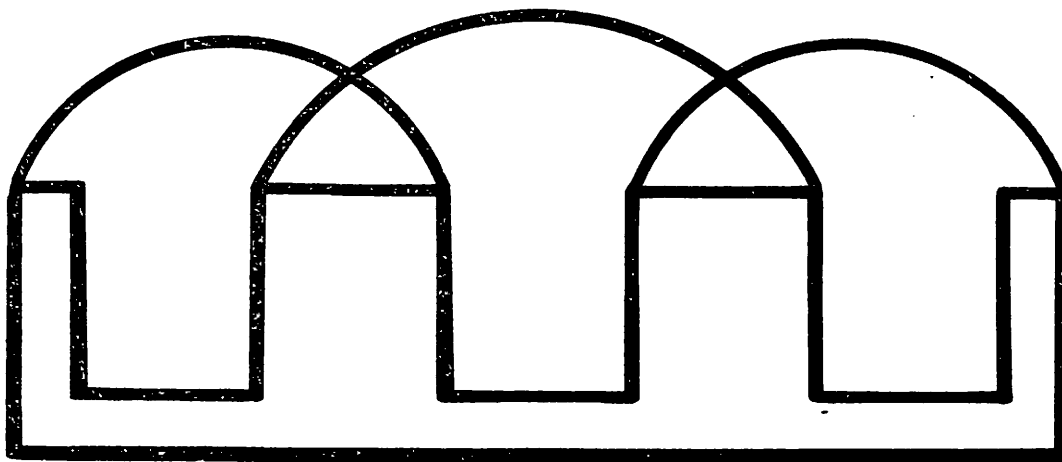


Precontinuum
Chicago
Order Day

Quarter I
Week 8
1983-84



THE YEAR OF ORDER COUNCIL

THE LAUNCH :

THE ORDER DAY CONSTRUCT:

a construct that can be used by Continental or Area Councils, or the Religious Houses, to launch the Year of Order Council.

Precontinuum
Chicago
Order Day

THE CONCILIAR LAUNCH ORDER DAY CONSTRUCT

Quarter I
Week 8
1983-84

RATIONAL OBJECTIVE: To grasp the master images of the intent of the Council Year for the Continent, /Area, its kairotic necessity for the whole Order, and its relationship to our 30-year journey as a people.

EXISTENTIAL AIM: To occasion anticipative intrigue over the Council Year, corporate commitment to do it with our whole being, and the solitary implementing structures and modes for each Order member.

PRELUDE	THE ORDER DAY EVENT					POSTLUDE
	BREAKFAST	A.M. WORKSHOP	LUNCH	P.M. WORKSHOP	SUPPER	
THE TIME OF PREPARATION	FIRST RITUAL OF THE MORNING	THE DESTINAL QUESTIONS FACING THE ORDER	FIRST RITUAL OF THE AFTERNOON	THE DESTINAL QUEST-FACING THE INDIVIDUAL RELIGIOUS	THE FEST	THE TIME OF RECOLLECTION
* corporate set-up *solitary study *prayer writing	1. Review printed timeline of O:E Journey 2. Recollection Conversation on the 30 Years	1. Printed list of questions in 11 categories of expanded Bug Model 2. Feet-on-the-Table conversation and spinning after the reading THE SECOND RITUAL OF THE MORNING CORPORATE WRITING "The geo-focus of C'cl intents"	MONKS' BOWL Readings from <u>Lives of a Cell</u> . Conversation on the readings re Year Of Order Council	1. Individuals fill out brooding sheet questionnaire 2. Creating individual priorities screen for the Council Year. THE SECOND RITUAL OF THE AFTERNOON SOLITARY WRITING "Declaration of Vocational Intent"	1. The Grand Buffet Supper Club. 2. Corporat Songfest new songs old favorites OE journey in music small grps	* corporate re-setting * informal celebration * reflective writing
the previous evening	6.00 a.m.	9.00 a.m.	12.30 p.m.	3.00 p.m.	6.00 p.m.	8.00 p.m.

Precontinuum
Chicago
Order Day

THE TIME OF PREPARATION

Quarter I
Week 8
1983-84

CONTEXT: The evening prior to Order Day is a time for corporate and solitary preparation. It should be a relatively unstructured time in which corporate preparation of materials, supplies, set-up, food, decor, etc. occurs. The bulk of the evening is for individual brooding and reflection.

*the solitary study is the 1984 Council Intents written during the Order Council in July 1983. Each person should read the intents statements and write several lines of reflection on them.

*the prayer writing is to be a personal statement of practical concern for the Continent and Area during the Order Day, and a claiming of promises for the whole Order: Ecumenical during the Year of the Order Council.

In the Year of Order Council, the Order: Ecumenical intends:

1. TO RESEARCH AND REVISION THE GEO-SOCIO-SPIRIT MILIEU. This will develop a new geo-social analysis, devise new forms of socio-spirit research, redesign movement strategy, and respond to the 21st-century global vision.
2. TO RE-EVALUATE OUR GLOBAL STRATEGY IN THE LIGHT OF RESEARCH AND NEW GLOBAL POSITIONING. This will devise four-year and sixteen-year strategies, create four-year campaigns at the areal level, use the International Exposition of Rural Development as a futuric launching pad, and design dramatic reconfigurations.
3. TO RE-ARTICULATE AND SYMBOLIZE THE PROFOUND IDENTITY OF THE ORDER:ECUMENICAL. This will re-image the destinal function of the religious in history, define the indicative foundational pillars of the Order, project its destinal future calling, and occasion a profound re-covenanting and celebration of the Order in history.
4. TO REDESIGN THE UNDERGIRDING AND DEFINING FORMS OF THE ORDER:ECUMENICAL. This will empower operational modes of polity relevant to the contemporary situation, commonize and deepen symbolic life, establish the economic viability of the Order, and create journey models for the Order as a whole and each individual.
5. TO CREATE THE YEAR OF ORDER COUNCIL AS A DEMONSTRATION OF REVOLUTIONARY POLITY. This will catalyse the dramatic participation of every religious house and every individual in the conciliar process; invent the polity mechanisms that will allow every member of the Order to make an exponential leap in their visioning of the identity and destiny of the Order, and ensure the dramatic eventfulness of the Council Year at the local, areal, continental, and global levels.

1. Songs, accountability, absolution.
2. Today we want to experiment with another form of ritual, the Rituals of the Hours. These are not meant to replace our present Daily Ritual, but supplement it by extending our rehearsal of life into the morning and afternoon.
3. This is an experiment in this kind of dynamic that some houses or individuals may want to experiment with.. Such rituals are meant to bring self-consciousness to the depth of the passingness of time.
4. We will do two rituals in the morning at around 6 and 9 and two rituals in the afternoon round midday and 3 pm. Each office has a mood and a motif. The mode of the first office of the morning is reflection on our destinal election under the rubric of obedience. It is a time for becoming self-conscious to the claims of this day on our care.
5. Lay out the rubrics, then do the ritual (call them rituals)

THE QUOTE : assign a reader

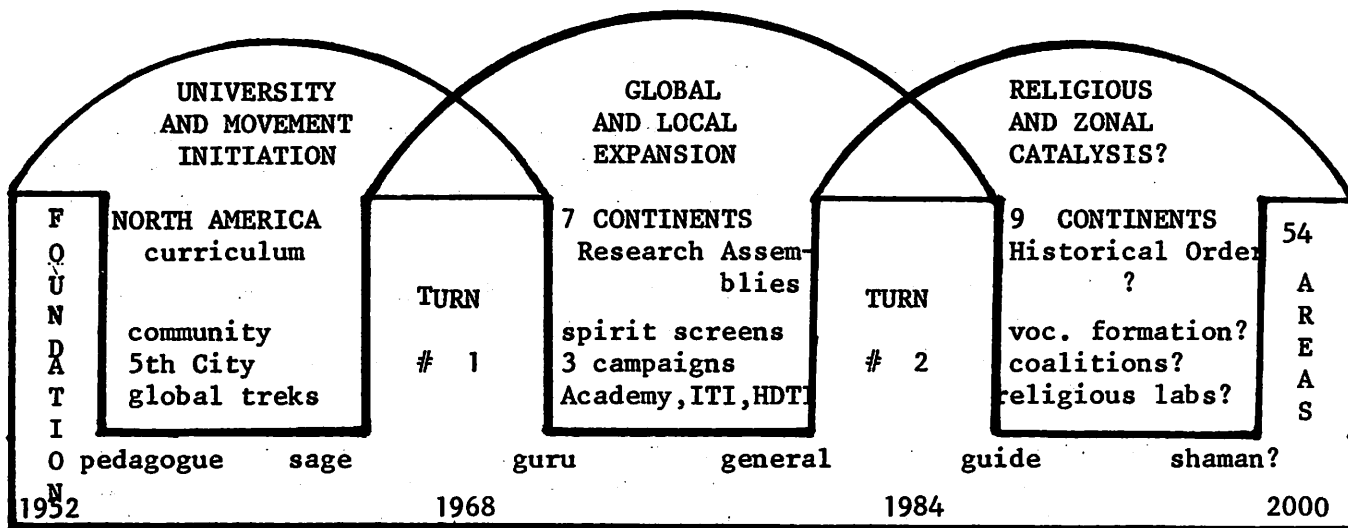
THE POETRY: men and women could read alternate verses

THE PRAYER : could be read in unison.

(See another sheet for the Breakfast Conversation and journey chart)

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THE JOURNEY OF THE ORDER



CONTEXT : The first thing we want to do today is to review the thirty- year journey of the Order in the context of the year 2000; (refer to the journey drawing you have on the board); we will be retelling our personal history by re- telling our corporate story. Both histories are awesome stories when we look at them in a history-long, worldwide framework. This conversation should be also a lot of fun. Start getting your stories ready. But first let's look at what was going on in the world during this journey.

**INTRODUCT-
ION** You see up here three great journey sweeps: 1952-1968, 1968-1984, 1984-2000; What were some of the key events or trends that were going on in the world between 1952 and 1968? between 1968 and 1984? (If first answers are the same kinds of trends or events, you could inject the economic, political, and cultural screen; or scientific, urban, secular revolutions). List the answers under the timeline as they come out.

CONVERSATION: Walk through the content of the timeline quickly then:
What events best get hold of any part of this journey for you?
How did you participate in this?
At what point did you join this journey? Tell us a story? What was it like?
What launched the Order's work on this continent? Someone tell a story?
How would you tell the story from the point of view of this continent?
What would we name the first two arches? What about the next 16 years?
Globally, what do we expect the next 16 years to be about?
What will be going on in the world?
What will the Order be doing?
What will you personally be doing?

What title would we give this whole 30-year journey?

CONCLUSION : The religious is always living in this depth dialogue with the past, present, and future.

Precontinuum
Chicago
Order Day

Morning Workshop

Quarter I
Week 8
1983-84

DESTINAL QUESTIONS FACING THE ORDER: ECUMENICAL

RATIONAL OBJECTIVE: To corporately articulate foundational issues facing the Order at this point in its journey and to begin discussing the particular focus of the Year of the Order Council in relation to these issues.

EXISTENTIAL AIM: To be addressed by the revolutionary radicality of the Order and profoundly excited by the opportunity to wrestle this year with our future as mission to civilization.

PRELUDE	MOVEMENTS			POSTLUDE
	I	II	III	
<p>Songs</p> <p>Context for the morning session</p>	<p>Reading the Brooding Questions</p> <p>Impact and Response Valencing the Questions</p>	<p>Exercise Reflection</p> <ol style="list-style-type: none"> 1. Other questions not listed 2. The happening of this reflection <p>Break and Snack</p>	<p>Review of Council Intent Statements</p> <p>Corporate Writing</p> <p>Geo-focussing Statements</p>	<p>Focus Statements: Reading and Reflection</p> <p>Song</p>
9.00	9.15	10.15	11.00	11.30 12

THE PRELUDE

1. Songs.

2. Context: This morning our concern is to begin our corporate stewing on the issues facing the Order: Ecumenical at this pivotal point in its journey. Over the past 32 years as we struggled with forging this body as a missional thrust on behalf of civilization's future, there are 11 arenas of our life as MISSION that we've used. We're going to spend the whole morning looking at issues, questions, and challenges facing us in these arenas.

MOVEMENT I:

1. Pass out the brooding questions packet from the Rome PSU with Religious Orders.
2. Briefly context the "Bug Model" as a picture of LIFE IN MISSION TO HISTORY.
3. Move through the questions category by category simply reading the questions aloud around the table until all the questions have been read. (NOTE: do not worry if everyone understands all of the questions and their implications. The purpose of these is to "seed" the groups brooding.)
4. Questions Impact and Valencing: quickly scan the questions again and mark the ones that address you in the following way. (NOTE: it is important to push your first intuitive response--this is not a hard rational analysis. Also many questions will probably have no mark at all. This is fine.)

*place a "0" by questions that are like hot, burning coals for you.

*place an "X" by questions that for you are refreshing like a cold shower on a warm day.

*place a "+" by questions that come to you as sheer mystery--like a black hole in space.

place a "" by questions you really hope someone else is dealing with, but you're not intending to worry about too much.

MOVEMENT II:

1. Which of these four categories were easiest to associate questions with? Which were difficult? Why?
2. How would you describe your mood, or state of being right now?
3. What surprised you as you did this?
4. Spend a bit of time here getting a random sampling of the kinds of questions that were associated with the different categories of the impact valencing.
5. How would you summarize the kinds (or type) of questions you believe we'd put in each category if the whole Order was here with us right now?

6. What key questions are not on these lists that you believe need to be added?
7. What has happened to us as we've talked here this morning? What has this exercise done to us? How are we different than we were an hour ago?
8. Context: We're now going to take a break and have a snack. After that we'll come back and do some corporate writing about the underlying intents of this Year of Order Councils as they will be embodied in this geography.

MOVEMENT III:

1. The Second Ritual of the Morning Context: This is the time of the day when we experience the high point of our creativity and at the same time when we experience the need for new strength and courage to follow through with the plans we have laid for the day. We feel our utter dependence on the givenness of life given FREEDOM and POSSIBILITY to make it through the rest of the day.

2. Lay out the rubrics, then do the office:

*the poem--left side of room reads first stanza, right side reads second stanza, etc.

*the lesson--leader reads it first, left side second time, right side the third.

*the prayer--ask one person to read the prayer.

3. Context for the Corporate Writing: Our task in the remainder of the morning is to write, for our own geography as this Continent or Area our understanding of the Year of the Council and its intents as we'll realize them here.

4. Pass out the 5 intent statements from the July 83 Council. Have 5 different people read them aloud to the rest of the group.


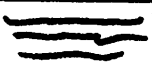



5. Reflection:

*what did you hear?

*what pictures come to your mind?

*what are you especially looking forward to? Why?

6. Now draw 5 columns on the board--one for each intent and brainstorm any particulars for realizing each intent. These should both manifest and ground the intents in the given geo-social situation of the Continent or Area, and more fully explain their meaning in language and style appropriate to your situation.

I	II	III	IV	V
				

7. Break into 5 groups, one for each column, and do any gestalting needed within your assigned column. Then together write a paragraph on your column

which gives practical images of the intents.

8. Gather back as a total group and read the new paragraphs.

9. Reflection:

*what did you hear?

*what pictures come into your mind this time?

*as you listened to these, and think back on our whole morning, what are our profound hopes and anticipations for this year?

*how do you talk about what's at stake during this year?

*what can we do in our houses to inescapably hold us before the destinal nature of this year? (e.g. wall decor, song creation, special exercises, journal writing, etc.)

10. End with a Song to celebrate the greatness of the year that is ahead.

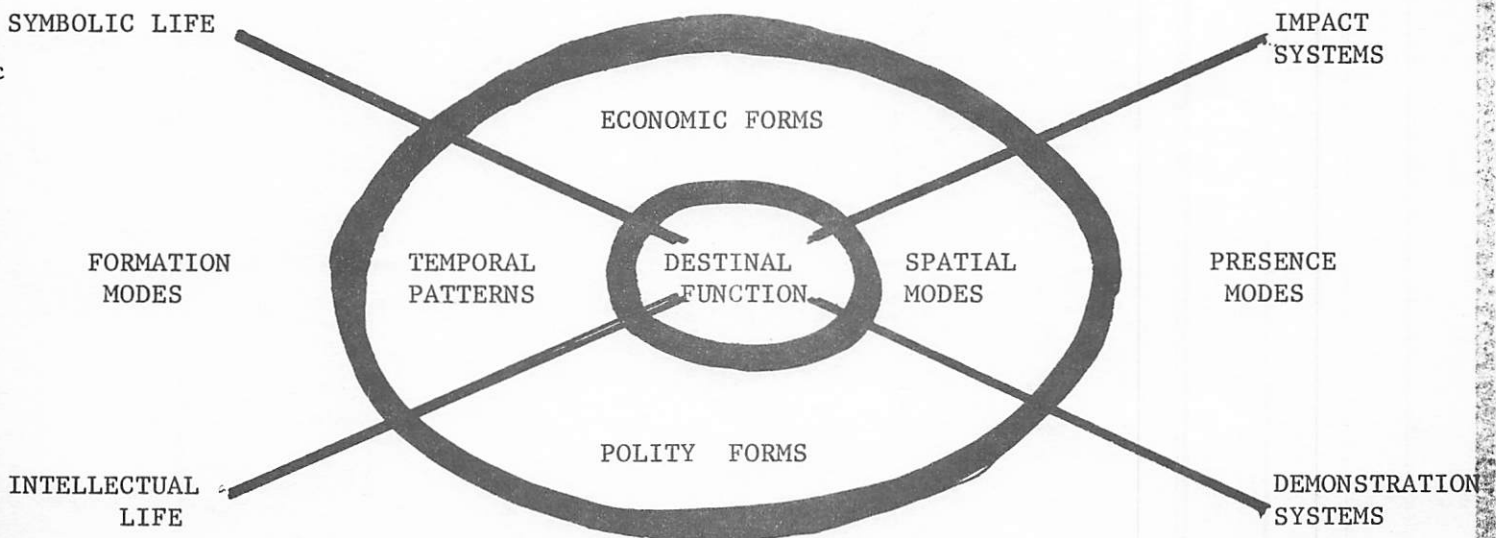
THE RELIGIOUS ORDERS PROBLEM-SOLVING UNIT

Rome, March, 1983

The Religious Orders PSU. held in Rome, in March, 1983, conducted interviews with a score of religious orders at their generalate houses in Rome, documented the results, and, out of this, came up with a set of destinal questions for the Order:Ecumenical.

It is this set of questions we are going to use as a resource this morning to get our own brooding going on the future. The questions were related to the categories of an expanded version of our original "Bug" Model. The Bug Model is a design that shows the comprehensive, interrelated dynamics of missional community.

The Rome PSU, made up of members of the Global Panchayat, of Area Rome, and of the Brussels Nexus, expanded the original categories of the Bug Model to eleven, as shown in the image below. Our presupposition is that all eleven dynamics make up the total mission of the Order:Ecumenical. Participating in anyone of these (not to the exclusion of the others) is doing the mission: the Order is the mission.



THE DESTINAL FUNCTION OF THE ORDER

Key Questions:

1. What is the discontinuous, covenanted sign history is calling us to be?
2. What is our vision of how society changes and our role in that change?

10 Year Questions:

1. Do we intend to be an historical order?
2. How do we keep grounded in the spirit breakloose that birthed this Order and those who gave it form?
3. What does it mean to be a historical order in these times?
4. What are our transitional, poetic images for the next 16 years?
5. What is our relationship to other historical religious traditions?
6. What is our symbol of the vow of chastity?
7. How will we rewrite the Prolegomena to the Rule of the Order?
8. How will we rewrite the Declaration of the Spirit Movement?

18 Month Questions:

1. How do we self-consciously shape what we intend to be?
2. How do we preserve the wisdom of our founders?
3. What is the shortterm strategic image of our missional thrust?

Eternal Questions:

1. What is our articulation of the moral issue of our time?
2. How do we articulate our final story and view of history?

THE IMPACT SYSTEMS OF THE ORDER

Key Questions:

1. What are out to declare to people?
2. What are the strategies and forms of our Impact System?

10 Year Questions:

1. How will effective comprehensive geographic coverage take place?
2. What is our regular publication scheme and intent?
3. What is the future use of LENS?
4. What is the declaration function of IERD type events?
5. What is our intent and role in attending official gatherings and councils of established religious traditions?

18 Month Questions:

1. What is the next equivalent of the Town Meeting campaign?
2. Who are our principle audiences?
3. What is our common, current impact curriculum?
4. What is the impact programme all can do?
5. What is the form for our public/private sector impact?
6. What are the new medium term penetration tools?

Eternal Questions:

1. How do we ensure ongoing curriculum design and refinement?

THE PRESENCE MODES OF THE ORDER

Key Questions:

1. What are the forms of the Order covenant?
2. What is the appropriate common style of a Religious House?

10 Year Questions:

1. What is our global public story on who we are?
2. What are the symbolic, extended and movemental order theoretics?
3. How do we care for dysfunctional members and elders?
4. How do we articulate the new ethics?
5. What is our next major move after the IERD?
6. What is our long range strategy in the 30 poorest nations?
7. How do we maintain the rural/urban tension in our work?
8. What do we mean by "religious"?

18 Month Questions:

1. What is the optimal size of a Religious House team for self-support and effective regional service?
2. What frame is needed for the next phase of Impact and Demonstration?
3. What minimal healthcare training do we all need?
4. How do we overcome the "camp-out" image and style in our rural projects?

Eternal Questions:

1. How do we continually concretize our identification with the poor?

THE DEMONSTRATION SYSTEMS OF THE ORDER

Key Questions:

1. What are the forms of structural permeation?
2. What are the forms of local demonstration?

10 Year Questions:

1. What are the different modes of replication?
2. What are our new images of primal community?
3. What is the framework for coalitions?
4. What are the images, forms and functions of training centres?
5. What are the functions of national ICAs?
6. What constitutes regional development?
7. How do we maintain identification with the local poor?
8. How do we formulate an urban strategy?
9. How should we use our Phase I programme in society?
10. What is our story about Human Development Projects (HDP) where we no longer live?

18 Month Questions:

1. What do we intend for the Human Development Zone (HDZ) in 1984-88?
2. Where do we need Kenya and India replication schemes to move next?
3. Is Jamaica a third nation for replication demonstration?
4. How do we guard our flanks?

Eternal Questions:

1. What do we name the residue we leave in society?
2. What do we mean by catalytic?
3. What are the new forms of the globe?

THE SPATIAL PATTERNS OF THE ORDER

Key Questions:

1. What are the configurations that manifest our global strategy?
2. How do we employ gridding to inform our strategic thrusts in relation to emerging geo-social relationships?

10 Year Questions:

1. What is our next configuration experiment?
2. What configuration would allow us to serve the 30 poorest nations?
3. What are the criteria by which we decide future configurations?
4. What do we mean by global courage?
5. What do we mean by the "expansive" mode in the context of the HDZ?

18 Month Questions:

1. How do we capitalize on our learnings of the Regional Expansion Project (REP) experiment?
2. How do we honour commitments to the movement when changing configurations?
3. How do centrums equitably serve an entire zone?

Eternal Questions:

1. How do we maintain flexibility in our configurations and assignments patterns?

THE TEMPORAL PATTERNS OF THE ORDER

Key Questions:

1. What time rhythms are common across the Order?
2. How do we use our time designs to enhance our impact on society?

10 Year Questions:

1. What are the common elements of a daily Religious House rhythm?
2. How is eventfulness maximize in the Religious Houses?
3. What yearly time rhythm will release new effectivity?
4. Should the fiscal years be commonized?
5. What is the optimum assignment period?
6. What are the necessary individual time rhythms?
7. What rhythms over a year long need to be recreated?
8. How do we invest discontinuity with profundity?
9. What cultural and national events do we commonly celebrate?

18 Month Questions:

1. What is the most effective visitation schedule of the panchayat to maintain global unity?
2. What are the past 1984 imaginal transition dates?
3. How do we create time for adequate training?

Eternal Questions:

1. What image of time are we creating for the world?

THE ECONOMIC FORMS OF THE ORDER

Key Questions:

1. What self-support mode will provide adequate care for every Order member while encouraging the stance of detachment?
2. What fiscal forms will hold local self-reliance and global responsibility in a newly created tension?

10 Year Questions:

1. What are the enabling images of poverty that we stand before in relation to stipend and our whole economic lifestyle?
2. What structures will enhance our global economic corporateness and honour local self-sufficiency?
3. What models are needed for meeting necessary extended family demands?
4. What new long range development modes need to be invented?
5. What is an adequate level of care for every member?
6. What are the forms and story of economic covenant to the Order?

18 Month Questions:

1. What most profitable self-support ventures need additional capital and troop inputs?
2. What assignment configurations ensure local self-support?
3. How do we rearticulate our Trust/Task fund strategy?
4. What are our new modes of development?
5. What is an adequate endowment fund basis?

Eternal Questions:

1. What are our legal liabilities of funds and economic structures?
2. How do we continue to raise the funds we need?

THE POLITY FORMS OF THE ORDER

Key Questions:

1. How do we recover the centrality of the collegium dynamic as a part of a total drama of full participation in the consensus building process?
2. What elements of our polity need careful review and update to hold global/local tension and bureaucratic, democratic and symbolic?

10 Year Questions:

1. What mechanisms are needed to empower the commission dynamics?
2. What are the essential conciliar rhythms?
3. What are the relations of the movemental, extended, and symbolic order?
4. How can the corporate body say yes and not to its members?
5. How are balloons and broodings shared with the whole body?
6. What new roles are needed in the Order?
7. What are the forms for symbolic and actual accountability?
8. What are the new socio-dramas of polity for the Order?

18 Month Questions:

1. What is the appropriate term of panchayat service?
2. What new mechanisms are needed to empower the panchayat?
3. How do we more effectively communicate with each other?
4. What is being revealed by the new Nexus and Centrum configurations?

Eternal Questions:

1. What is the post-modern form of decision-making on a global scale?

THE SYMBOLIC LIFE OF THE ORDER

Key Questions:

1. What is the self-understanding we rehearse in common?
2. What are the permanent symbols of the Order: Ecumenical?

10 Year Questions:

1. What are the common elements of our symbolic life?
2. What are our primary common celebration forms?
3. How do we inject the corporate body and mystery encounter into our symbolic dramas?
4. What are the essential common symbols for the individual and the family in the Order?
5. What are our common rites of passage?
6. What corporate spiritual exercises and participation rationales that are needed for the future?
7. What is the Order's formal relationship to both creation and dissolution of family covenants?
8. What is our form of relationship to other historical religious traditions?
9. What languages should the Order operate in globally?

18 Month Questions:

1. How do we all participate creatively in the celebrations of births and deaths
2. How do we continue our work on the symbolic in all locations?
3. What are the new names needed for symbolic roles (i.e. "meal host" and "conversation leader")?

Eternal Questions:

1. What rituals do we need to provide to society?
1. What contradictions in worship should our liturgical dramas respond to?

THE FORMATION MODES OF THE ORDER

Key Questions:

1. What is the life commitment we are calling people to?
2. What is the self-conscious preparation process toward formalizing and renewing this life decision in the movemental, extended and symbolic order?

10 Year Questions:

1. What is the covenant that the vows mark?
2. What are the formal structures and context that provide the distance and context for an individual to renew their vocational decision?
3. What are the minimal basic images of the Order that need to be taught to the emerging generation?
4. What is the interior path of the journey toward final vows?
5. What are the marks on the journey to final vows?
6. What are journeys of commitment for the extended and movemental order?

18 Month Questions

1. How do we experiment with the classes toward making final vows in the symbolic order?
2. What are the new structures of formation of an individual joining the Order: Ecumenical?
3. What is the next step in our experiment with high school youth?
4. What are the contexts, symbols, and forms of an Order university student's relationship to the Order?

Eternal Questions:

1. Why is the religious life necessary for us?

THE INTELLECTUAL LIFE OF THE ORDER

Key Questions:

1. What are the common curriculum foundations of the Order?
2. What are the minimal skills requirements to participate effectively in the symbolic order?

10 Year Questions:

1. What are the necessary training designs and rhythms?
2. What are the training requirements we need for self-support?
3. What screens need to be built for special study assignments?
4. What advanced formal training needs to be created beyond the Academy?
5. What are the skills screens we need?
6. What work do we need to do on the life triangles and curriculum foundations?
7. How do we ensure depth study life across the Order?
8. How do we ensure excellence in all global publications?

18 Month Questions:

1. What pedagogical training is needed by all and how do we implement a training plan?
2. How do we keep quality in our research?
3. What is the next major research work of the Order?
4. How do we break people loose from busy assignment schedules to do spirit work?

Eternal Questions:

1. How do we avoid intellectual hodgepodginess?
2. How do we avoid skills amnesia?
3. How do we create a training context consensus?
4. How do we ensure excellence in intellectual discipline?

IMAGE: We are here experimenting with an ancient monastic practice of the monk's bowl (a very simple meal, such as bread, soup and water) during which the community will hear a contemporary reading and converse on it.

1. Gather with the singing of 2-3 songs.
2. The FIRST OFFICE OF THE AFTERNOON Context: This is the time of day when we stand present to and celebrate our lives as expenditure in the task of doing the historically necessary deed which is finally nothing less than the sacrifice of my life for all that ever was, all that is, and all that ever shall be. It is the time during the day when our passion is most consuming and our commitment to inclusive care is most dramatically before us.
3. Lay out the particular rubrics, then do the office:
 - *the poem--read in unison.
 - *the lesson--read by the leader and then by the community.
 - *the prayer--read in unison.
4. Context: Ask several people (previously contexted and prepared) to participate in reading aloud from the four passages. Together these will involve about eight minutes of public reading. We are going to hear some readings on the world we live in in this Year of the Order Council.

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3. **Lay out the particular rubrics, then do the office:**
 - *the poem--read in unison.
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 - *the prayer--read in unison.
4. **Context:** Ask several people (previously contexted and prepared) to participate in reading aloud from the four passages. Together these will involve about eight minutes of public reading. We are going to hear some readings on the world we live in in this Year of the Order Council.
5. **The Reading:** Choose people who can read with expression.
6. **The Conversation:**
 - *what do you remember from the reading?
 - *where did the awe creep in?
 - *what images spoke to you particularly?
 - *what seemed appropriate regarding the Year of Order Council?
 - *what clues do these readings give us about doing this year?
7. **Conclusion:** This is indeed an amazing world we live in. Let us sing "I Believe in Wonder" (or a similar song).
8. **Closing Ritual:** "These are the times!:"

These readings are taken from : Lewis Thomas :The Lives of a Cell; (1974, Bantam paperback). Selected for an Order Day lunch conversation, they could be read in the context of Council Mechanisms for the Year of Order Council.

READING I: THE SKY

Taken all in all, the sky is a miraculous achievement. It works, and for what it is designed to accomplish it is as infallible as anything in nature. I doubt whether any of us could think of a way to improve on it, beyond maybe shifting a local cloud from here to there on occasion. The word, "chance" does not serve to account well for structures of such magnificence. There may have been elements of luck in the emergence of chloroplasts, but once these things were on the scene, the evolution of the sky became absolutely ordained. Chance suggests alternatives, other possibilities, different solutions. This may be true for gills and swim-bladders and forebrains, matters of detail, but not for the sky. There was simply no other way to go. We should credit it for what it is: for sheer size and perfection of function, it is far and away the grandest production of collaboration in all of nature. It breathes for us, and it does another thing for our pleasure. Each day, millions of meteorites fall against the outer limits of the membrane and are burned to nothing by the friction. Without this shelter, our surface would long since have become the pounded powder of the moon. Even though our receptors are not sensitive enough to hear it, there is comfort in knowing that the sound is there overhead, like the random noise of rain on the roof at night.

READING II: DEATH IN THE OPEN

Most of the dead animals you see on highways near the cities are dogs, a few cats. Out in the countryside, the forms and coloring of the dead are strange; these are the wild creatures. It is always a queer shock, part a sudden upwelling of grief, part unaccountable amazement. It is simply astounding to see an animal dead on a highway. The outrage is more than just the location; it is the impropriety of such visible death, anywhere. You do not expect to see dead animals in the open. It is the nature of animals to die alone, off somewhere, hidden. Everything in the world dies. It is a natural marvel. All of the life of the earth dies, all of the time, in the same volume as the new life that dazzles us each morning, each spring. There are four billion of us on the earth, and all four billion must be dead, on a schedule, within this lifetime. The vast mortality, involving something over 50 million of us each year, takes place in relative secrecy. We send off for flowers, grieve, make ceremonies, scatter bones unaware of the rest of the 4 billion on the same schedule. Less than half a century from now, our replacements will have more than doubled the numbers. It is hard to see how we can continue to keep the secret, with such multitudes doing the dying. We will have to give up the notion that death is catastrophe, or detestable, or avoidable, or even strange. We will need to learn more about the cycling of life in the rest of the system and about our connection to the process. Everything that comes alive seems to

be in trade for something that dies, cell for cell. There might be some company.

READING III: TERMITES

Termites are even more extraordinary in the way they seem to accumulate intelligence as they gather together. Two or three termites in a chamber will begin to pick up pellets and move them from place to place, but nothing comes of it; nothing is built. As more join in, they seem to reach a critical mass, a quorum, and the thinking begins. They place pellets atop pellets, then throw up columns and beautiful, curving, symmetrical arches, and the crystalline architecture of vaulted chambers is created. It is not known how they communicate with each other, how the chains of termites building one column know when to turn toward the crew on the adjacent column, or how, when the time comes, they manage the flawless joining of the arches. The stimuli that set them off at the outset, building collectively instead of shifting things about, may be pheromones released when they reach committee size. They react as if alarmed. They become agitated, excited, and then they begin working, like artists.

READING IV: COMPUTERS

We are becoming a grid, a circuitry round the earth. Already, there are no closed, two-way conversations. Any word you speak this afternoon will radiate out in all directions, around town before tomorrow, out and around the world before Tuesday, accelerating to the speed of light, modulating as it goes, shaping new and unexpected messages, emerging at the end as an enormously funny Hungarian joke, a fluctuation in the money market, a poem, or simply a long pause in someone's conversation in Brazil.

We do a lot of collective thinking, probably more than any other social species, although it goes on in something like secrecy. We don't acknowledge the gift publicly, and we are not as celebrated as the insects, but we do it. Effortlessly, without giving it a moment's thought, we are capable of changing our language, music, manners, morals, entertainment, even the way we dress, all around the earth in a year's turning. We seem to do this by general agreement, without voting, or even polling. We simply think our way along, pass information around, exchange codes disguised as art, change our minds, transform ourselves.

Computers cannot deal with such levels of improbability, and it is just as well. Otherwise, we might be tempted to take over the control of ourselves in order to make our long-range plans, and that would surely be the end of us. It would mean that some group or other, marvellously intelligent and superbly informed, undoubtedly guided by a computer, would begin deciding what human society ought to be like, say, over the next five hundred years or so, and the rest of us would be persuaded one way or another, to go along. The process of social evolution would then grind to a standstill, and we'd be stuck in today's rut for a millennium.

Much better we work our way out of it on our own, without governance. The future is too interesting and dangerous to be entrusted to any predictable, reliable agency. We need all the fallibility we can get. Most of all, we need to preserve the absolute unpredictability and total improbability of our connected minds. That way we can keep open all the options, as we have in the past. It would be nice to have better ways of monitoring what we're up to so that we could recognize change while it is occurring, instead of waking up as we do now to the astonished realization that the whole century just past wasn't what we thought it was, at all. The trouble is that the flow of information is mostly one-way. We are all obsessed by the need to feed information in, as fast as we can, but we lack sensing mechanisms for getting anything much back.

Precontinuum
Chicago
Order Day

Afternoon Workshop

"DESTINAL QUESTIONS FACING ME AS THE NEW RELIGIOUS

Quarter I
Week 8
1983-84

RATIONAL OBJECTIVE: To ground the image of the individual's responsibility for the Year of the Order Council through stating one's vocational priorities for the 16-month journey.

EXISTENTIAL AIM: To elicit profound vocational resolve to intensify one's struggle with and reflection on real vocational issues related to the decision to be the Order: Ecumenical.

PRELUDE	MOVEMENTS			POSTLUDE
	I	II	III	
Songs	The brooding questionnaire (30 minutes)	Building the Priorities Screen: (30 Minutes)	THE SECOND RITUAL OF THE AFTERNOON	Sharing the Declaration (corporate reflection)
Context for the afternoon session	Gestaltling (focussing) arenas of concern: (15 minutes)	Exercise reflection: (15 minutes) Break and snack (15 minutes)	The Solitary Writing (Declaration) (15 minutes)	Closing song
3.00 p.m.	3.15	4.00	5.00	5.15 6.00

PRELUDE:

1. Songs:

2. Context: There is, in the final analysis, only the individual standing before the ALL, answering for how she/he spent their one life. The Final Mystery does not really care that we are part of this group or that group. The only important question is how we expended the one life we have been given.

In this exercise you'll have an opportunity to pull together the personal implication of the Year of the Order Council for your own journey.

MOVEMENT I:

1. Pass out the Destinal Issues Personal brooding worksheet.

2. Assignment: Individually work your way through sections A, B, and C. Be as concrete and practical as possible, but try to fill in all the spaces, even if you're not certain of what you're writing down.

3. Sharing of responses: Have several share some of the best items from each section.

*which part was the hardest?

*what was easy?

4. Look through all of your responses and mark with similar symbols (i.e. as in gestalting) those items that are dealing with the same arenas of concern. Push for 8-10 arenas all together.

5. Now name each arena as clearly and practically as you can so that the title holds the items and concerns in the gestalt arena.

6. Ask for several to share their titles with the group.

*what did you hear in these that was similar to your list of titles?

*what are some of the deeper, or related issues behind these titles that you're clear you'll be dealing with?

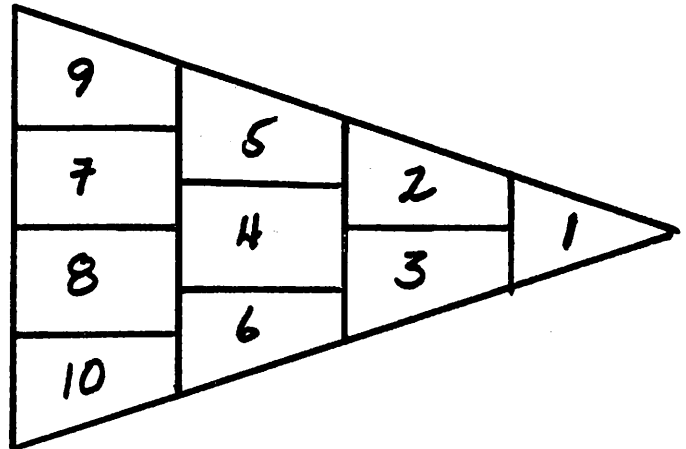
MOVEMENT II:

1. Context: Finally, we are going to create a priorities screen on this work which might become a piece of decor for your room during this year.

2. Show people how to divide the priorities screen and how to number it. Then give time for individuals to work on their screens, ranking their arena titles from 1-10 (for example) in terms of the keys to their journey as the new secular-religious people during the coming 16 months.

Image: like a rocket

- #1 is the nosecone.
- #2 & 3 are the back-up engines.
- #4-6 are the fuel tanks.
- #7-10 are the ignition points.



3. Reflection:

- *what discoveries about your own journey in vocation did you make as you worked on the priorities image?
- *how could you continue to dialogue with the work you've done here throughout this 16-month period?
- *what are practical next steps that occur to you as you reflect on your screen?

4. Now take a 15 minute break and serve snacks. When we return we'll spend a bit of time doing some solitary writing.

MOVEMENT III:

1. The Second Office of the Afternoon Context: This is the time of the day when we look back on what we accomplished and did not accomplish during this unique and unrepeatable day. It is sort of like a time of final accountability for the day is almost over--this is a point of "no going back"--so the mood is a bit somber. In the ritual we act out the decision to dare moving forward into the unknown future of Day II (the evening).

2. Lay out the rubrics, then do the office:

- *the poem--men read to the first "full stop", women to the second, etc.
- *the lesson--leader reads the lesson first, then the men, then the women.
- *the prayer--read in unison.

3. Context for the Solitary Writing: The final part of our Order Day gives us an opportunity to pull together our reflection from the total day in the form of a solitary Declaration of Intent for the Council Year.

4. Assignment:

- *take a sheet of paper and list for yourself what have been the key parts of this Order Day. Write a sentence for each on why/how it was significant for you.
- *now pull together these reflections together into a paragraph of vocational declaration beginning with this phrase:

"I, _____, DECLARE, WITH MY LIFE AND DEATH, THAT, DURING
THIS YEAR OF THE ORDER COUNCIL, I INTEND TO. . . ."

5. Sharing of Declarations: Ask for 5 people to volunteer to read their statements to the whole group.

6. Corporate Reflection:

- *what is still "ringing in your ears" from these declarations?
- *what were common themes you heard?
- *what was similar to something you wrote?
- *what are you going to do with this declaration now?
- *how might you continue to work on it throughout the 16-month period?

7. Conclude by singing a song.

Section A:

List 10 things you feel you must do to authentically participate in the Year of Order Council: (e.g. books to read, movies to see, a talking paper to write, a key conversation to have, a place to visit, etc.)

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

SECTION B:

Write down 5 particular issues about your own vocation as the new secular-religious with which you will struggle during this year: (e.g. relation to family, relation to culture, religious background, future projections of your role in the Order, etc.)

- 1.
- 2.
- 3.
- 4.
- 5.

SECTION C:

List 5 symbolic practices which you could create, that would help you stand at attention to your own journey during this 16-month period.

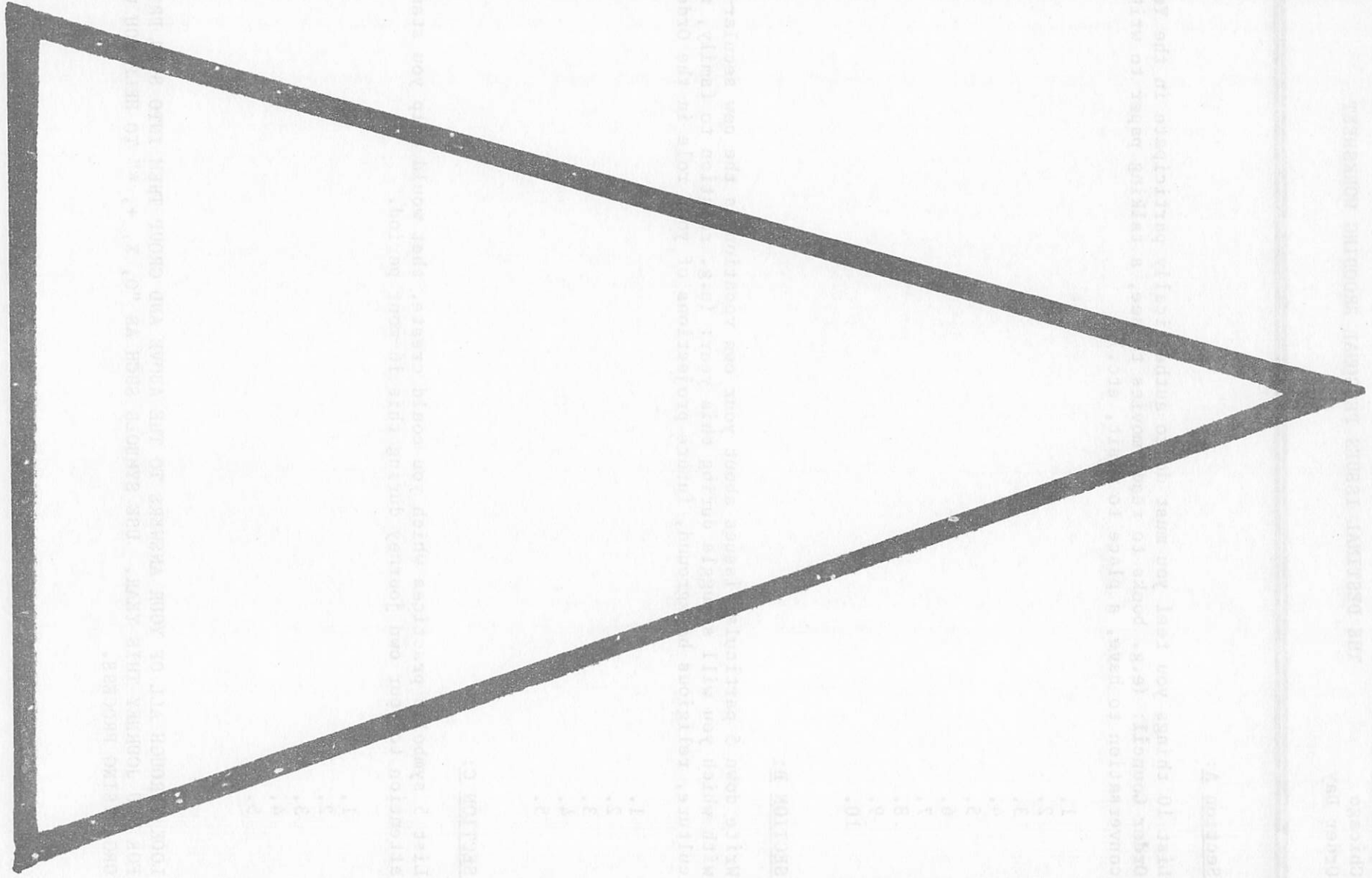
- 1.
- 2.
- 3.
- 4.
- 5.

LOOK THROUGH ALL OF YOUR ANSWERS TO THE ABOVE AND GROUP THEM INTO 8-10 PRIORITIES FOR YOUR JOURNEY THIS YEAR. USE SYMBOLS SUCH AS "O, X, +, *" TO HELP YOU WITH THIS ORGANISING PROCESS.

Precontinuum
Chicago
Order Day

Afternoon Workshop
SOLITARY PRIORITIES FOR THE YEAR OF ORDER COUNCIL

Quarter I
Week 8
1983-84



CONTEXT: The image of this meal is a Grand Buffet/Supper Club. The room should be reset so people can sit in smaller groups for dinner and informal conversation. Do whatever seems appropriate by way of special decor, food, candles, background music (e.g. the tape of recorded music from the July 83 Council), flowers, etc.

After people have eaten, while still at the tables, move into a corporate song fest. A rationale by which to orchestrate this event might be as follows:

*new songs

*old favourites

*song which trace and symbolize the Order's journey (i.e. songs which typify our singing at the stages and turning point of our Order's journey)

*national or cultural songs that are meaningful to the Continent or Area.

The orchestration should include a wide variety of presentation modes, for example, small groups, men, women, solos, house-by-house, areas, and the whole group.

End the evening with a time of claiming promises (or toasting) for the Year of the Order Council.

CONTEXT: Following the Order Day is a time for informal, collegial celebration and reflection on the day. This includes the resetting of the corporate space, and clean-up.

*the informal celebration is suggested as low-key, no hassel, and whatever seems appropriate to the local situation. Some suggestions include a video film, dancing, a time of story-telling, more singing, table games, etc.

*the reflective journal-writing is likewise low-key. It is suggested that people individually look back on the day, before retiring, and write some of their reflection. A fine form for doing this would be to simply have each person chart the day and write 2 sentences which articulate its profound significance. Another possible method for this is the "distancing method" exercise in the Red Journal.

ORDER FORMS COLLEGIUM GLEANINGS FROM THE GLOBAL MAILBOX

IMPACT SYSTEMS: We need one banner for what we are out to do with Impact Systems and one message to communicate through all the various forms of impact. Specific programs needed are: a course in 21st Century Ethics; a CS-1 that powerfully raises the question of responsibility; An Academy for Global Citizenship. Other forms that could be considered under the rubric of impact are: the writing of books (also a self-support possibility), village curriculum, the making of films, the creation of software for methodological impact; top-level Thinktanks, family spirit exercises, Regional Economics Seminars, public media programs..

DEMONSTRATION SYSTEMS: A key insight here was that Religious Houses in all their aspects will be a major demonstration system in the future. The Human Development Zone and Missional Family Clusters will be other forms. One thrust will be the creation of network linkages to connect people in common purposes. Regional Socio-Analysis Clinics will be a key tool. We need to invent more catalytic forms of replication.

SYMBOLIC LIFE: We need to find a bedrock foundation; we need mundane stories to empower our understanding of the new paradigm; we need to recover the cultic aspect of ritual life; we need to change the sexist language in our rituals; we need to rehearse our commonality; we need to rethink and revamp the Academy; we need one common global ritual for the next four years, and one global order garb (with special consideration given to women's garb); we need to assign a research team to visit Mecca, Burma, Jerusalem, Benares, and Nepal, just as we have visited Rome.

INTELLECTUAL LIFE: One urgent need is the re-empowering of Research Centrum; perhaps the time has come to set up a stable of writers and run Research Centrum like a publishing House with deadlines etc. We need to attend conferences. Some of the items recommended as study topics include the following: models of configuration; books on social change; how to start up a company; bookkeeping; computers; Third World health; the nuclear arms situation; Movements proposing world federation; the implications of the new physics; "maps" of the new world; great people ; aid efforts to the poorest of the poor ; Capra;THE TURNING POINT: Elgin: VOLUNTARY SIMPLICITY:

Fox: A SPIRITUALITY CALLED COMPASSION: Fox: ORIGINAL BLESSINGS.: writings on the seven revolutions; writings on transcendence. Content for the above came from: Cheong Won, Washington,. Sapporo,. Kansas. City, Boston, Memphis, Cairo, Indianapolis, Chicago. Nexus.....

A LIST OF OTHER ITEMS RECEIVED

1. Thomas Sowell:SECOND THOUGHTS ABOUT THE THIRD WORLD (Harpers Magazine)
2. Application Workshop from THE CHANGEMASTERS (Rosabeth Kanter); used by LENS INTERNAT
3. Ohio-Indiana-Kentucky Regional Team News ; 4. Conversation Guide for the movie,THE DAY AFTER, submitted by the Indianapolis House; 5. Molly Clements: CONTRIBUTIONS FROM INDIA IN SHAPING THE CHURCH UNIVERSAL: 6. Molly Clements:THE SALVATION ARMY: A CHRISTIAN RESPONSE TO SOCIAL DISTRESS: 7. STRATEGIC DIRECTIONS FOR THE NEXT SIXTEEN YEARS from the Maliwada Ashram; 8. New York Regional Newsletter; 9. Advent: the celebration of Humanness (Chicago Nexus;10Global Situation Analysis from Cairo; 11. AND HERE COMES 1984 (TIME magazine article sent by Washington House; 12. Letter from Dick Limebarger proposing ICA conference on nuclear strategy; 13. ECOLOGICAL COCKROACH MANAGEMENT (Chicago Nexus) 14. The Maracay Letter (from the Latin American Cptinental Council; 15. J.T. Bishop Family: TOWARDS CONVERGENCE: 16. TOWARD THE BROAD STRATEGY OF THE YEAR OF ORDER COUNCIL (Individual Talking Paper from Area Sydney advocating the YOC be extended to three years; 17. THE TASK BEFORE US NOW(Indiv-ual TP, Area Sydney; 18. Regional Teams (ditto); 19.Recognizing the joy of Being the Order:Ecumenical; (ditto) 20. Internal Environment (ditto) 21. YOC Declaration (ditto)

A LIST OF OTHER ITEMS RECEIVED (continued) 22. Management Experience and What It Means to be Responsible (Individual Talking Paper from Area Sydney) 23. Significant Engagement (ditto) 24. A Refreshing Kaleidoscopic and Holographic Approach to Futuristic Order Roles;; 25 Prophetic, Pioneer, and Priestly Roles; (ditto); 26. The New Religious (ditto); 27. Context for Experiment in Ritual (ditto); 28. Faces of the League in the Human Development Zone;(ditto) 29. Individual Order Spirit Journey (ditto); 30. Pathways of the Spirit in the Desert; (ditto); B. Griffiths (Area Nairobi: THE RELIGIOUS REVIVAL.

Note: Each member of the team in the Sydney House agreed to write a Talking Paper: this accounts for the number of items from Area Sydney.

MARACAY : THE LATIN AMERICAN CONTINENTAL COUNCIL

The eight houses of the six areas of the Latin American Continent gathered on October 30, in Maracay, Venezuela to participate in a five-week Continental event consisting of a ten-day Continental Research Assembly, a four-day Continental Council and an 18-day Advanced Priorship Training School (the latter held in Cano Negro). There were 48 people present, representing the three dimensions of the Order: symbolic, extended, and movemental. Thirty-four of those present were Latin Americans.. The journey of the group was enabled by the decision to make the events bilingual with translators. This broke loose a dialogue between the local participants and the extra-nationals, between the continental mainland and the Caribbean Islands, between Order members with 15 years experience and the sojourners from Cano Negro, between the symbolic order and the movement. The dialogue was also highlighted by doing Cosmos conversations in which we experienced that within the immensity of the universe we are one planet, one people, one movement. Six resolves were made for the Continent in the Year of Order Council::

1. STRENGTHENING THE SELF SUPPORT OF THE HOUSES:
 2. ACCESSIBILITY TO BASIC COMMON MEMORY IN LIGHT OF THE DIFFERENT LANGUAGES:
 3. CLARIFYING COVENANTS IN RELATION TO THE ORDER AND EXTENDED FAMILY:
 4. STATING THE COMMON PILLARS IN THE MIDST OF OUR LOCAL DIVERSITY:
 5. FORMATION OF LATIN AMERICAN GLOBAL PRIORS TO LEAD THE MOVEMENTS ACROSS LATIN AMERICA:
 6. PARTICIPATING IN THE YEAR OF ORDER COUNCIL THROUGHOUT LATIN AMERICA.
- "In our final reflections on the Council we stated that: 1. This Council was a time of profound reflection on our roots that brought us this far and using this to project ourselves creatively into the future. 2. This Council was a time of giving true value to local people who form part of the Order and to their spirit. 3. This Council was a time of the gathering of the latin American Order, not just to talk about the challenges, but create models that move us into the future."

NORTH AMERICAN FINANCES PSU AND PRIORS MEETING

Representatives from each North American house in charge of "A" money met at the end of November for a day and a half to evaluate the position of "A" money and to re-manuever. In the following three days, the priors of the continent met to work through other issues of the Year of Order Council in North America. Decisions were made in each of the following arenas: REGION: In December-January hold at least two Week IIs with all order dynamics participating to come up with a REGIONAL DOCUMENT with a statement on the Times and Spirit Edge of North America; AREA: By January 22nd an Area T/F will pull together an AREA RESEARCH DOCUMENT, HOLDING THE WORK FROM EACH OF THE REGIONS. CONTINENTAL: On January 23-25 representatives from each of the six areas will meet in New York (on the way to India) and pull together a CONTINENTAL DOCUMENT ready for the India meeting of the MODELS-FOCUSSING TASKFORCE: GLOBE TO CONTINENTAL: In Week 12 of Quarter III representatives from each Religious House and region will meet in Chicago to hear the India Report, come up with a phase III plan and July readi-ness.