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Talking Paper
Chicago House

YOI:
Feb. 29, 1984

Continuum

THE GLOBAL ORDER STORY

This outfit ain't much. But for me it
is a rather significant way to die.

-- "Passion in Pedagogy"

We the Order are having ourselves an identity crisis, and it shows. IBM is not having such a crisis. They know who they are. We know who they are. Their story is intact. Ours is not.

Our story is blowing in the wind. We are hundreds of things, and different things to different people. Our operating images are a jumble. Our revolutionary images are shimmerings. We have bought our public story.

Who is the Order? What is the Order? Nothing is written about us, to pass out. There are no videos about us, except a section of one that shows "our mugs" and calls us the "ICA people."

No one seems to be joining the "ICA people" over here, much. Back in the 60's I read an article in Time magazine that talked about the style of those revolutionary people on the Westside of Chicago, their internal life especially. I clipped that page and started looking for them. I took a course, listened to the pedagogues tell the story of the Order and Fifth City, and I was on the next jet. It was compelling. We've changed stories or something, or "cooled it" because of getting our profile higher.

But thankfully, others are still telling our story, though not like it can be told. The Pro Mundi Vita "Bulletin 92" tells about Example 23 of their search for the "most valid" expressions of "new forms of 'religious life'" in Europe. That group that sends its bulletin in five languages to church leaders globally says they are searching for the ones interested in the "transcendent in contrast to the dominant social and cultural conformisms of our day." They are looking for the ones whose community life is "explicitly inspired by the Gospel." About the case studies they have picked they say, "Only the future will reveal whether our choice has been a judicious one. Who, in AD 357, would have put their money on Basil of Caesarea? Or, in 1210 on Francis of Assisi, or in 1534 on Ignatius of Loyola?"

About us, Example 23, they have some interesting lines: "The corporate life style of the order (us) emerged from study of and experimentation with classical forms of monasticism. Without taking formal vows, the group symbolises for itself poverty, chastity and obedience through various common forms. Some of these include: poverty, through the economic discipline, a common equitable-based stipend, and living among the poor; chastity through the wearing of blue clothes and living in missional community, to which all of one's energy is devoted; and obedience through availability for assignment to any branch of activity in any location."

We used to raise the question of who would declare that we are an historical order. Let's just say that this "Bulletin 92" is blessing enough, and let's get on with dealing with the "crisis" we have on our hands, off getting our story retold powerfully on two counts: 1) for society and 2) for our own remotivation. We've used methods to help many others, grant

their stories shaped-up. Time we did it on ourselves. Wouldn't this be the time, during the first Year of Order Council. Change people's images and they change.

While (and if) we are at it, let's promise ourselves that we will get our public story and revolutionary stories put back into one story. This House invites key people in to Common Meal and asks them to lead an After-Burner on their mission or passion. We had Paul Adams, the principal of the nationally famous Providence-St. Mel School here in Fifth City. He showed us three videos (one was a 3-minute pitch for money for them by the President of the USA, who has visited there twice with his wife) that knocked us down. He ended by saying he didn't need to say anything else. He was so right. We felt like we wanted to "join up." They had their revolutionary and public story together. That's one of the biggest reasons they have raised over \$2,000,000 this year from corporations, foundations and individuals. They let it all hang out on behalf of redirecting the school system of this nation, which is in such collapse. When a Black highschool on the Westside gets 100% of its graduates into the best universities of the nation, something is really going on. They tell how the revolution has taken place since the Roman Catholic Church was going to shut them down eight years ago. The keys are vision, symbol, corporateness, devotion of a faculty team who gets half what public school teachers get, and mastery of hard-headed basics. All of this is to say, I experienced a similar compelling power hearing this story as when the pedagogues talked to me about the Order back in the 60's. My being stood up and saluted.

Since then, we've been reflecting on how we retell our story with the power that stops people's worlds, that assaults with possibility. We have decided that we have the pieces of the story that will change people's lives. We have found the "revised bug model" a helpful tool in sorting out the pieces that will bring consciousness to attention. (See "Marks of the Global Order" Chart.)

When we looked at the "Declaration of the Spirit Movement" at the Regional Odyssey (led by the Detroit House) and the "ICA Catalyst" brochure, we saw there was both great disparity and that neither was quite on target these days. One was slanted towards the historical church and written in Marxist manifesto style. The other was slanted toward organizations and written in social agency style. There must be a way to declare ourselves publicly that both awakens without "clubbing people to death", and that legitimizes our mission as a new secular-religious experiment without "freaking people out."

We have had a lot to say about the dangers of declaring the Order over the years, so I'll not rehearse those. That is not to say there is some risk to the story. Rather, I want to think about the dangers of our not pursuing this vision of a new story during the Y.O.C.

Pros for Public Story of the Order

1. Welding our revolutionary and public story will deal with our missional schizophrenia, which has us believing what we do is important and what we are and how we live is "internal", not the real thing.
2. Welding our revolutionary and public story will deal with our propensity of slipping into a good social agency.

3. Welding our revolutionary and public story will deal with the loss of authentic understanding that intentional cadre dynamics make a movement go. The Order is the cadre dynamic of the Global Spirit Movement. This will be helpful to movements that should but won't make it unless we demonstrate it for them to see.
4. Welding our revolutionary and public story will deal with the liberal heresy in us all that wants to believe that a series of events or projects over a few years or a decade will dent the civilizational process, forgetting that the Long March is long and that we won't go the distance as a watered down Order or a disciplined social agency.
5. Welding our revolutionary and public story will deal with the formation bog we experience. Ten college sociology majors came by the House for three hours last Saturday. Things were moving fine after the Fifth City story and visit and the "Welcome to the Global Village" video. Then we spent the last thirty minutes dialoging about the life style of the Order. That's what got them. They want to come back for the University Vocational Lab, and two graduating seniors asked if it were possible to come and join us--and they didn't mean take six months somewhere in a project. They meant, how can we become one of you.
6. Welding our revolutionary and public story will deal with our hyper-lucidity in the spirit that wants to turn us into those desert fathers (were there any mothers?) who had that strange spirit glare in their eyes (like JWM). Else that kind of presence or the look of zombies that got burned to a crisp doing the mission only as the ICA, who were not forced to articulate the deeps of their doing by the society they served. They got by with explaining the difference between vision and contradiction, pretty much.
7. Welding our revolutionary and public story will deal with the crux of it all for us or anybody: responsible for the world, yes, but responsible to "God." How do we stand self-conscious to the tension of for and to again and rehearse the dynamics of faith in the "faith of Jesus"? The world will think that the "faith of Jesus" is alright, at least at first and if we don't take it too seriously, but they (3 billion) will not let us get by with "faith in Jesus" or Christianity in its perversion. (See Gogarten.) We as a body are ready for meat.

I think I could go on like this, but the point is that unless we decide to be the new form of the religious, we are not going to be, know and do our historical vocation, our calling. We are religious. Define this how you like, so long as you do not put any traditional name on it. We are people who yearn to rehearse the deeps of consciousness and to allow the world to rehearse the deeps of consciousness. We know finally that we are by vocation a spirit revolution. If the separation between our knowing and doing this is not reunited. . . . I strongly feel that forcing the story right now will certainly not hurt us.

Now, with a feeling of great inadequacy, I will try to draft a short sketch of the Order story for a public audience, say for a space on one of our brochures or a piece of one of our future videos.

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THE ORDER FORCE OF THE
INSTITUTE OF CULTURAL AFFAIRS

The civilizing process is an intentional human venture of sensitive and responsive persons, who are in every community and organization. They become the core of motivation for the creative force that makes community vital and human. Allowing cores to emerge, to congeal and to become self-conscious catalysts within their social units is the role the Order has played for more than 30 years in some 60 nations, in hundreds of communities and organizations.

Transferring human development methods is the task of the Order. Methods of understanding, action and reflection enable caring people to deal with the economic, political and cultural realities of their part of society, working with the human and material resources at hand.

The 1000 Order members plus their children make up the full-time staff families of the Institute of Cultural Affairs, a not-for-profit social agency, registered in over 30 nations.

The Order is self-supporting body, living a life style of voluntary simplicity to identify with the poor and to maximize their mission practically.

The Order is an experiment in pluriform living. The members are from all cultures, religious traditions and social strata. Their common vocation and their sense of the need for a living demonstration of peace in society sustain the experiment. The Order wears blue as a symbol of their vow of a life of service

Marks Functions	COMPELLING INDICATIVE	OPERATIONAL IMAGE	SERVICE ILLUSTRATION
1. Destinal Function	Geo-socio-spirit Transformation	Research, Training, Demonstration	Global Spirit Movement of Thousands
2. Presence Mode	Catalysts of Reconciliation	Covenanted New Religious	ICA
3. Impact Systems	Mass Awakening	"Method and Spirit are what we bring"	"Sharing Approaches that Work" in over 60 Nations
4. Demonstration Systems	On behalf of 2,000,000 Communities	Global signs of Hope	Over 1000 Community Demonstrations
5. Spatial Patterns	All the Earth Belongs to All	To the 54 Areas of the Globe	Live with the Poor in 100 Locations
6. Temporal Patterns	All Time is Assigned Time	Life Vocation Journey for Anyone	Week I-II/ Day I-II
7. Symbolic Life	All is Good	Symbol is Key	6 a.m. Prayers Around the Globe
8. Intellectual Life	All the Gifts of Humanness Belong to All	Practical Civilizational Process Research	New Spirit Forms Research
9. Polity Forms	All the Decisions Belong to All	Consensus Fanatics	Rotating Global Coordinating Core
10. Economic Forms	All the Goods Belong to All	Total Family in Mission	90% Tithe
11. Formation Modes	All Religions, All Cultures, All Ages	Corporate Pluriform Demonstration	1000 new Members in Last Decade