

THE ORDER  
RESEARCH UNIT III

AUGUST 10, 1968

ORDER/ORDER

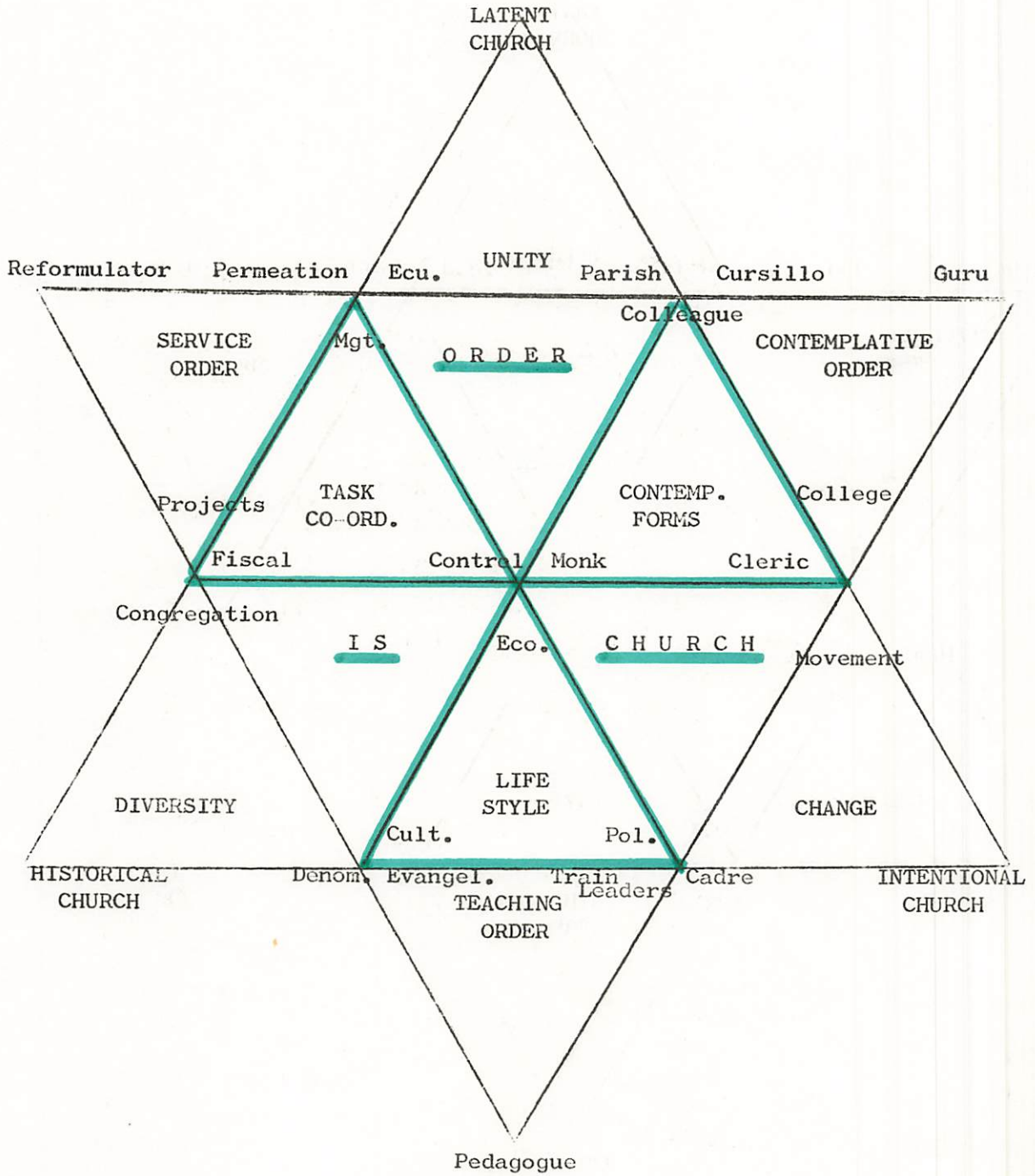
INTRO.	CONTEMP. FORMS	INTERIOR LIFE	TASK CO-ORD.	CONC.
<p>1. Order is</p> <p>2. Order/church (Task)</p> <p>3. Order/order (Hidden)</p>	<p>Intro.. No Task/Task</p> <p>1. Hist. situation</p> <p>2. Contemp. forces</p> <p>3. Contemp. forms</p> <p>I. Three Ways</p> <p>1. Cleric</p> <p>2. Monk</p> <p>3. Colleague</p> <p>II. Three Modes</p> <p>1. College</p> <p>2. House</p> <p>3. Cadre</p> <p>III. Three Methods</p> <p>1. Teach./Medit.</p> <p>2. Contemplation</p> <p>3. Service</p> <p>Conclusion: Imperatives</p>	<p>Intro.: Style/Discip.</p> <p>I. Intro.: Econ. Equity/Inequity</p> <p>1. Resources</p> <p>2. Sust. Struct.</p> <p>3. Relations</p> <p>Conclusion Dispersion</p> <p>II. Intro: Political Unity/Autonomy</p> <p>1. Technique of decision making</p> <p>2. Method of direction</p> <p>3. Instrument of change</p> <p>Conclusion Dispersion</p> <p>III. Intro: Cultural Universal/Partic.</p> <p>1. Education</p> <p>2. Style</p> <p>3. Symbols</p> <p>Conclusion Dispersion</p> <p>Conclusion: Imperatives</p>	<p>Intro.: Spec./Generic</p> <p>I. Intro.: Fiscal</p> <p>1. Accounting</p> <p>2. Holding</p> <p>3. Development</p> <p>Conclusion Dispersion</p> <p>II. Intro: Management</p> <p>1. Property</p> <p>2. Quartermaster</p> <p>3. Facilities</p> <p>Conclusion Dispersion</p> <p>III. Intro.: Control</p> <p>1. Administration</p> <p>2. Order Design</p> <p>3. Data Central</p> <p>Conclusion Dispersion</p> <p>Conclusion Imperatives</p>	<p>Timelines</p> <p>1. 40 year context</p> <p>2. 4 year experiment in being a global order</p> <p>3. 1 year Data for Model: Dispers.</p>

## THE ORDER

### INTRODUCTION: The Order in its Relations

1. Intro: The order has a teaching, serving and contemplative function in relation to the church and the world.
2. Order to Church
  - a. When the teaching order relates itself to the dynamic of the historical and intentional church its task is to evangelize and to train leaders who can evangelize.
  - b. When the service order relates itself to the dynamic of the latent/historical church, its task is to establish signal projects revealing the mission of the church, and to permeate the social structures bringing about their transformation.
  - c. When the contemplative order relates itself to the dynamic of latent/intentional church, its task is to provide structures of Contemplation, Meditation, and Prayer for colleagues, and colleges for continually sustaining clerics.
3. Order to Order
  - a. When the order relates to itself as a teaching order it structures its sociological existence in order to manifest a pedagogical lifestyle.
  - b. When the order relates to itself as a serving order it has an interior serving task which is the co-ordination and management of its total thrust.
  - c. When the order relates to itself as a contemplative order it crystallizes into variations of the contemplative way.
4. This paper is concerned with the order's relation to itself.

ORDER'S RELATION TO THE CHURCH  
AND TO ITSELF



## THE CONTEMPLATIVE FORM

### INTRODUCTION: 1. Historical Situation

Since religious orders have typically arisen in chaotic periods in which there was struggle to awaken the Church, it is not surprising in our time of radical transition and renewal movements to see the creation of a new religious order. Clearly, the demand to promote and style the spirit deeps of man, so the mystery of Being can be manifest broadly in society and the hidden power of Being which grants man courage to risk, change and create can be poised, is the demand of the hour. -

### 2. Formation of the Contemplative Forces

What is required is a world wide forging of a contemplative people, operating out of a common rule with varied disciplines. This new form of society is a broad system of presence which impacts the globe with its searching and structured style. Without task or accomplishment in the world, these nobodies through their struggle to the conscious before the mystery enable others to order their lives and create the new structures of society. their only task is to design and live a new human style which occasions the birth and fruition of the new age.

### 3. The Contemplative Forms

This new religious order holds together a wide variation of human expression in a single vocational thrust. There are three ways, modes and methods of living out the Post Modern religious life.

Three ways or styles of being evolving today, amidst the family structure are the Cleric, - corporate solitary one; the Monk - incorporated one; and the Colleague - the emerging one. Each of these ways appear in two modal structures for care and discipline. The Cleric and Colleague are disciplined and cared for in the cadre and college, the Monk in the college and House. For methods the contemplative uses teaching, contemplation and serving in the world to develop new dimensions of human consciousness and build the next step of the civilizing process.

#### I. THREE WAYS

One may participate in the contemplative form in three ways: the Cleric the Monk, and the Colleague, All of whom are based in a college. All three live under the common rule of poverty, chastity and obedience though their disciplines vary. Their training is common also, in the sense that training is the embodiment of the avowed style.

Functionally, the Cleric appears as that person or family that has undergone intensive training, manifests the Style and has sufficient inner resources to prior a college. He has decided to live as the iron pillar under corporate assignment to a college and cadre in various life situations.

The Monk has also undergone intensive training and manifests the avowed Style through a life-time commitment. He has decided to incorporate himself in a House which intensifies the style by its rigorous discipline thus bringing about that Presence which will form a new society.

Finally, the Colleague has sojourned and pilgrimed in the Style of the area, and is sent to embody the Order in an extended form, thus enabling the Ecumenical Church to become self-conscious of the religious mode, the Denominational Church to maintain the mystery and the Movement to reincarnate the presence in every geographic unit.

## CONTEMPLATIVE FORMS cont.

### II. THE THREE MOBES

The college is the primary mode of contemplative form. It is found everywhere, suburban and urban, at all levels from the local to the global, being both mobile and located. Its discipline includes depth study, shoves accountability to the task, obediences, and solitaries which are so designed that they enable college members to confront the mystery and embody their struggle.

The House is the foundational sustaining mode of contemplative form. It embodies colleges and enables them to experiment broadly in the Universal Ur. The discipline life of the House is such that it presses depth, comprehensive encounter with the contentless word.

The cadre is the local grass roots expression of contemplative form. Through it the new context is provided wherein the world is impacted enabling the spirit struggle to break loose world wide. The discipline life of the cadre is such that it allows the last fat lady to embark on the universal journey.

### III THE THREE METHODS

Teaching/Meditation The human community screams for the possibility of being wise in an age where wisdom is impossible. The contemplative teacher impacts the human community with precisely that possibility. His task is not imparting data but enabling those human beings to live in the very center of lucidity to embrace the contradiction, to feast on the absurd. His wisdom does not come from an intellectual astuteness, but a decision to gaze calmly into the abyss to celebrate the chaos, and embody the paradox. His power comes in enabling the human community to embody that same decision.

Contemplation The human community cries for a new style to live in the future, but bound by the appearances it has created, finds itself therefore trapped in its own past. The contemplative becomes the sign to that struggling community. Contemplation is the method whereby he gains distance on reality. He sees beyond the appearances and breaks loose a new imagination for the future. This new imagination gives the human community a vision of possibility.

Service The human community struggles with its paralysis: faced with the demand to serve the total needs of every person, it is consumed by the passion to act yet frozen by the growing awareness that whatever the deed it will be incomplete. Serving for the contemplative is not achievement itself. Serving is the method of bringing intentionality to the situation in the midst of the contradiction, which in fact creates Being. This then becomes the symbol which frees the world to embrace and participate in the contradiction of doing while forging out the necessary deeds.

### IV IMPERATIVES

1. Specify the Rule and Disciplines for Cleric, Monk and Colleague/
2. Develop guidelines for units of dispersed colleges.
3. Develop symbolic Rites of Passage to enable a self-conscious reflection on decision to participate in order.
4. Actualize the sixty day deminary
5. Enlarge upon the methods of contemplation so that it is the style encountered by every colleague

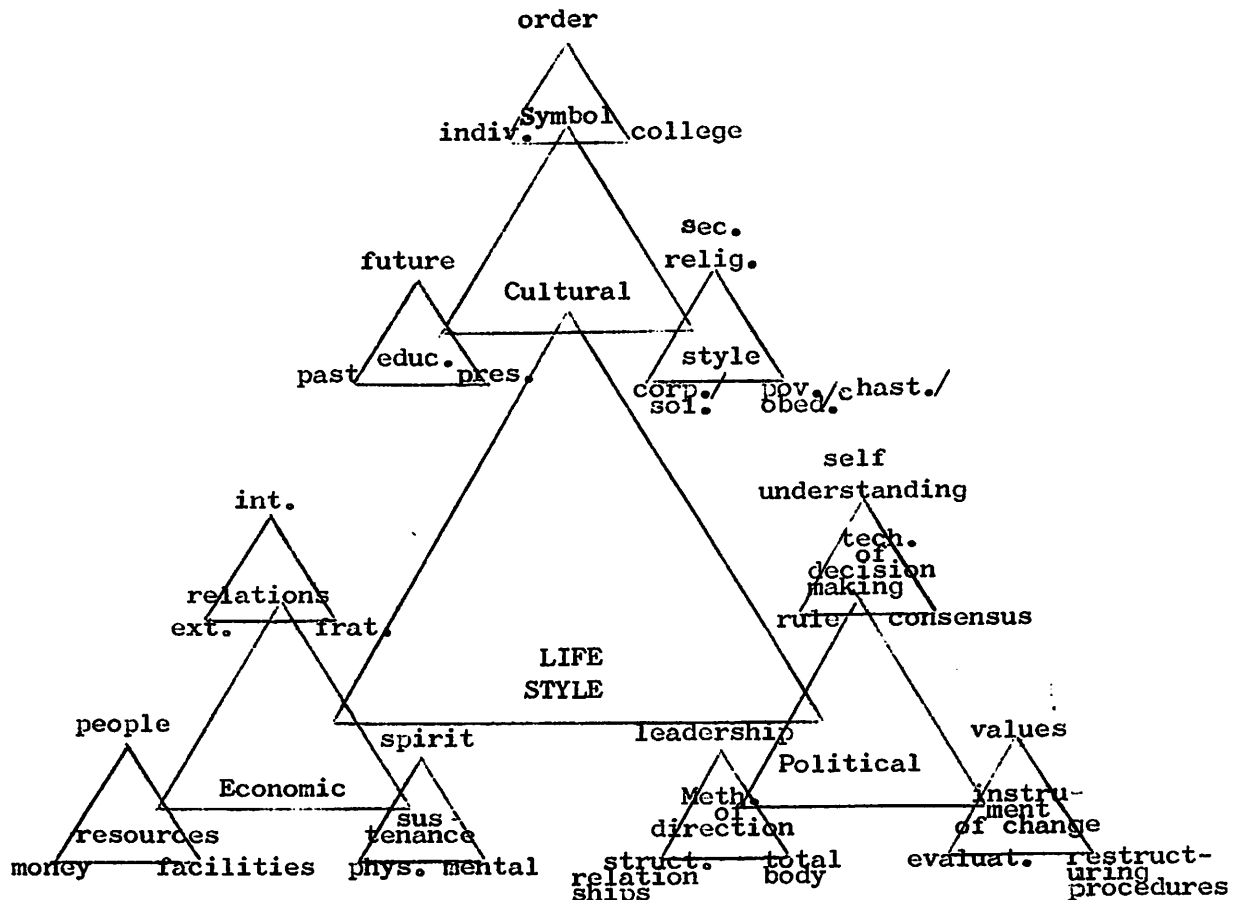
WAYS	CLERIC	MONK	COLLEAGUE
MODES	COLLEGE	HOUSE	CADRE
METHODS	TEACHING	CONTEMPLATION	SERVING

## LIFE STYLE OF THE ORDER

Intro: Style/Discipline

The Necessity of a common style for all contemplative forms of the order to alter history collides with the demand for different disciplines of the Order to be present in every life situation and requires a statement of that contemporary style basic to all such disciplines.

1. NEW POOR - The economic style of every contemporary contemplative would be that the economic dimension of life is servant of a global mission. This could be expressed in a discipline of total renunciation, a discipline of common budgets, and a discipline of "tithing."
2. NEW LEFT - The political style of every contemporary contemplative would be that of corporate power through common consensus on the direction of the future. This could be expressed in a discipline of complete corporate structures, a discipline of regular missional structures, and a discipline of periodic corporate consensus.
3. NEW RELIGIOUS - The cultural style of every contemporary contemplative would be that of intentional rehearsal of the UR reality. This could be expressed in a discipline of obedience to any assignment in the world, a discipline of missional immersion in other cultures, and a discipline of standing before a global symbol.



- I. Introduction: Equity? Inequity      The Order must struggle to maintain the tension in the economic life between equity and inequity; i.e. between assuring everyone his basic needs and making special exceptions when merited. Equity, w/o inequity becomes tyrannical equalitarianism hampering the mission, and inequity w/o equity becomes individual indulgence.
  - A. The Resources we point to in the Economic life of the Order are monies, facilities, and peoples.
    1. Monies of the order come through secular salaries, honoraria gifts etc. which are all poured into a common structure for distribution according to plan.
    2. Facilities are that focal point of individual responsibility as to care and missional image and include equipment and tools secured at minimum cost or "in kind" gifts and maintained through a model of intentional care.
    3. The gifts of each order member are received and pushed to capacity and beyond for enriching the corporate body through brain power, employable skills and physical labor.
  - B. The Sustaining Structures we point to in the Economic life of the Order are schedules and plans which deal with its physical, mental, and spiritual needs. These must function to maintain what is, supply what is needed, and enable futuristic development.
    1. Physical enablement structures are manifested in across the board assignments for housing, maintenance of property, health structures, meal planning, preparation, and serving.
    2. Mental enablement structures are those which include children's extra curriculum teaching, child care structures, rotating schedules for internal study, and materials preparation.
    3. Spirit enablement structures would include worship schedules, lectionaries, mimeographed materials for colleges and collegium.
  - C. The Relations we point to in the Economic life of the Order are external, fraternal, and internal.
    1. External economic relations of members of the Order reveal our stand that we can afford anything we need... but always understating our needs. Money is never the issue only the decision of when and how creditors are paid.
    2. Fraternal economic relations revolve around those who are employed in our service, and are molded by clear policies of job description and of salaries to be paid.
    3. Internal economic relations of members of the Order include the Salary Scale, travel funds, and policies as related to corporate insurance and benefits.

Life Style: Economic cont.

Conclusion: The pattern of support and all economic constructs need to cultivate a dexterity consistent with the missional direction of the Order. In its present struggle with dispersion the question is raised as to whether or not to consider all property as common in order to facilitate adequate structures of mobility and maintenance.

Life Style : Political

- II. Introduction: The political dimension of the interior life of the order, that is its method of intentionally directing its course, is a continuous struggle to hold the tension between a common thrust in history and the autonomy of smaller groups.
- A. Much of the power of the Order lies in its method of decision making.
    - 1. Decision making is enabled by commitments of time, obedience to task assignments, and a common rule of discipline.
    - 2. The core of the decision making process is participatory consensus, a method which considerably reduces the necessity for judicial redress and blocks to implementation.
    - 3. Influences on order decisions are its common self-understanding, precedence set by common history, and the unique gifts and insights of every member.
  - B. The method of directing messages and imperatives points to the relationships between leadership, structures, and the total order body.
    - 1. The structures that inter-relate are houses, colleges, and cursilla.
    - 2. The total body is composed of members of the house church, the new clerics, and colleagues.
    - 3. The leadership includes symbolic heads, administrative heads, and various dimensions of priorship-globally, regionally, and locally.
  - C. The instruments related to decision making which enable the order to continuously learn and take radical new directions for the welfare of the order and its mission are its values, methods of evaluation, and procedures for restructuring.

## Life Style: Political cont.

1. The process of evaluation is initiated by projecting goals, followed by reporting, and analysis of each for the sake of new projections.
2. Restructuring is initiated by new demands, shaped by model building, and worked through time lines.
3. The values out of which the order operates are global context, relation to history, and being the church.

Conclusion: The imperative dispersion places upon polity is for concrete clarification in the following areas:

1. The specifics of the discipline spelled out for all participants in the life of the order.
2. The size, number and types of houses (specialization and/or generic symbolic units), inter-relationships, possibility of symbolic or administrative mother house; relationship of units to colleges.
3. The reception of new members to local houses and global relationship; place and structure for training the novitiate.
4. Means of global interaction and responsibility: means of communication of representation at biannual meetings, of unit reporting and accountability. Schedule for total order meetings, frequency and abstract agenda.

## Life Style: Cultural

III. Introduction : Universal/Particular In the cultural dimension of the life of the order, the ever present struggle is to hold the tension between the universal and the particular. The perversion of rigidity appears when the particular pole is collapsed and the perversion of reductionism when the universal is collapsed.

- A. In education, the polarity is between cultural continuity and radical change. Common memory, edge study, and indiv. reflection attempt to prevent either a too conservative past orientation or an ungrounded futurism.
  1. Structures need to be provided so that each member may complete the religious and cultural curriculums and special books which are the common memory of the order.
  2. Structures for edge study need to be set up to keep members on top of current events, theoretical advances, and spirit breakthroughs.

Life Style: Cultural cont.

3. Plans for children's education, policies for adult travel and special arrangements for individual preparation crucial to the mission needs to be common to all.

B. In style, the struggle is to hold the polarity of the unique individual's participation in history, and the corporate participation in the Order.

1. The style of the man of the 20th century is expressed as that of the secular/religious. As an utterly secular man in a secular society, he is nevertheless a religious being, living in the world but not of it.
2. The style of the man of the 20th century is expressed as that of the corporate/solitary. Corporateness enables his participation in the solitary stance before God and his solitary decision enables the corporate body.
3. The style of the 20th Century man is expressed under the rubric of Poverty, chastity, and obedience - the relationship which allows him to stand before his mission to the world with all his money and worldly goods for the use of the world; which allows him to stand as one who is pure or who wills one thing, i.e. to build the earth; and which allows him to live in obedience before all of history and specifically before his concrete covenants.

C. The Order's symbols need to embody the tension of objectivity and subjectivity.

1. Daily office, corporate and solitary solitaires need to allow for experimentation but hold a common form in every house. eg. wording and architecture could be changed only by consensus of the total body while cultic involvement of music, dance or language might be determined locally.
2. The Eucharist, college meal structures and rood screens must echo the historic church but also the peculiarities of a family order. eg. the local Ur may determine the time of meals, the style of eating or the materials.
3. Accountability, both concrete and symbolic must be held at all levels of involvement and therefore obedien~~ces~~ces and rules need to be clearly defined and a polarity be held between the comprehensive life embodied in the covenant and the concrete rules of the covenant.

Conclusion: The imperative for dispersion is :

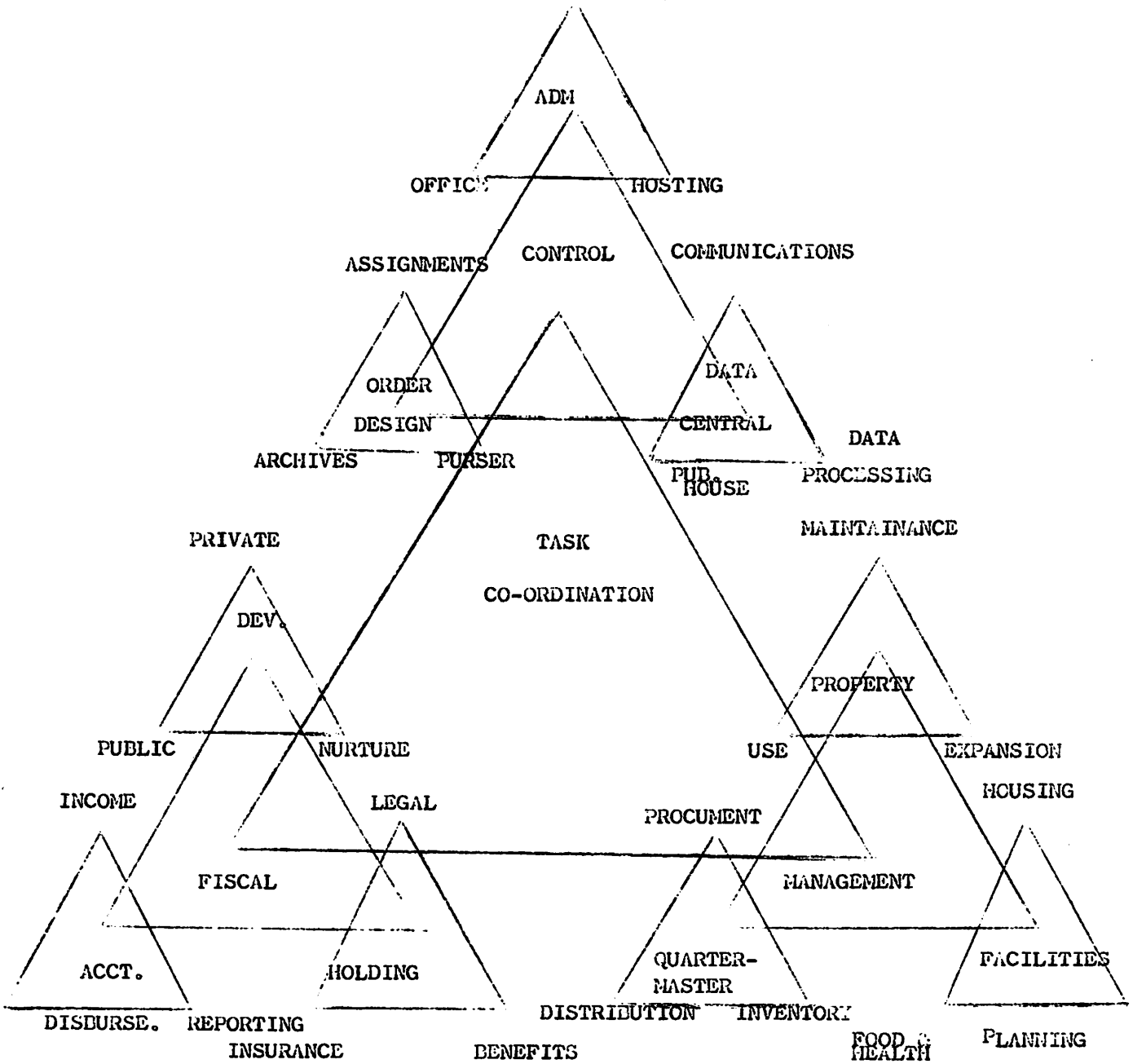
1. to formulate the structures that will determine common study time lines and decide on edge study
2. to decide on the symbols and exterior-interior decor that will mark unit houses
3. to establish a rationale for accountability at different levels
4. to concretize the general format for corporate solitaries .. and solitary solitaries

#### Life Style: Conclusion

Structure/Change: The necessity for structure to organize troops and resources to make a serious impact on society, collides with the demand to remain fluid, flexible, and uncommitted to meet shifts in the historical demand and thus requires instruments for social learning.

1. Regular Evaluation- a method of regular reporting to clarify the contexts out of which all are operating in order to form a common memory.
2. Quadrenial Manifesto- a method of corporate model building to clarify the total church's thrust in order to operate out of common strategic goals on a four year basis.
3. Radical Revolution- a method of total month-long Councils to be called any time are needed to clarify the historical trend and to enable radical shifts in common timelines.

CO-ORDINATION



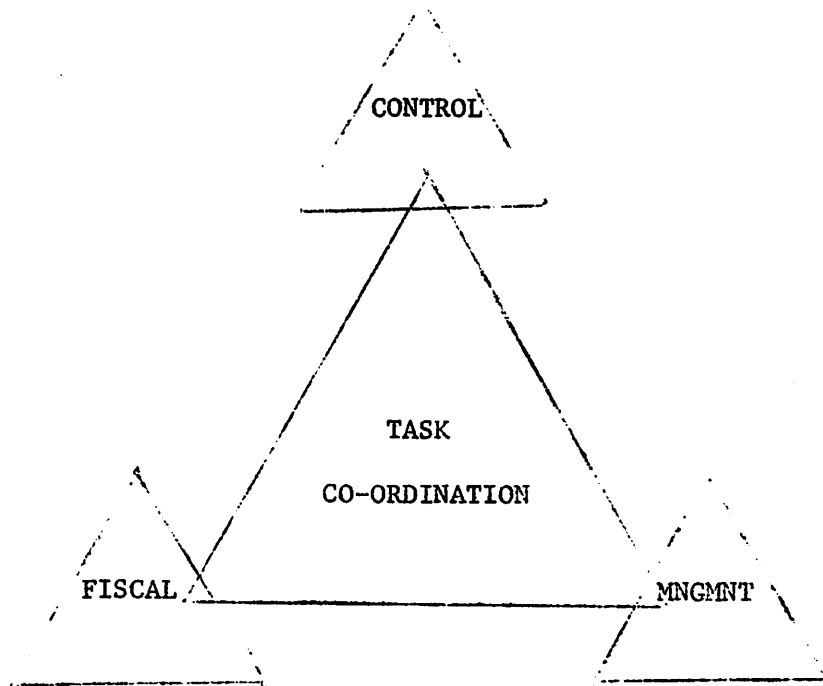
## TASK COORDINATION

### INTRODUCTION:

The task co-ordination section, in looking toward a future of dispersion of the Order, sees a necessity for a common model for all houses in task coordination, with each house performing the three major functions of Control, Fiscal relations, and Management. Each house would be responsible for its own crucial task functions, allowing internal autonomy.

Within this context, specialization would maintain the model, but certain houses would emphasize certain functions, to simplify and unify aspects of task coordination.

The interrelation of various houses would be enabled by a central house allowing for information and materials exchange among all houses through the central one, and providing overall communication. This inter-flow would enable and unify not only individual units or the central house, but the total complex of houses.



## FISCAL:

### Fiscal: Introduction

The Fiscal Section deals with the Development, Accounting, and Holding areas. The basic contradictions in this area are first, the public image which the Order decides Development should project; and second, the inadequacy of funding and legal resources.

#### A. Accounting:

The accounting section is responsible for the accurate recording of all income received and disbursed. The financial records will be maintained to enable the necessary reporting of financial data to the Order, the Board of Directors, and Public Agencies.

#### B. Holding:

The holding section provides the legal services necessary to the corporate body and its corporate property. It is responsible for the banking of funds including the establishment of necessary credit and payment of taxes, and maintains all corporate insurance programs.

#### C. Development:

The development section obtains the necessary finances for the support of the work of the House through Public funding through state, local, and national resources, and through the private funding of foundations, corporations, and individuals. It is responsible for the continual nurture of support through personal contact, mailing, and public relations reports to public and private sources and the mass media.

### Fiscal: Conclusion:

The first decision that needs to be made in this area regarding dispersion is how funds will be procured. The decision as to whether or not each house will raise its own funds, and the relationship to the central house. The second is the relationship of the central to the others in bookkeeping.

## MANAGEMENT:

### Management: Introduction

Management deals with Property, Quartermaster, and Facilities sections. The basic contradictions are, first, lack of clarity as to whether or not each local house would maintain Conference Center facilities affects the extent of the Facilities section. Second is in the area of priorities. Who decides the question of who gets what? The pull of sectional interests may oppose corporate thrust, and requests may conflict.

#### A. Property:

The Property section is in charge of the maintenance, use, and expansion of property. Maintenance includes major and minor repairs and refurbishing. Use involves assignments of property under housing, office, and educational or program space. Expansion would include procurement of present needed property and models for anticipated growth.

#### B. Quartermaster:

Quartermaster section is the center for all procuring of goods and services for the Conference Center and Order House, their distribution, and maintaining an inventory on stock-on-hand.

#### C. Facilities:

Facilities section is responsible for the care and allocation of Conference Center housing, the food and health services for both the Order and the Center, and planning for its needs.

### Management: Conclusion

For dispersion it is imperative that Property tie in with a broad-based (Area) scheme for development of facilities and equipment. The Quartermaster function must be sufficiently coordinated within an Area to allow the most economical purchasing and distribution. It must be determined whether each house shall operate a conference center or utilize Area or region-wide centers.

## I CONTROL

### Introduction

Control as a sector primarily enables the practical interior life of the Order as well as its external relations as a conference center and an educational institution. Finally this sector coordinates the local, regional and international task by ordering data and distributing it throughout the regions. Salient among the contradictions will be the increased personnel and financial demands stemming from the decentralized and diversified demands.

### A. Administration

The host-receptionist is the first to meet all visitors both expected and unexpected. The hosting section would make reservations for guests, either singly or in groups, assign staff, rooms, and meals if necessary. This section would also be responsible for follow-up correspondence as well as arranging for key contacts to be made while at the Ecumenical Institute. The office section maintains both the physical and spiritual well-being of the central office complex and the switchboard. The order-coordinator maintains such necessary statistical records as necessary to inform the Order of the whereabouts of all Order members and maintains, especially in times of stress, the central information release center.

### B. Order Design

The archive-historian is in charge of storing and displaying artifacts collected by the Order, and the systematic collection of main periodicals such as Images and I.E. as well as all occasional working papers and documents used and written by the Order. The Assignment section makes not only space and time allocations for the Order, but accounts for and makes arrangements for all such special assignments such as children's structures, baby-sitting, special enabling, and correspondence about interns and sojourners. The Purser will be charged with all financial matters of the Order including benefits, stipends, insurance, the cultural funds and other common Order funds.

### C. Data Central

Essentially, the Data Central section channels and organizes the . . . input, processing and output of statistical and published information. Although each section has within itself all three roles, Data Processing receives raw data for incorporation via key punch to the computer, The Publishing House provides all the enabling structures needed to transform common wisdom from rough drafts to published documents. The Communication section receives mailable packets from the Publishing House and from Data Processing and provides the necessary procedures to move from the printing press to the Post Office.

### Conclusion

Impending decisions will revolve around the necessity to determine the extensiveness of the services rendered by the Chicago location to those houses outside Chicago. Overarching principles must be established which will provide guidelines for any dispersed groups regarding fiscal, property and data ordering and control.

## TASK COORDINATION

### CONCLUSION:

The task coordination section sees a need in the first period of dispersion for a central house, probably in Chicago, to coordinate houses and maintain major equipment and overall functions. In the first year of dispersion, each house would perform all the basic task coordination functions, with a central house acting as central information flow and doing major data compilation and publication as well as co-ordinating public funding. Major accounting would be carried by the central house. Major decisions for property and assignments and for total Order funds would finally be made in the context of all the houses and in relation to the central house.

Within four years, basic decisions would have to be made internationally regarding the interrelationship of the houses.

Within the next forty years, a corporate decision must be made regarding necessary house specialization and each house maintaining its own task coordination.



40 YEAR CONTEXT

WORLD

A Foothold Against Economic Tyranny

A Step toward Political Unity

Our Cultural Heritage

NA LA India 12 Europe Africa SEA 24 E.Eur. ME China 36 Universe 40

BUILDING STRENGTH

Modeling  
 legion care model  
 inter house models  
 houses 24 US 12 Internat.  
 Colleges  
 Indigenization model  
 global construct

THE BIG PUSH

Penetrating  
 Houses  
 12 South  
 12 East  
 12 West  
 RSI indigenous

BREAKTHROUGH

Consolidating  
 36 US cities  
 36 South  
 36 East  
 36 West  
 Colleges  
 Cadres

CHANGING COURSE

Radical r  
 Experimenting  
 EVALUATION  
 and reforming  
 radical exper

4 YEAR EXPERIMENT IN BEING A GLOBAL ORDER

Model, 1  
 Model

EXPERIMENT IN POLITY 2

ESTAB - TRAINING 3

4  
 EVAL. MOL\$ 4

Corp. Study (Hist Order  
 Data Collect.  
 Experiments in Dispers.  
 2 another country  
 LA SEA  
 3 US-Sub.Ex  
 Span.Ghetto  
 Initiate Cleric Program

Inter/Intra House Polity  
 add 4 U.S. 2 Int.  
 Cult. immersion program  
 pf clerics  
 Initiate colleague prog.  
 Colleges-deeper disc.

Push Global  
 US and other Cult.  
 Novitiate  
 Model for other cult  
 preparation  
 1 training house  
 outside US  
 Add 4 US

House in India  
 Intern. Council  
 Reg'l Summers-  
 to recruit  
 Order Council to  
 eval.and proj.

1 YEAR DATA FOR MODEL DISPERSION

FALL

WINTER

SPRING

SUMMER

Send 6 couples to L.A.,  
 Singapore, NY, White Deer,  
 L.A. sub.  
 Cleric Model Drawn  
 Follow thru Imperatives  
 of Contemplative  
 Forms  
 Begin study of Hist.Orders

Each house estab.  
 regional colleges

Comprehensive Colleague  
 Model  
 Each house recruit 10  
 interns  
 Extensive reports prep

Order Council  
 on Compreh.  
 Model  
 Layout polity  
 experiment