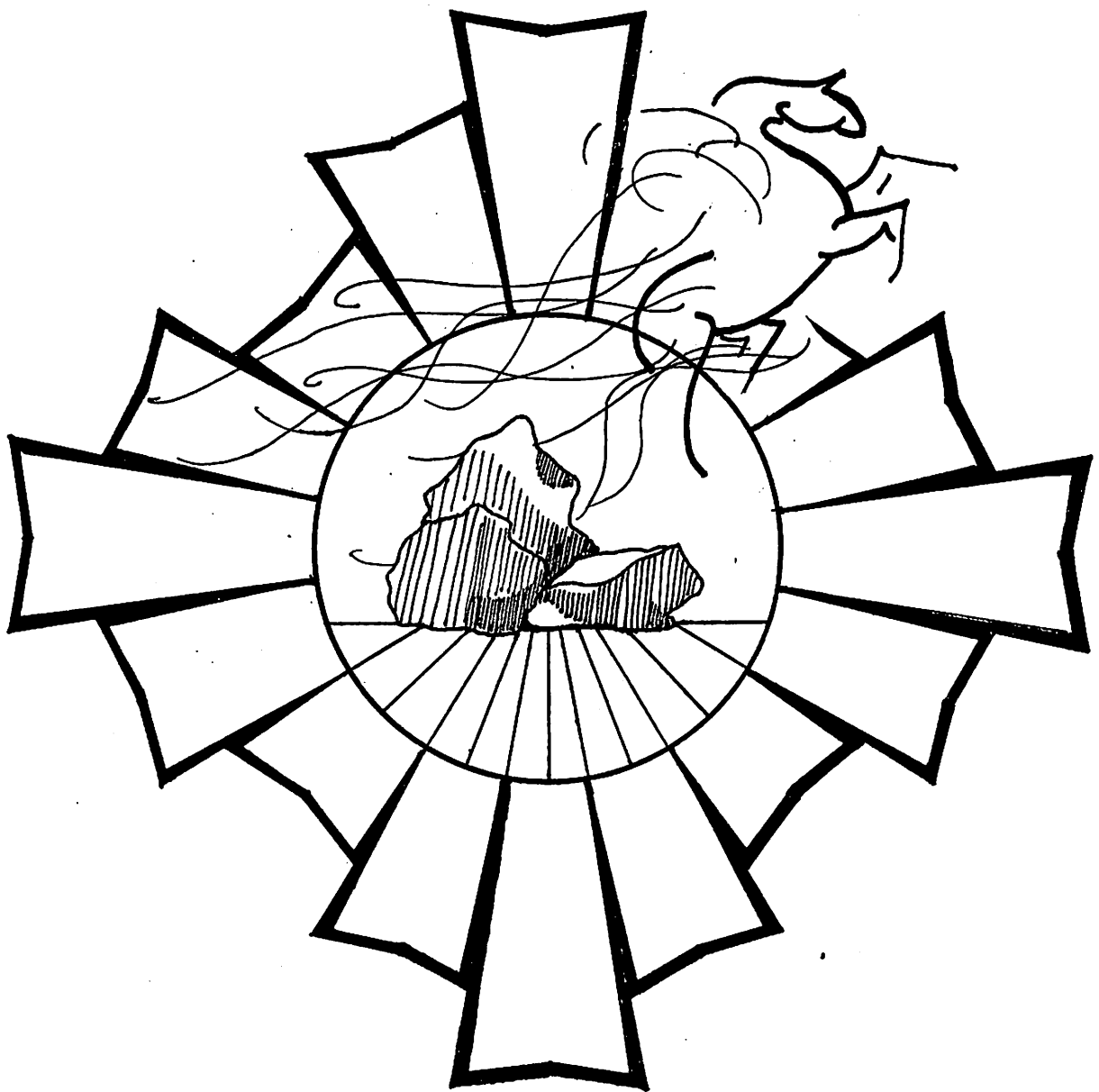


THE · GLOBAL · COUNCIL · PLENARY



18 July - 3 August, 1986

Bilbao, Spain

## ABOUT THE SYMBOL

In this Global Council Plenary we stood before the unconditional demand of the Mystery to be the People of the Quest. This is symbolized by the archaic symbol of the rocks which were placed in the centre of the Great Hall.

Our understanding of our relationship to the Mystery was illumined by the vision of the Great Eastern Sun which represents the Dawning of the Awakening of Human Dignity.

Living in this relationship, we experienced the power of raising windhorse, or riding the energy of our self-existing basic goodness.

The heart of this symbol is the windhorse, representing our confidence and anticipation for the future. This is best described by these words:

"The idea of windhorse is about riding on the energy of basic goodness in your life. Raising windhorse is raising a wind of delight and power and riding on that energy. The personal experience of this wind comes as a feeling of being completely and powerfully in the present. The horse aspect is that, in spite of the power of this great wind, you also feel stability. You are never swayed by the confusion of life, never swayed by excitement or depression. You can ride on the energy of your life. So windhorse is not purely movement and speed, but it includes practicality and discrimination, a natural sense of skill. This quality is like the four legs of a horse, which make it stable and balanced. Of course, in this case, you are not riding an ordinary horse; you are riding a windhorse."

GLOBAL COUNCIL PLENARY  
Bilbao, July 1986

The Global Order has been doing a council for the past 2 years. In January of 1985 a check signals meeting was held in Brussels identifying doorways the Order needed to go through. A series of think tanks were held in late 1985 and early 1986. In March a models focusing task force met in Hong Kong to set the stage for this council plenary. It focused the Order toward Research, Resources and Residue.

The plenary of this council activity was held near Bilbao, Spain. It was a less expensive location and outside of our own house facilities. As a setting it was like a greenhouse of nature in northern Spain. The excursions were an afternoon and evening in nearby Vitoria and a visit to the ancient capital of the Basque people in Guernica followed by an afternoon on the beach. The volleyball world cup was won by the continental team from Africa. Optional activities braced the day, morning, noon and evening, allowing for personal growth development and creativity selected by each individual.

Physical, emotional and spiritual group exercises were an ongoing theme throughout the two weeks. The work itself was reported, responded to and enacted in the multi-modal forms of seven human intelligencies: verbal, rational, visual, physical, musical, intuitional and transpersonal. At the beginning of each day groups called Dralas studied the Path of Four Dignities in Shambhala by Chogyam Trungpa: meekness, perkiness, outrageousness and inscrutability.

Daily sessions ended with a reading from Jean Vanier's Community and Growth. Ritual dances were done by all 130 participants daily. They celebrated by dance, song and skit from each continent and a ecstatic visit from 10 Basque families and their music.

The plenary was seen as a time of visioning the Global Order future. Four full plenary days of reflection and spirit exercises enabled them to get inside a renewed vision. They shared what was going on in developing their research activities, garnering their assets and resources, and marketing their residue of current and past labours. Models for the next 2 years had been prepared in each of these arenas to initiate responses, reflection and revision of the preparatory models. The global actions necessary to being one body of people moving together in history were consensed.

The following is a resume of the points of consensus. Details are located in full documents, one per primary unit.

**RESOURCES:** The intent in the next 5 years is to generate massive income for the Order.

1. Aggressive, long term investment plan phases 10% of total Adjusted Gross Income of every P.U. into long term investments (by 1988, every P.U. will be participating).
2. Restructure Continental and Global Funds, i.e., Continental as annual and operational and global for a 5 year, accumulated income.
3. The Global Budget Allocation System - that every P.U. will be given a Global Budget Allocation based on a percentage (from '85-'86 income and '86-'87 Global Budget projections).
4. The designation of a global mandate to have a Global Finance Commission with expenses covered by the Global Budget.
5. The Kemper Building Sale - that North America will be responsible for the sale and upkeep of Kemper until the sale is completed, that sale guidance be with a bottomline of \$1.6 or \$1.2 million, and that launch money from funds be available and will be paid back from proceeds of the sale.
6. Launching the breakthrough teams and the Panchayat expense be covered by the Global Budget.

#### REASON FOR BEING

1. Products will include dance, song, and poetry to capture the mood and tone of the council and the resolve of the Order.
2. Also a verbal declaration was drafted inviting local input and response toward a statement of our reason for being.
3. A reporting construct will include video and audio recording for each P.U. and a suggested reflection format.

#### RESEARCH

1. Our research vision is towards synthesizing an eight-year research design by exploring the depths of the economic, development, planetary unity, and education communities.
2. The primary units are key to our research thrust. They will self-select their specific research entry points to explore the question of planetary spirituality and its expression in social justice.
3. The rhythms of our research design will include: scattering of primary units to explore the depth insights of all four communities; gathering of primary units for interweaving of our research in four communities to create a tapestry of planetary civilization; networking of the primary units through treks to share edge breaklooses and retool the whole order.
4. In order to manage and orchestrate this total process we require a Research Synergism Node of six people located within the Toronto Primary Unit.

5. In the next two years the major functions of the Research Synergism Node are: managing our research process; ensuring dissemination to and feedback from all primary units; providing the core for the networking trek teams; delivering to the whole order the insights and methods already gathered from the planetary unity community; involving people from various primary units to find entry points where planetary spirituality and its expression in social justice is emerging.

#### RESIDUE

1. Localize primary unity marketing training: every primary unit puts marketing research and training in its year time design.
1. Designated P.U.'s to form networks in each of the four global communities in relation to P.U. focus in the next year.
2. Named 9 spearhead P.U.'s that will be working on Programme, Public Relations, Product Line and Training in the four communities.
3. Each P.U. will produce programme report to be consolidated as the Annual Report in Chicago through Frankel and team.
4. Accelerate Electronic Communication system through Econet.

#### POLITY

1. That there will be a 2 year conciliar rhythm, with think tanks leading to a refocusing meeting in Brussels on March 13-23, 1987, and Models Focusing Task Force in Nairobi on March 11-20, 1988, culminating with a Global Order Council on July 1-24 in Mexico City.
2. That continental meetings be 2 or 3 per year and each P.U. meets quarterly.
3. A rationale for council representation per continent be 1 per 12 persons assigned for the Brussels Meeting; 1 per 20 persons assigned for the Nairobi Task Force, and 1 per 3 persons assigned for the G.O.C.
4. The Panchayat be located at the Hong Kong Primary Unit Anchor House in Hong Kong.
5. 18 Primary Units of the Global Order.

THE BOLD MOVES INCLUDED IN THESE CONSENSUS POINTS:

1. The decision that the Global Order will be located in 19 primary units signaled confidence in our ability to leap in both financial viability and spirit sustenance.
2. Concentrated team efforts will be taking place in planetary research (Toronto), international development and funding (Brussels) and capitalisation and investment (Chicago).
3. the Global Fanchayat will be located for the next 2 years in Hong Kong.
4. Part of the proceeds from the sale of the Kemper Building in Chicago will be used to initiate these directions.
5. Coordinated research into the four global communities will be done in all locations.
6. 9 spearhead locations were designated to market programmes in the Development, Economic, Education and Planetary Unity communities.
7. 10% of the Order's total gross income will go into investment funds.

GLOBAL COUNCIL PLENARY 1986  
-- Toward Building the Order --

Cover

Plenary Time Design

Consensus Summary

Contextual Talks:

Larry Ward: Opening Talk

Martha Talbott: Models

Kay Lush: Implementation

Sir James Lindsay, President of ICAI: Strategy and  
Its Formulation

Dr. Joep van Arendonk, Deputy Director UNFPA: The People  
of the Question

David P. Wood, Esq., President of the Board, ICA:USA:  
Reflections on the Future

A. THE NEW SOCIAL FRAMEWORK

I. Basic Needs

A. RESIDUE: Toward Marketing in Four Communities

1. Global Marketing Image  
("Marketing Interchange Networks)
2. Council Consensus ("Marketing")
3. Implementation Scenarios:
  - a. Anticipated Program Income
  - b. Status Report on ICA Computer Connections.
  - c. Marketing Phasing: P.U. Scenarios
  - d. Unique Functions of Spearheads
  - e. Image of Economic Spearhead

B. RESOURCES: Toward Massive Income Generation

1. Financial Dynamics
2. The Long-Term Investment Team
3. Growth of Order Funds
4. Future Facilities
5. The Global Participation Mechanism

II. Environment

A. RESEARCH: Toward Planetary Spirituality and  
Social Justice

1. Research Design
2. We are People of the Quest with Research  
Synergism  
Node.
3. Research Mind Map

III. Integrative Systems

A. Assignments

1. Context
2. Global Assignments
3. Priority Assignment Values

B. Panchayat Consensus

C. Global Calendar

## B. THE NEW TRANSFORMATIONAL MODES

### I. Corporate Exercises

#### A. Reason for Being

1. 5 Session Council Process Construct
2. Tape Music for Exercises
3. Dance Instruction
4. Greeting the Sun Ritual
5. Poetry from the Council
6. Shambala Study Plan
7. Community and Growth quotes

### II. Solitary Exercises

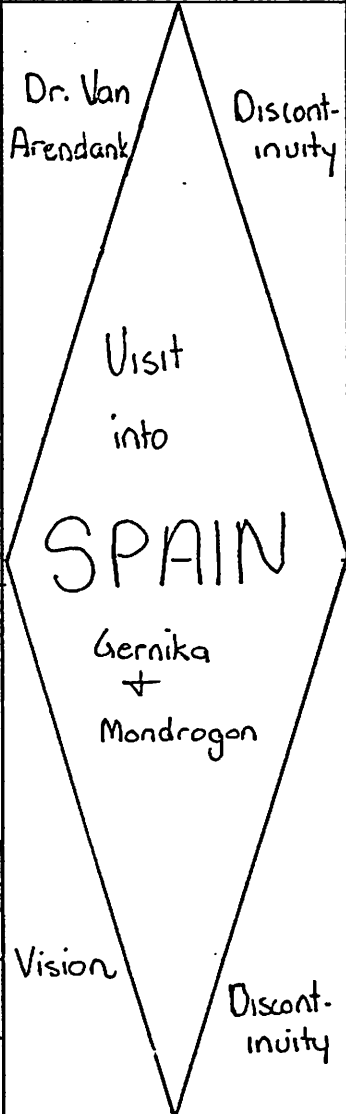
1. DMA
  2. Tai Chi
- (Others practiced during the Council included Social Styles, Myers-Briggs, Journal Writing)

### Appendix:

1. Marketing:
  - Global Gestalts:
    - Report from Collaboration Meeting
    - Emerging Product Line
    - Grants Matrix
  - Advisory Resources:
    - Marty Seldman (audio tape)
    - Marilyn Crocker "Marketing Considerations for Program Intensification Push.
    - Trickle Up Program, Inc.
    - Putting the Poor in Business
2. Research: The Time of Vision Questing (PVQ)
3. Primary Unit Profiles
4. Cultivating Strategic Thinking in Local Economic Development
5. What More Can We Ask For? by Donna Marie West

# The Global Order Plenary : Bilbao 1986

		The Long Look		The Sharing			The 2 Year Design			The Deep Look			The Planetary Action			The Universal Story		
		18 F	19 S	20 S	21 M	22 T	23 W	24 T	25 F	26 S	27 S	28 M	29 T	30 W	31 T	1 F	2 S	3 S
6:30	Context	Individual Transformation									Dr. Van Arendank	Individual Transformat <sup>n</sup>			Discontinuity	Visioning	Closing	
7:30		Breakfast										Breakfast						
8:30		Shambala Study										Shambala Study						
9:30		100 Year Vision	Residue ↓	Resources	4 Year Vision	Robbie Gass ↓	Assignment Reflection	Current Reality	Groups	Model Refinement		PU/Cont'l work	Groups Work ↓	Refinement				
12:30	Interest Groups									Interest Groups								
3:00	16 Year Vision	↓	Research	Models Sharing 1st Assigts.	↓	Groups	Plenary	Plenary	Groups	Plenary	Plenary	Plenary	Plenary	Plenary	Symbolization	///		
5:30-7:30	Reception at the Mansion	Small Group Reflection / Circle Dance									Vision	Refl <sup>n</sup> / Circle Dance			Discontinuity	///		
7:30		Dinner										Dinner						
8:30	Sharing Resources				Celebrat <sup>n</sup>	Sharing Resources		Celebrat <sup>n</sup>	Sharing Resources		Celebrat <sup>n</sup>	Sharing Resources		Celebrat <sup>n</sup>	///			



Global Order Council-Plenary

Bilbao, Spain

BILBOA PLENARY REPORTING SESSIONS

(5)

RO: To clarify the process, decisions and journey of the Global Council Plenary in a way that transmits our new resolve to construct the Order.

EA: Allow each person in the House and close colleagues to experience the journey of the plenary.

THE SHARING		THE NEW CHALLENGES	THE DEEP LOOK	THE PLANETARY ACTIONS	THE UNIVERSAL STORY
OPENING Y2CREATION DANCE		2 <sup>ND</sup> HALF CREATION DANCE	WISE + FOOLISH SEEKER	SONG: IT'S IN EVERY ONE OF US	ISREALI WEDDING DANCE
SESSION INTENT					
Owning OE's Journey		Making new connections	Deciding to reconstruct	Owning the vision	Owning the community
VIDEO FOCUS	(Plenary context) Include design, et beginning of Tape 1 through Larry's talk. Primary Unit Reports to David Heslop's announcement about laundry.	Joel Wright's introduction of Marty Seldman through Joel's send out of Marty.  REFLECTIVE	Ray Spencer's context on Assignment drama through reflection on Dr. Van Arendonk's talk.  CONVERSATIONS AFTER EACH VIDEO	What if "scenarios" to the end of the tape.	Implications workshop  --Continent --Primary Unit
	_Larry's talk --Primary Units	--Marketing	Dr. Van Arendonk talk	--4 groups --points of consensus	
EXERCISE	Evolutionary Journey of OE	Kinesthetic Body/Multi-Tracking  Mind Mapping	Walking backward through time  Dyad of Acknowledgement/ Communion	Leaping into the vision  Acknowledgement: Current and Future Stand point	Therapea of the Heart  Rite of Consolamentum
	Community Reading	Read after each session. Select one of your choice. Sessions should run 2½ to 3 hours.			
CLOSURE					

We want to spend today looking at some models for the future that have emerged from our corporate brooding since the Hong Kong meeting. We want to see how the models are moving us toward the values that we are going to be standing on in the next 2 to 4 years.

Before we get into that, I want to spend a bit of time looking at what has led up to these models and what's the underlying "why" of these particular models, but more so, "why might they be a window to our future?"

We have spent the last couple days looking at who we are now through the eyes of the Primary Units and the Networks. Today we want to look at who we are as if our only assignment was to be the Global Order - Not to be the Cairo P.U. or Fiscal/Legal, but to BE THE GLOBAL ORDER.

We have experienced a vast diversity through the reports of the last couple of days. It is a diversity that you experience as just too much to gestalt--it's not just putting all of these tactical actions together in clumps and all of a sudden, a unified statement of who we are and what we are going to do burping up. But, in the midst of those reports and in the experience of the last couple of days, we have caught a glimpse of the unity that is lying underneath those actions. That's what we want to start articulating today - what are the values we are standing on? We want to use these models as a tool to allow us to struggle with the journey of this question of the shared values we have now as we are approaching the next two years. That's the intent of today.

What is the journey that has led us here? You remember that Larry went through the journey from '84 and reminded us that the Council of '84 was a time when we made a very self-conscious decision to build this Order. Through the Doorways that were illuminated in the Brussels meeting, we had a way of focussing ourselves in the next steps of this transformation.

The Think/Tanks in October through January, called to our corporate attention, some of the key questions and key arenas for our future that we need to be brooding over. Through the Hong Kong meeting, we began to grasp that there is a real possibility for the long-term future of this Order. This future is not just a "hoped-for" possibility, but it is real, live and dwelling among us. You can touch it, you can feel it, it is there.

We also took some time in articulating the three Rs. We might call them, at this point, some of our sheer values as we look to the future. We took some beginning tries at recommendations or ways of the "how" of coming at those three Rs--how we might hold them, empower them and move on them over the next 2 years.

Then we had the Primary Unit treks over the past three months and many people, after the treks, spent time building some more models. We all were addressing ourselves to the "values/vision" question and the "how" question - what are we going to do over the next two years to really empower our future?

That's our overall journey of the last two years. Now I want to go back and briefly trace the journey of each model that you received in your packet.

**RESTRUCTURING FINANCES:** (also called Financial Systems; Capitalisation and Investments). This journey really started before 1984 when several task forces gathered to look at our Order Funds. That was the time when this big bath tub called the Order Funds had the plug pulled out of it and all the water was draining out, primarily in the area of health. The plug was out and we knew we had to do something to stop the drain. These task forces started coming up with some recommendations to stop the drain.

In Council '84 we made the first step in restructuring Order Finances. We took some of our Order costs and moved them over to the Institute, especially our facilities and our Council costs. We also took our health expenses and moved them from our Global Funds to our Annual Continental Funds. We also set up a part-time Investments Team to self-consciously manage our investments. Since Council '84, the good news is that the plug is back in the tub and the drain has been stopped. Also, our investments have increased some. It was in this situation that we gathered in Hong Kong, and made the recommendation to intensify the aggressive management of our investments. The recommendation also included radically increasing our capital assets--our facilities, our cash monies in the bank, our stocks--whatever form. We commissioned this Investments Team that was in being to come up with a model to move the Order in these directions. That is the journey in this Restructuring Finance.

We also have a model called The INTERNATIONAL DEVELOPMENT COMMUNITY. One of the pillars in this journey was the IERD--what came before the IERD and also what came after it in Phase III. The ongoing relationships with granting agencies globally, like Rotary, for instance, which touches more than just one of our locations are part of what has led to this model. Also getting the U.N. Consultancy status is a pillar on this journey. In Hong Kong we saw that it might be necessary to have a global dynamic to coordinate our relationships with some of these granting agencies that do touch us across the globe, and to play the role of ICAI Secretariat in Brussels, of coordinating our relations with the United Nations and monitoring our global frame. About a week ago, there was a meeting in Brussels on the future directions globally of our collaborative relations. That's the journey we have taken with this model.

**Then FOUNDATIONAL UNDERSTANDINGS:** Prior to the Council of 1984, we had the Model Building Units where all the Houses were engaged in building models for the Council. There were several that were focused directly on our global story. Then out of the Council there were documents that included our story, work on our covenantal forms, and our 16-year directions. There was even a whole document on our research and interchange mechanisms that focused us on the pluriform community, consciousness revolution, new paradigm and multi-community catalysis. Since '84 we have been actively engaged in these arenas that we delineated in research, but probably the break loose has come most in the multi-community catalysis, new paradigm and consciousness revolution, and perhaps not so self-consciously in the pluriform community.

In the Think/Tanks we focussed on both RESEARCH INTEGRATION and FOUNDATIONAL UNDERSTANDINGS. In Hong Kong, we sensed the need to empower the research at the Primary Unit level in order to equip us all to build our future in this Planetary Society. Then in the recent treks, the question of our foundational story kept coming up over and over, as you have seen in the trek documents.

In MARKETING THE RESIDUE I was surprised to look all the way back to Council '82 when we had laboratories. One of those laboratories said that there were five kinds of income that would be key to our future and one of those was programme income. Lo and behold, over the last several years, our programme income has definitely increased. We began to sense that in the Nairobi Funding and Authorisation meeting a year ago this summer, but it became very obvious as we gathered in Hong Kong and sat in the context of what was happening in the Primary Units. We couldn't get away from the fact that programming had broken loose in the Primary Units. It was out of that objective fact that we began to see the need for intensifying marketing and programme strategy development, and also commissioned Chicago to write the book that's now in process. So this model takes us through the journey of Marketing the Residue.

Another model you have received is on the KEMPER BUILDING. As far back as the Council of '84, we asked the Chicago Primary Unit to investigate and research the options that were really available for us in the future use of the Kemper building. And indeed they did. They came to the March meeting with an update of the situation and some recommendations. We commissioned them in Hong Kong to stew more over this and to bring to this meeting in Bilbao a recommendation for us to look at.

One model that has a little different flavor to it is the model on the STUDENT HOUSE and its future. This has been something that has been in our brooding over the last six to eight months. As you know, there has been a task force in North America that has been pursuing different options for the Student House. We've all gotten letters and models regarding this and many sent back recommendations to them. We now have a model that is a probe into the possibility of being related to the Pegasus School in Seattle. The taskforce presented this option in the Hong Kong meeting and were commissioned to explore the possibility of this relationship, coming to this meeting with a report from that exploration for us to look at.

That's the journey to date, of some of these models. Now, you may have been asking yourself, "Why now?" "Why are these the questions and arenas of concern that we need to focus on now?" Well, I would like to answer that, to look underneath the details to what is the underlying reason we think now is the time to let these models speak to us.

First, we are at a great moment in our history. Just look back over what you know of your own experience and the experience of all the people in your Primary Unit. We are standing on the experience and the expertise of our spirit, intellectual and social methods, and have seen their effectivity. We have seen how they work in the community catalysis, strategic planning, and in consultative relationships with corporations and organisations. Believe it or not, we have seen that the Primary Unit Experiment really works. It wasn't a bed of roses over the past two years, but that which we put into being in 1984 is a stronger reality than we ever anticipated.

We have also been engaged in depth ways in the four communities--the ECONOMIC, DEVELOPMENT, EDUCATION AND PLANETARY UNITY COMMUNITY. We've grown up in programme. We've had a chance to see and to know that our methods are really worth something, and the world is willing to pay what they are worth.

Now, in the midst of this moment of greatness that you and I are standing in--there is a big YET. While standing in this reality, we also all sense that we could lose the whole thing. We know that the ORDER is at stake right now. Our decisions about the directions of the next two years are indeed going to be molding what this moment has to give to history. Yesterday, after the Resources presentation someone said, "I think that underneath all these numbers, you can see that we have really learned that we can survive." Is that true? We have learned that we can live from day-to-day. But, who wants to finally live, day-to-day-to-day? Can we afford to? Can we afford to decide every time we put a postage stamp on an envelope that this is the envelope that has to go, not another? Is that your experience? It takes time and energy to make decisions about even a 22 cent expenditure for a postage stamp. We have greater things to spend our time and energy on than deciding on a postage stamp. We are needed for something else. When all is said and done, some of us, may be able to hang on in a day-to-day-to-day approach. My mother will probably continue to see to it that I have a winter coat three years from now, but, for some of us, that is not a possibility. How do we insure that all of our Order makes it over the long-term future? How do we insure the resources to do what's really necessary for the future of this world in the years ahead of us?

Look at our success. It's there. It's very visible. And yet, it's very, very fragile. When you look at some Primary Units, you realize that if two people got sick or were reassigned, self-support or programme would shut down for two or three months.

While programme has increased drastically, I can hear us saying to our-selves, "Where is this really going?" "Where is this taking us?" "What are we out to do in history with this?" Answering these questions is not a matter of narrowing our programme emphasis, but it is a matter of discerning where the BIG SOMEWHERE is that we are going. What is the BIG THING toward which we are headed? What is our SERVICE TO SOCIETY finally? So what? We could go ahead and do programme and make money, but what's at stake in answering this kind of question? Well, I don't finally know, but here are a couple of possible answers.

You could imagine yourself really getting yourself into the victory that our Dupont or Modipon or the Swedish Cooperative Centre is. All of a sudden you could find yourself getting sucked up in that and spending the rest of your life in making these a more human corporation or a more responsive agency. Without this big somewhere where we are going, you could imagine one day looking around and it has dribbled out behind you, and you didn't even realize that it was slipping through your fingers. All of a sudden, it is gone.

I have begun to realize that I had to face the facts about my own life. None of us are here just to stay busy. I could just stay busy some place else. In fact, even I could do something else. I could go back to being a social worker. I could work at a community centre for the rest of my life. Or, I could take the training I got in Fiscal/Legal as a manager and go to one of the big firms in Chicago or New York. Who knows, maybe I could be a top management executive. It blows my mind, but it is feasible. I really could do that. Or, if getting married were the most important thing for my life, I wouldn't stay around here. We could all decide to do something different if all we were out to do was to keep busy. But that's not it, is it? None of us really want to do any of those things we could do. We want to give our lives to that which is bigger than any one of us or even all of us put together.

When you look around at the Primary Units, and you see an incredible depth in the creation of the local destiny. But what's at stake now is not our local destiny but our global destiny as this body of people. Corporately our weakness right now is in practical globality, or in empowering our long-term future, and in symbolising our unity and our trust for each other. This was made very clear to me when I was in Caracas on the treks. We usually would end up talking into the wee hours of the night. One night eight of us were gathered around the table in the E.G. dining room. We finally got around to talking about what was "bugging" us to death--not having enough money, not having enough people to do the programme, and one and on. Finally, one of the people said, "Those bug me, but what really gets me is that I want to know that I'm in the same Order as people in Cairo, Chicago and Tokyo. Finally, I want to know, finally, that we're all in the same Order." That's part of what we're talking about.

You are probably saying to yourself, "Martha sure sounds pretty 'Sun-setty' this morning." Well, I don't think so. You know after the sunrise the sun stays up there for a long time. It gets hot during the day and it isn't so easy to keep going when the sun gets really hot. I think we are in the heat of the day. Right now, the sun has risen and it is getting pretty hot. Because of that, NOW is the time for us. We have been bracketing some of these questions for quite a while. Primarily because we were at a dead stop. It is very difficult to move with power when you have to start from complete stop. It is very difficult. But, right now, there is momentum. That's part of the moment we are in. The task ahead of us is to take this momentum and really empower it. This is the task we are going to figure out.

I also know that now is the moment because of conversations I have had. Finally I know that deep down in each of our hearts, we want this Order to work. We want this Order to work or we wouldn't be here. The people that aren't sitting here but are spread over the globe wouldn't be there if they really didn't want this Order to work, not finally for ourselves but for the world. The things that we are wrestling with right now are things the world is wrestling with. What is economic viability for everyone? What are the concrete forms for a planetary society? to name just a few. Those are our questions and those are the world's questions.

In light of this, what might we be calling forth in the next 2 to 4 years? I don't have any answers, but I do have some clues. One clue is what it's not. I don't think we are looking for some new global bureaucracy. What we are looking for are some global processes that allow this whole Order to dialogue with one another, to create with one another. We are not just out for good intentions. We are out for forms that have concretions that have forces behind them, so that we can see that this intention is really going to get done. We are not out, in the first instance, for a redoing of the networks, or to put into being some coordination monitoring systems. We are out to empower what is coming into being--Asking ourselves, "What are the ways we globally empower this body of people?" We are not facing the decision of whether or not to have global structures. We decided in '84 that there had to be something more than just the Primary Unit and the Continent. We called it the Planetary Network. Now the question is what are the forms we need for that global linkage, that global planetary network? Creating these ways won't be easy. It would be great for me to stand up here and tell you that it's going to be like rolling off a log, or getting out of bed in the morning. But, it's not going to be easy. These kind of creations never are.

As we proceed in this journey, there are some clues to remember that we have always known, and lived out of. The way you take responsibility for a situation is by building a model--not just complaining, but building a model. If I go downstairs in my Primary Unit every day and the dishes aren't done, and I just sit there and complain about it, that's not the way to deal with that situation responsibly. Building a model, even if it's not the one that finally works, at least gets the dialogue going. That's part of what we need to remember. Models never finally stay the way they started. They are out to start the creativity within all of us so that the creation that comes out is bigger than all of us by ourselves putting something together. Another reminder is the fact that Consensus is a process not something you can do and it's over and done with. Consensus is a process, with several different dimensions. One dimension is understanding exactly what's at stake.

What is going to be the situation if we don't do something? What is really at stake in this model? Another level is what are we going to do about it and then how are we going to implement it.

The role of our dialogue today is on the first level of consensus. We want to be able to grasp what's at stake. What are the concerns and the values that we have as we look toward the future? We want to dialogue with these particular models as a way of getting clarity on the values that we are holding. If insights on the "hows" come up, that would be great, but that's not our particular focus today. We want these models to illuminate the values we are standing on. Our unity lies in those values, not in our tactics. We want to get a handle on those values today so that in the next couple of days we can come back and take a harder look at the "how" question. Then we will be asking what of these models need to be refined, what new models need to be created? We want to spend the major part of the day on presentation of these models so we are all clear what they are pointing to. Then we will work in our Dralas to push more in depth at these models and come back to do a corporate reflection on our values.

**MARKETING**

**VISION** In the marketing arena, we are out to declare a planetary vision while ensuring monetary resources to undergird our long range future. This will be enabled by:

- a shift from a selling to a marketing orientation;
- a flowering of products and product line(s);
- a global computerised programme directory;
- establishing our niche in the four communities;
- primary unit personnel conversant in marketing and sales style and skills.

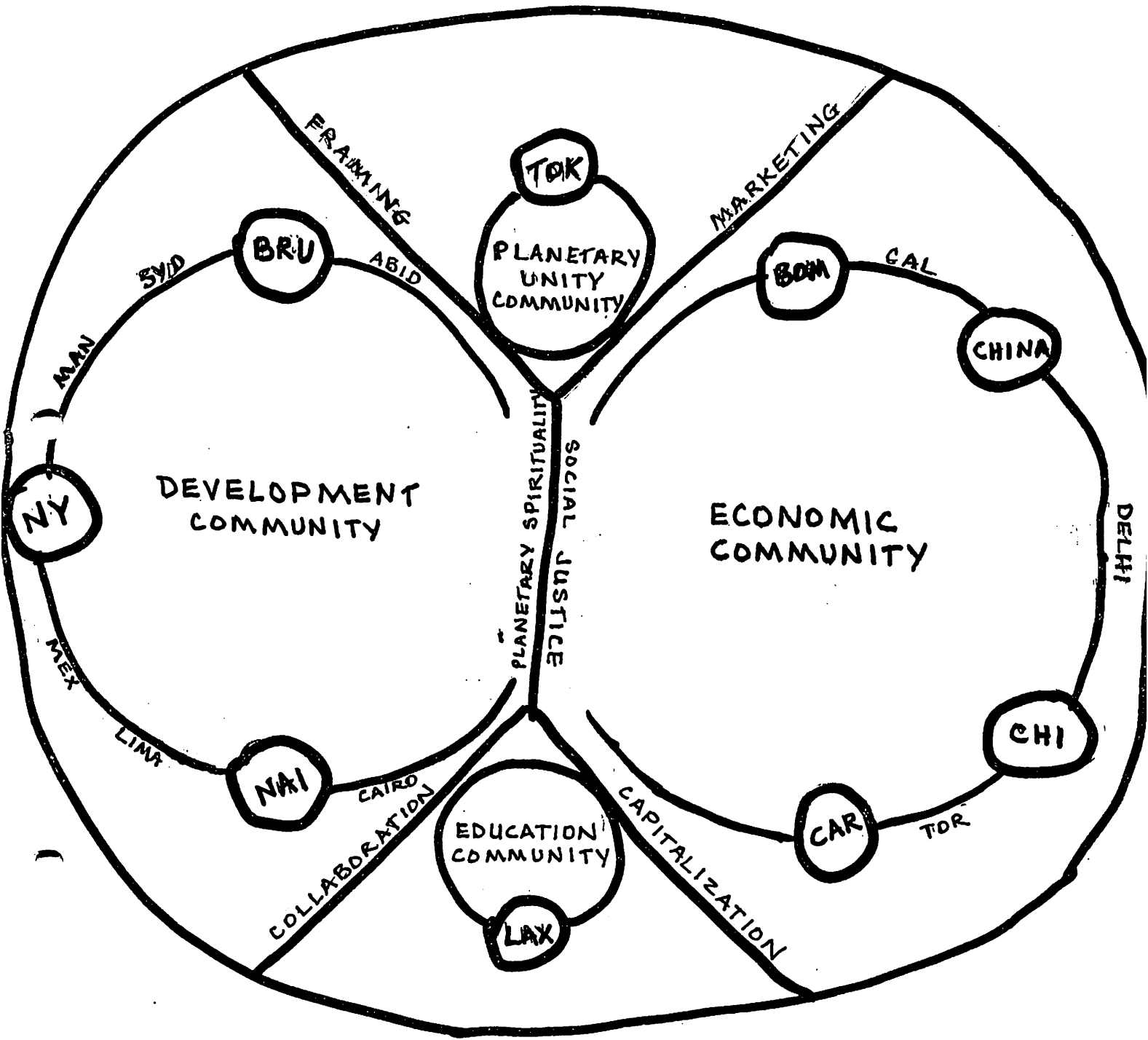
**DIRECTION** Our direction is to break loose our potential in marketing our residue through:

- interchange systems;
- new product line(s) development;
- product quality control;
- market research;
- product copyright/registration;
- marketing and facilitation training;
- marketing partnerships;
- utilising professional services
- trade names.

**CONSENSUS OF THE PLENARY**

1. LOCALIZE PRIMARY UNIT MARKETING TRAINING: Every primary unit puts marketing research and training in its year time design.
2. PRODUCE PRIMARY UNIT MARKETING PROJECTIONS: During council, each primary unit produce:
  - two-year sales projection,
  - list of current products in the 4 communities,
  - prioritise the four communities,
3. ACCELERATE ELECTRONIC COMMUNICATIONS SYSTEM: Accelerate computer on-line at each primary unit for purposes of grant monitoring, building global product directory, interchanging constructs, and ongoing research.
4. DESIGNATE THE MARKETING SPEARHEADS OF THE FOUR COMMUNITIES.
5. INTENTIONALIZE INTERCHANGE SYSTEM:
  - hold common events announced on P.U. and continental calendars,
  - utilize computer connections,
  - training through staff exchange,
  - incorporation of the above elements in programme budgets.

MARKETING INTERCHANGE NETWORKS



DEVELOPMENT COMMUNITY

- +Nairobi
- +Brussels
- +New York
- Mexca
- Lima
- Manila
- Sydney
- Abidjan
- Cairo

+Spearhead Primary Unit

ECONOMIC COMMUNITY

- +Bombay
- +Chicago
- +Caracas
- +China
- Toronto
- Calcutta
- Delhi

EDUCATION COMMUNITY

- +Los Angeles

PLANETARY UNITY COMMUNITY

- +Tokyo

STATUS REPORT ON ICA CONNECTIONS WITH ECONET ONLINE COMPUTER COMMUNICATION SYSTEM.....

All North American Houses, Brussels, Madrid, many colleagues and some Program Houses are currently connected to the Econet system. Sydney was connected to INFONET using a borrowed modem. With a purchased modem, they would be in position to be connected. Lima, Hong Kong, Manilla, Taipai, Mexico City and Caracas, have modems but are not connected. Every Primary Unit has a computer of some sort. Extensive research has been done by Len Hockley, Don Crammer, Tim Wegner, Russell Fouts and Roy Stansbury on the ECONET system and they are resource people for help getting into the system or for "bugs" in the system.

The ECONET system is a subsidiary of TYMENET. TYMENET got a large grant to cover costs of the system as used by non-profit organisations such as ourselves. ECONET service currently exists in every nation where we have a location except Tonga and Kenya. The telephone systems in India and Portugal are not reliable enough to use a telecommunications system. Abidjan and Lusaka telephone systems are unreliable during the three months of the rainy season.

Many governments have seen that the computer information system has the potential of producing income for their own phone systems and have imposed three sorts of charges.....

connection charge...legislation which requires you to rent a modem provided by the government telephone system and to pay for connection. monthly rental charges... ie \$600 monthly in Cote D'Ivoire use charges based on per use and per character. ie \$2 a page in Madrid.

In addition, there may be long distance telephone charges from the telephone you are using to the ECONET terminal in your nation.

In short, the block to getting connected on ECONET is an economic, not technical block. A proposal for necessary equipment is pending with Hewlett Packard, but this would not cover recurrent costs and may not cover equipment which must be purchased outside of the U.S (see #5 below)

OUR VISION IS FOR AN INTEGRATED INFORMATION SYSTEM WHICH WOULD SPEED UP COMMUNICATONS AND FACILLITATE NETWORKING. Those who are using ECONET find that it is useful for our own network and has the potential to put us in connection with other "edge" groups as well. We can imagine a situation where we would send in our bi-weekly report on Thursday and be able on Friday to have a GOR which was actually New NEWS. It would also allow us to intensify our cooperation with each other in coordinating with the four communities. There seems to be consensus that we should be working towards having maximal use of the ECONET system for the present, but we lack a global model for getting everyone connected.

SUGGESTIONS FOR THE POSSIBLE NOW....

- 1. Set up communication clusters with houses which are currently "on line" responsible for receiving communication for nearby houses which are not on line. The receiving house would be responsible for paying postage costs, and a stack of pre-addressed envelopes would be near the computer so that mail could be posted as received (or twice a week if that was agreed). Thus we would get messages as close as possible to each house by ECONET and would do away with assigning one house to "do" the global mail. See attached

mail. See attached cluster design for our recommended cluster design.

2. It is possible to interact with TELEX systems using ECONET. Nearly every house has telex arrangements with some company. Getting the proper address for a telex system may allow us to receive communications through this existing telex system.

3. We believe it is possible to inter connect between ECONET and TYMENET

which is the commercial system which owns ECONET. We are trying to get a list of ECONET and TYMENET users for all countries where we are located. This list will be provided to our houses so we can explore sharing facilities with one of these groups. This would involve taking a blank disk in to download messages once a week, or taking in a disc with communication to uploaded to the system .

4. Every Potential User needs to find out what government agency controls the telecommunications system and think through the best framing approach to suggest that they offer reduced charges to us as a non-commercial user.

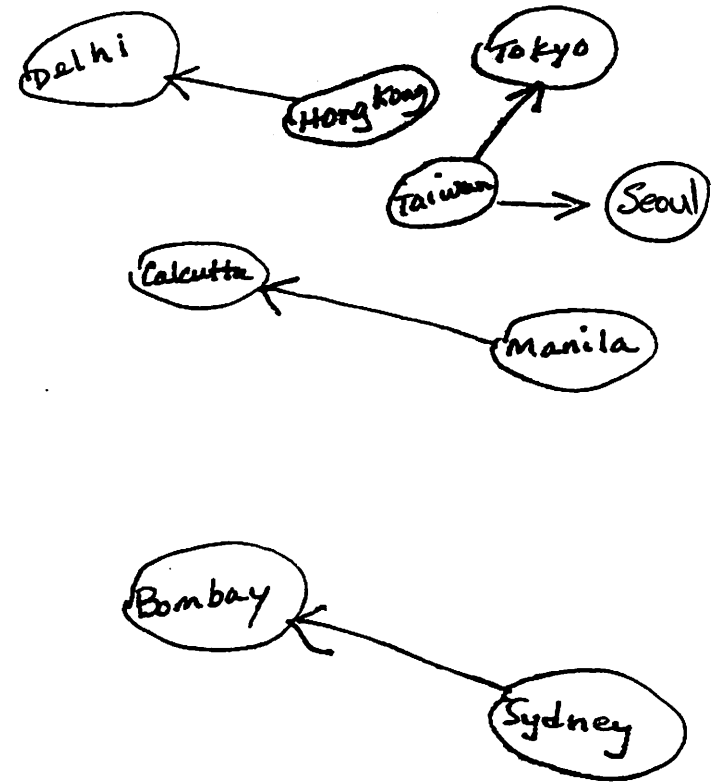
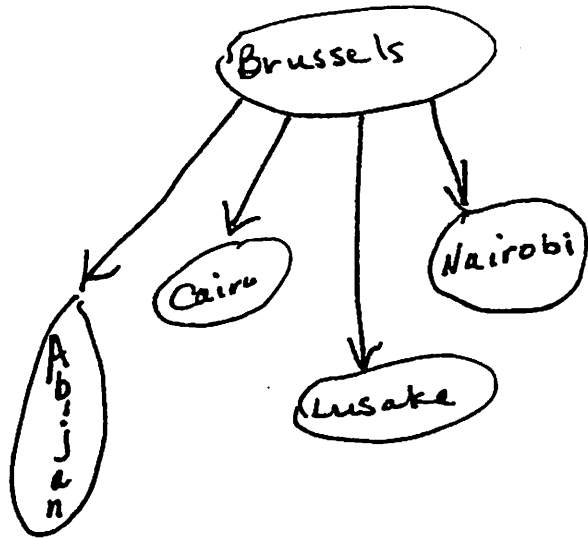
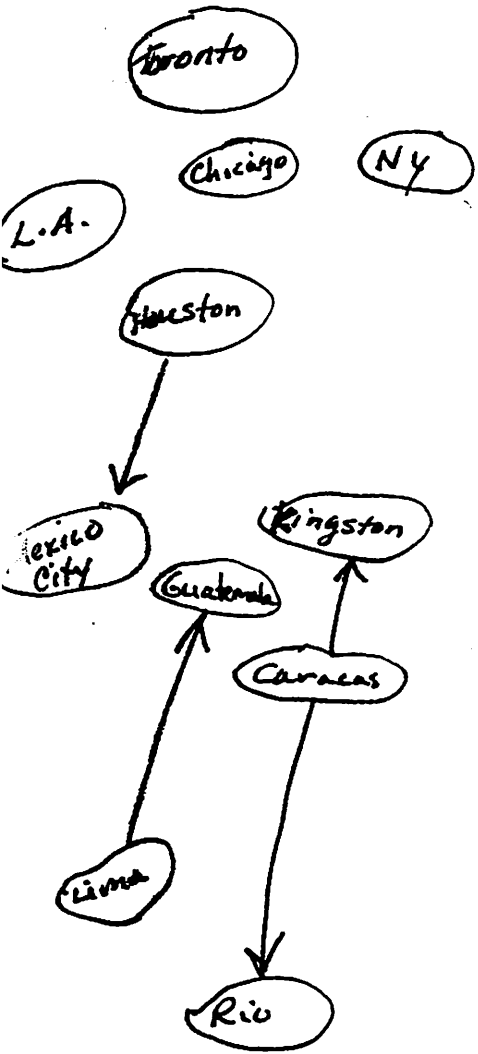
5. If you are not connected in your nation to the ECONET system, but have a modem, it may be possible to use the modem in your office to send communication via standard telephone long distance lines through a modem in another office which is connected to the ECONET system. That office would then load your information into the system. There may or may not be legislation in your nation regulating sending modem coded information over telephone lines. There is such a thing as an automatic modem which will automatically answer the phone during pre-arranged times (for example between 3 and 3:30 AM and talk to the computer on the other end. A modem costs about \$450. AMERICAN modems DO NOT WORK on EUROPEAN PHONE SYSTEMS. Brussels current modem will only read 300 BAUD (which is very slow) so you would do better to get a modem with at least 1200 BAUD and send your information to a house in NA because the phone call would be shorter.

6. The ideal situation is to have every house connected to the system. Each house is therefore assigned to find out what is required in terms of equipment, installation costs, recurring costs, etc and send this information to Slotta Family, c/o ICA Denver, 1741 Gaylord, Denver, Colorado 80206, USA. These costs will be assembled in the form of a proposal, first to the ECONET group and if that fails possibly to some other funding source (Jim Slotta is employed by McDonnell-Douglas which is the holding company for TYMENET and ECONET.) Information to be in by end of October.

7. We have discovered that floppy disks do travel through the mail successfully. Where the various houses have compatible software systems, we encourage sending messages on floppy disks.

8. We must create more specific index system for our ECONET files. Many nations charge a "per character" fee for transmission so we cannot afford to simply "down load" everything and read through it later.

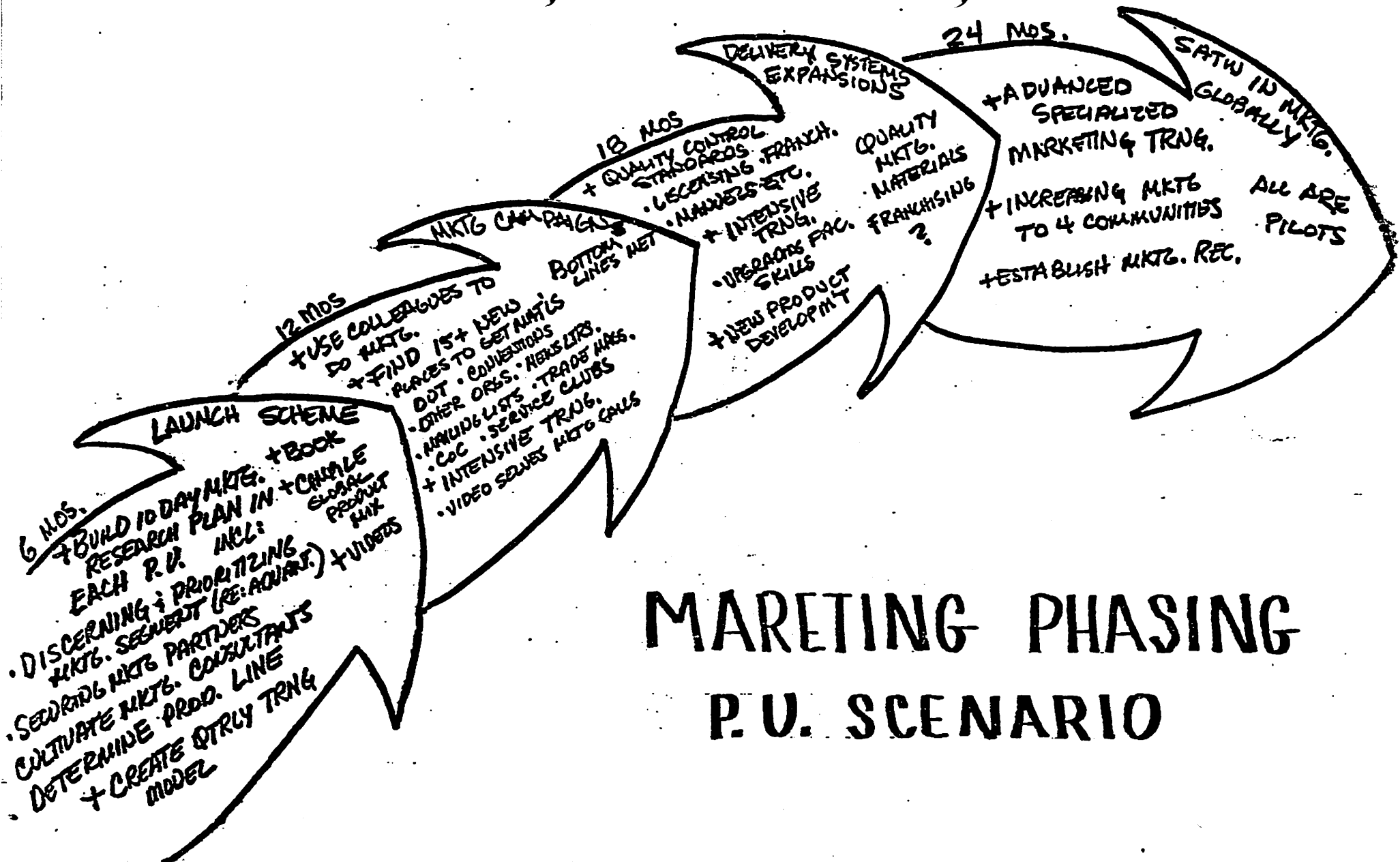
# A Computer Connection Model for Hemispheres



Value: hemispheres

I-A-5a

\* No recommendations are being made regarding form of data (paper or floppy disk). Particular knowledge regarding data systems also not available. Local adaptation suggested.



# MARKETING PHASING P.U. SCENARIO

Izarra A spear head has 1) momentum in this community 2) assigned priority in the P.U. (allocation of resources) and 3) willingness to relate to other P.U.'s continentally and globally.

EDUCATION	DEVELOPMENT	ECONOMIC	PLANETARY UNITY
Los Angeles	New York Brussels Nairobi	Chicago   Toronto Bombay   Delhi Caracas   Hong Kong	Tokyo
<ol style="list-style-type: none"> <li>1. Pegasus Collaboration</li> <li>2. New imaginal education curriculum</li> <li>3. Catalyzes new educational conference</li> <li>4. Coordinates interchange</li> <li>5. Explore Planetary Education Quest in Caracas in 1988</li> </ol>	<ol style="list-style-type: none"> <li>1. Establish our role in the international development community.</li> <li>2. Expand sale of publications and produce products</li> <li>3. Involve the GAB in coordinated collaborative programs</li> <li>4. Secure \$4M in contracts and grants for Human Resource Development Programs and Projects</li> <li>5. Training personnel volunteers to fulfill grants and contracts.</li> </ol>	<ol style="list-style-type: none"> <li>1. Demonstrate comprehensive marketing strategy</li> <li>2. Maintain a global directory of programs clients in the eco community</li> <li>3. Create new non-program products (books, videos)</li> <li>4. Offer quarterly training and marketing development for all 4 communities.</li> <li>5. Be a computer centre with graphics capability and printer.</li> <li>6. Set up global continental advisory boards</li> <li>7. Coordinate packaging and trade names as this becomes necessary</li> </ol>	<ol style="list-style-type: none"> <li>1. Demonstrate Unity (New Age) as a program market</li> <li>2. Market Research</li> <li>3. New Product development</li> </ol>

I-11-7

Global Plenary

August 1986

IMAGE OF ECONOMIC SPEARHEAD

(how a Primary Unit might organize itself)

Izarra

PROGRAM	PR and PRODUCT LINE	TRAINING
<p>1. In-House programs with the Economic Development Education communities</p> <p>2. Public Programs with the Planetary Unity community</p>	<p>1. PR and Advertising materials</p> <p>2. Books</p> <p>3. Media</p>	<p>1. Staff development</p> <ul style="list-style-type: none"> <li>- quarterly training</li> <li>- quality control</li> </ul> <p>2. Global communications</p> <p>3. Staff exchange</p>
Team	Team	Team
Bottom Line	Bottom Line	Bottom Line

Resource people

Resources:  
Toward Massive Income Generation

This report contains:

- A. FINANCIAL DYNAMICS
- B. THE LONG-TERM INVESTMENT TEAM
- C. GROWTH OF ORDER FUNDS
- D. FUTURE FACILITIES
- E. THE GLOBAL PARTICIPATION MECHANISM

It is the consensus of the Global Order representationally gathered in Plenary in Spain this August 1986, that our major move in our economic life will be massive income generation. We believe that the reshaping and construction of our Order is a declaration and demonstration of our commitment to the emergence of the new human and the new planetary vision of society of which we are a part. We further believe this economic move is a statement of confidence about our future as an Order. The following statement were created to hold this consensus.

The Order lives and works in satisfyingly simple facilities with every Order member confident that funds are available for current missional objectives and future ventures of the Order and for life-long personal sustenance--all secured through inclusive participation of the Order in adequate income systems at the primary unit level, operating within consensed global guidelines.

Our two-year resolves are:

1. All PUs double their annual program income.
2. Money management advisory boards operating in each nation where appropriate.
3. PU Financial systems working with consensed allocation of global and continental expenses..
4. Adequate facilities defined and one per continent secured.
5. Three million dollars in order funds by 1988
6. Each PU identify ten income generating resources for investing local reserves by 1988.
7. Each continent has appropriate plan for health, education, stipends, insurance, pensions (annuity).
8. Long term financial flexibility for individuals and families, beginning with family savings capacity.
9. Global guidelines for "basic care rights" for order members.

Our two-year directions are:

1. Ensuring primary unit local reserves while contributing to global reserve funds.
2. Capitalising our facilities in prioritised campaigns.
3. Assuring a local base for operating expenses thru individual and group contributions.
4. Aligning special gifts toward global reserve funds.
5. Aggressively managing investment growth.
6. Achieving self-sufficiency of all globally designated units, except the Panchayat.

## 7. Redefining the structures and story of the Order's economic life.

The purpose of this paper is to explain the mechanism for building the Order Funds for life-long sustenance and care of the Order in the future and for the acquisition of future facilities for the Order.

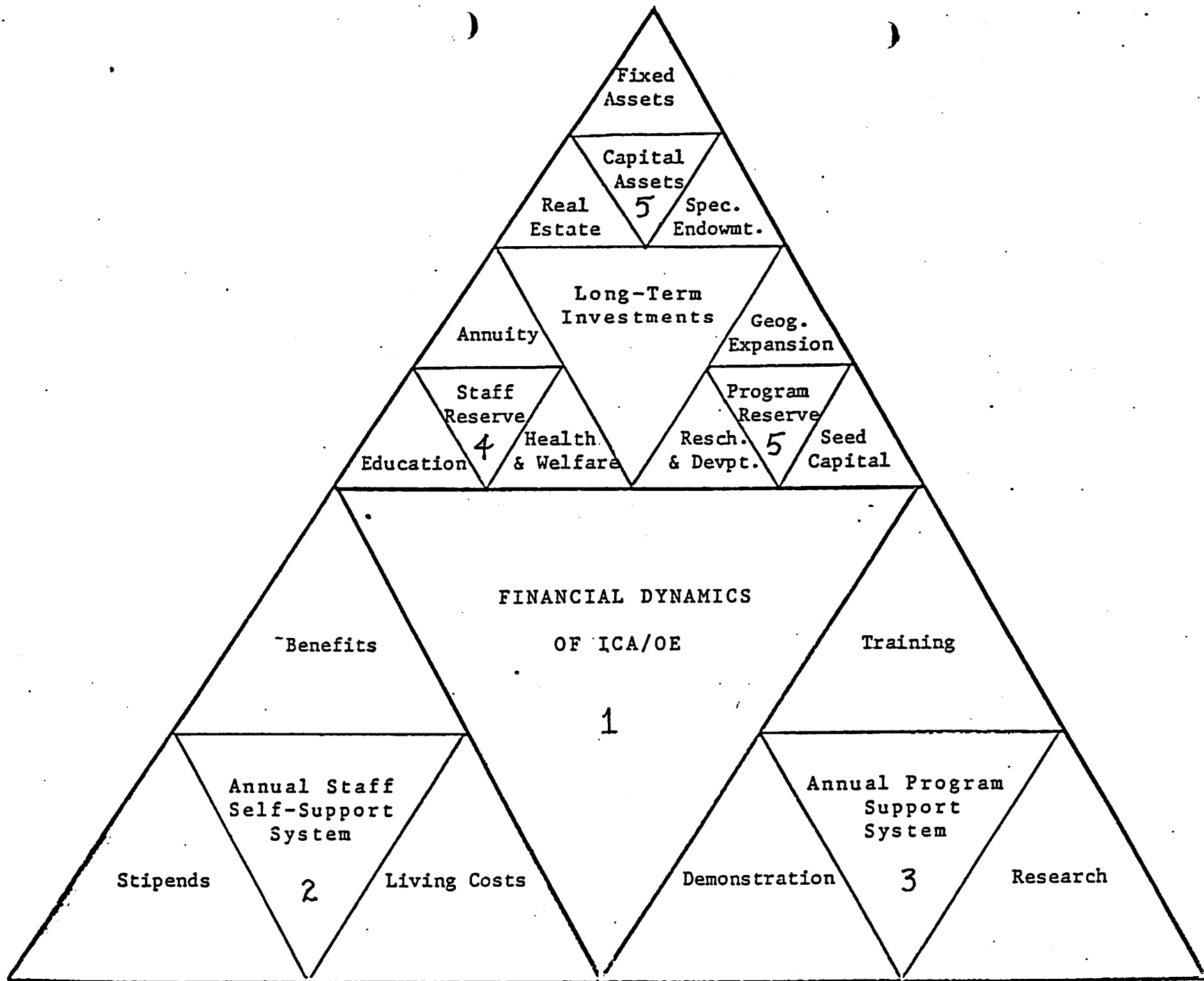
### A. FINANCIAL DYNAMICS

1. There are three major ICA/OE financial dynamics; annual staff self-support system, annual program support system and long-term investments (see triangles, next page.)
2. The annual staff self-support system includes individual stipends, living costs (food, housing, etc.) and benefits (education, health and care).
3. The annual programme support system includes research, demonstration and training programmes of the ICA/OE.
4. The long-term investments is the area that is least developed. The staff reserve fund is the vehicle to care for the long-term needs of a family in the Order. This involves funds that would be invested and the earnings used for education, health and welfare, and benefits.
5. The programme reserve would be funds that would be invested and the earnings used for programme research and development, programme seed capital and geographic expansion. The capital assets are comprised of special endowments received by the Order/ICA, real estate (both lived in and purchased for investment) and other fixed assets.

### B. THE LONG-TERM INVESTMENT TEAM

A team of eight people has been assigned to Chicago to create and manage the systems and mechanisms for a major part of this undertaking. This team has three tasks: First, to be responsible for the increase of Order Funds to \$15 million in five years. Second, to enable the securing of five new facilities across the globe in two years. Third, the team will also research the best approaches for benefits and health systems on a global basis, exploring more effective legal structures, assuring the needed accounting systems, and initiating a planned giving programme.

Working closely with the Long-Term Investment Team will be an advisory group made up of guardians, patrons and colleagues who are deeply committed to the life and work of the Order and whose experience provides expertise for this task. It is envisioned that such a group would be an active working group who would meet with the team on a regular basis--every month to six weeks. They will participate in design, strategy and implementation. A component of the advisory group will be six to eight Order members. Three or four of these Order members will live in North American primary units; the rest will be representatives of other continents. They would serve as liaison with the Long-Term



Investment Team and will be kept informed of the actions of the team. This group will provide any necessary direction required between councils. In addition, part of the larger team will be those professionals in the fields of investment and real estate whose expertise will guide these deliberations.

This Long-Term Investment Team, as a missional unit of the Order, will participate in and operate as a self-supporting unit. The team will receive start-up monies for a six-month period after which they will be self-sustaining.

The Long-Term Investment Team has received its broad directions, parameters and objectives from the Global Council. They will be accountable to this global body who will modify the objectives yearly. In between global gatherings, the team will regularly communicate with each primary unit through reports.

### C. GROWTH OF ORDER FUNDS

It is important to be clear on several aspects of this plan as it takes shape. Since the intent of this emphasis on economic growth is the accumulation of our funds, we will all contribute to that growth without drawing on the funds for five years, until 1991. This will enable all of us to benefit from the larger funds in the future. At the end of five years, we will put into place the systems and mechanisms that we will have worked out for employment of these funds. In the meantime, while the funds are growing, expenses for health, education, etc. will continue to come out of annual budgets worked out by each continent.

The following indicates the shift in the funds structure required by this emphasis. Order Care Funds now become a global operational assessment in order to insure funds for emergency or extraordinary expenditures (see Global Budget).

#### Shift in Structure of Global Funds

##### 1984 - 1986

###### Continental:

1. Health
2. Interim care
3. Marking events
4. Phase I programmes
5. Global Mission Funds

###### Global:

1. Education
2. Phase IV Funds
3. Order care
4. Programme reserve
5. Global Council

##### 1986 - 1991

###### Continental:

1. Health
2. Interim Care
3. Marking events
4. Phase I programmes
5. Global Mission Funds
6. Education
7. Phase IV Funds
8. Order life commission
9. Legal commission
10. Resettlement

###### Global:

(ACCUMULATION ONLY UNTIL 1991 )

## D. FUTURE FACILITIES

In addition to investment growth and management of Order Funds, the Long-Term Investments Team will be taking the leadership in assisting in the acquisition of excellent long-term facilities for the Order. In the Council Plenary, the following locations were selected as the priority locations for these facilities in the next two years. Several approaches are being considered to implement the acquisition of facilities.

For North America, Toronto is currently studying the feasibility of investment in a condominium which will be built. The facility would be about 100 units. The Order would own the equivalent of 30 units, the remainder would be sold to people who want to be part of an exciting community concept related to the Order. The Order's space would include corporate space as well as small family apartments. The facility would have both office and residential space. It would have seminar rooms and guest rooms for use by all of the residents in addition to the normal amenities of a residential facility. The 70 units would be pre-sold and the construction financed along conventional lines. The major prospects for purchasing the units include Order extended families, people interested in the ICA and community life and patrons who would invest in these units strictly from an investment point of view. The profit from the development would partially offset the Order's investment, the balance of which would be mortgaged. This is an illustration of one kind of approach.

For Nairobi, Bombay, Manila and Caracas, the approach would be to ask selected patrons from North America to donate funds for major training centres, including staff residences. This could be matched by local sources if possible. Patrons have already expressed interest in facilities in Nairobi and India.

If an opportunity arises somewhere else, the Long-Term Investment Team would be available to enable other facility acquisitions.

This emphasis and the decision to expand our reserves is calling for the Order to forge a whole new body of knowledge in directing its economic future; a direction which will require a great deal of training, education and research by both the Long-Term investment team and the Order as a whole.

## E. THE GLOBAL PARTICIPATION MECHANISM

The following indicates the decision of the council on the mechanism for global participation in the investment development. Also included is a chart and graph of anticipated growth.

**PRIMARY UNIT LONG TERM INVESTMENT FUNDS**

Toward the \$15,000,000 Global Investment Fund

**GLOBAL PLENARY CONSENSUS:** That the Order phase into a globally common system of generating monthly investment reserves based upon 10% of Adjusted Gross Income for every Primary Unit.

**DEFINITION OF ADJUSTED GROSS INCOME:** The term "Adjusted Gross Income" (AGI) is defined as the total Gross Income from all sources at the Primary Unit level, including both ICA and O:E minus the following six deductions:

- 1) Transactions between ICA and O:E accounts
- 2) Loans Received (by the Primary Unit)
- 3) Expense Reimbursements (such as LENS travel paid by the client)
- 4) Expense Reduction (such as personal phone calls paid by families)
- 5) Hard Direct Costs (such as designated funds for village pumps, etc)
- 6) Transfers to other Primary Units (in & out - like split fees)

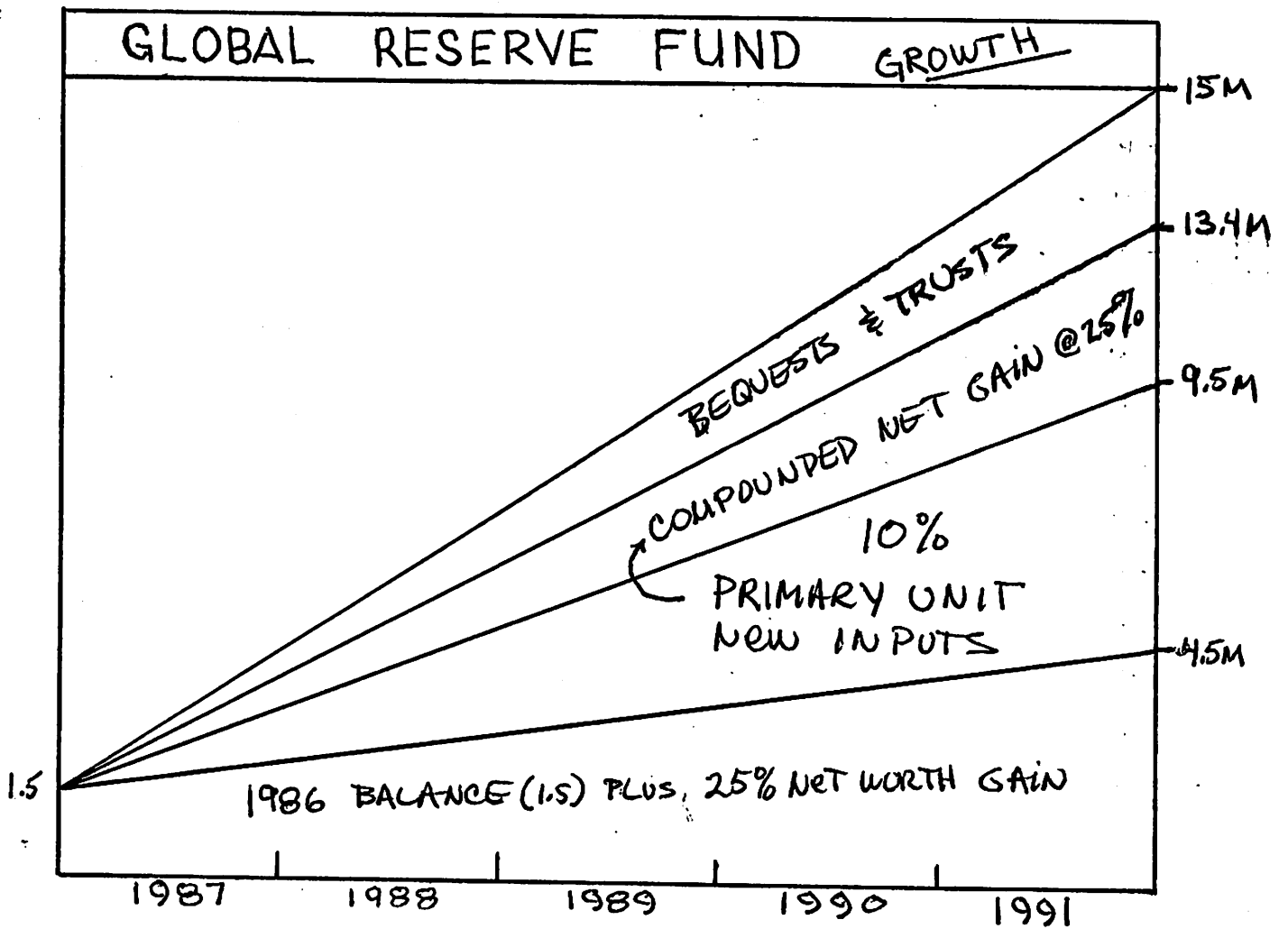
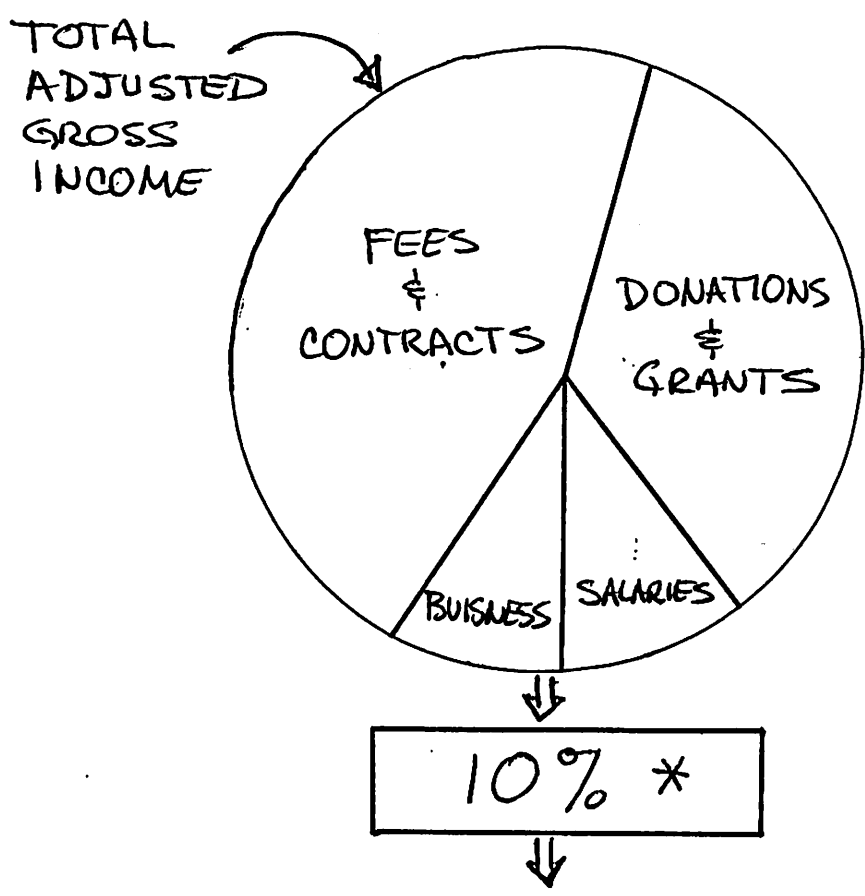
Therefore, ADJUSTED GROSS INCOME can be calculated monthly by each Primary Unit by simply totaling all sources of ICA and O:E income and subtracting the above six adjustments. This is the source of the Global Long Term Investment Fund in your Primary Unit.

**MONTHLY PROCEDURES TO HANDLE LONG TERM INVESTMENT FUNDS:** The following simple monthly procedures will allow calculation and deposit of monthly Long Term Investment Funds for the Primary Unit:

- 1) Calculate the Adjusted Gross Income for the month (procedures above)
- 2) Calculate 10% (or other interim percentage) of Adjusted Gross Income as the first priority of income distribution.
- 3) Deposit the calculated amount in a separate Primary Unit Long Term Investment savings account, in hard currency if possible.
- 4) Send a report of the calculations and current account balance to the Long Term Investments Team in Chicago and the continental coordinator.
- 5) Don't touch the money for 5 years. The Long Term Investment Team will be continually looking for the best returns on the money.

**PHASING PLAN FOR FULL GLOBAL PARTICIPATION:** The following phasing model would enable all Primary Units to be on 10% participation by 1988.

PHASES:	I	II	III	IV
	Sept-Dec '86	Jan-Jun '87	Jul-Dec '87	Jan '88
<b>CONTINENTS:</b>				
No. America	Current			
Latin America	Trust-			
Europe	Task	5%	10%	10%
NAME	Funds	AGI	AGI	AGI
South Asia	Formula			
SEAPAC				
Africa	0.1%	1%	5%	10%
	AGI	AGI	AGI	AGI



Resources:  
Toward Massive Income Generation

THE KEMPER BUILDING

We recommend that proceeds of the Kemper sale will be used to:

1. Launch the Breakthru Teams (\$10,000 per person x 21).
2. Upfront the Panchayat operating budget (\$50,000) to be repaid thru global budget apportionment.
3. Pay the costs of selling the Kemper Building.
4. Pay two-thirds of the upkeep costs of the Kemper Building until the sale to the maximum of 12 month at \$12,000 per month.
5. Expedite the transition such as:
  - completion of existing contracts (\$150,000 aprox.)
  - downpayment on new Chicago PU transition location.
  - resettlement of Panchayat from Chicago
6. The remainder of the money would be put into investments.
7. In the interim before sale a loan will be negotiated using the Kemper building for doing the above.
8. If such a loan is delayed for any reason monies would be borrowed from the Order Funds to be paid back by Kemper loan and/or sale.

Resources:

GLOBAL OPERATING BUDGET  
1986-87 Procedures

GLOBAL EXPENSES		GLOBAL INCOME Primary Unit Allocations	
ICA:I SECRETARIAT	\$ 15,000	Brussels	\$ 28,092.50
PANCHAYAT	150,000	Cairo	4,420.00
GLOBAL CONCILIAR EVENT	125,000	Nairobi/Lus	12,325.00
GLOBAL FINANCE COMMISSION	15,000	Abidjan	4,337.50
GLOBAL ASSIGNMENTS COMM	10,000	Bombay	9,180.00
GLOBAL ORDER CARE (per Council '84 document)	110,000	Delhi	1,317.50
		Calcutta	807.50
		Tokyo	21,122.50
		Sydney	15,852.50
		Manila	7,480.00
		Hong Kong	23,120.00
		USA - LA, NY, CHI	248,157.50
		Toronto	33,192.50
		MEXCA	3,357.50
		Caracas/King.	6,754.50
		Lima	5,440.00
 TOTAL	 \$ 425,000	 TOTAL	 \$ 425,000.00

NOTES:

- 1) As there is no "big pot" on which to draw, Primary Units must accrue global operating budget monies on a monthly basis.
- 2) Global operating budget monies will only be disbursed on the decision of the Global Finance Commission or the Global Order Life Commission.
- 3) Primary Units need to determine how to hold accruing monies of the global operating budget in appropriate ICA and/or Order accounts such that it is actually available to meet global needs on any continent.
- 4) Continents/Primary Units with blocked currencies should determine the mechanisms for and anticipate getting the "balance of transfers" to their assigned locations - Brussels for the Conciliar Event and Hong Kong for the Panchayat.

GLOBAL OPERATING BUDGET

	1986-87	1987-88
ICA: I SECRETARIAT	\$ 15,000	\$ 15,000
PANCHAYAT	150,000	150,000
GLOBAL CONCILIAR EVENT	125,000	345,000
GLOBAL FINANCE COMMISSION	15,000	15,000
GLOBAL ASSIGNMENTS COMMISSION	10,000	15,000
GLOBAL ORDER CARE	110,000	110,000
<b>TOTAL</b>	<b>\$ 425,000</b>	<b>\$ 650,000</b>

GLOBAL BUDGET ALLOCATIONS BY PRIMARY UNIT

PRIMARY UNIT	ICA		OE		TOTAL	7,605,505 PERCENTAGE	BUDGET	
	84-85	85-86	84-85	85-86			86-87	87-88
BRUSSELS	139,700	81,370	176,940	104,984	502,994	6.61%	28,108	42,988
CAIRO	24,052	31,723	13,644	9,920	79,339	1.04%	4,434	6,781
NAIROBI/LUSAKA	121,162	76,139	15,839	6,128	219,268	2.88%	12,253	18,740
ABIDJAN	9,728	12,085	36,156	20,744	78,713	1.03%	4,399	6,727
BOMBAY	65,097	20,425	33,876	44,552	163,950	2.16%	9,162	14,012
DELHI	875	10,107	2,340	10,304	23,626	0.31%	1,320	2,019
CALCUTTA	2,237	485	8,496	3,192	14,410	0.19%	805	1,232
TOKYO	39,145	18,358	214,344	105,856	377,703	4.97%	21,106	32,280
SYDNEY	63,369	109,922	67,236	43,088	283,615	3.73%	15,849	24,239
MANILA	26,725	7,378	60,000	40,000	134,103	1.76%	7,494	11,461
HONG KONG	109,978	96,651	120,324	86,552	413,505	5.44%	23,107	35,340
USA - LA, NY, CHI	1,690,564	1,127,544	139,464	113,304	4,441,585	58.40%	248,198	379,597
TORONTO	251,000	225,000	61,140	56,856	593,996	7.81%	33,193	50,766
MEXCA	23,500	35,191	850	350	59,891	0.79%	3,347	5,119
CARACAS/KINGSTON	20,200	47,746	14,300	39,275	121,521	1.60%	6,791	10,386
LIMA	58,464	38,822			97,286	1.29%	5,436	8,314
<b>TOTAL</b>	<b>2,645,796</b>	<b>1,938,946</b>	<b>1,821,028</b>	<b>1,199,735</b>	<b>7,605,505</b>	<b>100.00%</b>	<b>425,000</b>	<b>650,000</b>

NOTE: We adjusted this income figure by removing all grants from both years and by subtracting O:E income reported as program source.

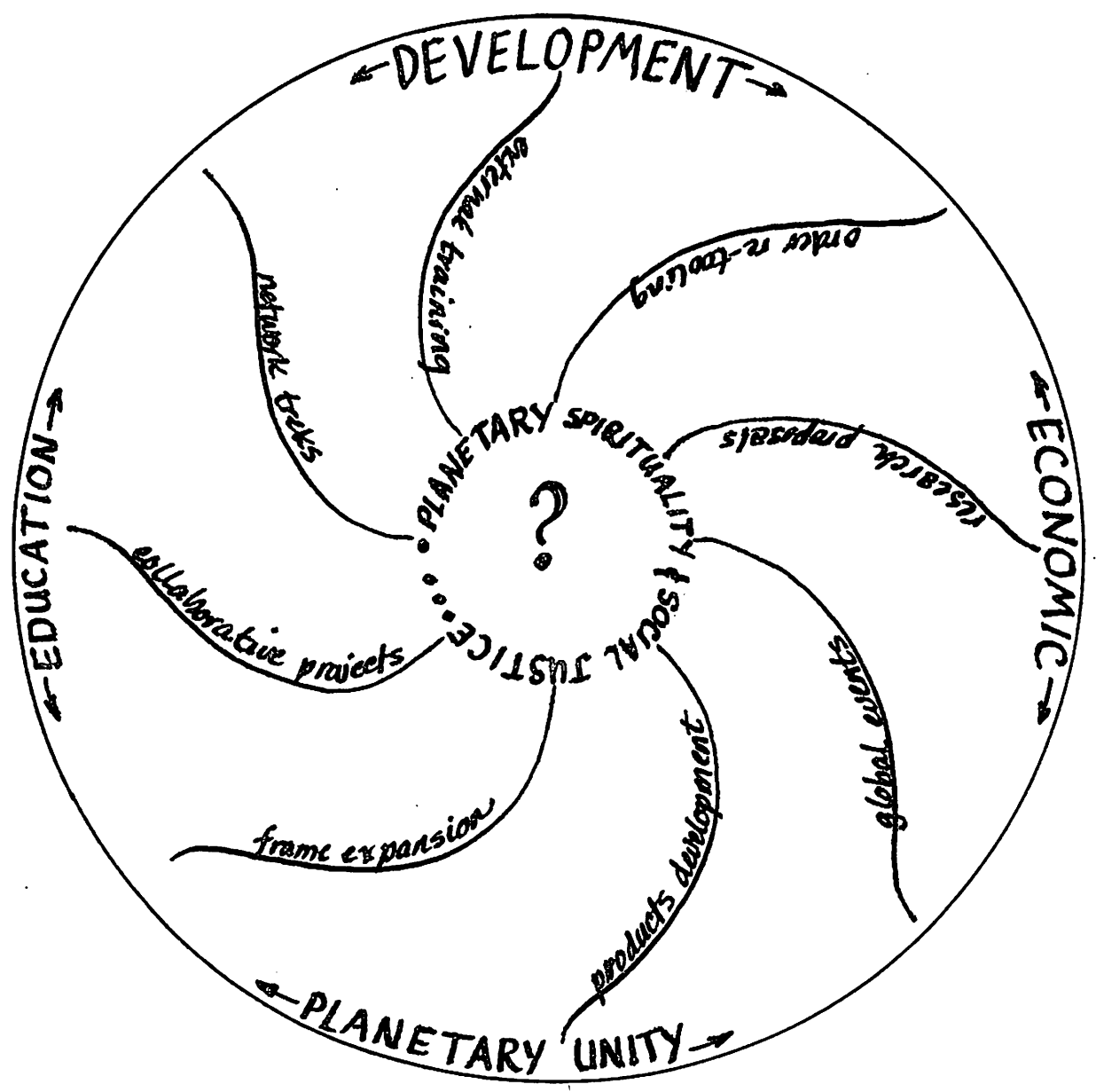
Resources:

GLOBAL COSTS BY PRIMARY UNIT

PRIMARY UNIT	P.U. %	GLOBAL COSTS BY PRIMARY UNIT						ICA	ORDER	TOTAL
		ICAI 15000.00	PANCHAYAT 150000.00	COUNCILIR 125000.00	FIN COM 15000.00	ASGT COM 10000.00	TOTAL 315000.00	GB OR CARE 110000.00	425000.00	
BRUSSELS	6.61	991.50	9915.00	8262.50	991.50	661.00	20821.50	7271.00	28092.50	
CAIRO	1.04	156.00	1560.00	1300.00	156.00	104.00	3276.00	1144.00	4420.00	
NAIROBI/LUSAKA	2.90	435.00	4350.00	3625.00	435.00	290.00	9135.00	3190.00	12325.00	
ABIDJAN	1.03	154.50	1545.00	1287.50	154.50	103.00	3244.50	1133.00	4377.50	
BOMBAY	2.16	324.00	3240.00	2700.00	324.00	216.00	6804.00	2376.00	9180.00	
DELHI	0.31	46.50	465.00	387.50	46.50	31.00	976.50	341.00	1317.50	
CALCUTTA	0.19	28.50	285.00	237.50	28.50	19.00	598.50	209.00	807.50	
TOKYO	4.97	745.50	7455.00	6212.50	745.50	497.00	15655.50	5467.00	21122.50	
SYDNEY	3.73	559.50	5595.00	4662.50	559.50	373.00	11749.50	4103.00	15852.50	
MANILA	1.76	264.00	2640.00	2200.00	264.00	176.00	5544.00	1936.00	7480.00	
HONG KONG	5.44	816.00	8160.00	6800.00	816.00	544.00	17136.00	5984.00	23120.00	
USA - LA, NY, CHI	58.39	8758.50	87585.00	72987.50	8758.50	5839.00	183928.50	64229.00	248157.50	
TORONTO	7.81	1171.50	11715.00	9762.50	1171.50	781.00	24601.50	8591.00	33192.50	
MEXCA	0.79	118.50	1185.00	987.50	118.50	79.00	2488.50	869.00	3357.50	
CARACAS/KINGSTON	1.59	238.50	2385.00	1987.50	238.50	159.00	5008.50	1749.00	6757.50	
LIMA	1.28	192.00	1920.00	1600.00	192.00	128.00	4032.00	1408.00	5440.00	
TOTAL	100.00	15000.00	150000.00	125000.00	15000.00	10000.00	315000.00	110000.00	425000.00	

GLOBAL DISTRIBUTION MODEL			NOTE: THIS IS A DISTRIBUTION MODEL AND NOT THE ALLOCATION							
PRIMARY UNIT	P.U. %	ALLOCATION	HELD IN P.U. OR CONTINENT ACCOUNT				CONTINENTAL BALANCE TO TRANSFER	DESIGNATION OF TRANSFER		
			COUNCIL TR BY CONT.	FIN COM	ASGT COM	GB OR CARE		ICAI	PANCHAYAT	CONCILIARY
BRUSSELS	6.61	28092.50	500.00	991.50	661.00	7271.00	18669.00	15000.00		3669.00
CAIRO	1.04	4420.00	1200.00	156.00	104.00	1144.00	1816.00			1816.00
NAIROBI/LUSAKA	2.90	12325.00	5000.00	435.00	290.00	3190.00	6397.00			6397.00
ABIDJAN	1.03	4377.50		154.50	103.00	1133.00				
BOMBAY	2.16	9180.00	4500.00	324.00	216.00	2376.00	3214.00			3214.00
DELHI	0.31	1317.50		46.50	31.00	341.00				
CALCUTTA	0.19	807.50		28.50	19.00	209.00				
TOKYO	4.97	21122.50	13500.00	745.50	497.00	5467.00	32610.00		32610.00	
SYDNEY	3.73	15852.50		559.50	373.00	4103.00				
MANILA	1.76	7480.00		264.00	176.00	1936.00				
HONG KONG	5.44	23120.00		816.00	544.00	5984.00				
USA - LOS ANGELES NEW YORK CHICAGO	58.39	248157.50	11500.00	8758.50	5839.00	64229.00	180480.00		117390.00	63090.00
TORONTO	7.81	33192.50		1171.50	781.00	8591.00				
MEXCA	0.79	3357.50	6000.00	118.50	79.00	869.00	4614.00			4614.00
CARACAS/KINGSTON	1.59	6757.50		238.50	159.00	1749.00				
LIMA	1.28	5440.00		192.00	128.00	1408.00				
TOTAL	100.00	425000.00	42200.00	15000.00	10000.00	110000.00	247800.00	15000.00	150000.00	82800.00

# ~ Research Design ~



Research:

WE ARE THE PEOPLE OF THE QUEST .

Our quest is mirrored in every facet of our life: our economics, our polity and our culture. It is this fact that uniquely positions us to engage in this research journey towards a planetary spirituality and its expression in social justice.

THE RESEARCH VISION:

Our research vision is towards synthesizing an eight-year research design by exploring the depths of the economic community, development community, planetary unity community, and education community. Through this practical exploration we will glean the seeds of, and participate in, catalysis of emerging planetary spirituality (foundational humanness) and its expression in social justice (development).

THE EIGHT DIRECTIONS:

There are eight directions in the next two years to actualize this research vision.

- a) Networking Treks - Networking treks will enable the inter-linking of all 21 primary units.
- b) Collaborative Projects - A number of collaborative projects will be done to explore edge arenas (e.g. FVQ, PHC-UNICEF documentation).
- c) Frame Expansion - Expanding our research frame with those in all four communities who are concerned with an emerging planetary spirituality and its expression in social justice.
- d) Product Development - Developing courses, producing videos, publishing books, and holding events through which our current research learnings are made available to the world.
- e) Global Events - Orchestrating global events (e.g. FVQ's) which have a research edge and provide an opportunity for interchange between the 21 primary units.
- f) Research Proposals - Formulating specific proposals in all four communities and developing the framework for the eight year research proposal.
- g) Order Retooling - Equipping the whole order with practical skills and new age methods to enable a deepening of our research task.
- h) External Training - Participating in external training opportunities to extend the skills available to our research effort.

## TWO YEAR BOTTOM LINES:

The two-year bottom lines in our research task are:

- Formation of an active global research advisory board;
- Creation of a research feedback system;
- Retooling the order in New Age research, marketing, and educational methods;
- Marketing of a research product line;
- Exploration of specific research probes;
- Formulation of an eight-year research model with an economic foundation.

## THE SYSTEMS APPROACH TO OUR RESEARCH TASK:

### The Primary Units

The Primary Units are the key to our research thrust. They represent the global network which is positioned to catalyze the dialogue with the Capra's, Van Arendonk's and Jean Houston's and with the local people around the world. Primary Units will self-select their specific research entry points to explore the question of planetary spirituality and its expression in social justice.

### The Rhythms

The rhythms of our research design are a critical element with a systems approach to organization.

The scattering of the Primary Units in research to explore the depth insights of where planetary spirituality and its expression in social justice appears in all four communities.

The gathering of the Primary Units where the interplay and interweaving of four communities, cultures and spirituality and social justice begin to create a tapestry of planetary civilization.

The networking treks of the Primary Units where the edge breaklooses can be shared and retooling be made available to our whole Order.

### The Research Synergism Node

In order to manage and orchestrate this total process we require a Research Synergism Node. Assignment of six people will be the necessary human resource for the task of the Research Synergism Node.

## TWO YEAR FUNCTIONS OF THE RESEARCH SYNERGISM NODE

In the next two years we see the major functions of the Research Synergism Node to be:

- Managing our research process to ensure that our gathering and scattering happens;
- Ensuring the dissemination of new findings, directions, and products to all Primary Units;
- Providing the core for the networking trek teams which would also involve people from other Primary Units;
- Involving people from various primary units who have moved in depth on the Planetary Unity Community in order to find entry points into the other three communities where planetary spirituality and its expression in social justice is emerging.

## FINANCIAL STRATEGY

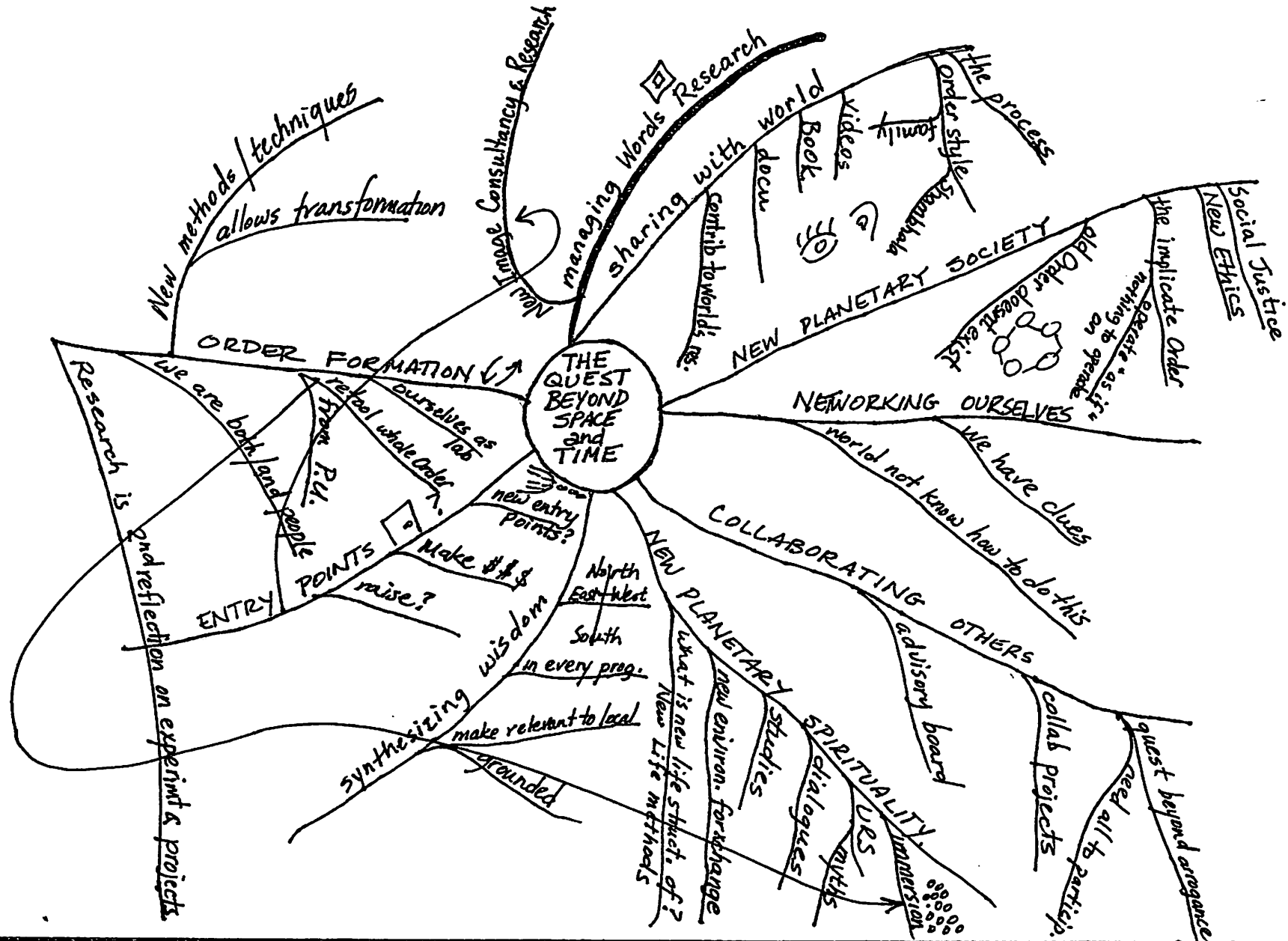
1. \$60,000 launch money will come from Kemper Mortgage.
2. Self-support will be earned through honorariums from programs, grants, donations, and product sells.
3. Trek expenses will be covered by the host Primary Unit where possible through grants, donations, programme income, etc.
4. Long term research grants will be written to cover future global research strategies.

## LOCATION:

The Toronto Primary Unit. Values held are Toronto is a research center for the Globe. There is a local interface for all four communities. The Toronto Primary Unit is in an integrated mode. The Toronto Primary Unit has momentum in all 3 R's (research, residue and resources).

RESEARCH MIND MAP

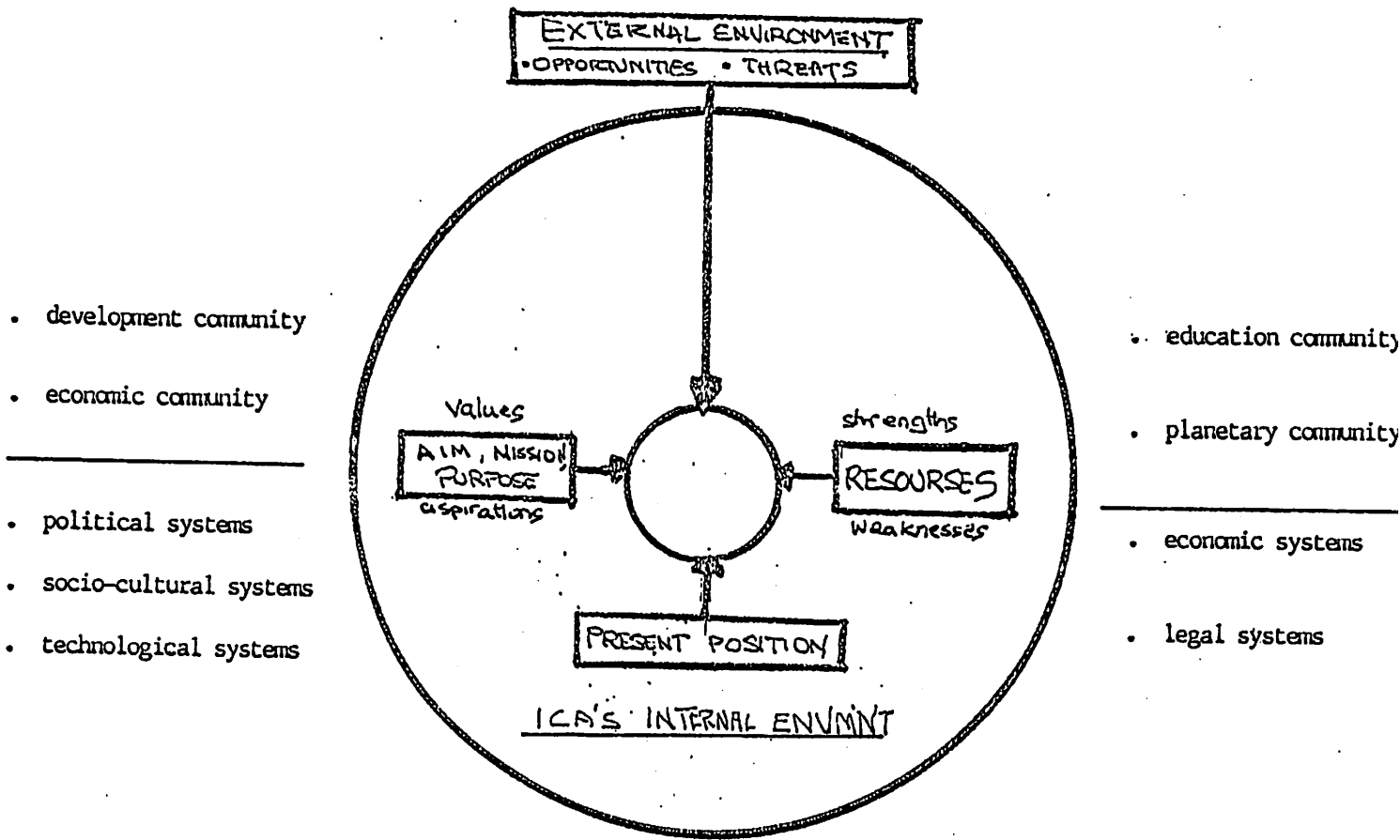
Izarra



## STRATEGY AND ITS FORMULATION

1. STRATEGY is about determining where we are now, where we want to be 'x' years hence, and how (and with what resources) we are going to get there.

2. STRATEGY FORMULATION is illustrated in the following model:



### MARKETING

3. THE MARKETING CONCEPT is an enterprise philosophy which commits the enterprise to a marketing-oriented mode of operation; meaning orienting the entire operations towards identifying and satisfying human needs. And doing so within the constraints of fulfilling the enterprise's objectives (which may, or may not, include making a profit).

4. THE MARKETING MIX consists of a "box" of available "tools" whereby an enterprise researches and discovers human needs it is capable of meeting; turns the latent needs into felt needs; designs products and services of the right quality to meet those needs; packages them right; promotes and sells them to where they are wanted, at the right time and at a price which is appropriate; and provides after-sales service.

N.B. Marty Seldman's "grid" handout outlines the particular skills and techniques (in the marketing mix) that the Institute needs to master, i.e. to WIN in marketing the Institute and its products.

*Jim Lindsay*

T. 1006

Assignments Taskforce Context  
August 1986

It has been a great honour for us to have been chosen to work as the assignment task force in 1986. We have felt that the process this year was indeed forging new ground in creating structural participation in the assignment process and thus in creating a new role for the task force itself.

The March Focusing Meeting: Hong Kong outlined a process that has been followed by the primary units. The context for the assignments process was greatly enriched by the March Meeting itself and by the treks which gave each of us an opportunity to build images and context around the future.

Within the primary units the following activities were key in facilitating the depth of participation that has occurred:

1. Many primary units used collegiums and other corporate gatherings to help set the context for the individual conversations and priory reflections.
2. Perhaps the key step in the process was the individual conversations that were held. We estimate that 98% of the Order participated in these conversations.
3. Individuals then wrote up their reflections and recommendations on their assignments. This gave the assignments team a wealth of information on the concerns, desires, and intent of each individual.
4. In many cases the priory of the primary unit and/or the continent reflected on each individual and shared their recommendations with the individuals and the assignment task force. This was very helpful for the team because it began the synthesizing process.
5. In addition a number of continents worked on configuration recommendations and assignment priorities for the continent.

When the assignments taskforce gathered we had the recommendations from the individuals, priorship teams, primary units and continents and proceeded in the following manner.

1. We spent time reading the individual sheets and walked through the assignments book in order to get each of us familiar with each person in the primary units.
2. We then put up a "board" where we placed each individual in the assignment of their first choice. The speed with which we were able to do this illustrated the breadth of data that we had on each person. This "board" reflected a strong desire for continuity in assignments.
3. We gave a great deal of thought to the values that we needed to hold in the assignments and the process of approaching the task. The values that we articulated in the arena of assignments for the next 2-4 years are:

DEPTH HONORING OF EACH INDIVIDUAL'S JOURNEY AND PASSION;

PLACING OUR HUMAN RESOURCES IN LOCATIONS AND CONFIGURATIONS THAT PROVIDE FOR SYNERGISTIC TEAMS THAT EXHIBIT FORWARD MOVEMENT;

EMPOWERING A GLOBAL AWAKENMENT SYSTEM THAT CATALYSES THE COMMUNITIES, AGENCIES, ORGANIZATIONS AND PRIVATE ENTERPRISES THAT SHARE OUR TARGET ARENAS AND GEOGRAPHY TOWARDS COLLABORATIVE COALITIONS;

RE-TOOLING THE ORDER AND THE ORDER'S NETWORK THROUGH INTENSIFIED TRAINING IN SOCIAL METHODS, INTELLECTUAL SKILLS, COOPERATIVE SKILLS, AND INDIVIDUAL CONSCIOUSNESS DEVELOPMENT WHILE ENSURING STRUCTURES THAT ENABLE EACH INDIVIDUAL'S SPIRIT AND JOURNEY;

CREATING A PLANETARY RESEARCH NETWORK THAT WILL ARTICULATE THE THEORETICAL FRAMEWORK, SOCIAL ROLE AND SELF-UNDERSTANDING OF THE ORDER IN THE NEW PARADIGM;

ESTABLISHING AND POSITIONING GLOBAL DYNAMICS OF INVESTMENT, FUNDING AND GRANT MANAGEMENT FOR A LONG-TERM FINANCIAL BASE AND ECONOMIC STRENGTH;

CREATING SUPPORTIVE STRUCTURES OF FACILITIES AND COMMUNICATION SYSTEMS THAT WILL DEMONSTRATE THE LONG-TERM STABILITY OF THE ORDER AND ITS GLOBAL NETWORK.

4. We spent time attempting to get on top of the programmatic thrust of each primary unit and in discerning long-term assignment implications. The approach we used shifted from an attempt to categorise primary units to discerning the indicative forward movement of each primary unit and its current edge and points of breakloose.

5. As we looked at the teams we used screens such as momentum in the 3Rs (Resources, Research and Residue), the edge breakthrough of the primary unit, and leadership strength and synergy to help us in evaluating the assignment shifts and match them as much as possible with individual requests.

6. An important screen for us was the non-western leadership in the Order and balancing the many roles that they need to play with their training journey.

7. In putting together the draft we attempted to realistically hold the tension between 1)the desire for strong synergistic teams 2)the desire to expand our work into new arenas and 3)the desire for individual stability. We worked hard to keep the "pattern" (configuration and numbers requested) and the "cloth" (number of people globally assignable -556- and leadership strength) in alignment. A helpful technique for us was ending each day with no names unassigned which forced us to continually embody the tension that reality provides.

8. After getting a first draft we reviewed it with the Panchayat and had initial conversations with individuals to assist us in clarifying our recommendations and their request.

A major difference in the process this year is the degree to which individuals have participated in making recommendations. We feel that honoring the passion of each individual is key at this time. We do not think it is appropriate to use a "moral imperative" to force individuals to take an assignment simply because of someone else's perceived need. Where we have made recommendations for individuals that were not directly in line with their recommendation we have attempted to honor arenas of passion. In addition the team has relied heavily on the priory's wisdom concerning the individual's journey.

Our team has been much smaller than in previous years. This has helped us in forging a new role. We see that role as more "managing a participatory process" than as "making assignments." We have relied on the wealth of input that we have received as our data source and have attempted to synthesize a wholistic picture. Therefore, we have worked as one team during this process. This has meant that each of us was working on the whole picture for the total time.

The team itself is a microcosm of the Order. We are 5 Western and 4 non-Western members of 6 nationalities serving on 6 continents. We are appreciative of the richness of our diversity and the depth of collegiality we have experienced.

We stood in the posture of honoring the clear consensus of maintaining the primary unit experiment through 1988. At the same time we held that consensus in tension with the reality of the numbers and capabilities of our human resources.

One of the most difficult issues for us to work through was related to configuration. Our recommendations were influenced by work done by the continents. In the case of Lusaka, we and the African Continent are recommending that people be assigned to Lusaka as a program house of the Nairobi Primary Unit. This is to undergird the support of Lusaka and expand the program flexibility of the primary unit as it works across Eastern and Southern Africa. In the case of Kingston we and the Latin American Continent are recommending the transition of the team to Caracas as a way of empowering a non-residential program mode for the Carribbean. In the case of Houston we and the North American Continent are recommending 2 program houses. A Houston Program House of the Los Angeles Primary Unit which will be related to the Linking of the Americas strategy, The Heart of the Matter, and stability of permeation. The second program house will be in Atlanta and part of the Chicago Primary Unit. This will integrate the marketing emphasis in the South-East of the United States with that of the Chicago Primary Unit.

In the recommendations for the global priory we emphasized the participatory process during this plenary. The recommendations have emerged from individual conversations, primary unit and continental discussions, and dialogue with the Panchayat.

As the assignments task force we perceived that the priory dynamic of the Global Order is vital to our future. We recommend that it needs to be an intensified arena for corporate brooding and discussion in the next 2 years. We are not recommending major structural changes in the priorship selection and design at this time. We affirm the current understanding that the global priory, which represents the planetary polity of the Order, is designated by the whole Order as represented at this plenary session. We also understand that the breakthru teams are assigned by this plenary and are recommending 2 priors per team. These priors are a part of the Primary Unit priorship team to which they are assigned. None of these recommendations preclude the continued experimentation with house and programmatic priorship teams which are essential to intensifying the dialogue in leadership over the next 2 years.

## CONSENSUS OF THE GLOBAL COUNCIL PLENARY ON THE GLOBAL PANCHAYAT EXPERIMENT

During the Global Council Plenary there were two collegiums on our futuristic broodings on Order polity. It was in this context that our dialogue on the future directions of the Global Panchayat was raised. The following is the report given by the Panchayat of the dialogue to date and the context which preceded it. Conversation followed the report, after which a team worked to pull together a recommendation for the location of the Panchayat for the next collegium. The team's recommendation is printed below. During the final collegium the consensus was reached that the Order recommend to the Panchayat that they be located in Hong Kong for a period of two years.

### CONTEXT

We want to make a statement that we have worked on for awhile and which we think is pertinent to our work this morning. During our treks and at global meetings we have had the opportunity to discuss with people the role of the Panchayat in our structure, the challenges we face with the experiment and directions we might take with it in the future. We have appreciated the care with which people have discussed the Panchayat, the deep concern for the families involved in it and the function of the Panchayat within our total polity.

There was a mandate given to the Research and Interchange Network in 1984 to initiate a dialogue on this structure but the time has not seemed right for much action. We are now convinced that we need to open up the process that was envisaged at that time and wish to read the following as providing the context for appropriate action.

### THE GLOBAL PANCHAYAT EXPERIMENT REPORT

The Global Panchayat has been a structure in our organisation for 16 years. From 1970 onwards there were several years of experimentation with the structure until 1977 when it became a full-time assignment. Since that time 25 people have served under the rubric of Guarding the Comprehensive, Defending the Deeps and Watching the Election.

The practical function of the Panchayat has been to provide the context for global decision-making, symbolise by word, deed and presence, crucial decisions, watch the morale of the total body and each member, and represent the Body outside of conciliar events.

There are four operating principles out of which the Panchayat has functioned. The first is that its power is symbolic, the second is that it catalyses many of the decisional processes. Thirdly, it also senses out the effectiveness of the decision-making dynamic, and fourthly, it listens with all senses alert.

As a result of a mandate from the Global Order Council in 1984, the Panchayat has encouraged reflection on the experiment through conversations during treks and global gatherings. In its own meetings it has sought to evaluate the role. Some of the concerns raised have had to do with:

- a. The role and function of the Panchayat.
- b. The location of the Panchayat.
- c. The mechanism of funding.
- d. The length of term of office.
- e. How to ensure continuity.
- f. The number and composition of the team.
- g. The process of selection of the Panchayat.
- h. The role of Deputies.
- i. The care for Panchayat families.

There is a need to evaluate the Panchayat experiment within the context of our total polity and leadership dynamics and for the sake of the long-term. The Order is looking to the Panchayat to take an active role in symbolising the transformation in which we are all involved.

We are recommending that during the next two years we intensify a self-conscious process of dialogue on the Panchayat.

We further recommend that we locate the Panchayat outside of North America during the next two years for the following reasons:

- a. To symbolise the maturity of our journey in pluriformity.
- b. To objectify that the Panchayat belongs to the globe.
- c. To empower the shift to the Primary Unit experiment.
- d. To intensify our future dialogue concerning the role, operating modes and function of the Panchayat.
- e. To mirror the transformation journey we are all on as the Order.

#### TEAM RECOMMENDATION

There has been conversation over a number of years concerning shifting the location of the Global Panchayat outside of North America. These conversations have been intensified through the Think Tanks and treks in the past year. The Order has decided that it is time for a serious shift in this dimension of our lives.

We are approaching this matter with great seriousness, for this is not a minor or cosmetic issue. We have never had the Panchayat elsewhere but Chicago. To shift the location means we are becoming an Order without Chicago as our home. We are making a giant shift in our symbology which is risky business. This is one of the very important decisions of this council plenary.

The Panchayat has been working hard for several months sorting through a long list of values with regard to this move. The question really is "Where is the Order and history requiring the Panchayat to be?". In the midst of this question many places have been considered.

Our conversations during this plenary have been over two possible locations--Brussels and Hong Kong. Both have indicated a very genuine willingness to have the Panchayat as a part of their community. It is our suggestion that the Order recommend to the Panchayat that they be located in Hong Kong for a period of two years.

The following are values we held in making this recommendation:

- a. A symbolic shift beyond the Western sphere to the burgeoning societal situation of the Pacific Rim.
- b. The Hong Kong meeting enlivened the imaginations of all of us about Hong Kong's role in the Order and became for all of us a lively edge of our global mission.
- c. The sheets from the reflection groups yesterday morning reflected Hong Kong as the #1 choice for 9 out of the 13 groups.
- d. Our colleagues in Hong Kong have articulated great delight at the prospect of receiving this burden-blessing assignment from the Order and are well aware of the weightiness of the decision.

We have been aware that the presence of the Panchayat in Hong Kong will put a very heavy symbolic weight on that team. Life will not be as it was. Some plans will need to be shifted. Spouses will be part of the Primary Unit team. The Panchayat itself would need meeting space in the house. Some family living accommodations will need to be acquired outside the present facility in order to maintain missional flexibility in the house itself. Financial operational clarity will need to be worked through before we leave this council plenary.

We believe it would be appropriate for the Order at this time to express our gratitude to the Chicago Primary Unit for the sensitive and painstaking way in which it has cared for the Panchayat on behalf of all of us, creating the environment the Panchayat needed to do its job.

In implementing this recommendation, we would be entrusting the Panchayat and their families to the care of the Hong Kong Primary Unit. We believe this move makes possible over the next two years the kind of conversation the Order needs on the Panchayat and the whole polity experiment we are.

7-31-86

GLOBAL ORDER DIALOGUE  
- Building the Order -

C O N C I L I A R	GLOBAL -every 2 yrs.	1986 - 87				1987 - 88				1988 -
		I	II	III	IV	I	II	III	IV	I
	CONTINENTAL -2-3 yr				Refocussing Mtg. (Where we are) Brussels Mar. 13-23 50 + Panchayat Participants				Models Focussing Taskforce Nairobi Mar. 11-20 30 + Panchayat	
	PRIMARY UNIT Quarterly									Global Order Council '88 Mexico City Jul. 1-24 200 + Panchay

(\* Think-tanks, etc.)

\*OBSERVATIONS

- 1) The Panchayat played an important role in guiding the conciliar process..
- 2) The continental think-tanks and P.U. Panchayat treks played an important role prior to global gatherings.
- 3) Conciliar meetings may be piggy-backed by paying events.
- 4) Inter-continental representation at the think-tanks was an important dynamic.

RATIONALE FOR REPRESENTATIVES PER CONTINENT

	Eur	Am	Afr	S.As	Sea	NAm	LAm	Total
Brussels Refocussing Mtg. (1/12)	4	1	8	6	9	15	5	50
Nairobi T/F (1/20)	2	1	5	3	5	9	3	30
G.O.C. '88 (1/3)	14	3	31	23	36	62	20	200

LEADERSHIP DESIGNATION MODEL

The Global Priory assignments:

- contain skilled journey guides.
- include, wherever possible, indigenous priorship from the continent or nation.
- contain skills in arenas of missional thrust and global priorities.

The First Among Equals:

- has the Order's trust.
- if a couple, both members embody necessary leadership qualities.
- family and extended family obligations and care have been taken into consideration.

II. LEADERSHIP INTERFACE

A. Planetary Network

1. The function of the Planetary Network Council is to articulate and symbolize the consensus on planetary directions and assignments.
2. The representational Planetary Councils, held yearly, are hosted by different continents from year to year. The schedule for these councils need not be limited to July.

B. Continental Team

1. The function of the Continental Leadership Team is to create and coordinate continental maneuvers, training and interchange, assignments, and finance decisions.
2. From the First Among Equals within a continent, one unit will be designated as the Continental Convenor, to be decided by the Continental Team.

C. Primary Unit

1. All Primary Units would be represented at the annual planetary meetings.

CONCILIAR RHYTHM			
	PLANETARY	CONTINENTAL	PRIMARY UNIT
WHOLE	16 Years*	Bi-annually*(2 years) (minimum)	Quarterly
REPRESENTATIVE	Annually	Semi-annually(6 mos.)	Monthly
COLLECIIUM DYNAMIC			
*Whole order represents symbolic order (Associate and Confirmed)			
Service Networks, Continental Banding and Special Focus Task Forces meet as needed in the respective Planetary, Continental or Primary Unit configurations.			

## CONTEXT FOR EXERCISES

These sessions are designed to allow colleagues to experience and own the richness and depth of the global vision, as it was articulated in the Bilbao Plenary. They are also designed to clarify the consensus and implementation for the continents and primary units.

The following are notes about leading the exercises:  
Music tapes have been made for the exercises -

### EXERCISE I - EVOLUTIONARY JOURNEY

Music - Creation Dance (Dance tape)

Oxygene (Exercise tape)

### EXERCISE II - KINESTHETIC BODY - MULTI-TRACKING

No music

### EXERCISE III - WALKING BACKWARDS THROUGH TIME - DYAD OF ACKNOWLEDGEMENT

Dyads - use meditation music

Music - Odes (Walking backwards)

Sunsinger (Walking backwards)

### EXERCISE IV - LEAPING and DYAD OF COMMUNION

Music - Mozart 1

Ferryman

Mozart 2

### EXERCISE V- THERAPEA OF THE HEART AND THE CONSOLAMENTUM

Therapea...no music

Consolamentum -The Rose

In many cases this is a learn by doing facilitation event. We have found it helpful to read the script several times to become comfortable with the general tone and mood of the exercise. It is also helpful to have a posture and confidence that communicates that you have been doing this all your life. It is extremely important to give people permission to feel awkward in the exercise.

## THE EVOLUTIONARY JOURNEY OF THE ORDER

### Exercise Procedures

(ACKNOWLEDGEMENT: This exercise was adapted for the Council Plenary from "Exercises in Evolutionary Memory" in The Possible Human by Jean Houston.)

GENERAL CONTEXT: In this exercise we are primarily concerned with activating the visionary perspective within each of us. The exercise will begin with an exercise on the history of the Order. We will then work on creating some images of what it might mean to take this into the future. Another way to talk about this is the work of remembering the future.

In the exercise we will begin by creating a picture of the Order's evolution to date. We will then actually re-live that history through creative drama and dance.

### EXERCISE INSTRUCTIONS:

1. Lay out a master image of a winding river. This represents the journey of the Order. Get up some initial images of the various phases of the Order's journey. Get out 10-15 items spread out across the whole evolutionary river--things that represent the Order's major global thrust at the various times.

(NOTE: you are working in symbols and pictures here--no more than one word permitted with a picture.)

2. Tell stories of the beginnings of the Order in your geography. Have any who know about developments beyond the nation tell those stories as well.
3. Now divide into smaller groups to fill out the story of the river's journey as fully as possible. Push yourself to work in images, symbols, and pictures to hold this journey. Record these on cards to be added to the big river picture. Make sure that this is a fabulous time of story-telling!
4. Now add these pictures to the over-all master image of the river. Some of these things may show up as tributaries that flow into a shape the larger river.
5. Have each group very briefly tell its story and some of the key points. How did the tributaries you discerned effect the flow of the whole river?
6. Now working with the whole group, label and/or name the various parts of the river's journey through time. Get out moods, feelings, colours, smells, actions (have us perform the actions in symbolic form), etc. that people associate with the phases.

(NOTE: You are after about 7 labeled parts to the river's journey.)

7. Context for Journey Re-enactment: Move now into space that is open and free of objects. We are now going to experiment with re-enacting this journey. This did not just happen to us in our heads but it literally occurred at every level of our being. We were in no way abstract, detached observers. Our feelings, bodies, sensations, etc. were all profoundly involved in this--often at levels that we can't even articulate, or that we don't even know about consciously.

We are now going to perform a dramatic re-enactment of this journey, trying to re-experience it as fully as possible and integrate it into our present experience. And then we will take this rich heritage and move with it into the future. In very subtle ways we have all been on this whole journey, regardless of when or where we joined the Order. This journey is coded into our psyches as an Order. Its profound learnings and deep wisdom are continuously available to us at many levels of our lives. In this drama of re-enactment we are attempting to contact deeper, more subtle levels of this wonderful journey we have just created on the wall.

(Music: "Oxygene" or some other synthesizer-type of music that has a variety of moods and movements to it.)

8. Let us now move into the open space. Begin by all coming together in the center of the room. Cluster yourselves together in a tight ball and journey back to the happening of World War II. Start swaying back and forth. You are about to become the explosion that was the atomic bomb. This was a profound symbolic happening for the founding of the Order. I will begin counting down from 10. When I reach 0 the explosion occurs and the total journey begins.
9. 10-9-8-7-6-5-4-3-2-1-0 BANG!!!! Begin now to act out the frenzy and agony of the War. Allow yourself to move to the music and to experience within yourself all of the anguish, pain, suffering, and deep, deep questioning that birthed the Order. (pause for a couple of minutes) Now slowly come to stillness. Lie down on the floor in silence and calm and enact the birth of the Order in 1952. (pause) (count slowly)
10. Beginning now with the various stages of the River's journey as discerned by the group, lead people through the journey stage by stage. Feed them some of the juicy images from each stage and remind them of some of the happenings on the River picture.

(NOTE: For each stage say "Now become the \_\_\_\_\_ stage of the Order's journey. This was the time of \_\_\_\_\_." Mention colours, moods, smells, images, etc. off of the corporate chart to help them figure out possible things they might do to get inside of each stage experientially. After each stage is seeded, give them 2-3 minutes to re-enact that stage through their movements to the music.)

11. After you have taken them to the point of the present stage of the journey, pause and feel all the power and genius of this journey. Know that it all belongs to you and that it is all available to you at any time. And now, move into the future of the Order! Move now into the next evolutionary development and stage! Move into that which is yet to be! Allow yourself to be guided by your intuitions. You may not rationally understand all that is going on here, but let it flow through you. Become now the whole future of the Order! (pause 3-5 minutes)

9. Now coming to silence and stillness once again, find a partner and lie down head to head, ear to ear, with bodies in opposite directions. As I ring the bell, you will have one minute to share with your partner what each stage was like, what it was like to be each stage of the Order's journey. I will name each stage. First one person will share their experience of the stage. When the bell rings the second will share. Begin your sharing by saying "In the \_\_\_\_\_ stage I was, or I experienced. . ."

(NOTE: The leader needs to conduct this in a very formal way. When the bell rings say: "Now let the first person share what they were or what they experienced in the \_\_\_\_\_ stage." After one minute ring the bell and say: "Now let the second person share what they were or what they experienced in the \_\_\_\_\_ stage." Continue with this until you have covered all of the stages.)

10. There is one final, brief, but very important step. We will now re-enact the entire journey, this time much more rapidly. As you do this allow a deep integration of this journey to occur within you. Flow through this almost like a dance.

(NOTE: Turn on the music once again. Begin exactly as you did in # above guiding the group through the journey stage by stage allowing about 1-1 1/2 minutes per stage.)

11. At the conclusion of this second time, have people be seated and share with one another what happened in the exercise.

\*What new wisdom was accessed?

\*What new learnings did you discover that you didn't know you had?

\*Quickly talk about the genius of each stage and how this can be used today to empower our present and future.

## KINESTHETIC BODY & MULTI-TRACKING

### Exercise Procedures

(ACKNOWLEDGEMENT: These exercises are taken from Jean Houston's book The Possible Human.)

GENERAL CONTEXT: We have witnessed the marketing push and the current situation of the Order. We are now at a point of integration of new edges. However, to integrate the amount of information requires that we activate many more channels of our brains and beings than we've been operating on. We need to approach this from levels which take us beyond the purely rational, left brain modes. This kind of depth integration does not occur in the left brain. It occurs in the realm of art, of music, of symbolic interpretation, which is the domain of the right brain.

We want to do two exercises which will help us in activating this intuitive dimension of our psyches and then, once this has been activated, we want to engage in an exercise which can result in the harvesting of insights from this realm of human experience.

### GENERAL INSTRUCTIONS FOR KINESTHETIC BODY EXERCISE

1. Contextual Statement: There is an extensive tradition in both the East and West and the North and South which holds that each individual possesses a secondary, non-physical, imaginal body as well as the physical. In ancient Egypt this was the ka, in the yogic tradition it is the pranic body, this is Plato's ideal form of things, or the power animal that can move through the form of things from the shamanic traditions.

This imaginal body can move through time and space, accomplishing things that are impossible for the real physical body. It has no limits. This body is somehow encoded in our brains. Exercising this imaginal body (or what we will call the "kinesthetic body") can improve the performance and functioning of the real body. Many Olympic athletes use this form of exercise to improve their skills. For example, a swimmer practices a dive in the imaginal body, seeing and feeling doing the dive perfectly several times. Then when he/she actually does it in the real body their performance has improved.

It is possible to activate and use this deep body wisdom and in so doing open ourselves to expanded realms of knowing and doing.

2. Spread out across the room making sure that you have plenty of space to move about--forward and backwards, to the right and left--without running into your neighbours.
3. Listen carefully to the instructions I will give you and follow with the appropriate body movements.

### BEGINNING OF EXERCISE:

(see attached instructions from The Possible Human.)

CONTEXT FOR MULTI-TRACKING EXERCISE: Now one more exercise that is related to helping us increase our capacity to dealing with complexity and paradox. This is an important exercise, for along with working on the Kinesthetic Body it activates many more channels. This is exactly what is being required of us as we move into the next stages of evolution. The planetary culture which is coming into being requires that we are able to operate on many different levels at the same time, and thus we become more available for high service.

This exercise is called "Multi-tracking". Again listen to my instructions and follow with the appropriate body movements.

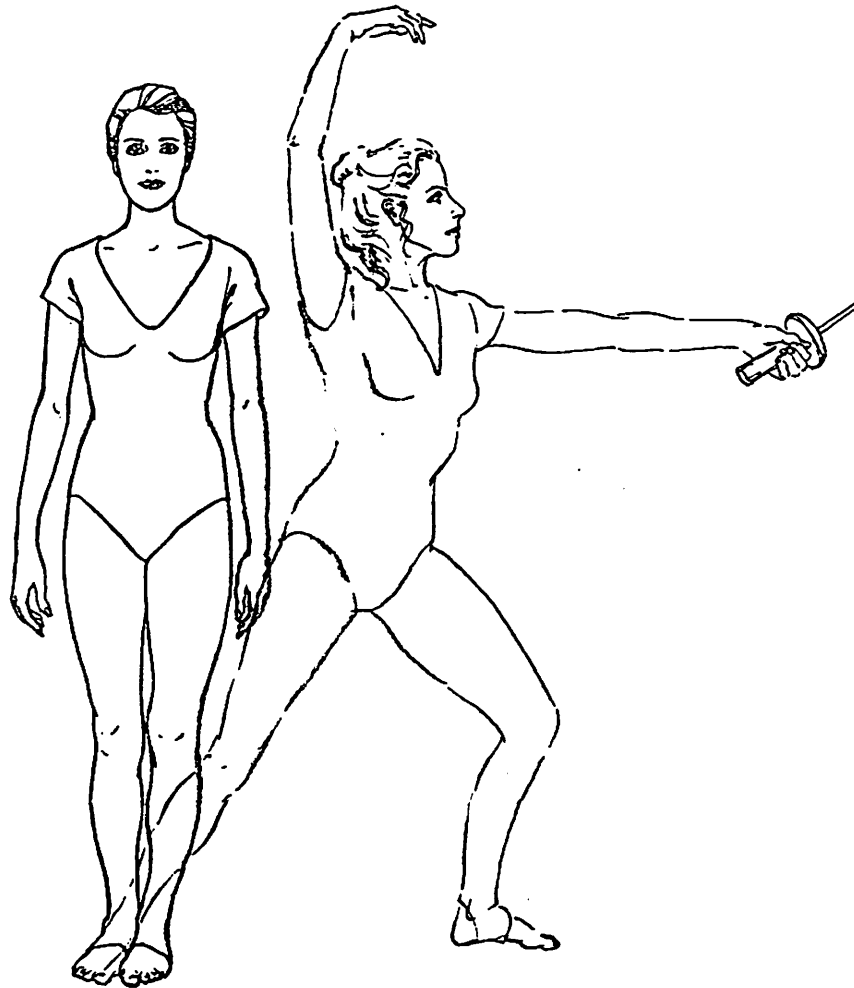
(see attached instructions from The Possible Human)

# The Kinesthetic Body

Stand comfortably, with your knees relaxed and your eyes closed.

Focus on your breathing for a minute as a way of directing your attention inward.

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The real and the kinesthetic body.

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Check now to see if your weight is evenly balanced on both your feet and sense your feet in contact with the ground.

Scan your body to ensure that you have relaxed any unnecessary tension, particularly in your shoulder and neck area.

Raise your **real** right arm and stretch, sensing the shifting alignment of the muscles all over your body as you do this. Feel the stretch in your fingers, your hand, your arm, your shoulder, your torso. Now, with equal awareness, lower your arm.

Repeat this several times.

Now stretch your **kinesthetic** right arm, allowing yourself to experience this as vividly as possible.

Stretch again with your **real** right arm, then your **kinesthetic** arm.

Alternate several times between stretching with your **real** arm and your **kinesthetic** arm.

Do the same thing with your **real** left arm and your **kinesthetic** left arm, always remembering to experience your **kinesthetic** arm with as much reality as you had when stretching your **real** arm.

Do the same thing *alternately*, stretching **real** and **kinesthetic** arms.

Let your **real** arms and shoulder circle in a round forward movement like the paddlewheels of a steamboat.

Do the same thing with your **kinesthetic** arms and shoulders, continuing to feel the same momentum you felt with your **real** arms and shoulders.

Alternate.

Let your **real** arms and shoulders circle in a backward movement.

Do the same thing kinesthetically.

Alternate.

Now, with your **real** body, make a fencing lunge to the right.

Come back to the center.

Repeat this several times.

Now lunge to the right with your **kinesthetic** body.

Come back to the center.

Alternate several times between your **real** and your **kinesthetic** body.

Do the same thing with a fencing lunge to the left.

Follow this sequence:

**Real** body lunges to the right.

Back to the center.

**Real** body lunges to the left.

Back.

**Kinesthetic** body lunges to the left.

Back.

**Real** body lunges to the left.

Back.

**Kinesthetic** body lunges to the right and comes back.

**Real** body lunges to the right and comes back.

**Real** body lunges to the left.

Back.

Now, *at the same time*, your **kinesthetic** body lunges to the right and your **real** body lunges to the left.

Come back to the center.

Now lunge with your **real** body to the right and your **kinesthetic** body to the left.

Come back to center.

Rest for a moment.

Raise both **real** arms over your head and hold them there.

At the same time, feel your **kinesthetic** arms hanging at your sides.

*Slowly* lower your **real** arms while you raise your **kinesthetic** arms, putting as much attention into your **kinesthetic** arms as you direct to your **real** arms.

Now, lower your **kinesthetic** arms while you raise your **real** arms.

Lower your **real** arms while you raise your **kinesthetic** arms.

Continue with this until the raising and lowering of your **kinesthetic** arms becomes almost indistinguishable from the movement of your **real** arms.

Rest.

Be aware of the space several feet in front of you. Now, with your **real** body jump as high as you can into that space.

Jump back.

Do it again with your **real** body, jumping as high as you can, forward and back.

Do the same thing with your **kinesthetic** body, forward and back.

Now do it with your **real** body.

**Real** body again.

**Real** body again.

**Kinesthetic** body, jumping as high as you can, forward and back.

**Real** body.

**Kinesthetic** body.

Jump forward with your **kinesthetic** body and stay there.

Now, jumping as high as you can, jump with your **real** body *into* your **kinesthetic** body!

Standing still, notice how you feel.

Scan your body again.

Is there greater awareness now in your body?

Begin to walk around and notice your awareness.

Opening your eyes, see if your perception of the external world and others has changed at all.

# Multitracking

Let your head and shoulders move from left to right together in an even swinging movement.

Now let your head and shoulders swing apart—that is, your head and shoulders are moving in opposite directions from each other, your head going left while your shoulders go right, and your shoulders going right while your head goes to the left.

Now your head and shoulders swing together . . .

And apart . . .

Together . . .

And apart . . .

Now, with your head moving in the opposite direction from your shoulders, let your eyes follow the shoulders. It's rather like flirting!

Don't get cross with yourself if you can't do this. Remember that we are just playing a game as well as asking you to awaken circuits in your brain that may never have been used before.

Now return just to the head and shoulders moving in opposite directions, your eyes doing anything they like. At the same time, tap dance.

At the same time sing a song like "Tea for Two."

Stop at the end of the song and rest for a minute.

Now let your head go right and your face go left.

Now reverse and let your head go left and your face go right.

Keep on doing this, reversing the order each time.

Add a little jog and snap your fingers. At the same time move your hands in circles.

And hum "Yankee Doodle Dandy"!

And, simultaneously, think about a hive of bees, a spiral staircase, and a bowl of Jell-O!

Stop and rest for a minute.

Lie down on your back on the floor with your knees bent, the soles of your feet on the ground, and your hands on your chest.

Still lying down with your knees bent and your arms at your sides, begin beating very slowly on the floor with your right hand.

Now add a fast beat with your left hand while your right hand continues to beat slowly.

Keeping these two motions going, let your right foot begin to tap a slow beat.

Keeping all these motions going, let your left foot begin to tap a fast beat.

Stop.

Let your left hand beat a slow beat.

Now add your right foot tapping a slow beat.

Now add your right hand beating a fast beat.

Now add your left foot tapping a fast beat.

Keep all of this going for a few minutes.

Stop and rest.

Now for the most interesting and subtle of the sequences:

Standing in a comfortable and relaxed position, close your eyes and become totally centered and balanced.

Take four steps forward and imagine, kinesthetically and actively, that you are taking four steps backward.

Now take four steps backward while thinking four steps forward.

Keep repeating this for a few minutes until it seems natural.

Now, as you move forward, allow your arms and hands to move in clockwise circles.

As you move backward, reverse the direction of your arms and hands. Continue to do this for a while.

Now, keeping all of the motions and thoughts going, think counterclockwise while you are making a clockwise motion with your hands, and think clockwise when you are making a counterclockwise motion.

At this point you are taking four steps forward and making a clockwise circle with your hands while you are thinking four steps backward and thinking a counterclockwise circle for your hands. Then you are taking four steps backward and making a counterclockwise circle with your hands while thinking four steps forward and clockwise with your hands.

Continue to do this for five to fifteen minutes, until it becomes a simultaneous dance of movement and thinking. Should you lose one or more of these tracks, stop and begin again, adding movement and thinking sequences gradually until you are comfortable with all of them.

## DYADS OF ACKNOWLEDGEMENT AND COMMUNION

### Exercise Procedures

(ACKNOWLEDGEMENT: This exercise is taken from Jean Houston's book The Possible Human.)

GENERAL CONTEXT: This exercise allows people to engage in a mutual drama of empowerment and get in touch with the totality of the universe, and then finally recognizing this reality as resident within another human being. It is a profound meeting of another at a much deeper level than our normal encounters. It can be an exercise of moving from the local self and the particularities of this perspective to acknowledging the universal humanity embodied in the other. In many ways it can occasion the dropping of previous masks and/or personas and the seeing of another human as the essential humanity, the High Self, that they are.

### EXERCISE INSTRUCTIONS:

1. Get a partner and sit opposite your partner (preferably sitting on the floor or on two chairs if the floor is too difficult).
2. In the exercise you will spend part of the time in non-verbal communication and acknowledgement of each other and part of the time journeying together into both known and unknown realms of time and space together.
3. As you sit there facing each other, place your hands together palm to palm, hands facing vertically.
4. Close your eyes and make yourselves as comfortable as possible. If you need to change your position during this exercise, feel free to do so, but try to keep your hands together.

### BEGINNING OF EXERCISE:

(see attached pages from The Possible Human.)

# Dyads of Acknowledgment

Put your consciousness now into that point of contact between the two of you at the fingertips . . . all of your consciousness there in the fingertips. Breathe deeply and rhythmically, with your total awareness focused in the fingertips.

At first you will feel heat, muscular sensations, and the pulse of life. Keep your consciousness there at the point of contact . . . feeling the flow of life, the electrical flow of life from your fingers to your partner's, and from your partner's fingers to you.

Just feel the flow of life, the energy flow from one to the other, so that after a while you no longer really know where your fingers leave off and where your partner's begin.

Continue this for two minutes.

In a moment, but not yet, open your eyes and receive the eyes of your partner. What you will be receiving will not be the everyday person, not John Jones or Susan Smith, but rather the essential humanity residing there in the other. You will receive the Eternal Human who is there in your partner and you will be so received.

Continue to keep your fingertips together and feel the flow of life. Now, open your eyes and, without speaking, receive the universal humanity of the other, the High Self who is there to be recognized and know that you are being similarly recognized. Now open your eyes and receive.

Continue this for two or three minutes.

Now close your eyes and, continuing to keep your fingertips together, feel the flow of life between you as the circuits of an extended being. Together—plugged in, as it were—you are extended and amplified. You have become together a powerful receiving station, an antenna on reality. Together now receive all the things going on in this room right now—all the sounds, breezes, emotions, feelings, thoughts, moods present in the room passing through the antenna which is the two of you.

Continue this for one or two minutes.

Become now receiving stations for the entire neighborhood—receiving the reality happening throughout the place.

Continue this for thirty seconds to one minute.

You are antennas now on this entire region, receiving now the total reality of this country.

Continue this for thirty seconds to one minute.

Receive now together the sights and sounds and feelings and anguish and pleasure and pain and thoughts flowing through the life stream of the western hemisphere.

Continue this for one minute.

Together now tune in to the planet Earth.

Continue this for one minute.

And now you are receiving stations on everything that is happening in the solar system.

Continue this for thirty seconds to one minute.

You have become antennas on this particular spiral turn of our galaxy, receiving together this corner of the galaxy.

Continue this for thirty seconds.

Receive now the galaxy, the galaxy passing through you.

Continue this for one minute.

Together, receive now the universe.

Continue this for one minute.

Receive now the mind of God.

Continue this for one or two minutes.

In a moment, but not yet, I will ask you to open your eyes and receive your partner. But this time you will receive the everyday self of the other, the eternal, universal humanity that resides in the other, and also the other as the repository for All that is, that other who has traveled with you to the limits of reality, and who in some sense contains that reality.

Now open your eyes and receive that All, knowing that you are also being so received. Open now and receive.

Continue this for two minutes.

Now, close your eyes and bring your foreheads together. Let a deep acknowledgment of one another quietly pass between you—a feeling-blessing of celebration: Thou Art! Let the mutual blessing and empowering flow between you.

Continue this for one minute.

Now, drawing your heads back and opening your eyes, let the same things you have sent to the other be sent through your eyes.

Continue this for thirty seconds.

*If you are doing this in a group:* Quickly and quietly, holding your partner's hand, join with other dyads to form circles of four or six people. Sitting as a circle together holding hands, close your eyes and sense the flow of humanity around the circle.

*If there are only two people:* Take your partner's hands and move into a comfortable position together.

Start the music. As you hear this music, let yourself flow and unite with the confluence of beauty that is the universal humanity in which we all become One.

After three or four minutes, open your eyes and acknowledge with your eyes alone the High Being, the Universal Self, in the other or others.

When the music ends, stay in your circles or with your partner and share together what you have experienced.

## REFLECTIONS ON THE CURRENT AND FUTURE STANDPOINT OF THE ORDER

### Exercise Procedures

(ACKNOWLEDGEMENT: This exercise is a special adaptation of an exercise called "Mea Machina/Mea Mandala" from Jean Houston's book Life Force.)

GENERAL CONTEXT: This exercise is concerned with reflecting on images of the Order's present situation and the future into which we are moving. Many of these images we have been discussing during the last 4 months of our Council process. Others are present within the Documents from the Council Plenary in Spain. Still others are present at very unconscious levels, levels we might not even be aware of.

(NOTE: This exercise presupposes that there has been a time of reflection and/or reporting on the Order and its current situation before the exercise.)

#### EXERCISE INSTRUCTIONS:

1. I am going to pass out paper and markers/crayons to each person. Please take two pieces of paper each and several different colour of markers/crayons.
2. The exercise will begin with a short visualisation in relation to the present standpoint of the Order, globally and in this location. We will then engage in two drawing exercises: one related to the Order's present situation, and one related to actualising the full potential and full capacity of the Order.
- . We will conclude with an exercise of integration and sharing of what we have discovered in the exercise.

#### EXERCISE BEGINNING

1. Pass out paper and markers.
2. Lead the group in a short visualisation:

\*relax and breathe deeply from your abdomen. As you breathe in, your abdomen extends. As you breathe out, it contracts.

\*get a picture in your mind of the Primary Units of the Order around the world. See all of our global systems and mechanisms--the panchayat, the commissions, the breakthrough teams, etc.

\*create some picture in your mind of the key decisions and recommendations coming from the Council Plenary in Spain regarding the 3 R's--resources, residue, research.

3. Ask each person to draw a large square or rectangle on their paper. Now create a picture or symbolic representation of where we are as an Order (e.g. where we have come in the last 2 years) based on the reflections you have been doing on the Order. Include in your picture the habitual patterns in which we as the Order are involved, the more "robot" or mechanical modes of the Order, our systems and mechanical operational modes that have become clear to you in our reflections and reports. There is nothing wrong with these. They are simply the kinds of systems, structures, etc. that are necessary to keep any institution or organisation going. Use colour and as many non-verbal images as possible in your picture. Make your picture include all of the complexity and relationships between all of the different Order systems that you can.

(NOTE: These need to include the predictable and to-be-expected modes of operation. There may be some things that come to you that you don't understand and that are confusing to you. Simply record whatever comes without judgement).

4. Solitary Reflection:

\*Now looking intently at your picture, what have you learned about yourself?

\*What have you learned about the Order by objectifying this picture? (pause)

\*What connections have you noted between your own patterns and the patterns of the Order? (pause)

5. Now take the second sheet of paper and lay it in front of you. Draw a circle on the paper. In the circle draw a symbolic representation or picture of where you sense the Order is heading or what you sense it must become. Again this may include many dimensions that you do not understand and many things that do not make sense to you now. Do not block these things, simply record them on your paper in some form.

6. Mandala Reflective Meditation:

Put mandala (circle) on the floor and look intently at it breathe slowly and deeply. Let the rhythm of your deep breathing remind you that you are part of the cosmic process. Your breathing links you to all the forms and forces that sustain the universe--expansion and contraction, the taking in and the giving out, advance and withdrawal, the filling and the voiding, birth and death (two minutes). As you continue to breathe so, know yourself as one with this universal life, living and dying with each cycle of breath so that soon you can ask yourself, "Am I the breather or am I the breathed? Or does it make a difference?"

Continue to breathe in continuity with the cosmos; but when you come now to the end of an exhalation, remain without breath for a few moments, entering that spaceless, timeless place where consciousness is without an object and where there is nothing but pure awareness (one minute).

Continuing to breathe slowly and deeply, let the circle/mandala of the Order expand and contract with the rhythm of your breathing. Allow yourself to meditate on the ancient saying "God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . . God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . . God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . ."

Let this thought subside, but know that one center of the perfect sphere rises in you. . . Allow your circle to expand further, becoming a luminous sphere containing your head, your throat, and the area of your heart. If extraneous thoughts occur, gently release them on the exhaling breath and know yourself more deeply as a unique sphere that is itself a center for the perfect sphere.

Gradually, effortlessly now, the sphere grows, encompassing the rest of the body, until your entire physical being is contained within it. The expansion continues, the sphere now surrounding your whole energy field.

Let your consciousness be without an object. Let your mind rest in pure awareness at home in the core of all Being centered in the Source itself. At this timeless moment, in this spaceless space, you are a circle mandala, you are the mandala of O:E -- the beginning and origin of all form, the seed of all potential, the matrix of all mattering, the soul of all spirit. You are the mandala. You are the lens through which is focused the energy of creation. If waves of energy or surges of light and color come into your awareness, then sense these as primal currents that stream from the source levels bringing life into all being.

You are the Mirror of the Universe. You are the bridge between being and becoming, between the external now and the flowing of time, between essence and existence. You are the mandala, the place of perfect wholeness, the resolution of all polarities. You are the source of healing, of growth and transformation. You are the mandala. (Allow two to five minutes for this meditation.)

7. We are now going to participate in an exercise of integration of these two pictures. The real reality of the Order is neither of these pictures, but both of them together. Lay both of your pictures on the floor in front of you, the first picture on the left and the second on the right. I am going to ask you to shift your attention between them. Each time I ring the bell, let your attention (i.e. your eyes and your full attention) shift to the other picture. Breathe each picture deeply into your being as you focus on it, alternating between the two pictures, begin with the first picture.

(NOTE: Begin with the bell at one minute intervals, then move to 45 minute intervals, then to 30 second intervals, then to 15 second intervals, then to 7 second intervals, then to 3 seconds, then to 2 seconds, then to 1 second, then to 1/2 seconds.)

8. Now just sit in silence for a few moments and realise that a deep shift may have occurred within your being. These two images may have integrated themselves within you. For the next 2 minutes of clock time, just rest and be aware of what has happened to you during this process. What new knowing and sensing has come to you?
9. In a moment but not yet, some music will start. When it does, please rise and begin to dance the new being that you are as a result of this depth integration. Greet the other people you see as new beings and realise that you are likewise being so greeted.

(Music: "Who Pays the Ferryman", or some music that almost drives your feet to dance)

10. Let people dance for about 10 minutes, or whatever seems appropriate as you watch the group.

11. Reflective Conversation (break the group into smaller groups of 5-6):

\*have each person lay their two picture before them on the floor.

\*briefly have each person talk about what has been revealed in this exercise about the future of the Order and their role in it. What are we/you becoming as a people/person?

12. After about 15 minutes of reflection in these groups, have all gather in the centre of the room as tightly as possible and sing together, "It's In Every One of Us."

IT'S IN EVERY ONE OF US TO BE WISE.

FIND YOUR HEART, OPEN UP BOTH YOUR EYES.

WE CAN ALL KNOW EVERYTHING WITHOUT EVER KNOWING WHY.

IT'S IN EVERYONE OF US, YOU AND I.

(sing 8-10 times--humming last time)

## HONORING THE GREAT EASTERN SUN

### ENTERING SACRED SPACE AND TIME

As people enter the Great Plenary Hall the music from "Yi King" is playing. People enter and walk the parameters of the sacred circle, claiming its energies and building the community resonance.

### THE SEAL OF SACRED TIME

The leader of the ritual comes to the center of the circle and reads the poem which evokes the vision of the Great Eastern Sun from Shambhala.

"Let us come to rest, and stand before the vision of the Great Eastern Sun within. Please face the center of the room.

That mind of fearfulness  
Should be put in the cradle of loving-kindness  
And suckled with the profound and brilliant milk  
of eternal doubtlessness  
In the cool shade of fearlessness,  
Fan it with the fan of joy and happiness.  
When it grows older,  
With various displays of phenomena,  
Lead it to the self-existing playground.  
When it grows older still,  
In order to promote the primordial confidence,  
Lead it to the archery range of the warriors.  
When it grows older still,  
To awaken primordial self-nature,  
Let it see the society of humanity  
Which possesses beauty and dignity.  
Then the fearful mind  
Can change into the warrior's mind,  
And that eternally youthful confidence  
Can expand into space without beginning or end.  
At that point we see the Great Eastern Sun.

As we begin our journey this day we are mindful of the presence of the basic goodness of all of life. We ask for presence of the windhorse in our lives this day which can bring to be fearlessness and bravery and the power to transcend doubt and hesitation so that we may invoke great wakefulness in our state of mind.

### MEDITATION

Let us now sit in meditation for a few moments. Breathing deeply, allow the energies of creation to rise through your being. Let us focus our attention this day on Nowness and the Magic of the present moment.

(Begin Music: Kitaro "Astral Voyage")

Let us stand and celebrate our intention with the drawing in of five breaths:

Inhale

I draw Chi into my bones  
Chi gathers in my heels  
Chi collects in my hands  
Chi congeals in my ears  
Chi rises to the top of my head

Exhale

and wrap my spirit in Chi  
and rises up my legs.  
and informs my fingers.  
and settles around my belly  
and cascades down my spine.

#### GREETING THE SUN

Let us rehearse the whole of our journey of wholeness.

Facing the direction of the tiger and bowing deeply to creation and evolution, let us honor the vastness of the universe within and without.

Rising we draw into our being the drala or powers of meekness, the unconditional confidence which comes from seeing the greatness of our lives.

With hands cupped above your head receive and pour over your whole being the ever-flowing energies of the cleansing waters of transformation. (Again)

Stretch and reach for the CLOUDS. How do you CARESS THE CLOUDS in your life? (Repeat question)

Bring into your life the WINDS OF CHANGE. Inhale as you sweep your arms laterally around as far as possible, making the sound of the winds. Again, from the right and from the left, from the east and from the west, and turning receive the winds from the north and from the south. Again and again. (Make the sound of winds).

Turning left, and facing the direction of the lion, bowing deeply to creation and evolution, let us honor the depth integration of our mind and body.

Rising we draw into our being the drala or powers of perkiness, the joyfulness which comes from seeing the wholeness and unity of life.

Allow your roots to sink into the earth. Breathe deeply and feel her energy rise.

Clasping your hands above your head, SWEEP THE POLES OF THE PLANET. Inhale as you rotate your torso to the side. Exhale as you bend over from the hips and come around to the center. Do this two more times. Now reverse the direction. WHAT ARE THE POLES OF THE PLANET YOU SWEEP?

Bring attention to your left foot and standing on that foot, rotate the right foot pushing into the earth across the toe joints, around the outside edge of the foot, around the heel and forward along the inside edge of your foot. HOW DO YOU KNEAD THE EARTH? HOW IS IT YOU NEED THE EARTH? (Spell both words) And now shifting to your other foot, push the earth across the toe joints around the outside edge of the foot, around the heel and forward along the inside edge. How do you KNEAD THE EARTH? HOW IS IT YOU NEED THE EARTH?

(Pause)

Stepping forward with your left foot and reaching out to stretch your spine to full length, we are going to GATHER AND SEED. Holding a basket up to be filled with seed, let your arms sweep back and out, casting these seeds of hope and vision across the planet. Now reach up again for your basket to be filled. WHAT ARE THE SEEDS WHICH FILL YOUR LIFE? HOW DO YOU SCATTER THEM? Turn around and reach out again. WHAT ARE THE SEEDS FROM THE WORLD AND HOW DO YOU SCATTER THEM INTO THE CENTER?

Turning left and facing the direction of the garuda, bowing deeply to creation and evolution, let us honor the state of being which is beyond hope and beyond fear.

Rising we draw into our being the dralas or powers of outrageousness, the great and everlasting compassion for others.

Extending your arms to the sides and putting your focus in the shoulders, RELEASE YOUR WINGS. Inhale as you lift your shoulders and exhale as you circle down and back. (Do this three times) HOW IS IT YOU RELEASE YOUR WINGS? WHAT IS IT THAT CAUSES YOU TO FLY?

Let us HANDLE THE EAGLES. Extend your arms shoulder high in front, and close your fist. Inhale rotating your wrists up and back, and release with your fingers pointing to the floor. Close your fists, inhale rotating your wrists up and back and release with your palms pointing out.

Imagine the feel of WALKING ON CLOUDS. Put your weight on your left leg, raise your right foot and flex your foot, your toes, your ankles. Point your foot, your toes, your ankles. (Repeat a few times). Shift your weight to the right leg and repeat the above procedure. (Guide directs) HOW DO YOU WALK ON CLOUDS IN YOUR LIFE? WHAT ARE THE CLOUDS YOU CARESS? (pause)

And now turning left, facing in the direction of the dragon, and bowing deeply to creation and evolution, let us honor the eternal truth which abides within us.

And rising we draw into our being the drala or powers of inscrutability, that sense of playfulness and humour which is ultimate detachment.

BLOW ON THE COALS OF THE PASSIONATE FIRES OF SERVICE. Inhale and exhale making a large circle with the hips. Hold the shoulders and upper torso still and focus your attention on the pelvis. Feel the fire from your solar plexis--fan the fires of spirit. Now circle the other direction. (allow plenty of time for this).

Now with your hips extended to the left, reach out with your hands and STIR THE CAULDRON OF SPIRIT. Inhale, and with your hands holding a large stirring paddle, exhale down into a squatting circle as you reach out to stir the cauldron of spirit. Remember the straight spine as you are reaching out over the fire. (Change direction) Feel the pull of the spirit. WHAT IS THE SPIRIT THAT NEEDS TO BE STIRRED THIS DAY?

And returning once again to the center, let us honor that which is above by raising the Sun into this day. Reach out to lift the sun up and over your head, and exhale as you bring it down to earth. (Do this three or four times) HOW DO YOU RAISE THE SUN IN YOUR LIFE? WHAT ARE THE SUNS YOU RAISE IN YOUR LIFE?

Let us RAISE THE MOON to bring passion to the night. Holding a crescent in each hand, inhale as you bring them up at your sides to meet overhead, coming up on tiptoe. Exhale as the crescents set. (Do this three or four times). WHAT ANTICIPATION BRINGS THE MOON TO ITS TIPTOES FOR YOU?

And honoring the below, sink to rest in the eye of the creative powers of the universe. Squatting low on your haunches, put your hands into a fist and rest your eyes in your thumbs. Honor all that is below.

Rising, with your hands brought together, leading the way of the heart, bow to your neighbors, honoring all the gods and goddesses in hiding.

(READ POETRY)

THE FEARFUL MIND  
CAN CHANGE INTO THE WARRIOR'S MIND,  
AND THAT ETERNALLY YOUTHFUL CONFIDENCE  
CAN EXPAND INTO SPACE WITHOUT BEGINNING OR END.  
AT THAT POINT WE SEE THE GREAT EASTERN SUN.

Bow and exit

## WISE AND FOOLISH SEEKERS

This is a dance that was great fun and a delight to the Bilbao plenary. It is about seeing our vision, standing in the vision and anchoring ourselves into the now.

Steps - Community stands in a circle holding hands. As the music starts, become like a camel. Take four steps to the right seeking the vision. On the fourth step, as the wise one, you find the vision by facing the centre and swaying your arms like a palm tree. (Repeat). (Posture is arrogant and full of confidence)

Now you become the foolish one. (posture is confused and doubtful). Take two steps to the right, still holding hands, and on the third step turn to the left and walk backwards in the same direction for two steps. You are seeking for the lost vision. Take a step with your left foot into the centre of the circle. Do the same with the right, with your hand to your eyes, peering for the lost vision. Then turn in a full circle, still peering and seeking. At last you find the vision and you face the centre and sway your arms like a palm tree, thankful once again that you have found the vision.

Repeat the wise and the foolish seekers until the music ends.  
(Music is on the dance tape)

## PLANETARY DANCE

Music - Pachebel Canon

This dance is about celebrating and embodying the energy and the promise of planet earth.

Stand holding hands facing the centre of the circle. Take four steps to your right and on the fourth step raise your arms. Bringing your arms down take four steps to the left and raise your arms. Take four steps into the centre and raise your arms, and four steps backwards and raise your arms. Repeat this sequence until the music ends.

## WALKING BACKWARDS THROUGH TIME

### Exercise Procedures

(ACKNOWLEDGMENT: This exercise was adapted for the Council Plenary from an unpublished manuscript of Dr. Jean Houston.)

GENERAL CONTEXT: Throughout this Council Plenary we have been deeply wrestling with the whole arena of our raison d'etre (our reason for being as an Order). We have seen that this is a very complex issue for many things are woven together in the depths of our lives--we all have our own individual reasons; we as a group have our corporate reasons; others looking at us sense still other things.

We are about to do an exercise that may help us get in touch with some of this that is coded so deeply into our psyches that we may not even be able to state it in so many words.

In the exercise we will be walking backwards through time, harvesting the riches that are there for us. We will meet, or have sense of meeting our ancestors, ancestors of hundreds of years ago, ancestors of thousands of years ago. In this journey back through time you are seeking the roots of your decision to experiment with being the secular-religious in our time--or what van Arendonk called the absolute in the secular everyday life--the roots of your decision to be a sign of spirit, a sign of the depth world.

#### INSTRUCTIONS: (Music Odes)

1. When the music starts begin walking very slowly backwards with your eyes closed, allowing your past to come into your consciousness.
2. As you walk, you will meet many ancestors along the way. Start with those you know and those that are closest to you. When you sense the need to spend more time with someone you meet just stop walking and be with them for a while. You may even want to sit down and have a period of meditation with this person, or engage them in a brief conversation.
3. After you have spent the necessary time, begin walking again, always remembering to see and look for the roots of your decision to be the secular/religious in our time.
4. As you move back through time you may encounter ancestors that you don't know. You may encounter noted historical persons which have somehow shaped your raison d'etre--your reason for being. Spend time with them as necessary discerning how they are a part of you and you are part of them. You will have 10-15 minutes for the journey, so move at your own speed.
5. Then having harvested the past we will begin to move forward, bringing all of that heritage with us into the present.
6. And then we will move forward into the future sensing that which draws us forward--sensing the future reason for being--sensing what responses may be called for from the secular-religious in the future.

7. At the end of this journey, you will have some time to record what you have discovered, what you have harvested in the journey, what has been revealed to you.

(NOTE: be sure that you have plenty of space for people to move in without running into things.)

#### BEGINNING OF EXERCISE:

(Music: "Odes" by Irena Pappas, or some other music that evokes a sense of nostalgia or longing for the past.)

1. Begin by closing your eyes and breathe very deeply, following your breath all the way in and all the way out. Let yourself become very still and centred. Follow the breath, all the way in and then all the way out. Feel the vastness of time (pause). Begin to sense something like a magnet pulling on your back. It's the feeling you have when you know that someone is staring at you but you don't want to look at them. It's all your ancestors. It's as if there is a call behind you, a deep kinship that is drawing you back. Feel this vast cone of ancestors behind you; this vast, vast flowing stream that has made you what you are today; the vast river of tribes that stream into you. Feel this streaming, flowing backwards, and now, with your eyes still closed, begin to slowly walk backwards in time--backwards into that which has made you who you are today.

(NOTE: you want people to actually physically move backwards. If there are some not moving, you may need to remind them to actually move their body)

2. If you bump into people, that's all right. You're just bumping into them and their ancestors. There are literally billions of ancestors present in the room at this moment--all intermingling, all who have somehow shaped who you are. (pause)
3. As you walk, when you have a sense of meeting an ancestor who has something to give you or to tell you, or someone with whom you need to talk, stop for a few moments and be with them. You may sit down or stand. Be with them, and then continue going backwards. (pause)

(NOTE: As the group walks allow them to continue on their own, but periodically seeding their journey with all or some of the following comments. These can help to keep the exercise vital and charged, however keep a balance between too much talking and too much silence.)

\*moving backwards continuously, encounter all the cultures that have gone into giving you the sustenance of who you are.

\*you are walking backwards not only through ancestor giving you their wisdom, but also through cultures giving you their essence and depth.

\*move back and back--100 years--200 years--300 years--400 years--500 years.

\*move even further back--600 years--700 years--800 years--900 years--1000 years--2000 years--3000 years and more--back as far as you can.

\*walk backwards gaining the knowledge of all the ancestors and cultures that compose your being.

\*some of you may even find that you journey back in evolution--back into prehuman and prelife forms; allow energy of the evolutionary journey to flow into you and to inform you.

4. (after 10-15 minutes) Now stop and be aware of the tremendous fullness in your being. Be aware of your life as charged with the energy of the ages. (pause)

(Music: Sun Singer by Paul Winter, or some music which evokes images of the future and tends to draw the heart forward)

5. And now as the music starts again, begin to harvest the learnings, the wisdom, the essence of ancestors so that you feel a tremendous momentum or energy from the past to carry you forward. With your eyes still closed, spreading your arms wide to embrace all of the past you have just walked through, begin moving forward, feeling all this energy pushing you. Feel the challenge of all these ancestors, their purpose, their courage and excitement. Feel the depth of all the cultures that you have come from placed in your service as you move forward. Moving forward feel the strength, the momentum of the ancestors giving you their energy towards your future. You are like the bow of a ship being sent into the future.
6. When you get to the present moment stop and feel the fullness and the deep empowerment you have received. Feel the loaded present, loaded with promise, potential, and the high spiritual demands of your ancestors. All of their courage and momentum is behind you, their patterning, their gifting, making you the fullness of who and what you are today. Know yourself as fully recognized, and deeply acknowledged by the wholeness of your past.
7. And now, with arms still spread, filled with this tremendous energy and power from our ancestors, begin to move slowly into the future. Feel all of that fullness behind you as you move. Travel with it throughout the world. Feel the lure, the attraction of the future. Let yourself be drawn by it, like a magnet pulling you forward. What is it that is drawing you forward? What is your reason for being in relation to the future?
8. Be aware of your descendents as you move. Who is there walking with you? (pause) Allow the pathway to widen--who is there from the Order? the larger Order and movement? (pause) Allow the pathway to widen even further--who is there from the world walking with you?
9. As you begin feel the lure of becoming, the lure of the future you may want to begin dancing what you are sensing. Even if you don't know what it is, let it move you, let it thunder through your mind and soul. Move with it. Play with it. Dance it.

10. Allow yourself to feel a deep kinship with the whole planet, with everyone in this room, with all of our ancestors from the past and all of our descendent from the future, with the sun, and the moon, and the stars. Stop moving now, and feel that tremendous kinship of life moving in you now. The life force that links you with the distant past and the distant future. (pause)

11. (Music stops) SO BE IT! Know that you are the one who is the harvest of ancestors and the music of time to come.

12. Now please be seated, in silence, breathing deeply and letting your mind know this deep knowing. As you sit you will be given paper and markers so that you can record what you have harvested, what you have discovered, what has been revealed about your and our raison d'etre (reason for being)?

(NOTE: Make sure that you have adequate supplies for this. The ideal is several different colours of marker or crayons for each person)

13. (after materials have been delivered) Now take your paper and record in whatever form what has been harvested, what you have discovered, what has been revealed to you on this journey. You may decide to draw a picture of this. You may decide to create a song, or write a poem. You may simply choose to write some sentences which articulate for you this happening. You will have about 10 minutes for this.

(Music: Some very soft, non-descript, meditative music can be used here, e.g. something like "Crystal Meditations" by Don Campbell)

14. (after about 10 minutes, or if people seem to be ready sooner) Now group yourselves into three's where you are sitting, and share with each other what you have written, drawn, etc. and any reflections you might have on the exercise.

(NOTE: After the small group sharing and a break, it may be helpful to have the entire group reflect on the exercise. This exercise can take people very deep and can occasion some very profound reflections that may need to be shared with the larger group.)

Materials needed are magic markers or crayons, and paper.

Of deep significance to the Planetary Vision Quest participants was The Dance of Creation, created by the late Bernard Wosien and adapted and taught us by Cocky Hendriks. Here she shares the movements and their meanings. The music used was "The Round of Moscow".

#### NOTES ON THE DANCE OF CREATION

Facing the circle, raising the right hand to the horizon, drawing energy from the earth. Raising the left hand to the horizon, defining your present life sphere. Turning your right palm to the heavens, receiving the sun and the planets into your house. Turning your left palm to the heavens, welcoming the moon and the stars. Gifted by the above and below, we set off on our journey.

Turn to the right, and starting with your right foot, take three walking steps and bow to the inner circle. Starting with your left foot, take three walking steps and bow to the outer circle. This sequence is repeated.

Seeding the earth with godseed, put your left hand on your waist and make with your right hand a seeding movement, turning a full circle around your axis to the right. With your right hand on your waist, make a seeding movement with your left hand, turning a full circle around your axis to the left. This sequence is repeated.

Building a palisade to protect the young seedlings or godseeds from the powers of destruction, put your hands on the shoulders of your neighbors, crossing your right foot over your left and crossing your right foot behind your left, moving six steps to the left and stamp, stamp, stamp. Crossing your left foot in front of your right foot and crossing your left foot behind your right foot, moving six steps to the right and stamp, stamp, stamp. This sequence is repeated.

Building four gates to enable the powers of growth to enter, take three steps to the center and turn to the right while raising your hands over your head like the arch of a gate, and stamp, stamp, stamp. Take three steps out from the center and turn to the left while raising your hands over your head like the arch of a gate, and stamp, stamp, stamp. This sequence is repeated.

Then showing the world the fruits of our labor, put your hands on your waist and move to the right with your right foot, close with the left foot, move right and heel with your left foot. Move to the left with your left foot, close with the right foot, move left and heel with your right foot. Turn half a circle to the right with your right hand showing the fruits of your labor, and stamp, stamp, stamp. Now you are facing outward. Move to the left with your left foot, close with the right foot, move left and heel with your right foot. Move to the right with your right foot, close with the left foot, move right and heel with your left foot. Turn half a circle to the left with your left hand showing the fruits of your labor, and stamp, stamp, stamp.

Then, the celebration in community. Holding hands, cross your right foot over your left, bending deeply at the knees, move eight steps to the left. Bringing the circle in a little and weaving the basket for harvesting all the fruits of your labors, continue moving to the right crossing the right foot in front of the left. Stretching and reaching out across the left arm of your neighbor to the right, take the left hand of their neighbor to the right. Reaching out and under the right arm of your neighbor to the left, take the right hand of their neighbor to the left. Leaning back and out with your upper torso, flaring the edge of the basket, let your steps gain momentum.

Slowly coming to a stop, bow in honor of creation.

# nigun atik "The Israeli Wedding Dance"

ISRAEL

Hands: place your own L hand, palm upward, on your own L shoulder.  
Place your R hand on the L hand of the person in front.

## I 1. Face →. Step R, L, R, L (small quick steps with knees relaxed)

2. Side-step R out of circle ↓, clap twice, leaning out of circle ↓

3. Side-step L into circle ↑, clap once, leaning into circle ↑

~ Do 1-3 four times altogether.

The rhythm of the steps and claps in 2 & 3 is approximately:-

SLOW	QUICK-QUICK	SLOW	QUICK
step	clap-clap	step	clap

## II Break hands. Face ↑.

1. Step R ↑, with arms raised up as if to invoke.

2. Gesture gracefully with palms upward, as if drawing down blessings from the heavens, OR snap fingers to the left ↖

3. Step L ↑, with arms raised up as before.

4. Gesture OR snap fingers ↗

5. Step backward ↓ R, L, R, L, bowing down and sweeping arms downward to ground.

~ Do 1-5 four times altogether.

Sway and move body ad lib to the rhythm. Repeat I and II alternately until the end of the music, if the couples part (III and IV) is not REQUIRED.

## III (Dance this to the music for part I)

If this and part IV are to be danced, the circle should be arranged women and men alternately before starting the dance, the woman preceding her partner in the line of dance →.

Dance I and II as above. For part III man moves into circle to stand on his partner's left. Both face →. Hands in W-hold (woman's L and man's R).

1. Both step R, L, R, L →

2. Turning to face each other (man ↓, woman ↑) both take a side-step with R (i.e. in opposite directions) bringing L to touch beside R.

3. Both take a side step with L (i.e. in opposite directions) bringing R to touch beside L.

~ Do 1-3 four times altogether.

## IV This is danced to the music of part II

1. Both facing →, inner hands in W-hold, step R, L → (fig 1. below)

2. Woman turns anticlockwise to face ↖ and passes under man's R arm, in four small steps R L R L. Man stands still. (fig. 2)

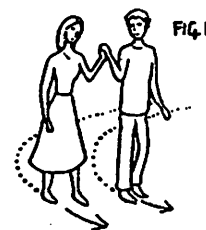
Partners are now back to back. Join free hands (woman's R, man's L) (Woman is now facing ←, man →).

3. Woman stands still. Man turns clockwise in two steps R, L. (fig 3)

4. Man drops partner's L hand and continues to step clockwise R, L, R, L. Woman pivots on spot R, L, R, L clockwise.

Both end up facing →.

~ Do 1-4 twice altogether.



STEP R, L...



...WOMAN TURNS UNDER ARM...



...BACK TO BACK,  
MAN ABOUT TO TURN

Repeat parts I - IV in sequence until end of music.

"Nigun Atik" means "Ancient Melody." The dance appears to have been done by old people in the ghettos during the nineteenth century, and was taken up by young Israelis in the twentieth century. (The original version has only one clap out of the circle, and one clap in, and lacks the finger-snaps.) In the traditions of the Hasidim (the mystical, ecstatic sect of Judaism) words were often considered to be an impediment to spiritual expression, and because of this many NIGUNIM OR Hasidic melodies were sung without words.... "some, especially the ecstatic, lively ones, usually served as vocal obliquities to the famed dances of the mystic circle."

The symbolism of Nigun Atik has been suggested as "a prayer to heaven and a prayer to earth," or as the invocation of blessings upon the bridal couple. Part II has also been envisioned as "the drawing-down of the bridal veil."

Nigun Atik was introduced into the Sacred/Circle Dance repertoire by Bernhard Wosien.



## THE CLOSING DAY OF SYMBOLISATION AND ENVISIONING

(Adapt the context as appropriate)

### Procedures for the Day

(CONTEXT: Today is a day of telling the story of what we have done, of what has happened, of what we are hoping for, and what we intend out of this Council Plenary. We will be using a variety of modes to do this, which include both rational-analytical modes of reflection and more intuitive approaches to discerning what we have done here. It will include dance, music and drama. It will include depth conversation and sharing.

### EXERCISE: RE-MEMBERING THE PLENARY:

1. Post a blank chart of the Plenary at the front of the room.
2. Divide the room into 6 parts. Have each group of 6 create a gesture and a sound that is appropriate to symbolising some section or part of the 17 days. They are to keep the section a secret. They will then perform the gesture and make the sound as a group for the total body. The body will respond by also doing the gesture, making the sound, and then guessing what part of the 17 days it represents. A picture of the gesture and the sound will be posted on the chart at the appropriate places.
3. In the same groups, have people remember what we did in the days of the Plenary. Each group is assigned 2-3 days. On small cards they recall the various events of their assigned days and they create a picture for each day. These are then posted on the wall chart with the picture at the top.
4. Each group briefly reports what it remembered. After each report, the rest of the group is asked to make additions.
5. Back to the 6 groups. Quickly decide a colour, a smell, a taste, a tactile sensation (touch), and an interior feeling for each of your days. Put all of these on one card and post at the bottom of each day.
6. The leader quickly moves through each of the days reading these to the whole group.
7. Which of these days go together in terms of the deep spirit happening to us as you look at this chart? Here begin to group days together and ask for OW chart type of titles for the spirit tone of those days (e.g. "...it's like standing nude in Times Square").
8. After our break we are going to do an exercise in which we explore the promise of the future which this Plenary stands on behalf of and the bold leap for our Order that we have symbolised here.

BREAK (15 minutes)

EXERCISE CONTEXT: Throughout this Plenary we have talked about making

bold leaps many times--leaps in our finances, leaps in our programs, leaps in marketing, leaps in our research. One of the strangest and most interesting fields of brain/mind research today is the work some researchers are doing into the psychology of leaping. It seems that the whole nervous system goes into an entirely different state when the body is involved in the physical activity of leaping. Remember when you were a kid and liked to jump off of high places (tell a story here). You begin to breathe more deeply so the brain is oxygenated more which means that neurologically new connections are possible that aren't in our normal sluggish state of existence. The heart beats a little faster and the blood circulates more rapidly which causes an acute state of alertness and mindfulness to everything that is going on around you.

Anyway, enough of that. However, this really speaks in terms of where we are in the journey of the Order right now and the work we have done in this Plenary. We're about to engage in a leaping exercise in which we will be leaping into the future and the creative intentions we have envisioned together in this time together.

#### EXERCISE INSTRUCTIONS:

1. Ask the group to state some of the leaps we have made in the Plenary and that we are committed to leading the total Order in.
2. In a minute we are going to start some wonderful leaping music and we want to actually physically get into this leaping business and experiment with what happens to our resolve when we physically enact what we're talking about on paper. The music will start and we will start leaping around this space--leaping into the future we have envisioned, leaping into our creative intention for the future of this Order and planet earth. Move in a counter-clockwise direction. When the music stops, find another person and challenge them to do something outrageous. The other must perform what you call for and then they in turn challenge you. (Ask for DL to come up and demonstrate with VO then reverse it.) Then the music will start again and the leaping resumes, etc.
3. After we have done this several times, we will come together and do several other interesting things in relation to grounding our vision and our resolve within our entire psycho-physical, mind, body, spirit reality. Following all of this we will have a time of story telling regarding what we're leaping into.
4. Please clear the floor completely. All chairs need to be out of the centre section of the room. (Appoint three guardians to encircle the rocks to ensure that no one hurts themselves there.)

#### EXERCISE PROPER:

1. Begin the leaping music, reminding them that they are leaping into our creative intention for the future of the Order and the planet. With each leap visualise yourself leaping into a totally new situation. After about 3 minutes of leaping stop the music. Now find another person and present them with an outrageous challenge to perform, then reverse it after it is performed. Begin the music again. Repeat this

sequence 3 times.

2. Now, spreading yourselves out across this centre area, act out the creative intention for the future that you have been leaping into. Now do the same thing kinesthetically, making sure that you experience it with as much reality as when acting it with your real body. Now once again with your real body act it out.
3. Begin panting like a dog, breathing as deeply as possible. With each breath image that you are breathing this creative intention into yourself. Focus your awareness on your solar plexis and sense the fire of passion for this intention growing there.
4. Now making a deep, grunting sound from the bottom of your abdomen let this creative intention take root deeply within your being. Keep doing the deep grunting and with each image this deep grounding taking place within you.
5. Now speaking out loud that intention you have been working with begin walking around the room speaking your intention with great passion and great dramatic flair to your colleagues.
6. Now repeat the whole sequence again. Acting it out, doing it kinesthetically, acting it out again, panting and breathing it into your body, then grounding it deep within you in the deep grunting sounds, speaking to your colleagues.
7. And now, just stand in silence for a few moments and be aware of what has happened to you as we have participated in this exercise. Allow yourself to come to a great state of calm and interior mindfulness.

#### EXERCISE REFLECTION:

1. Let us now be seated and share with one another what happened in this exercise.

2. Reflection:

\*what did you experience as you did this exercise? what was it like for you?

\*what new insights came to you? new reflections/or revelations regarding the Order's future? (NOTE: it's important that you speak what immediately comes to your mind--don't censor it--just let it all hang out--your whole nervous system is now in a very rarified state so let it communicate with you).

\*tell the story now if you can, what are we as an Order moving into? what is the leap we are making? what does this really mean for our future?

3. Break for lunch. Return at 3:00.

## CONSOLAMENTUM RITE

We are about to participate in an ancient rite called the Consolamentum which has been developed through the work of Jean Houston.

This is a rite of empowerment and acknowledgement of the sheer being of the other. In this rite one of you will kneel and the other will stand behind. You who are standing behind your partner, will put your arms up and become a channel. You feel yourself drawing in the energies of life, of creation, of love, of being. You form a wide open channel. While the music is playing, you who are the channel will slowly take these energies of life, of deepening, of love, of communion, and slowly, as the music plays, bring your hands to the head of your partner and hold their head. You will hold the head in deep empowering and deep blessing.

You who are receiving, think of yourself totally as receiver. You who are gifter, think of yourself totally as gifting, as gifting with the energies of the Life Force. This is the Consolamentum, There is deepening in this process.

When the music has finished, you will change places.

Let us now begin with one partner kneeling, and the partner standing behind. Begin very quietly. And reaching up, you who are to be the channels, for a little while just receive these energies. Know yourself as a channeller, a channeller of divine energy, of creative, spiritual forces with which in love and acknowledgement and empowerment you are gifting the other. And those of you who are receiving, make yourselves channels for grace. Let the music begin.

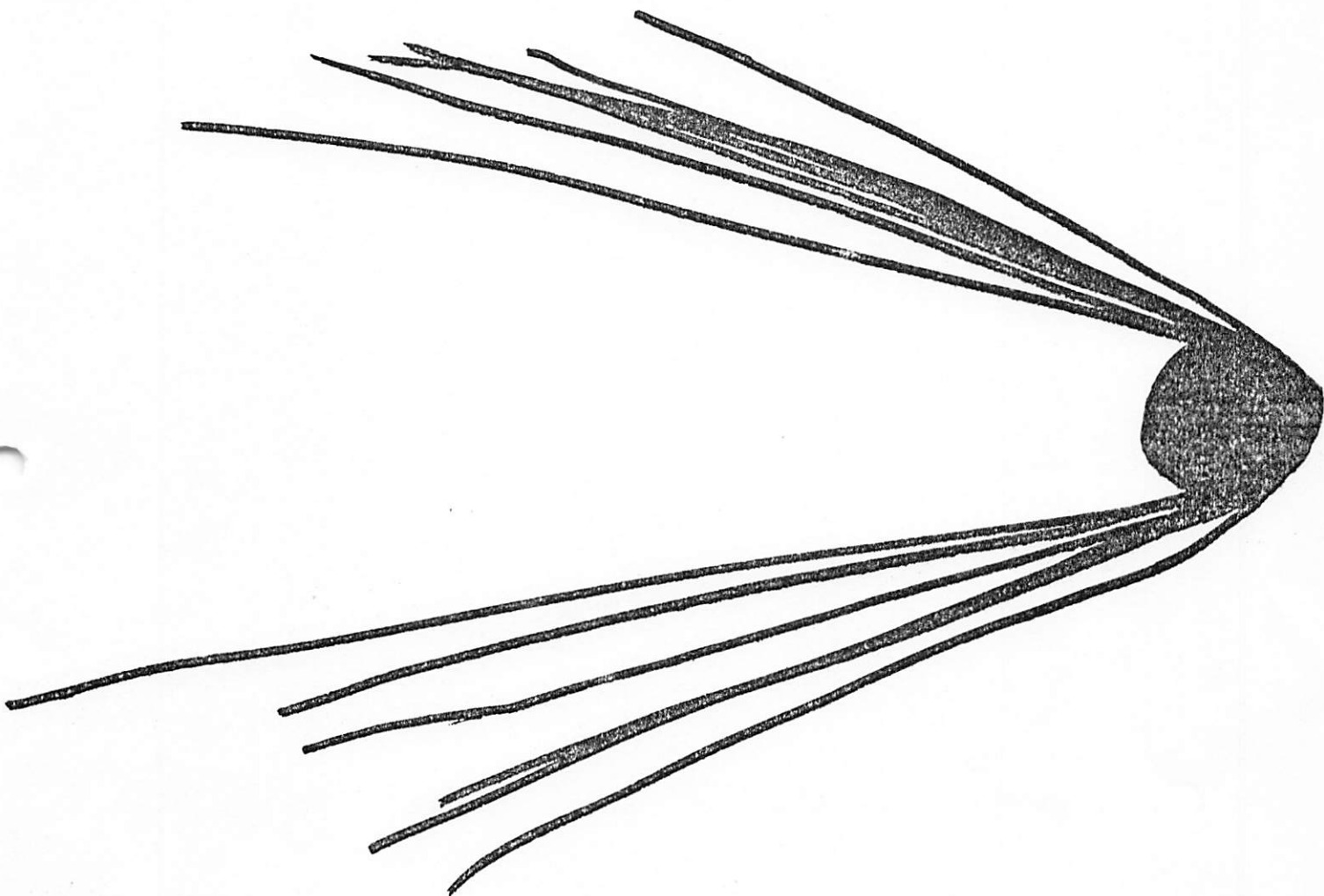
Thanking your friend for his or her channelling the Consolamentum, switch positions.

Remember the instruction. Channeller, first just receive the energies of creation, the energies of deepening, the energies of empowerment. And then slowly, slowly, when you feel yourself full of those energies, gift the other, holding their head in a Consolamentum of the deepening and the empowerment. And those of you who are receiving, make yourselves channels for grace. Both of you are grace channels, grace to be gifted, grace to be received.

(After "The Rose" has finished for the second time:)

Now face each other quietly in deep recognition and delight in the remembrance of who you have been and who you will be.

Thank each other for the mutual blessing which you have bestowed.



We are the movement of the earth  
forward in timeless momentum  
in a new evolutionary unfolding.

Bruce Robertson

REFLECTIONS WRITTEN DURING THE GLOBAL PLENARY  
IZARRA  
AUGUST, 1986

## OUR REASON FOR BEING

As the Order in the next twenty years we will be a factor in focusing the remarkable spirit energy of the people of this planet in healing the wounds of a society in change, and we will co-create planetary humanness.

As a body we have been growing in our response to the call within us. In acting out this commitment, we have worked with the university, with the religious, with the movements, with communities and villages, and with organizations, calling consciousness to society that is in need of reconciliation.

Our experience of being learners in the transformation of society has been painful and our strength sapped. In the midst of ourselves being wounded, our creative energy has been sparked and we have been rebirthed. We have been bathed in the deeps of being. We have found life there. We have found others there. We are beyond trust and fear. We are on a pathway. We are walking with the past and the future in the oneness of the whole earth.

We experience ourselves participating in the reconciliation of society. We are being pulled to create the new fabric of humanness that will form the new context, the new ethics, the new life long education that weaves the planetary humanness and transforms our planetary unity.

People from all sectors will have effective ways of working together to risk innovative actions. They will be tooled to reexamine and recreate their images and values. They will nurture a climate in institutions and networks which empowers a people to act as a responsive "learning society."

As the global linkage the order is, we will portray to others strong channels and transparent expressions of planetary unity in our particularity and in this world. Together we will appreciate the natural goodness of our own being and hence love the world.

DON QUIXOTE

Through the woodland, through the valley  
Comes a horseman wild and free,  
Tilting at the windmills passing,  
Who can the brave young horseman be?  
He is wild but he is mellow;  
He is strong but he is weak.  
He is cruel but he is gentle;  
He is wise but he is meek.

Reaching for his saddlebag, he takes a battered book into his  
hand  
And standing like a prophet bold, he shouts across the ocean to  
the shore,  
Till he can shout no more:

I have come o'er moor and mountain  
Like a hawk upon the wing.  
I was once a shining knight  
Who was the guardian of a king.  
I have searched the whole world over  
Looking for a place to sleep.  
I have seen the strong survive  
And I have seen the lean grow weak.

See the children of the earth  
Who wake to find the table bare.  
See the gentry in the country  
Riding off to take the air.

Reaching for his saddlebag, he takes a rusty sword into his hand,  
And taking up a knightly pose, he shouts across the ocean to the  
shore,

Till he can shout no more:  
See the gaoler with his key  
Who locks away all trace of sin.  
See the judge upon the bench  
Who tries the case as best he can.  
See the wise and wicked ones  
Who take away life's sacred fire.  
See the soldier with his gun  
Who must be dead to be admired.

See the one who tips the needle  
See the one who buys and sells  
See the one who puts the collar  
On the ones who dare not tell.  
See the drunkard in the tavern  
Standing bold to make ends meet  
See the youth in ghetto black  
Condemned to life upon the street.

Reaching for his saddlebag he takes a tarnished cross into his  
hand  
And standing like a preacher now he shouts across the ocean to  
the shore.  
Then in a blaze of tangled hooves he gallops off across the dusty  
plain  
In vain to search again  
Where no-one else will dare.



Main dance imagery following the music themes:

1. Waking up  
Reaching out  
Discovery
2. Glimpsing the wonder
3. Self-discovery  
Reflection
4. Reaching out further  
Being pulled  
Spiral - being caught in history's swirl -
5. First wounding  
"too much"  
Sadness - Loneliness  
Feeling the heart
6. Looking for companions  
Contacting others  
Weaving
7. Overflowing joy  
Abundance  
Letting go
8. Declaration  
Confidence  
Beckoning others
9. Stillpoint  
Letting be  
Opening the heart

Note: There are no pre-decided steps; let the mood of the music and images speak through your body-movement and expression.

We see this dance related to chapter 6 of the Shambala (coming out of the cocoon) but also it could be seen as an possible portrayal of the journey of the Order.

## Raison d'etre

### IMPROVISATION DANCE

Music: Floetentoene - Hans-Juergen Hufeisen

We want to briefly share how the dance was created and to encourage "non-professionals" to do their own experimentation with music, movement and poetry.

The five of us who created this dance were an in-experienced group ourselves (only one with previous experience in dance creation). The exercises, meditations and visualizations in this Plenary provided the energy and the images for this dance.

We started with choosing music that spoke to each of us and that expressed the mood we were looking for. We listened to the music several times and then danced individually; letting our bodies move to the music, trying to find out what kind of movement the music asked for and that "Felt right" with each part.

We then went back, listened to the music and shared words and images for the different sections of the piece (see next page).

After we had come up with a "flow" that seemed natural we danced again, watching each other and trying to integrate individuals' expressions and movements into a common presentation.

Finally we selected pieces of poetry from the Shambala Study groups to communicate the main dance themes in a different way and to context the dance.

## POETRY

A leap from the dark.  
Gaze right into the sun's light.  
In love with this life.

Leaving home, embracing  
that larger world of caring.  
With a daring tear.

I stop poised for flight.  
Hold back, think, refuse return.  
Cannot stop the leap.

Broken-hearted ones.  
Open to all that is.  
Lonely love affair.

The East Sun shines bright.  
Jump into the world with eyes open.  
Butterflies flutter.

My destiny and ours.  
Multiple layers of threads.  
Light shining through.

SEEDS - FRUIT  
OF OUR LIFE

ADAMU NA EVA

Nakosonga nini  
Mapenzi ya Adamu na Eva

Tuishi Mapendo  
Mapendo kamili Pamoja

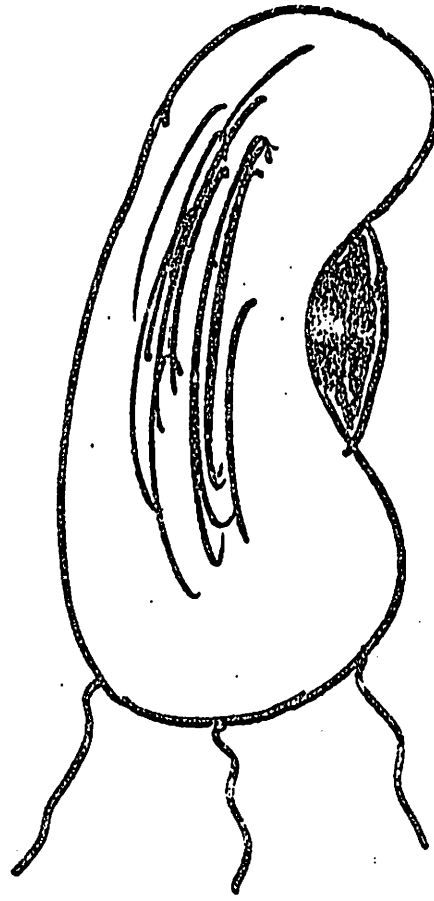
chorus

Tufwate Mfano wa kale  
Mapenzi ya Adamu  
na Eva

Kabila na Rangi  
Umoja tunao milele  
bora na tuishi  
Amani mapenzi  
Pamoja

Tumeona Mengi  
na iyo ndio  
fanaka yetu.

Aminah Mwamose



PEOPLE OF ADAM AND EVE

We are the beings  
from Adam and Eve's love.

We can live with hope  
And full of love together.

We are following the ancestors love  
Adam and Eves love.

Tribe and color  
Unity forever we bear  
If only we can live  
With peace and love  
together.

we have lived through a lot,  
But this is the gift,  
And the fruit is for all of us.

Living  
On behalf  
Serving the Planet  
Sunrise of Human Potential  
Dreaming

Being  
Beyond Doubt  
Building New Hope  
Giving without Expectations  
Action

....

#### METAPHOR OF ORDER

To spy the Spirit in its flight  
And hitch a fling into the blue;  
To risk the ecstasy of wind  
So fierce it forms your breath afresh;  
To know the terror, feel the loss--  
The with, yet all alone--

And then to find the wave of wand  
That does the trick, refrees the mind  
Of warriors from the Circean slammer,  
To share the force that fuses the Earth.

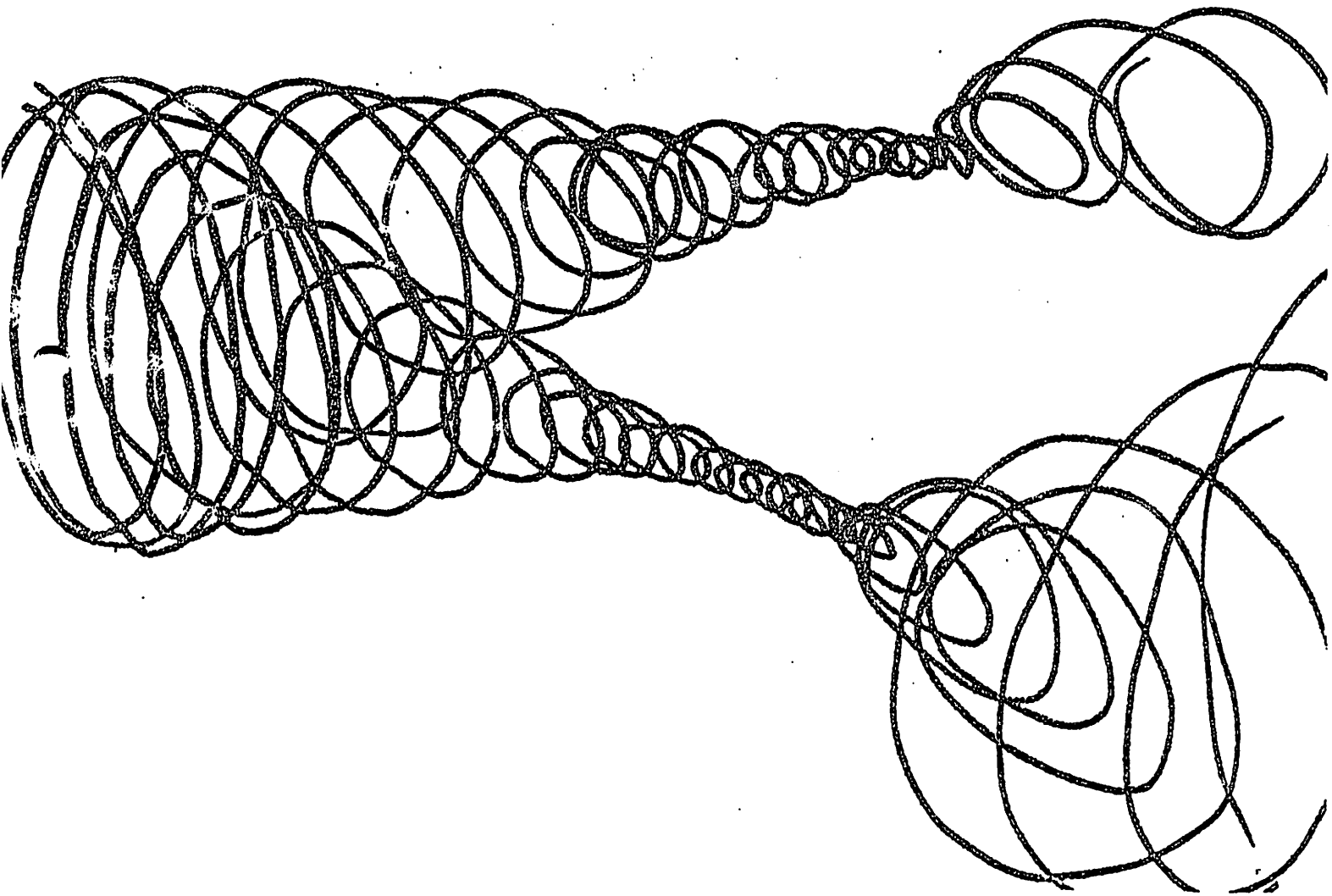
Gordon Harper.

....

The deep yearning stretching like a fine silken thread running through time, webbing together the passion, concern and dignity of human evolution. Strained as it tightens against the claims of injustice, war, oppression, it never breaks as new warriors step into the task of accelerating the human journey of care, freedom and justice.

New minds scarred by our inhumanity who hear the clarion call deep within their being. Simple, learned, rich, poor, young, old, colored, multiple religious seeking the truth and the essence of the journey of humankind. Mine is the right and challenge to step into line and carry the thread of consciousness for all to hear and see. There is no other save I decide and then there are others who are on the journey. Those struggling with their own fragility and inadequacy, but hearing the claim. Beating back insecurity, doubt and fear - sustained by ancestors untold - they move forward tenderly at first on a global scale to carry the banner of justice and dignity. The never ending crusade of justice struggling in each age to reap the fruits of the past - to put one more link or step in place that our children and theirs and theirs can step on to build the future.

You in your cage of self  
We are calling you  
I am calling you  
For your children's sake  
For your love's sake.  
Do not limit your love  
that you have been given to share.



## IF ONLY WE COULD...

Be our own full potential

Call out the full potential

From each person we join

And together from each society

we are part of its wholeness

And all together leap this planet

into wholeness and total wellbeing.

Help old earth get its total act together.

Stop all this self-destruction

-people against people

-people against nature

-society against society

-tradition against trends

-sect against the nation.

See that the developing human potential is applied all over.

All moves in concert

-a concerted activity to care for the whole planet

-a concert of life forces

-a graphic work of art

that portrays full human potential.

-We play the score being written by our times

All will be all they can be

All interplaying to share health and wholeness.

Prepare the earth for marriage

with life in the universe.

-a bride to every planetary element

-a groom to every void in space.

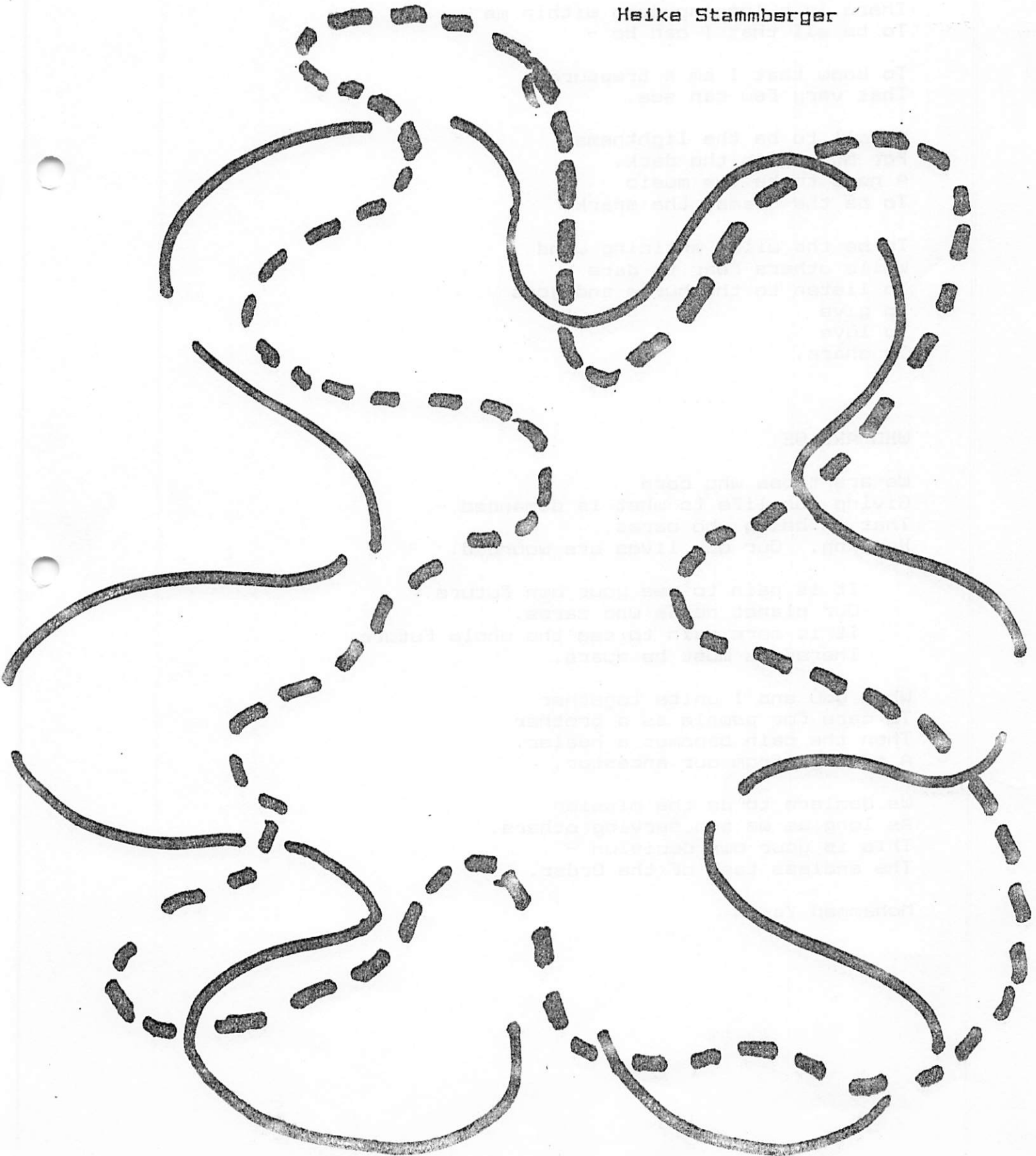
All tensions transformed into creative power

to energise all particles of matter

into transcendent spirit.

A weaving, linking  
webbing force,  
Flowing backward,  
Forward through  
time and space  
Reaching in and through  
what is and beyond,  
A part of the great procession,  
The Crimson Line.

Heike Stammberger



Global wonder felt  
Deep journey unfolds life  
Make room, discover, Be.

....

#### THE GIFT

There is a longing deep within me  
To be all that I can be -

To know that I am a treasure  
That very few can see.

A call to be the lightness  
For others in the dark.  
A need to be the music  
To be the flame, the spark.

To be the wild, enticing wind  
While others fear to dare  
To listen to the hurts and joys  
To give  
To love  
To share.

....

#### WHO ARE WE

We are those who care  
Giving our life to what is demanded -  
That is being who cares.  
Healing. Our own lives are wounded.

It is pain to see your own future.  
Our planet needs who cares.  
It is more pain to see the whole future.  
Therefore must be aware.

When you and I unite together  
To care for people as a brother  
Then the pain becomes a healer.  
A message from our ancestor.

We declare to do the mission  
As long as we are serving others.  
This is your own decision -  
The endless task of the Order.

Mohammed Yasin

AN EPIC POEM OF BECOMING

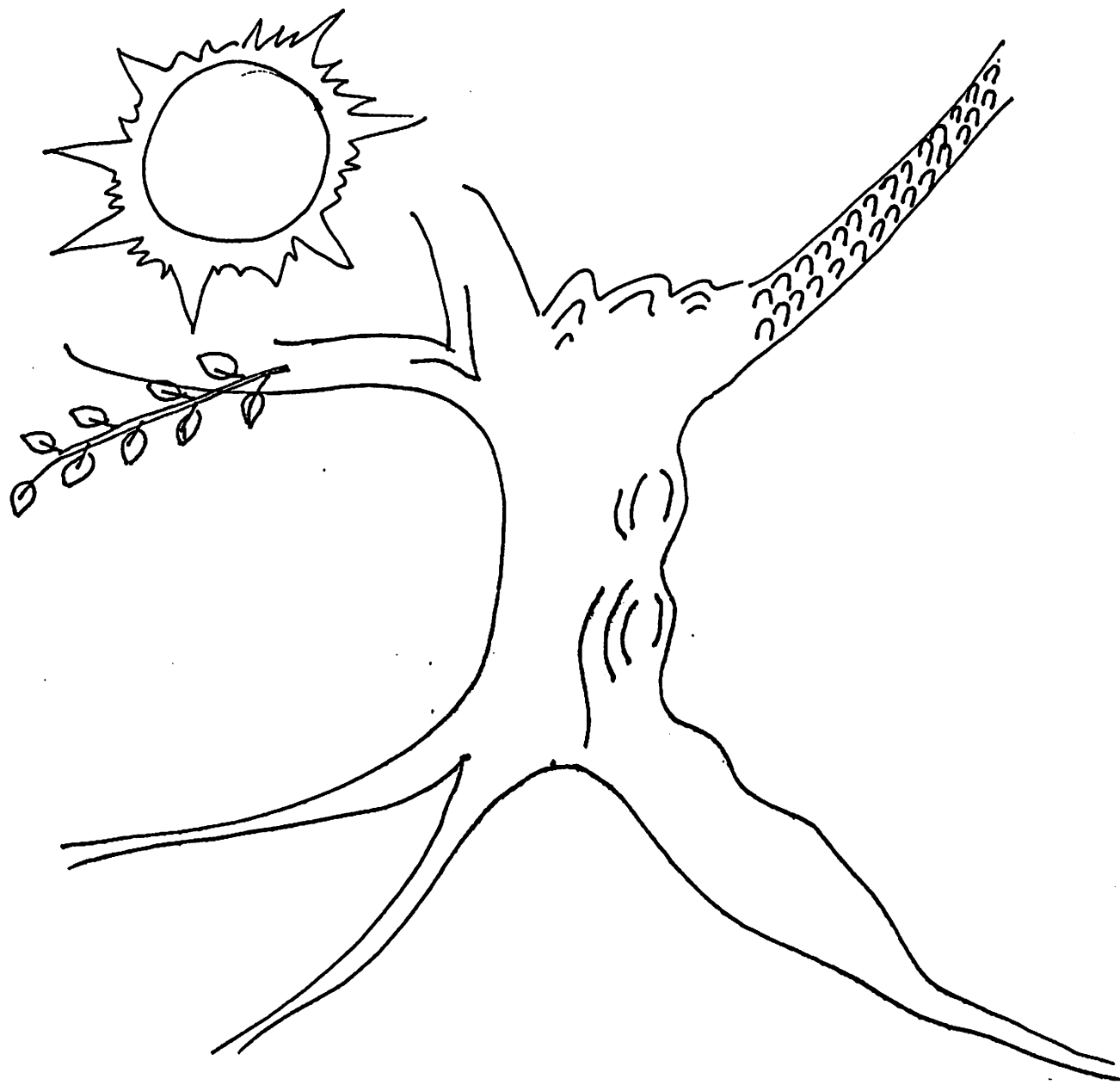
All, nothing, energy,  
star stuff, light,  
explosion, implosion  
of evolution, cosmic,  
expansion, coalescing,  
planetizing,  
EARTH, energizing,  
life emergence,  
birth, struggle,  
death, leaps of  
becoming, swimming,  
crawling, flying,  
walking, standing,  
the brain (the  
third big bang)  
but always love -  
the one energy of  
the cosmos, in  
plains and caves,  
on islands  
families, journeys,  
histories, desires,  
a ship across  
the ocean  
seeking  
freedom, seeking  
a new world,  
seeking God,  
compassion in  
the midst of what  
we now see as  
injustice,  
pioneering,  
wagons west,  
suffering, building,  
hoping, loving,

two people,  
a man,  
and  
a woman, in  
love, creation,  
a son, beloved,  
pouring their love  
into his heart,  
the family of  
love, growing,  
struggling,  
learning,  
questioning,  
leaving home,  
encountering  
an explosion of  
becoming  
You are accepted  
Journeying, away  
and back,  
becoming,  
joining  
training  
changing  
receiving a  
call of  
going, to  
the planet

One is born with/as a gift of God...  
This is the root of my name.  
Centuries carry forth the quietness  
and the unbearable passion.  
Time remembers the moments of revelation...  
of I in God  
and God in me.  
The agony does not leave,  
though sun may rise and set in its course.

This passingness cannot block out the memory of the lie denied;  
the spark snuffed out.  
And so an eternal sadness is added....  
A wrenching impetus to redeem the time,  
Wipe the ever-flowing tears.  
And he is always beside me  
In front of me  
And behind me  
The beloved.  
To whom I am both inspiration and instrument.  
Come again, my love, and play me.  
So again in the quietude  
again in the realm of the Mother.  
Passion, anger and sadness swirl  
Remembrance of injustice creates an insatiable urge  
to run into the future....run  
Bring healing; bring humour; absolve,  
But don't lose a moment, dear sweet child...  
just run....

VOICE VINGO



Blazing energetic sun  
met dark wet earth  
and life was born

My image of what we're trying to do:  
to release creative energy such as created  
the Ellora caves over generations  
out of stone.

DONNA WAGNER

All the world is my environment  
Water is the Known, Land the Unknown.  
Is my Being to be or continue being?  
Something beyond beckons.

....

The sacred, the awesome mystery,  
the eternity of being, the  
serenity of life itself and the  
call to go into the unknown, to  
venture where no-one has ventured  
are all deeply encoded in my roots.  
I experience that nothing can contain me -  
whether it be culture, religion, even humanness itself.  
The rock, the tree, the rose and the sea  
are just there giving me courage, permission to be,  
flexibility and vastness in time and space.  
I am one with the universe and am  
it's handmaid.

....

The Spirit  
that flows through  
All of Life, flows through us.  
The Order, the matter of physical bodies,  
of egos, of fixed space and time,  
is quickened by the eruption of  
the absolute in our lives.  
"Our Journey is Exploration into God";  
It takes so long for us to wake  
to break the ice that encases our hearts.  
Now in this place beyond  
space and time  
let us dedicate  
our lives  
to this  
journey.

STUART HAMPTON

....

Always the future  
not knowing  
yet believing

Always sharing  
wisdom  
life

The others are  
the future  
We cried, we dared.

"I'M WHO I AM" THAT'S MY REASON FOR BEING  
I'm a tiny little speck, a dot in the universe  
And my uniqueness in the universe  
Is defined by my space,  
I'm in an evolutionary space.  
My uniqueness is defined by my stance,  
I've an evolutionary stance.  
My uniqueness is defined by myself,  
I'm an evolutionary being in an evolutionary space.  
My space allows me to discover  
and rediscover that I have a lot of ancestors.  
Many of whom are not from my tribe or Africa.  
They are calling for change and life  
And everyone alive is my ancestor.  
This is a paradox, but they are.  
I am alive because I must push, and give form  
to what has lost its humanity, its spiritual being.

Oh again! I'm a tiny little speck, an  
evolutionary, disciplined, learning  
dot of the universe. The spirit is my food.  
"I'm who I am" that's my reason for being.

VOICE VINGO

....

Circle of healing  
Light touch of hand on Heart  
Universe of Hope.

....

We are Creators  
We are Warriors  
We are Powerful,  
tender and free.  
We are Human.  
Life is our dance  
We dance with all.

....

Standing erect, lucid, relaxed, and as nothing on the current ebb  
of eternity's meanderings, we grasp ourselves with great good  
humour as charting or maybe illuminating a pathway for the flow  
of consciousness into ages beyond.

JOHN PATTERSON

## HANDS POEM

Beckoning, becoming  
Yearning to receive  
Softly, gently  
Almost silent  
Small movement  
Starting to grow  
No longer symmetrical  
Dance  
Stretching to reach  
To discover  
To give as much  
As can possibly be given  
To reach the limits  
To open the wounds

to touch, to be touched  
To pull away every last layer  
and Love  
The real Love.

Marsha Stansbury

....

To celebrate life on our planet  
in all its humanity  
in all its ecology

To live our lives  
as filled with strength  
as filled with weakness

To continually share our lives  
in joy and affirmation  
in doubt and searching

To link our lives  
in our daily life  
in our spirit deeps.

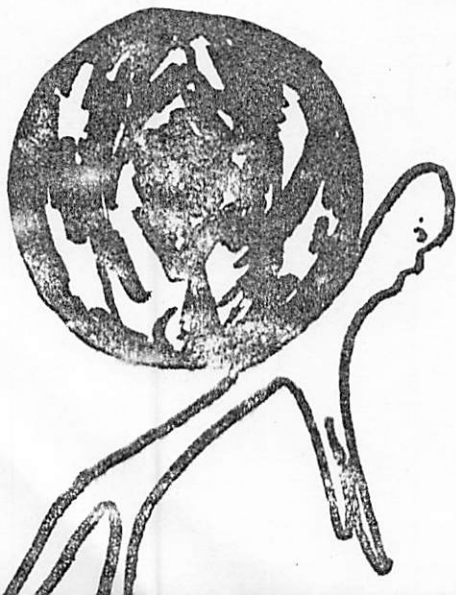
Mary Hoff

....

from the waves  
from the sand  
from the craggy boulders  
from the highlands  
from the moors  
from the dikes and  
from the dells

Sturdy, stubborn and determined  
Deadly serious....yet, with mirth  
Questing, always questing  
fiercely struggling on planet earth -

COMMITTED TO THE STRUGGLE.....  
Basic good just is.....



THE BURDEN  
BECOMES  
A DELIGHT

## THE CALL

I am calling you  
You are known  
You are loved  
We are one.  
I will give to you  
I will require of you.  
You are curiosity  
You are knowledge

You are pain  
You are life  
We are one  
I will come to you  
You must come to me  
Ever unfolding  
Never arriving  
A dance a Mystery  
An exquisite puzzle  
A web, a loom  
A story to paint to portray  
to discover to reveal  
to unravel to weave

A universe beckons  
Within without  
To search for one  
To search for both  
To be in one  
To be in both

The world in you  
You in the world  
Behold the beauty  
Become the beauty.

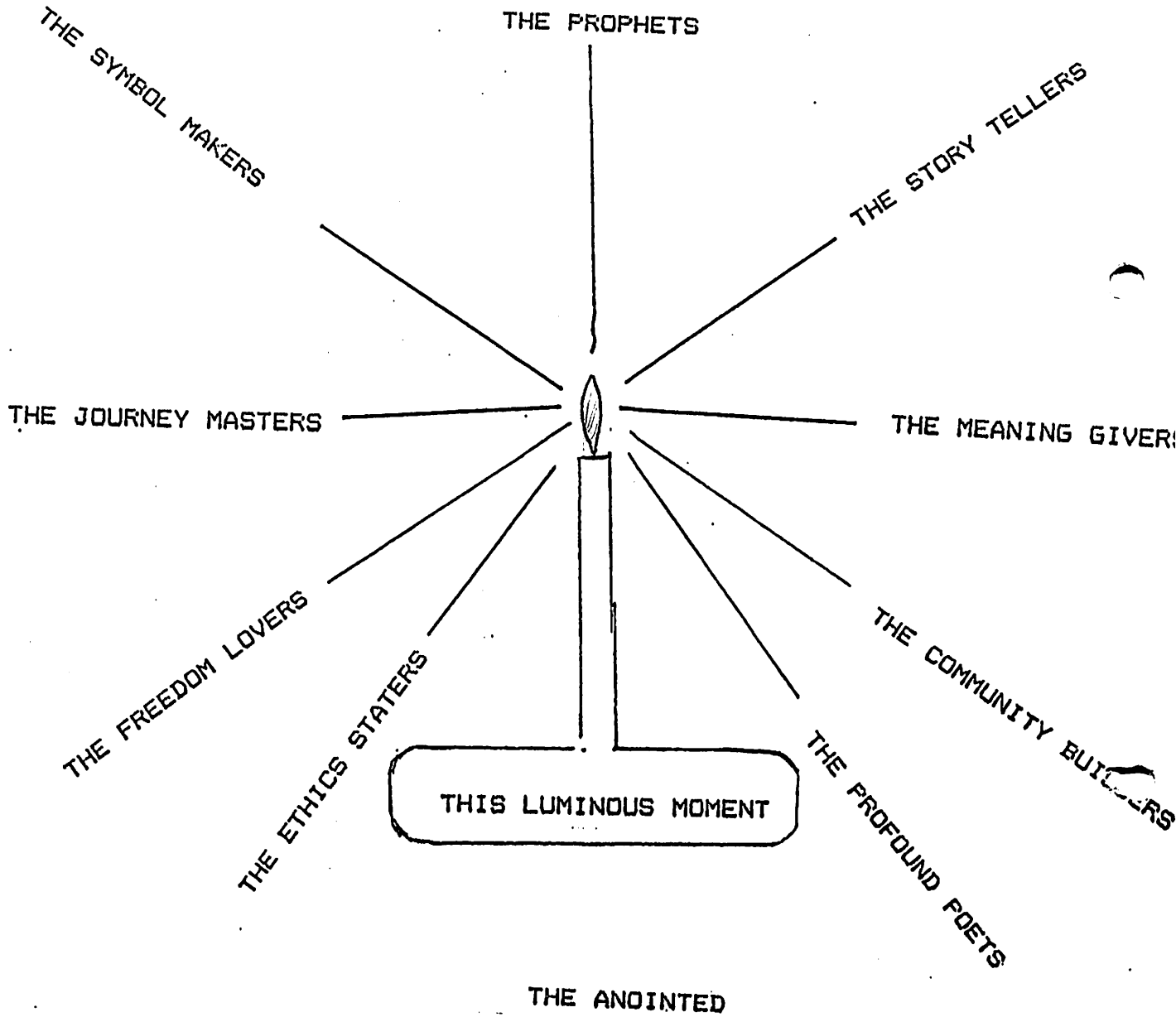
Behold the pain  
Become the pain  
I am calling you

Lynette Pennington

....

We are a seedbed of consciousness (spirit) for the planet.  
We are seeded by the bursts of humanness from across the planet.  
They grow in ourselves for transplantation globally,  
toward the evolution of the planetary consciousness.

We are a seedbed of planetary spirit.



All this and more  
must be - same as  
before, yet totally  
new, light of the world,  
the word that brings  
freedom, the declaration that jolts  
awareness.

Brian Robins

Deep divisions of life are forever here  
Human from Human  
Human from Self  
Human from the Mystery.

We hunger and thirst for depth forgiveness  
Yet continually build higher and stronger walls.

What more could I want out of my life  
Than a real way to be  
part of continually  
forging practices and  
forms of forgiveness.

....

### THE DANCE OF LIFE

I bow to the past and ancestors within.  
I find myself empowered by various kin,  
The tree on the mountain standing tall  
The bird above as it soars and falls,  
The old monk in his mountain cave,  
The Chinese warriors with a land to save,  
The temple maiden full of grace  
The pioneer woman with a tired face  
All unfolding in a glimpse so rare  
Of a path of healers destined to care.  
They are with me now as I decide  
What form of healing within abides.

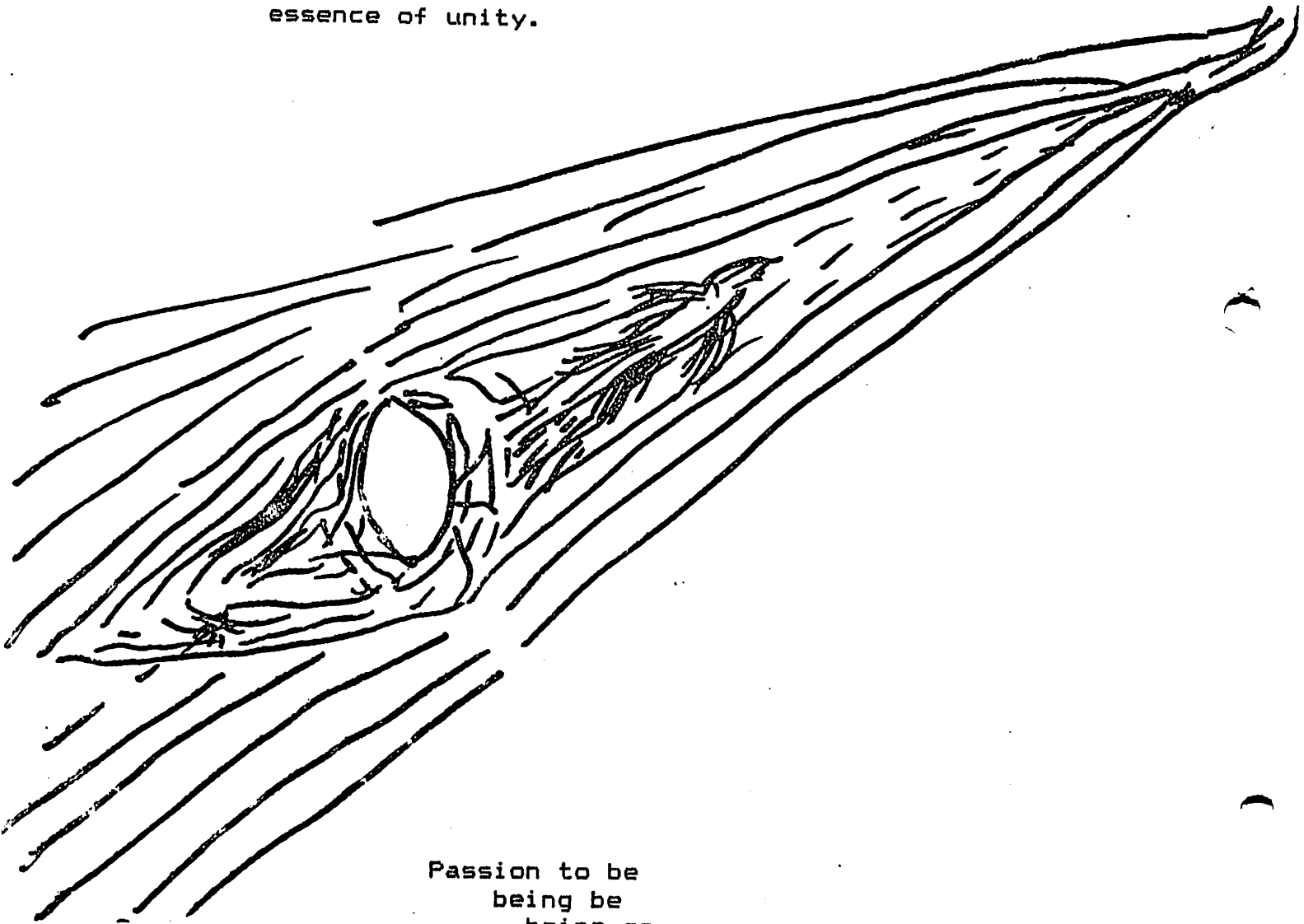
SANDRA RAFOS

....

Those who are called to be are networked  
by the gift of their consciousness  
Those who are called to be, call others to be.  
Those who are called to be are not special  
In fact they are, because they are called to be.  
To be what?  
To be those who call others to the mountain of consciousness -  
To climb it, to be alive.  
Those who are called to be speak the same language  
They have almost the same history  
and the same call.  
It is those who are called to be  
that the mystery teases and honours.  
They are called to be  
what everyone has been waiting to be.

VOICE VINGO

be me, be we, we be  
many but one  
one but many  
isn't this the  
essence of unity.



Passion to be  
being be  
being me  
being we.

being we  
being me  
being be.

breaking through the  
shell; being as giving form - taking flight  
following the light  
breaking through the darkest night -

Onward, forward  
taking all but yet  
leaving all behind.  
Forward, onward  
through the  
night..  
Following  
the  
Light.

Key

- \* Primary Unit Priorship
- \*\* Primary Unit First-among Equals
- + Breakthrough Team Priorship

## CONTINENT EUROPE AND EURASIA

02-Aug-86

## BRUSSELS PRIMARY UNIT

Alton, Linda (IDF)	Gavai, Mangla (L)	Mead, Christine (L)	*Stanley, Anna
+Alton, Richard (IDF)	Gazarian, Beverly	*Mwamose, Abdallah	Taylor, Jean (L)
Amorim, Celia (P)	Gussman, Volker (F)	*Mwamose, Aminah (IDF)	Thomson, Adam (F)
*Bayer, Catherine (P)	Hayes, Kaye (S)	Neuwirth, Thelma	Thomson, Gayle (F)
*Berresford, F. (L)	Heslop, David (L)	*Richmond, Elaine (S)	+Wagner, Donna (IDF)
**Berresford, Alan (L)	Hinkelman, Donald	Richmond, Ray. (S)	Wiegel, James
*Burbidge, John (IDF)	Jenkins, Jon	Schrijnen, Paul (L)	**Wiegel, Judith
Campbell, James	Jenkins, Maureen	Seacord, Joan	Wisman, Linda
Conover, Philip	*Knutsen, Bernhard	Seacord, Richard	Yost, George (V)
Egland, Jill (IDF)	Long, Jean	Stammberger, H. (F)	Yost, Ruthe (IDF)
Fouts, Russel	Marsh, Kathy (P)	*Stringham, J. (IDF)	
Gavai, Hiram (L)	McAdam, John (P)	Stringham, Y. (F)	

## CONTINENT NAME AND BLACK AFRICA

02-Aug-86

CAIRO PRIMARY UNIT	NAIROBI PRIMARY UNIT	NAIROBI PRIMARY UNIT	ABIDJAN PRIMARY UNIT
Byers, Edith *Crump, Patrick *Hanna, Farrah Portman, Penelope Stover, Elaine Stover, Nelson **Yallop, Anne **Yallop, Robert *Yasin, Mohammed	Ahmed, Nadia(L) *Albright, Rosemary Ambunya, Nathan Barnes, J.R. (L) *Bergdall, Pamela **Bergdall, Terry Charles, Janet Chesang, Patrick Chikatula, Flor.(L) Chimusanya, A. (L) Daywa, Daniel Daywa, Jane Fulkerson, Hubert Gichui, Peter Gituma, German Imali, Beatrice Kioko, James Knutsen, Andrew Kulecho, Edward Kulecho, Marion *Lekesio, Moses Liali, Margaret Lubesha, Billy(L) Lusweti, Mark Lutanga, Pumplo(L) Makanda, Rodah Makanda, Wilson Martin, Grace Momanyi, John Momanyi, Marcelyn Muasya, John Muia, Grace Muli, Julius Mulwa, Joshua Munyao, Patrick Munyoki, Alex Muriuki, Ibrahim *Mutiso, Edward	Mutua, Nzilani Mutunga, Wambua Muyauale, Agnes(L) *Muyauale, Stephen(L) *Ndolo, Daniel Ndonde, Edwin *Njeri, Anastacia Njuguna, Mary Nyambane, Sammy Nyambane, Victor Nyambane, Christine Ochieng, John Ochieng, Patrick Ominwa, Samuel Osundwa, Margaret Osundwa, Robert *Packard, George **Packard, Keith *Powell, Frank *Powell, Sandra Samson, Kanthi *Schnizlein, Kay(L) Shrivashtwa, C.P. Shrivashtwa, Lucy Simiyu, David Simiyu, Lydia Smith, Arthur Smith, Jean *Uside, Sera Vingo, Voice (L) Wafula, John Wafula, Mary Wambua, David *Wambua, James (L) Wamini, Grace (L) Wamini, Titus (L) Were, Esther **Were, Samuel Williams, Roger	Achiedo S. Daniel Amadou, Marie **Gilbert, Kenneth **Gilbert, Ruth *Ikatukhu, Elinah *Ikatukhu, Henry Konan K. Andre Kone, Aboubacar *Kouadiou, Jean-Cla. Nignan, S. Jacques Norton, Bill *Norton, Maxine Warne, Anand

## CONTINENT SOUTH-ASIA

02-Aug-86

BOMBAY PRIMARY UNIT	DELHI PRIMARY UNIT	CALCUTTA PRIMARY UNIT
Algaonkar, Arjun Algaonkar, Jeejabai Athwale, Dwarka Athwale, Ganpat *Balm, Kevin **Bhattacharya, Laxmi **Bhattacharya, Monu Bhoyar, Asaram Bhoyar, Geeta Borkar, Mohan Borkar, Shakuntala Chahare, Anand Deotale, Mala Deotale, Mukund Fenton, James Fenton, Sally Gilles, Jack Gilles, Judith Harris, Debra Jadhav, Raghunath Jadhav, Ratnamala Jadhav, Shakuntala *Jadhav, Shankar James, Hemalatha James, P.T. Kamble, Laxmi Kamble, Parasharam	Kamble, Rahul Khaire, Vijay Lanphear, Nancy **Lanphear, Frederick Makwana, Meri Makwana, Raju Maske, Baburao Maske, Ramkor McCleskey, David Motghare, Dayaram Motghare, Gitabai Neware, Gyaniram Neware, Shevanta *Patil, Ashok *Prasad, Anil Prasad, Lucina Sapkal, Ashok Sawarkhede, Subash Shrivashtwa, Rambol Thakare, Gopal Tupe, Bhimrao Varma, Yeshoda Wadkar, Ashok Wadkar, Kalpana *West, Gail West, Richard	Dethé, Jaya Gosavi, Gautam *Jamlekar, Ramesh Jamlekar, Usha *Noel, A.M. Paikrao, Govind Patil, Dilip **Patterson, John **Patterson, Thea Shende, Ehanudas Taksande, Mukesh *Kokane, Hiranman Kokane, Suman **Lachman, Sharry **Lachman, Wesley Petkar, Bhimrao Prakash, Gyan Prakash, Paulina Taksande, Siddarth Yeshankar, Anjali *Yeshankar, Ramesh

## CONTINENT SEAPAC

02-Aug-86

TOKYO PRIMARY UNIT	SYDNEY PRIMARY UNIT	MANILA PRIMARY UNIT	HONG KONG PRIMARY UNIT
Ellsworth, Wayne *Francis, Dian. (S) **Francis, Don. (S) Gillgren, Julia Gillgren, Ken Han Ju Yon (S) Ichihara, Hidehiko **Knutson, Joan *Lee Jeong Rim (S) Park Joun Young(S) Sato, Shizuyo Shaw, Laurie (S) Shaw, Michael (S) Soderlind, Frank Soderlind, Mary Kay *St. John, Shirley St. John, Wendell Sugiyama, Kyoichi Tupe Kashinath(S) Yoneda, Eun Shim *Yoneda, Kenji	**Dowsett, Deirdre *Duffy, Ann Duffy, Robert Hawke, Alan Jago, Charles Maguire, Maria Maguire, Richard Marsh, Cathy *Marsh, Roger *Rhodes, Adrian *Rhodes, Mary **Robins, Brian Robins, Rhonda Saegenschnitter, We Tupou, Falekakala *Tupuo, Fetu'u Weaver, Norma	Ambanta, Molina Anandan, Phillip Armas, Aida **Armas, Jose Armas, Marton **Armas, Zenaida Condat, Purificatio Dacullo, Visitacion Djatniko, Rochmat Egdamen, Teofannes Epps, Ann *Epps, John Espiritu, Jimmy Foss, John Foss, Juana Golenbo, Deborah Karpoff, Martha *Karpoff, Timothy Krishnan, S. Pamat, Esmer Pamat, Lillia Philbrook, Evelyn *Philbrook, Lawrence Ramirez, Flor Rosalada, Juanito Sta. Ana, Edna Telakau, Palamen *Telakau, Vaoita *The, Liang Djien The, Mercedes	*Aguirang, Ben. (T) *Aguirang, Vict. (T) D'Souza, Mary Fry, Peter *Hampton, Mary *Harper, Gordon(T) Harper, Roxanna(T) *Hoff, Mary *Hoff, Michael Hu, Peter (T) Jang, In Sook Maher, Kenneth (T) Maher, Maysie (T) May, Kip **Oakley, Barry **Oakley, Margaret *Oberg, James Oberg, Susan Park Young Chul(T) Pongasi, Grace Pongasi, Terry Price, Patricia Price, Thomas *Stansbury, Marsha *Stansbury, Roy Tod, Liza Ward, Mary Yang, Linda

## CONTINENT NORTH AMERICA

02-Aug-86

## LOS ANGELES PRIMARY UNIT

## CHICAGO PRIMARY UNIT

Albright, Louise	Lingafelter, Robert	Allen, Stephen	Marley, Sue
Baker, Donald	Lingafelter, Teresa	Allen, Sue	Morrill, Dolores
Baker, Joanne	Mackay, Richard	Baines, Dorothy	Morrill, Justin (CI)
Bigelow, William	**Oyler, John	Barkony, Barbara	Mueller, Shirley
Boivin, Eugene	**Oyler, Marilyn	Barkony, Donald	Mueller, Theo
Boivin, Iris	*Robertson, Bruce	Blackledge, Jean	Nixon, Geoff.
Coffman, David	Robertson, Sharon	Blackledge, Walter	Nixon, Kay
Coffman, Patricia	*Shaw, D. Michael	Bushman, Donald	Norment, Ashleigh
Cramer, Claudia	Shaw, Molly	*Bushman, Mary Laura	*Otto, Kenneth
*Cramer, Donald	Silk, Jack	Butcher, Maxine	Otto, Paula
Crow, Carol	Silk, Neibaj	Butcher, Roger	Paul, Vivian
*Crow, Stan	Smith, Colleen	Caperton, Elizabeth	Pennington, Lynett.
Dunn, Burna	*Ward, Kate	Clements, Jesse	Peterson, Mary Lou
Dunn, David	Warren, Jane	Clements, Molly	Pierce, Carol (CI)
*Epley, Kim	*Wegner, Susan	Compton, Betty	Pierce, Joseph
Epley, Walter	Wegner, Timothy	Crocker, Marilyn	+Powell, Char. (CI)
Haman, Douglas	Welch, Catherine	Crocker, Joseph	Powell, Ike (CI)
Heilman, Suzanne	Welch, Mark	*Early, Leah	Raschke, Don
Hunter, Eugene	Westre, Sheela	Early, Lee	Reese, David
*Jewell, Dorothea	Westre, Willard	Edwards, Evel. (CI)	Reese, Joyce
Jewell, James	Whitney, Clare	Edwards, W. (CI)	Reynolds, Phoebe
Knutsen, Margynel	Whitney, Kenneth	Elizondo, Antonio	Scott, Mary Little
		Elizondo, Ellery	*Scott, Vincent
		Gibson, Anita	Slicker, Ann
		Gibson, John	Slicker, Joseph
		Gilbert, Ruth	*Spencer, Laura
		Harris, Christine	+Spencer, Ray. (CI)
		Hawley, Barbara	Taffesse, Michael
		Hawley, Robert	Tippett, Judith
		Hutcheons, David	Tippett, Michael
		Hutcheons, Sook Ja	Tomlinson, Margie
		Jennings, Dennis	Townley, Kay
		Jewel, Mark	Townley, Phillip
		*Lazear, David	Troxel, James
		Lazear, Margaret	*Troxel, Karen
		Lee, Grace	Whiting, Marilyn
		*Lee, Jeong Min	Williams, Bruce
		*Lingo, Charles	**Wright, Alice
		Lush, Kay	**Wright, Joel
		Marley, Daryl	

## CONTINENT NORTH AMERICA

02-Aug-86

## NEW YORK PRIMARY UNIT

Ballard, Jack	*Morris, Doris
Ballard, Louise	*Morris, Scott
Barnes, Linda	*O'Halloran, Vaughn
Ensinger, Ann	Price, Doris
Ensinger, George	*Rader, John
Funk, Richard	Rose, Dorcas
Griffin, Muriel	Rose, Kenneth
Griffin, Robert	Sharp, Basil
Haug, Helen	Sharp, Marie
Hockley, Leonard	Stocking, Carol
Hockley, Phyllis	Stocking, H.C.
Jennings-Teats, D.	*Trask, Nancy
Jennings-Teats, R.	**Walters, Carol
*Maguire, Sheila	**Walters, George
Malii, Robert	White, Judith
Malii, Virginia	White, Robert

## TORONTO PRIMARY UNIT

Gallant, Barbara	**Rafos, Robert
Graham, Ian	**Rafos, Sandra
Griffith, Brian	*Reemtsma, Connie
Harriot, Alice	Reemtsma, Thomas
Hickey, Sheighlah	*Sanders, Janet
Holmes, Duncan (RE)	Seagren, Ronnie
Holmes, Heidi	+Stanfield, B. (RE)
Mbullu, Patrick (RE)	Stanfield, Je. (RE)
Nelson, Jo	Staples, Ilona
Nelson, Wayne	*Staples, William
Parker, Beverly	Turner, Shar. (RE)
Patterson, James	Williams, Brian
Patterson, Lorraine	+Williams, He. (RE)

## CONTINENT LATIN AMERICA

02-Aug-86

MEXICO  
PRIMARY UNIT

## CARACAS PRIMARY UNIT

LIMA  
PRIMARY UNIT

\*Aburto, Jesus  
 \*Alerding, Barbara  
 \*Alerding, William  
 \*Chumpitaz, Eliza  
 Lopez, Ernestina  
 Ramos, Castula  
 Rivas, Lilian  
 \*\*Samayoa, Joaquina  
 \*\*Samayoa, Manuel  
 Sazo, Ninett  
 Vargas, Ana Raquel  
 Worden, Rod  
 \*Worden, Rose

\*Beltran, Antonio  
 Caycho, Thomas  
 Chapman, Ben (K)  
 Davis, Winston(K)  
 Dunbar, Donald(K)  
 Edwards, Yvonne(K)  
 Grant, Eric (K)  
 Grow, Nancy (R)  
 Grow, William (R)  
 Hamje, Steve  
 Henriquez, Deb. (R)  
 Howard, Eileen  
 Howard, George  
 Jackson, Fitzroy(K)  
 Jones, Linda  
 Jones, Richard  
 \*Krauss, Kit (R)  
 \*Krauss, Margaret(R)  
 Laidley, Ilrett(K)  
 \*Martinez, Alfredo  
 \*Pacheco, Jacobo  
 \*Pacheco, Ramona  
 Rebstock, David(K)  
 Rebstock, Ellen (K)  
 Serrano, Carmen  
 Serrano, Nicolas  
 Shankland, Eun. (K)  
 Shankland, Sher. (K)  
 Shepherd, Samuel(K)  
 \*Valdez, Kristina  
 Wallace, Donna  
 Williams, Joyce  
 \*\*Work, Mary  
 \*\*Work, Robertson

Budge, Victoria  
 Caycho, Esaud  
 Chumpitaz, Marg.  
 Chumpitaz, Pedro  
 Cuya, Julio  
 Cuya, Maria  
 Estrada, Odilia  
 \*\*Hamje, Judith  
 \*Hamje, Kenneth  
 \*Hart-Seeber, Alison  
 \*Jorquera, Raul  
 Resurreccion, Juana  
 Rodriguez, Angelica  
 Salgado, Milagros  
 \*Santos, Gloria  
 Torres, Rocio  
 Vernoooy, Linda  
 West, Donnamarie  
 \*\*West, George  
 \*Wilkinson, Conna  
 \*Wilkinson, Robert

BREAKTHROUGH TEAMS

02-Aug-86

LONG-TERM INVESTMENT	RESEARCH SYNTHESIS	INTERNATIONAL DEVELOPMENT & FUNDING	
Edwards, Evelyn Edwards, William Morrill, Justin Pierce, Carol +Powell, Charlene Powell, Ike +Spencer, Raymond	Holmes, Duncan Mbulu, Patrick +Stanfield, Brian Stanfield, Jean. Turner, Sharon +Williams, Helen	+Alton, Dick Alton, Linda Burbidge, John Egland, Jill Mwamose, Aminah Stringham, John +Wagner, Donna Yost, Ruthe	

THE GLOBAL PANCHAYAT

02-Aug-86

MEMBERS

D'Souza, Cyprian  
Hampton, Stuart  
May, Janice  
Talbot, Martha  
Ward, Larry

DEPUTIES

Berresford, Alan  
Hoff, Mary  
Mwamose, Aminah  
Rafos, Robert  
Stanfield, Jeanette