

PRESIDIUM OF THE SPIRIT MOVEMENT
DECEMBER 5-6, 1969

		FRIDAY	SATURDAY
			6:00 am RISE
			6:30 am DAILY OFFICE BREAKFAST BREAK
8:30 am	OPENING RITE		8:30 am <i>HOW TO NURTURE LEADERSHIP ENGAGEMENT IN REGIONAL DYNAMIC TIME</i>
SESSION I	ACCOUNTING FOR PRESENCE CONTEXT: SPIRIT OF THE TIMES		SESSION IV THE REGION: CARE METHODOLOGY
12:00 pm	BREAK LUNCH BREAK		12:00 pm BREAK LUNCH BREAK
2:00 pm			2:00 pm
SESSION II	THE LOCAL CONGREGATION		SESSION V MOVEMENT: REPORTS & BUSINESS
5:30 pm	BREAK DINNER BREAK		5:30 pm BREAK COMMON MEAL SEND OUT
7:30 pm	<i>WHAT METHODS USED BY THE REGION TO BUILD MUMT AND ENABLE LOCAL CONG. CARES + SIGNALS TO COME INTO BEING.</i>		
SESSION III	THE REGION: TASK <i>RECRUITMENT FOLLOW-UP METHODS CONSULTS</i>		
10:00 pm	OFFICE		

MINUTES
PRESIDIUM of the SPIRIT MOVEMENT
December 13-14, 1969

THE ECUMENICAL INSTITUTE: CHICAGO

SESSION I

8:30 a.m. - Worship

CHAIRMAN: Lou Richards

NORTH AREA

Chicago Region: Genevieve Roberts, Rick Deines, John Hudson
Cincinnati Region: Paul and Gerry Evans, K.B. Winterowd
Detroit Region: Phyllis Hastings
Kansas City Region: Paul Ertel, Terry Wright
Minneapolis Region: Jean Loomis
St. Louis Region: Charles Sensel

EAST AREA

Boston Region: Carlton and Susie Daley, Bill Hudson
Cleveland-Pittsburgh Region: Stephen Allen, Jack Gilles, Robert
Scott
New York City Region: Don Steinle, Art Brandenburg
Philadelphia Region: Barry and Rochelle Clemson
Rochester Region: Joan Taylor
Washington, D.C. Region:

WEST AREA

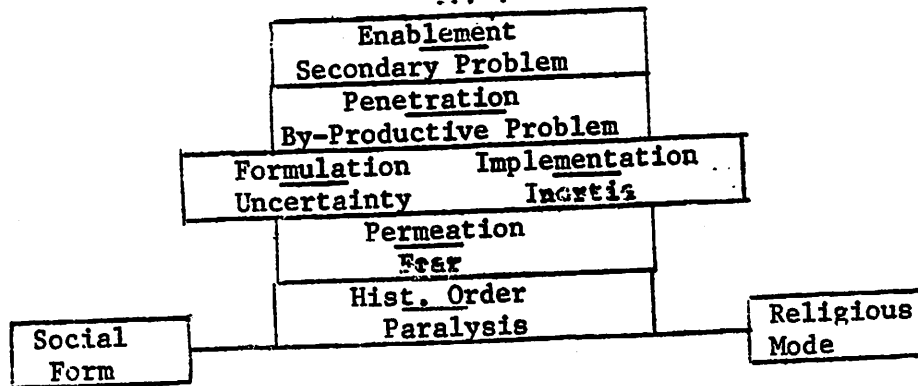
Denver Region:
Great Falls Region: Conrad Himmel
Los Angeles Region: Jim Kilgore, Paul Smith
Phoenix Region: Nancy Clark, Dick Gale
San Francisco Region: Lou Richard
Seattle Region: Vince Hart, John Kinsey

SOUTH AREA:

Atlanta Region: Pat McGregor, Lisle Mitchell, Claude Turner
Houston Region: Alice Baumbach, Ed Sylvest
Memphis Region: Fred Haman
Miami Region: Dave Zollars
New Orleans Region: Wally Baker, Gary Gibson
Oklahoma City Region: Judy Gritzmaker, Gary Tomlinson, Rex Vaughn

STATE OF THE MOVEMENT - Arthur Brandenburg

STATE OF THE CHURCH - Joseph Wesley Mathews
See next page for chart.

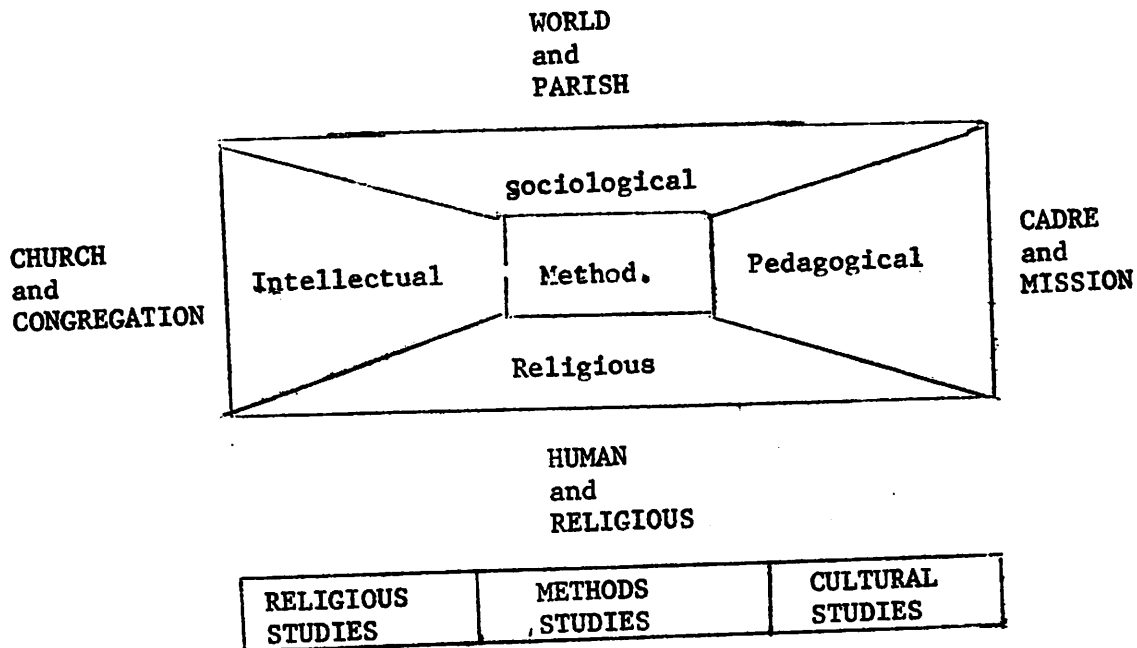


1969 - SESSION II

Chairman - Rex Vaughn

- TWENTY-FOUR REGIONAL REPORTS - To be handed out at Spring Presidium
- ESUMENICAL INSTITUTE REPORTS
- RELIGIOUS HOUSES - Report is supplemental
- REGIONAL ORGANIZATION - See chart
- THE ACADEMY - David McCleskey

Thirty-two clergy and lay leaders were trained in the fall Academy. Twenty-three were here for the full 8 weeks. The outline of the course was given.



INTERNATIONAL:

Winter Penetration

Sub-Asia - 20 courses scheduled
Calcutta (series of courses)
Ceylon
Bombay
Delhi
W. Pakistan

Team - Arthur Brandenburg, Pat and David Scott, and
Vance Engleman

Spring Penetration

Seapac, Latin America

SESSION III

CHAIRMAN: Conrad Himmel
AREA GRIDGING MEETING - See copy of metro grid.

SESSION IV

CHAIRMAN: Dick Gale
AREA ORGANIZATIONAL MEETING

SESSION V

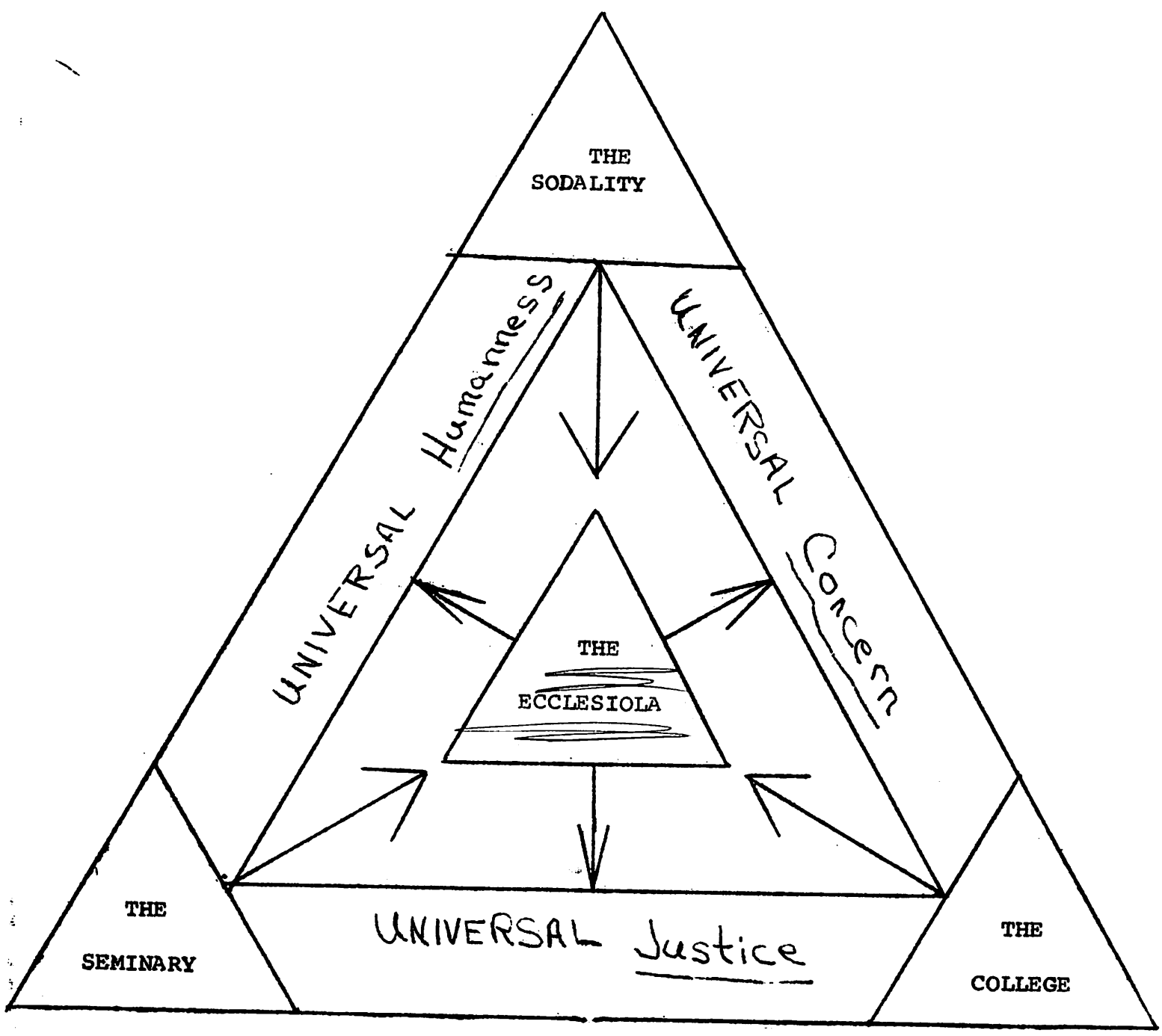
CHAIRMAN:
AREA REPORTS
SPECIAL BUSINESS
YEARLY CALENDAR - To be decided in March.
RS-1 BROCHURE - To be available nationally
FINANCE MODEL - Tabled for further committee decisions.

RELIGIOUS HOUSES

DEPLOYED HOUSES	ORDER			REGIONAL INTERNS		
	FAMILY UNITS	ADULTS	CHILDREN	FAMILY UNITS	ADULTS	CHILDREN
Atlanta	3	6	7	6	12	10
Boston	3	6	7	5	9	9
Los Angeles	3	6	7	4	8	5
Chicago-H.P.	2	4	2	4	6	0
Chicago -R	2	4	5	1	2	4
TOTAL	13	26	28	20	37	28

REGIONAL ORGANIZATION CHART

REGIONAL MEETING each quarter	ADMINISTRATIVE - day to day		
	EI-Region	Religious House	12 Metro Coord.
1. General quarter plan 2. Enable catalytic structure 3. Roles of responsibility clarified.	1. Program enablement a) Files and mat. b) Facilities c) Finances 2. Recruitment coordination 3. Faculty coordinator	1. Religious care a) Solitary life b) Corporate life c) Spirit journey 2. Resource relative to pedagogy 3. Resource for material organization	1. Experts on action, education, college areas in their sector 2. Reg. EI back-up 3. Work with Religious House in enabling function (college relations and care of unit)
	1 - 1/2 time with help	6 Families	12



THE SODALITY

UNIVERSAL Humanness

UNIVERSAL Concern

THE ECCLESIOLA

THE SEMINARY

UNIVERSAL Justice

THE COLLEGE

THE ECCLESIOLA: CENTRIFUGAL FORCE

The concept of the Ecclesiola is experimentation in the 3 dynamics of the Local Congregation; the Seminary, the Sodality, and the College, in order to gain clarity on the Content, Method, Construct, and Image of each, and their interrelationships.

The construct of the Ecclesiola is a 3-fold dynamic in which the functions of the local congregation are isolated as far as possible and structured in the Seminary, Sodality, and College as separate functions which occur on 3 separate occasions, with rituals and the solitary office held in each.

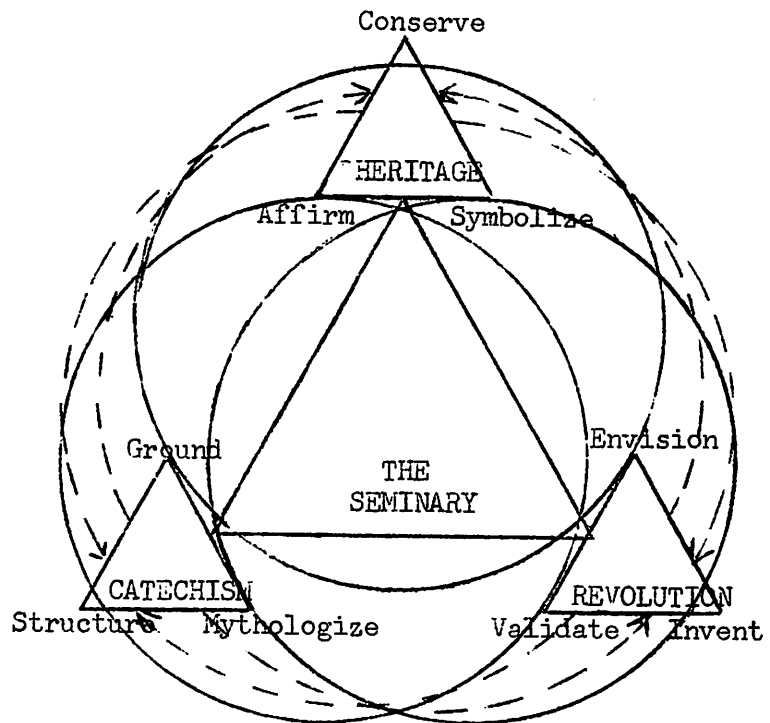
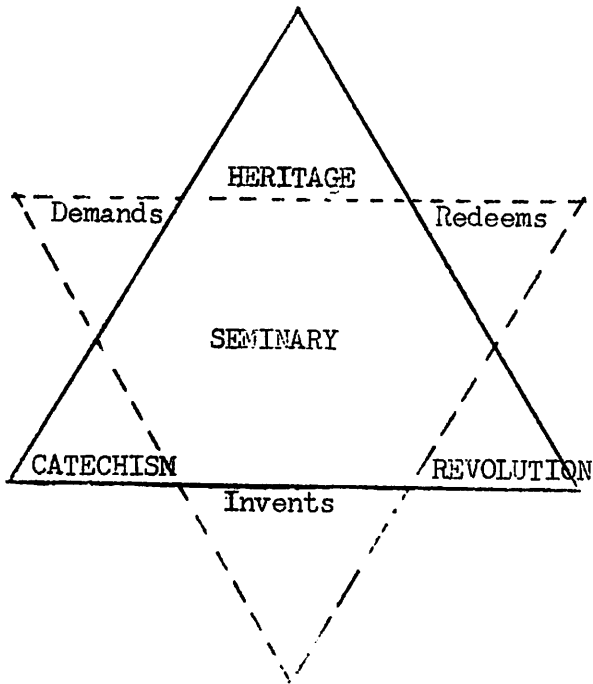
The Ecclesiola functions as an experiment to get practical clarity of the Local Congregation model, to develop the tools necessary for the Local Congregation's renewal, and to prepare the Order for its own concrete re-entry into the Local Congregation.

ISSUES CHART: The struggle of the Order in the Ecclesiola Experiment,
Winter, 1969

DYNAMIC	FUNCTION	ISSUE	NEED
ECCLESIOLA	<u>Experiment</u> : To create and sustain Religious Mode/ Social Vehicle (Mission) in the local situation	<u>Image</u> How to bring to self-consciousness the relational dynamic within the Ecclesiola	Symbols and rites to express the unity of all and uniqueness of each
SEMINARY	<u>Experiment</u> : To enable comprehensive clarity on the Word in the context of the contemporary times	<u>Content</u> What will creatively relate study content, past wisdom, present crisis, and future demands in order to deal seriously and relevantly	Models to image dynamic within and action upon other dynamics within Ecclesiola
SODALITY	<u>Experiment</u> : To decide what is needed through the model building in order to insure corporate action	<u>Methodology</u> What methodology will enable depth grappling with the issues by all and for the sake of all	An art form methodology which gets at the depth issues for the NSV workshops
COLLEGE	<u>Experiment</u> : To intensify knowing and doing through discipline which releases the whole body to participate in the human drama	<u>Construct</u> What construct will hold the tension between universal/particular, corporate/solitary, religious/social	An imaginal construct of each concrete format, and of the whole structure

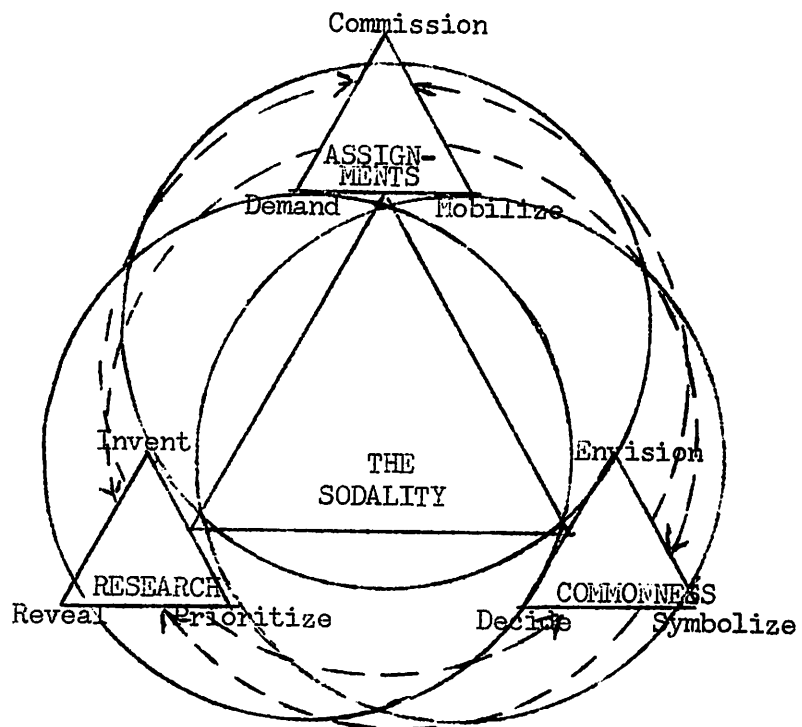
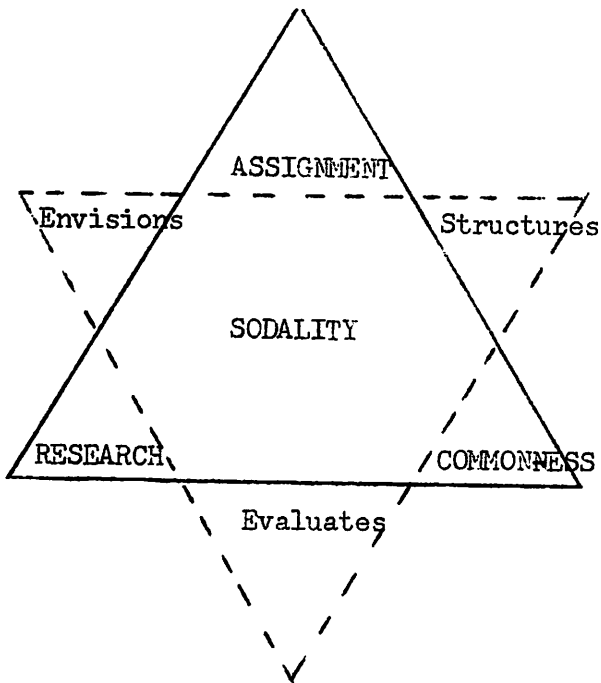
ACTIONAL DYNAMIC OF THE SEMINARY

CONCEPT	The Seminary is the educational dynamic of the local congregation, in which churchmen, grounded in the Word, forge out of their heritage and the present demands, comprehensive images which authenticate, articulate and transmit the Word for their time.
CONSTRUCT	Using the tools of imaginal education and a study document in the area of mission, the seminary is structured in a one hour seminar session, including charting and futuristic reflection.
FUNCTION	The function of the Seminary is to develop methods of study which enable total participation and to test study materials suitable to the local congregation. At the same time, the seminary moves the Order to a deeper level in its own edge study.



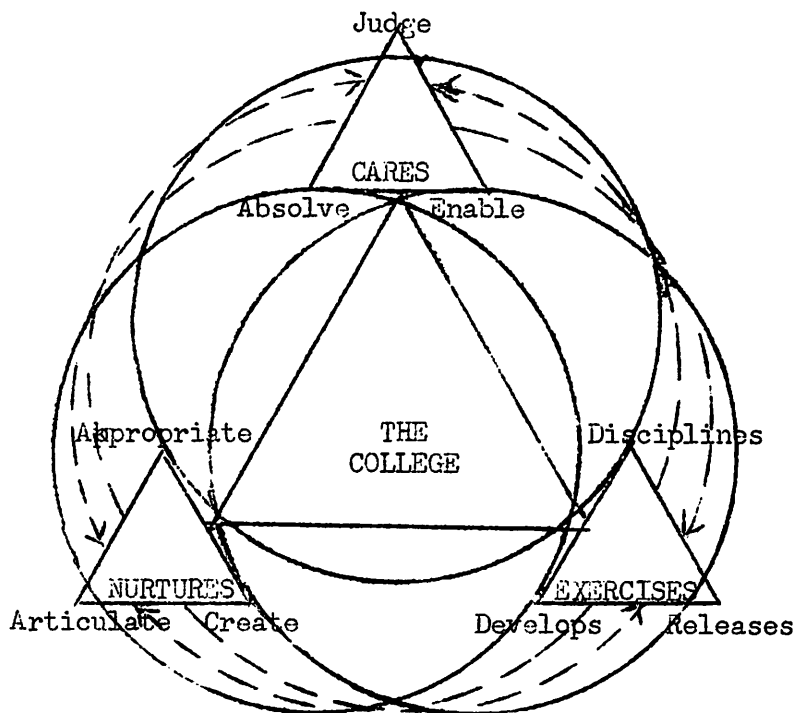
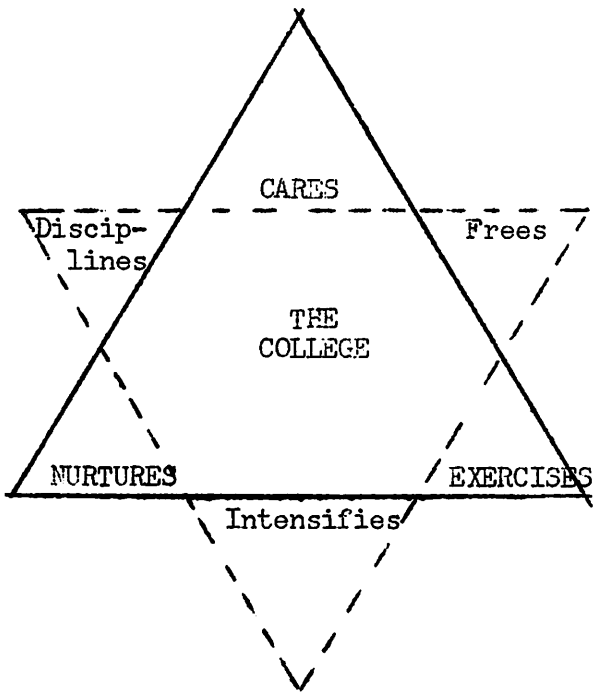
ACTIONAL DYNAMIC OF THE SODALITY

CONCEPT	The concept of the sodality is the dynamic of the local congregation that creates the practical models of social caring through which the local-congregation channels its energies and life.
CONSTRUCT	The construct of the sodality is the workshop methodology in small groups (networks) followed by a plenary session in which the total group incorporates and critiques the network's wisdom into one corporate model.
FUNCTION	The function of the sodality is to create the sustaining vision of the local congregation by building a comprehensive model of what needs to happen in society and grounding that in the daily life of the parish.

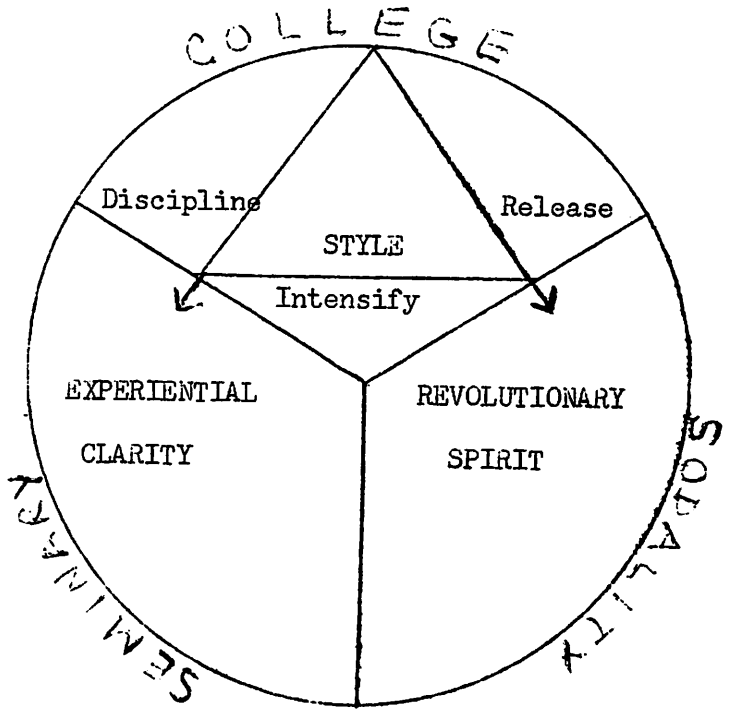
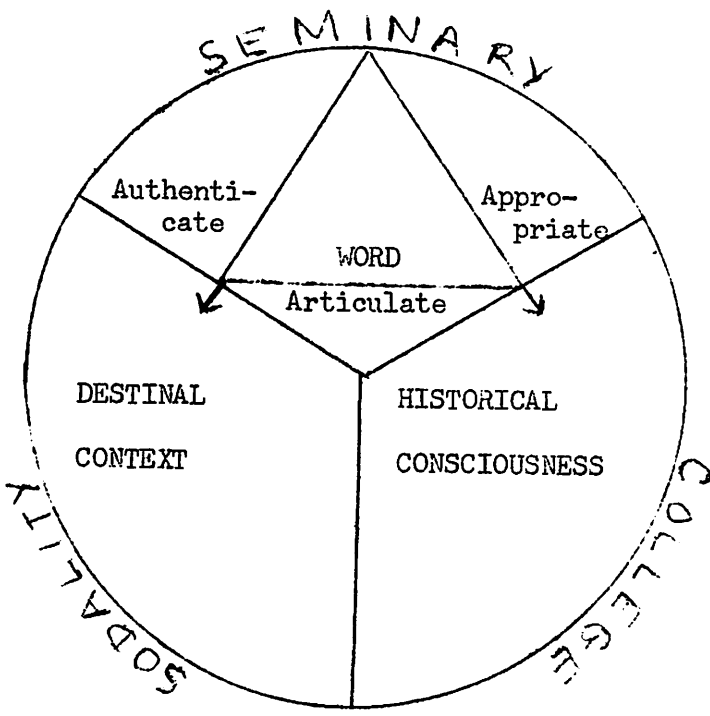
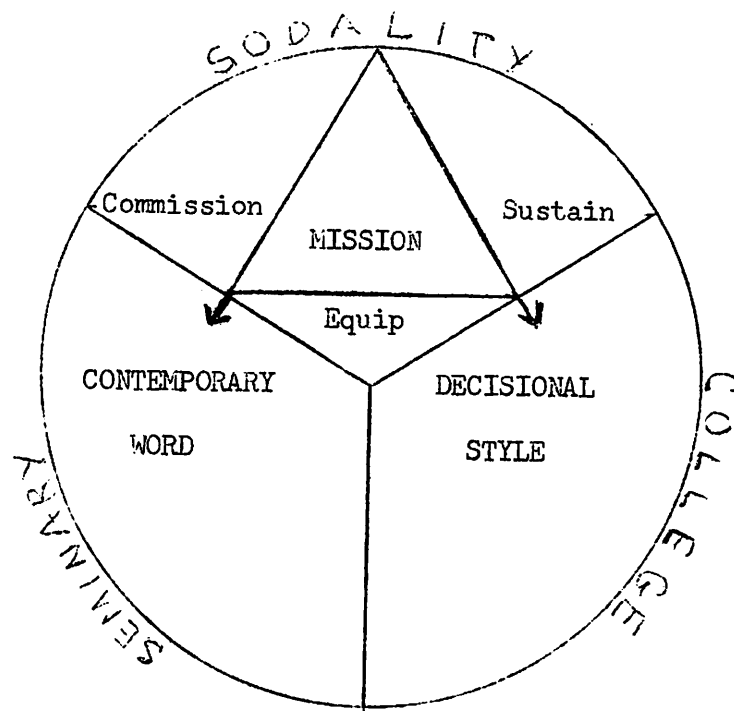


ACTIONAL DYNAMIC OF THE COLLEGE

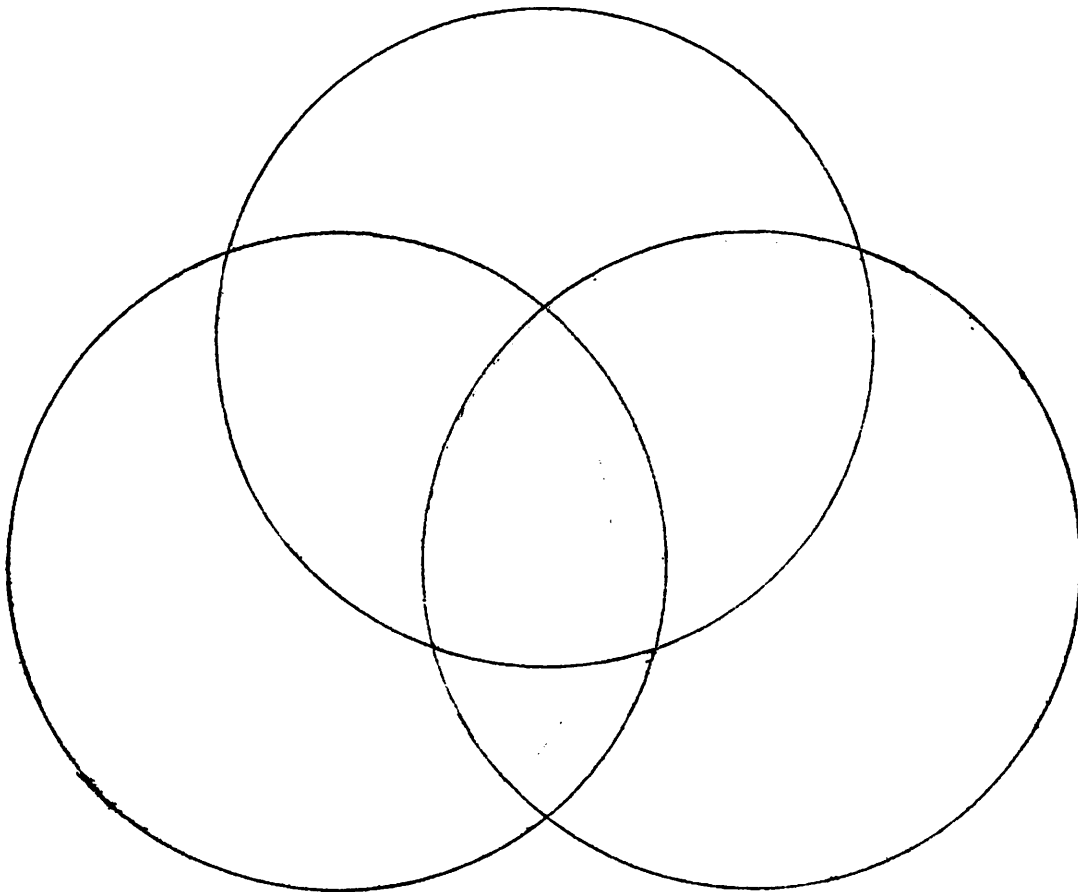
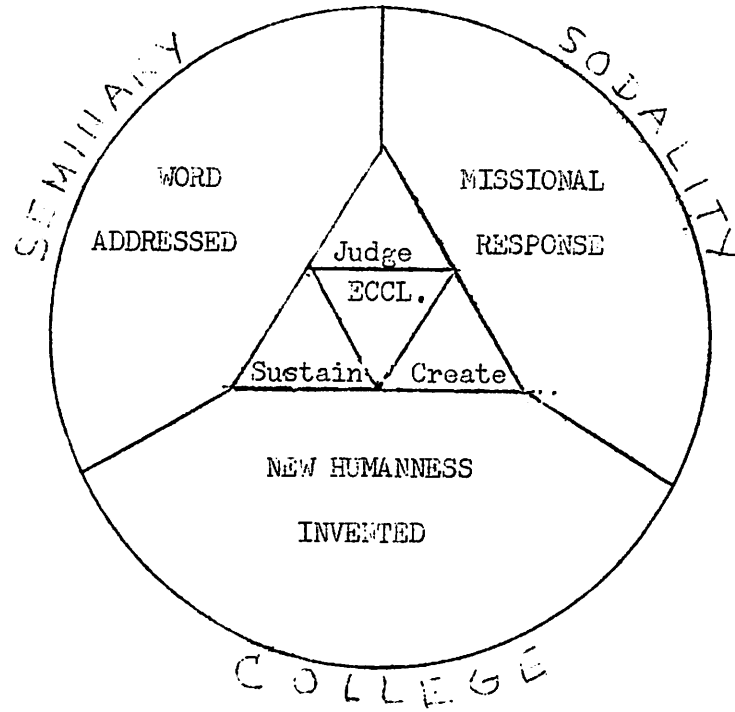
CONCEPT	The concept of the college is that part of the local congregation dynamic that creates tools for the secular-religious man which enables him to live out of his own interior resources and expend that life on behalf of the whole creation.
CONSTRUCT	The construct of the college can be delineated by use of the three major aspects of human existence: universal/particular, religious/social, and corporate/solitary, the dynamic of which confronts him with and gives the possibility of standing before the Mystery.
FUNCTION	The function of the college is to renew, maintain, and strengthen the individual/corporate decision to give one 's life on behalf of the neighbor through the corporate dynamic of spirit care thereby creating the new humanness.



RELATIONAL ANALYSIS OF EACH DYNAMIC OF THE ECCLESIOLOGIA:



RELATIONAL DYNAMIC OF THE ECCLESIOLOGIA: CENTRIFUGAL FORCE



ECCLESIOLOGICAL CONSTRUCT

CALL	RESPONSE			TRANSPARENCY
	SEMINARY	SOLIDARITY	COLLEGE	
PRAISE	OBJECTIVE STRUCTURE	OBJECTIVE DATA	UNIVERSAL/ PARTICULAR	THE DIALOGUE
ACCOUNT- ABILITY	EXPERIEN- TIAL GROUNDING	RATIONAL GESTALT	RELIGIOUS/ SOCIAL	THE PRESENCE
REHEARSAL	DEPTH REFLECTION	CRITICAL EVALUATION	CORPORATE/ SOLITARY	THE DEMAND
COMMONNESS	CATEGORICAL IMPERATIVE	COMPREHEN- SIVE MODEL	MYSTERY	THE COMMISSION

BROAD BASED TIME DESIGN FOR ECCLESIOLA

SEMINARY		SODALITY		COLLEGE		
SET UP		SET UP		SET UP		5:00
OPENING SONGS ACCT SEM RITUAL MEAL RITE PRAYER ACCT FOR STUDY CONTEXT (conv leader)		OPENING SONGS ACCT SOD RITUAL MEAL RITE PRAYER ONE-WORD REPORT ON WEEK		OPENING ROLL CALL-ACCT COL RITUAL MEAL RITUAL PRAYER CONTEXT FOR BROODING		5:30
3 week	1 week	3 week	1 week	3 week	1 week	5:50
SEMINAR	SMALL GROUPS	PLNRY ASSMT CNTXT	ASSMT CNTXT	BROOD	LAO-TZU & WORLD PRBLMS	6:00
		NETWORK WORKSHOPS	NETWORK REFLECTION	LAO-TZU & WORLD PROBLEMS	CELEBRAT	6:10
						PLENARY REFLECTION
	PLENARY	TEAM PREPARATN MEETING	6:25			
	CORPORATE REFLECTN	SEND-OUT RITUAL	ANNOUNCEMENTS			6:30
ANNOUNCEMENTS KEY ?'S AND P'S					6:35	
SOLITARY	SOLITARY	SOLITARY	SOLITARY	SOLITARY	SOLITARY	6:40
						6:45
						6:50
						7:00

ECCLESIOLA SONG SCHEDULE

Tuesday	Wednesday	Thursday
<u>Seminary</u>	<u>Sodality</u>	<u>College</u>
Songs of KNOWING	Songs of DOING	Songs of BEING
Sound Off 3	Responsibility 2	Blessed Assurance 4
Glory, Grace and God 3	The Church 5	The Preparation/Cry 7
Good News 4	Men of Faith 6	The Lord's Prayer 11
Amazing Grace 8	Men of the Spirit 8	Contemplation 14
God 9	For All the Saints 10	Harvest Time 15
Grace 12	Freedom 11	Vision 16
All Life is Open 18	A Mighty Fortress 19	Lord of the Dance 17
Glory Be to Thee O God 20	Marching Song of Iron Men 21	Praise Ye the Lord 23
Hear the Word 23		Being 24

(Numbers refer to pages in the Red song book.)

TEAM	UNIT	5pm	-	5pm	5pm	-	5pm	5pm	-	5pm	5pm	-	5pm	5pm	-	5pm	5pm	-	5pm
		Sun	I	Mon	Mon	II	Tues	Tues	III	Wed	Wed	IV	Thurs	Thurs	V	Fri			
A	1																		
	2																		
B	11																		
	12																		
C	21																		
	22																		
D	31																		
	32																		

ORDER ASSIGNMENTS

TASK	Sun	-	Mon	Mon	-	Tues	Tues	-	Wed	Wed	-	Thurs	Thurs	-	Fri
Seminary Intro/Context Study /Ref;ect Solitary															
Sodality Intro Convenor Blue,etc Red Solitary															
College Intro Solitary Lao/World Conv. Celebration Team Prep Eccles. Refl. (4)															
Children's Breakfast															
Children's Dinner															
Headmaster Bk Dinner															

ECCLESIOIA ASSIGNMENTS

The broad assignment construct of each Ecclesiola should be worked out by a weekly rotation of the teams through the internal and external tasks of the Ecclesiola. One person from each team may be assigned to draw together his team's assignments for the quarter, and one person draw these together for the entire Ecclesiola.

One person from the Ecclesiola is to be responsible for the equipment of the solitary office, decor, song sheets, etc.

ECCLESIOLA I
Internal Assignments

Day	Tuesday	Wednesday	Thursday	All week
Date	Seminary	Sodality	College	Children
I	A	B	C	D
II	D	A	B	C
III	C	D	A	B
IV	B	C	D	A
V	A	B	C	D
VI	D	A	B	C
VII	C	D	A	B
VIII	B	C	D	A
IX	A	B	C	D
X	D	A	B	C
XI	C	D	A	B
XII	B	C	D	A
XIII	A	B	C	D

Teams listed are responsible for the entire 1½ hour session on the evening including everything from set-up to clear with all structures in between, excluding child care.

SEMINARY

<p>OPENING</p>	<p>Songs concerned with knowing Account for presence by teams Seminary ritual# Meal ritual prayer Accountability for study and absolution Context for study</p>
<p>CONTEXT</p>	<p>Local churchmen need to corporately forge an articulation of the Word in the world in which they live. Thru meeting contemporary observers and recovering past wisdom, they are able to envision the demand of the future for the Church as one body.</p>
<p>TIME/SPACE DESIGN</p>	<p>Time construct is divided into 3//1 ratio. 3 wks. divided into seminar and corporate reflection on the seminar. One week the seminary is divided into small groups to push a section of the study, followed by a plenary discussion pulling together the key points and reporting key insights.</p> <p>Seating arrangement so that each member has optimum view of board and each other, depending on structure of meeting.</p>
<p>METHODS AND FUNCTIONS</p>	<p>3 WKS: total seminar (basic seminar method) followed by reflection; 1 wk. small groups plenary session: provide discontinuity shifts. Continued use of study manual, use contextual statements including charting, study methods. Assign person (not pedagogue) to have chart on board; another to have basic materials (paper, chalk, blank charts) ready. Continue pedagogue prep meetings.</p>
<p>EQUIPMENT</p>	<p>Contentless charts (lined copies of chart to be put on board) dittoed and available at beginning. Overall chart of book on wall; pencils and paper Study manuals</p>
<p>ASSIGN CONSTRUCT</p>	<p>Set context at close for next study; give key paragraphs, questions (from study manual). Teacher, 2nd teacher, charter quarterly prep assigned by teams Team meeting to concentrate on teaching plan. Responsibility for declaring individual study time to be held in team meeting; if necessary, a team "study hall" may be initiated during some hour of the week.</p>

SODALITY

<p>OPENING</p>	<p>Songs--concerned with doing: Fifth City, We Heard The Cry, etc. Account by teams.</p> <p>Sodality ritual--meal ritual.</p> <p>Report: Question: How did you struggle with the creation of the New Social Vehicle in the past week? Answer with first name and one word which states your experience with the struggle.</p>
<p>CONTEXT</p>	<p>The concept of Sodality is that dynamic of the Local Congregation that sets comprehensive caring for society in a global context, thus enabling the risk of model-building and channelling social reformulation into one thrust to create history, which is to die one's death.</p> <p>The function of Sodality is to create the sustaining vision by building a comprehensive model of what needs to happen in society, and grounding that in the daily task of the parish by interpreting the context, necessity, and models for structural change on behalf of all history.</p>
<p>TIME/SPACE DESIGN</p>	<p>The quarterly picture would have a 3/1 rhythm. Three sessions on the New Social Vehicle model building and one night to reflect as a total Sodality.</p> <p>Reflection would begin with each network looking over its own work for 15 minutes, then 35 minutes of Sodality pushing in depth on all the work done for the last three weeks.</p>
<p>METHODS and FUNCTIONS</p>	<p>Suggested methodology for NSV work: First week--fill out four formal categories; Second week--brainstorm the <u>content</u> of the 16 boxes, gestalt levels for phenomenological categories;</p> <p>Plenary: bring the work of each network before the Sodality for inspection, comments, and criticism.</p> <p>Send-out: The send-out inter-relates the local church dynamic with one's daily work by challenging the networks with a particular struggle for the coming week in the context of its work. One person from each network shall send out the entire group with an imperative from the evening's insights. EXAMPLE: "Out of the wisdom of our struggle with _____, the _____ network commissions you to ..."</p>
<p>EQUIPMENT</p>	<p>There needs to be a wall chart made of New Social Vehicle work and additions be made each week. Contentless sheets with lines and boxes should be dittoed and available each night.</p> <p>Basic assignments made from team rotation; a meeting if network leaders with the Plenary leader to allow mutual clarity on the assignments and methods for workshop should be part of the previous week's team meeting, individual leadership assignments to be made over the whole quarter.</p>

COLLEGE

<p>OPENING</p>	<p>Songs: Being songs Prayer Roll call by name-accountability by team - Absolution College ritual (Geneva) - Grace and peace</p>
<p>CONTEXT</p>	<p>Concept: The College is that part of the local congregation in which the individual's decision to give his life is renewed, maintained, and strengthened in the corporate dynamic of spirit care.</p> <p>Function: The College is to deepen the decision to be the Church thru raising the dimensions of that decision to consciousness and to provide basic physical care to the congregation.</p>
<p>TIME/SPACE DESIGN</p>	<p>The quarterly picture would have a 3/1 rhythm, with three sessions including team meetings and one session involving a reflective conversation or workshop for the whole College.</p> <p>The time design for each session would include contextual statements preceding each conversation or meeting.</p> <p>The seating arrangement will be according to teams but not at separate tables.</p>
<p>METHODS and FUNCTIONS</p>	<p>At 5:50 the Host will provide a brief context for the brooding relating indirectly to the conversations.</p> <p>The conversation begins with a short half minute context tying the two conversations together. The Lao Tzu <u>conversation</u>, using one focused selection from the past week directs itself grasping the relevance and imperative of his wisdom for our lives. After a thirty second statement defining the problem area, the world problems conversation pushes to clarity on the concrete meaning of that situation through articulating the spirit issues and the corporate vision for the problem. (The closing might raise the question of how the two conversations shed light on each other.) Close with written prayers, one person preassigned to pray orally.</p> <p>Celebrations: announcement of birthdays, marriage anniversaries, and special events; the addressing of a word and the singing of appropriate songs. In the fourth week College reflection, the College might wrestle with the whole issue of celebration, corporately reflecting and planning an Ecclesiola celebration, giving form to the common wisdom on the function of celebrations in the corporate body.</p>
<p></p>	<p>The Team Preparation Meeting: the team rehearses its internal and external assignments, (in terms of) where the Ecclesiola has been, within the context of its weekly assignment, where it needs to be pushed, and what is the necessary role for the team. At this meeting, each member would declare the time he has set aside for the seminary study.</p> <p>The Ecclesiola Reflection Workshop: standing in the present moment traces journey as an Ecclesiola and pushes journey into the future to visualize the demand placed upon it.</p>
<p>EQUIPMENT ASSIGNMENT</p>	<p>Lao Tzu readings, College ritual, songs, NRM charts, NSV charts, world problem prayers, solitary materials (breviary), decor(Ur of world problem area), work structure chart including all assignments.</p> <p>Team meetings led by pryor, sub-pryor, or next in pecking order.</p>

THE SOLITARY OFFICE

The Solitary Solitary may be done in almost any order across the time from noon to midnight. The unifying structure is the Personal Breviary. The categories for meditation, contemplation, and prayer rotate weekly across the 48 boxes of the solitaries chart, in a manner indicated on the Personal Breviary.

For the meditation each week, one decides upon the one person who has most been a meditative companion in the category of that week's box, lists his name and the reason he fits that box, either a passage or an action, in the appropriate space on the week's breviary page. Each day, one reads the particular short passage from Lao Tzu found on that day's breviary page, and meditates on how it comes through the week's meditation box, then writes a sentence of less of response to the meditation.

For the contemplation each week, one selects his picture for the week fitting that week's contemplation box, and the music of the week according to that week's column in the contemplation chart; he records a description of each on the week's breviary page. Daily one observes the picture, performs the gesture, listens to the tune, smells the incense, and tastes the taste; he then writes his response to contemplation experience on the day's ~~sol~~ breviary page. The gesture is assigned according to the level on the chart, incense is assigned on a larger cycle, and the taste is always bread and wine.

The subjects of the prayer are assigned by days of the week (eg Tues. education and ignorance), the categories are assigned by the week. Daily, one writes one prayer for the appropriate subject in the appropriate category on the day's breviary page.

The Corporate Solitary begins with the triple ringing of the bell and the lighting of the incense.

For meditation, the day's passage from Lao Tzu is read three times. During and after the third reading, each person writes his sentence of response. One person (preferably on previous assignment) reads his response. The leader of the solitary rings the bell once. (three minutes total)

The leader hangs the contemplation picture, another person starts the ecclesiola tune of the week, the leader begins the gesture, all others begin the gesture, the leader dips the bread in the wine and tastes, others follow at leisure; everybody then writes responses to the contemplation experience, one person (pref. assigned) reads his. Bell rings. (three minutes)

Each person writes prayers according to those assigned to his team (different from solitary solitary). One person from each team reads his. (three minutes)

The leader rings the bell three times and the solitary is finished.

The selection of the tune for the week and the building or selecting the picture is governed by the same rotation as in the solitary solitary. The person(s) responsible for producing them are assigned by the ecclesiola.

BREVIARY

In order to deepen the solitary dimension of the order's life and thrust, one group within the Ecclesiola Problem Solving Unit has created a completed breviary. This breviary would serve as a tool to bridge the willfilled participation in the corporate solitary office and the dreadfilled non-participation in the solitary solitary office. It would also enable the performance of the office anywhere. The content of the breviary has been gathered from offices and Odyssey journals from both base and religious houses and honors the experiences and struggles of the common memory.

The breviary is a 5 1/2" by 4 1/4" booklet of 68 pages or 34 sheets and is to be completed and available for order dissemination by December 27, 1969.

CONTENTS

1. Jacket
2. Contextual statement
3. Meditation 4 x 4 chart
4. 16 meditations
5. Contemplation 4 x 4 chart
6. 16 reflective statements with montage space provided on opposite side
7. Prayer 4 x 4 chart
8. 16 prayers

This breviary could be used regardless of particular time or space (during monk's bowl, subway ride or work) and offers 4096 possibilities without reduplication if the meditation, contemplation, prayer rhythm is followed. It is also useful in grounding and reflecting upon the meditation, contemplation and prayer charts and as a tool in enabling the creation of the contents by each individual.

Week 1			

Jan. 5-11

Team cor/sol assignment:

Tue -

Wed -

Thu -

Week 1 - Mon

The Wise Man's policy, accordingly,
will be to empty people's hearts and minds,^h
To fill their bellies, weaken their ambition,
Give them sturdy frames and always so,^h
To keep them uninformed, without desire,
And knowing ones not venturing to act.

Meditation: The Impact of my Mediator: My Priest

Contemplation: The Encounter with the Other: The Intrus.

Scent: Musk

Picture: The Other

Music: Non-west

Gesture: Bow

Taste: Morsel / Wine

Write: Poetic response to contemplation exercise.

MED
my priest
(Lao 3)

CON
the in-
trusion

PR/
the ac-
knowledg-
ment

Prayer: The Burden as Confession: The Acknowledgment

(family)

ENABLEMENT DIVISION: Fall Quarter 1969

Operational Image:
THE BURNING BUSH - ALWAYS EXPENDING, NEVER CONSUMED

Accomplishments:

1. Increased order sensitivity to funding and expending.
2. Responded effectively to critical situations in kitchen, pre-school, and guest reception.
3. Established operations center.
4. Co-ordinated individual donor program.

Contradictions:

1. Inadequate purchasing systems.
2. Erratic maintenance and usage of facilities and equipment.
3. Underdeveloped potential resulting from crisis operational image.
4. Inconsistent security style.

ENABLEMENT DIVISION: Development Sector
Fall Quarter 1969

Goals:

1. Grass roots receipts average up & 97 per day.
2. Proposals submitted totalling \$1,352,000.
3. New construct of E.I. programs enabled packaging of diversified products.
4. Symbolic life ritualized office corporateness.

Promissorial
Prayer

Key Events:

1. Washington re-entry.
2. Computerized Care Proposal mass distribution.
3. Advent Card mailing.
4. 475 Riverside Drive impact.

Intercessory
Prayer

Breakthroughs:

1. Designed research proposal.
2. Shifted from individual proposal preparation to mass proposal submitting.
3. Cultivated grass roots thru consistent rhythm.
4. Moved from immediate funding to long range plan for funding.

Ecstatic
Prayer

Contradictions:

1. Proposal bank not completed.
2. Comprehensive model for cultivating local congregation funding not actualized.
3. Cultivation of foundations not consistent.
4. Significant number of pledges not paid.

Petitionary
Prayer

FALL

ENABLEMENT DIVISION ADMINISTRATION SECTOR

1969

Goals Accomplished

1. Provided continuous access to administrative resources.
2. Started current records & inventory of all office supplies.
3. Demonstrated economic and quality control of operations center.
4. Researched order computer polity system while maintaining current systems.

ACCESS
&
CONTROL

Key Events

1. Effective response in emergencies.
2. Re-ordering of family and division mail dissemination center
3. Celebration of sector as global enabler.
4. Explored IBM system 3 for control upgrading.

RESPONSE
&&
RESEARCH

Breakthroughs

1. Implementation of continuing paper supply.
2. Danced through programming of T.A.P. system.
3. Increased efficiency in mailing output through postage machine
4. Study of Deutsch - "Nerves of Government" in relation to global communication and control network.

STUDY
&
IMPLEMENTATION

Contradictions

1. Fifth City Computer care development and application stalled.
2. Costly time delays during machine repair.
3. Ineffective strategy for covering communications and operations center costs.
4. Crisis implementation policy for mass mailings.

DELAY
&
INEFFECTIVE
STRATEGY

ENABLEMENT DIVISION: Finance and Management Sector

GOALS:

1. Catalyze the image of the International Conference Center
2. Enable total participation in the care of the Conference Center
3. Make all the resources available to all the Order
4. Develop new patterns of expenditure and saving.

IMAGE
 The Request:
 Impossible.
 The Answer: Yes!

KEY EVENTS:

1. Furniture Acquisition
2. Kitchen emergency enablement
3. Painting of bathrooms and Room 413
4. Sector Celebrations

IMAGE
 On Behalf of All

BREAKTHROUGHS:

1. New Financial Systems: Accounts Receivable
 Kitchen put on Data Process
 VESD Program
2. Staff implementation of glass replacement
3. Food Service: " Monk's Bowl" Image
4. Taxi service

IMAGE
 For the Sake of the
 Mission

CONTRADICTIONS:

1. Inadequate models for dealing with major property breakdowns.
2. Structural failure of auto control system
3. Inadequate structure for job task assignments by functions
4. Lack of corporate implementation of Conference Center care model

IMAGE
 The Gift of Chaos

The operating image is that of standing in the midst of a desert battle as the sign that the Lord will actualize his model, combating global urban despair as a body of disciplined spirit colleagues, and channeling potential parish energies through social structures on behalf of the local church and the world.

ACCOMPLISHMENTS:

1. Seminary/sodality breakfast structure established to enable depth training and spirit nature.
2. 5th City community staff sees itself as consultants to city agencies and other black community programs and organizations.
3. 5th City all-day council evidenced community staff sensing after its own corporate power and allowing turn towards depth collegiality.
4. Renewed community involvement in all guilds and programs as symbolized in the Thanksgiving celebration.

1. Sem / Sod. -

2. STAKE MEETING = CALLING + Tell our things

3. GLD MTNG - MONTHLY - 30 - total
60 - WORKSHOPS - total con

4. CONGRESS

5. GLD BOARDS

Delineate

*Specific
AREAS*

CONTRADICTIONS:

1. Lack of division office, full filing system and systems manual. *still*
2. No adequate construct for division study of 5th City model, corporate reflection, and symbolic life. *Time model*
3. Unclearity as to structure of holding in being the total divisions common vision in midst of sectors spinning off and expanding.
4. No models and timelines for nature of total 5th City staff.

*P/S
HOUSING
HEALTH*

GOALS:

1. Further actualizing of stake complex was done by monthly rhythm of stake/guild/stake/presidium and stakes moved back into homes of stake leaders.
2. The structures for preparation and national weekend teaching by 5th City staff was established and implemented: guild boards were actualized and leadership was provided by 5th City staff: Corporate on-the-job training was done in housing/health/funding/
3. 5th City is established as legitimate fundee and 2 months salaries and operating expenses were raised.
4. The community organization structures of guild/stake/presidium were established in a monthly meeting rhythm and the Voice was published and distributed bi-monthly.

a time design and structuring for all phases of training

KEY EVENTS:

1. Funding office established
2. rhythm of monthly presidium meetings reestablished
3. 5th City all-day council
4. Weekly seminary sociality meetings.

regularity

BREAKTHROUGHS:

1. Image of funding as 5th City responsibility
2. Image of flexibility in quarterly Board assignments
3. Weekend teaching now part of "what it means" to be a Board member.
4. That guild boards are a key tool in involving and training the community.

intensification of collegiality

CONTRADICTIONS:

1. Lack of clarity concerning the methodology of actualization. *-Local congregations*
2. Lack of concretization for 4 year timeline categories
3. Lack of models for training of large group of part-time community leaders.
4. Lack of model for timing and method of taking 5th City to national funding sources.

Need to push to bottom of this of community reformulation

Accountability To Goals:

1. Final preparation done for construction to start on 102 units in January.
2. Health Outpost has obtained the services of a Doctor.
3. Models built for actualizing comprehensive youth program while existing programs continued.
4. 5th Citizen full-time working in employment

Actualization accelerated by housing rehab commitment, Doctor, youth models, and work in employment.

Key Events:

1. Doctor's decision to begin work.
2. Receiving commitment from FHA for rehab insurance.
3. Continuing week-end Jets trips.
4. 30 High School emissaries placed in every region.

Key events in actualization were the Doctor's decision, FHA commitment, Jets trips, and emissaries being sent out.

Breakthroughs:

1. Housing seen in context of 5th City as symbolic.
2. We can impinge upon higher structures to serve community, exemplified in Health.
3. Perceiving the immediate cruciality of Urban Services (especially Rat Control and extermination).
4. Craft Shop imaginally and actually becoming Cultural Nexus.

Clarification of the actualization process was accomplished by understanding Housing as symbolic, that we can deal with higher structures, that urban services is crucial, & role of CraftShop.

Contradictions:

1. Need Micro staff in employment.
2. Funding for Health Outpost.
3. Methodologies for getting Houses planned, financed, and constructed.
4. No youth facilities for YCS and Jets.

Contradictions of the actualization process were in staffing, funding, methodologies, and facilities.

FIFTH CITY DIVISION: PRESCHOOLING INSTITUTE SECTOR
Fall Quarter 1969

GOALS:

1. Internal maintenance of the Preschool was accomplished through use of time for study of the curriculum methodology, licensing and funding of the prep school and the use of uniforms by the majority of teachers and students
2. The context of the teachers was expanded through the development of the PSI story on a 4x4, a model for the maturation of teachers aides and the assumption of Head teacher roles by community teachers.
3. The PSI acted as a symbol to 5th City through increased parent contact and parent participation in PSI special activities and Holiday celebrations.
4. PSI became an instrument of permeation: consultations

Recreation and re-vision of PSI as a dynamical structure

KEY EVENTS

1. All the schools participating in the Thanksgiving celebration
2. Preschooling Institute totally participating in the 5th City Congress
3. All schools on a trip to the Museum of Science and Industry.
4. The first of the Parent-Teacher meetings this quarter.

Total participation is key in creating powerful symbolic events.

BREAKTHROUGHS

1. Rediscovered understanding of power of symbols which enable acting as one Preschooling Institute as seen in the ability to interchange staff to any of the 5 schools.
2. Creation of a Training Model for the total staff including Order teachers Wed. night meetings, 5th City teachers attending Child Development Course and Project 5 general education and teacher training.
3. Curriculum development and experimentation notated, evaluated and corporately decided upon in light of requirements of all schools: Social Methods & Permeation Curr. 1
4. Self-conscious development of external relations both with the establishment and 5th City Structures and parent

Renewed awareness of the Preschooling Institutes role as edge educational experimenters and model builders.

CONTRADICTIONS

1. Lack of a structure which provides adequate participation in and relationship to 5th City.
2. Disassociation of being the religious as Preschool teachers.
3. Lack of an on-going developmental model for staff and children.
4. Lack of adequate polity construct within the schools.

Inclarity on what it means to sustain another in the midst of Preschool and a reduced vision of who we be.

Statistics for the first 10 weeks of 5th City Funding:

1. 152 calls - 9/15/69 to 11/16/69.
2. 56 proposals submitted - - - - total....\$264,886.
3. Average amount of proposal submitted....\$4700.
4. Responses - 6 yes (10% of proposals submitted).

a. Illinois Bell	\$10,000	(receiving in Dec.)
b. Oscar Mayer	5,000	
c. People's Gas	1,000	
d. Roscoe	400	
e. Cook Electric	250	
f. Kramer Co.	100	
TOTAL	\$16,750	(6.25% of gross)*

*Historic averages for 1 year of mixed calling.

1. Twenty % of calls result in proposals submitted.
2. Yes...response to 5% of proposals
3. Dollar return equal 5% of gross asking
4. Average size of proposal submitted is \$3,500

5th CITY STAFF TEACHING:

2nd Teacher...1	Courses taught: 7 (more than one staff/course)
3th Teacher...1	
4th Teacher...2	National consultations...1
in training...5	

5th CITY HEALTH OUTPOST: Over 150 families have received health cards in first week of calling.
An average of 20 chest x-rays per day.

IMPLEMENTATION DIVISION
Fall Quarter 1969

The Implementation Division is the intersection of the graphic pedagogical, and research dimensions of education. It has the task of structuring the impacts of all three into a single rationally ordered thrust to the end of shaping the imagination of the order, the movement, and the world.

1. In dealing with time conflicts a system of rotation was developed to allow weekly division meetings with academy representation.
2. The Division engaged in a common struggle regarding the future direction of the Movement relative to audience appeal and effective methodologies.
3. The Division struggled toward clarity on all sectors operating images and their interrelatedness within the Division.
4. Division began to identify its role in relationship to its sectors and the total Order at this particular point in history.

A C C O M P L I S H M E N T S

1. The Division faces the necessity to create the long-range vision that holds it as one thrust.
2. Division faces the necessity to create structures whereby corporate wisdom is brought to bear on specific sector tasks.
3. Division must work through what the symbolic life of a division is i.e. celebrations, rituals, time/task accountability, sector accountability, etc.
4. Division needs clear plan for division meetings and intentional use of limited meeting time.

C O N T R A D I C T I O N S

ACADEMY SECTOR

IMPLEMENTATION DIVISION

Fall Quarter Report 1969

I. ACCOUNTABILITY BEFORE GOALS

1. Significant refinement were made on the constructs for Pedagogy, College and Decor, Seminar Lesson Planning and Lecture 4X4's in the Religious Curriculum.
2. Winter and Spring recruitment continued during the Academy i.e. mass mailing, letters and packets to recruiters.
3. The student Manual and the staff practical Manuals were improved and consolidated.
4. Major studies were made in understanding the task of caring for an eight week community which is interracial, international young and old, etc.

FIGHTING ON
MULTIPLE FRONTS

II. KEY EVENTS

1. The Pedagogy weekend on weekend five climaxed decisions to embrace the possibility of being pedagogues of the spirit.
2. The Cadre Lab dramatized the nature of responsibility for corporateness and the power of corp. work.
3. The secondary RS-1 papers: The Christ of History, S.Kierkegaard, Community, J.Knox were signal events.
4. The Odyssey provided time for deciding to be the spirit people we find ourselves to be.

RS-1 IS
INEXHAUSTIBLE

III. BREAKTHROUGHS

1. Clarity was articulated on the spirit struggle that characterizes our moment.
2. The 144 charts were seen to be very healing with adequate methods of discussion.
3. The Lesson Planning Methodology was a breakthrough for both participants and faculty.
4. Brooding time as well as time for individual spirit talks became clear as a crucial part of the total design.

BROODING THE
DEPTH DECISION

IV. CONTRADICTIONS

1. The eight week journey in corporateness must be carefully thought through in the light of the intense spirit address and intellectual blocks that are associated with this area.
2. The student role in consensus making needs to be broadened in order to give him more experience of responsible power.
3. The time design must be rethought to include more time for study, brooding and fac. stud. conversat.
4. The wisdom of the 5 Quarters needs to be consolidated into more usable forms and the refinement continued.

CORPORATENESS
IS THE
SIGNAL
STRUGGLE

IMPLEMENTATION DIVISION Research Sector
Fall Quarter 1969

GOAL ACCOMPLISHMENTS

1. Created methodologies for enabling SECTOR by organizing responsibilities related to inflow outflow, reference materials, edge research and bookstore and by illuminating its mission through workshopping of who we serve, how and with what.
2. Served ORDER by gathering its wisdom through recording corporate sessions, and collecting printed materials from Ecclesioli, PSU's, the Academy, publishing house, and operations; making available reference materials, intern packets, CS-1 manual, 2 collegium transcriptions, NSV articles at collegiums, and MOVE 222 tapes to religious houses; establishing library hours and assistance, recommending and initiating Senate study; and opening channels between Bookstore and 5th C. crafts.
3. Served MOVEMENT by inventorying materials from regions, determining criteria for content, format, and frequency of Wedge, priorities for years' issues, preparation of fall issue, and updating of movement mailing list; and in the Bookstore's extension of its advertising, and expansion of services to New Woman's Forum and religious houses.
4. Served WORLD by determining, in conjunction with others, format and size of Image and prepared fall issue for publication; creating a wider market for bookstore through decor, catalogue, selection of items, special Christmas promotion, systems of inventory and financial records; and researching and maintaining files related to NSV and other cultures.

CATAGORIZING
COMPLEXITIES

KEY EVENTS

1. Bookstore Christmas Sale.
2. N.S.V. articles given out at collegium.
3. Mid-quarter accounting in Sector.
4. Image (5th City) published in time for N.C.C.; and Wedge (Recruitment) near completion for publication.

SERVICE TO
ORDER
MOVEMENT
WORLD

BREAKTHROUGHS

1. The possibility of using task forces during weekends and planning months for corporate research and writing.
2. Seeing self as a coordinating dynamic for whole Order in research thrust (i.e., initiating corporate writing and relating to present researching of Order and Movement).
3. Became aware that the reprinting of important political, economic, and cultural articles not only created excitement in intensifying of Knowing dimension, but provided important back-ground materials for Senate, Sodality, and courses, as well as catalyzing practical experimentation of the Order in the N.S.V.
4. Possibility of Bookstore being supplier of whole movement.

EVOLUTION
IN
CATALYZING

CONTRADICTIONS

1. Unclear image of the one thrust of Research Sector.
2. Lack of vehicle for nurturing the movement through Order materials.
3. Unclearness on source of materials, priorities, distribution channels, financing, format, and publication schedule of the Image.
4. Failure to implement corporate researching dynamic within Sector in area of N.S.V.

WHAT'S
RESEARCH
SECTOR IN
MIDST OF
RESEARCH
ORDER?

IMPLEMENTATION DIVISION Propagation Sector
Fall Quarter 1969

GOAL ACCOMPLISHMENTS

1. The sector's work on long-range models consisted of research into a camera to fill the only gap remaining in production from idea to finished product.
2. Propagation made explicit its designing criteria and achieved a simplicity of format that considered carefully the given machinery and skill of its operators.
3. Internal administration in propagation included adequate training of staff in all operations, consistent attention to intentional space design and filing and arranging of materials under the rubric of transferability of staff.
4. External administration was the area of major emphasis during the quarter and the sector's increased clarity about its own production procedures, and time lines the meeting of most deadlines enabled accountability to other sectors.

THE ANSWER'S ON THE WALL

KEY EVENTS

1. Preparation for Detroit.
2. Printers visiting Atlantic Press.
3. Production of the Advent Card (on time, quality, design)
4. Press running by 8:30 AM.

DID IMPOSSIBLE

BREAKTHROUGHS

1. The sector selected the paper appropriate for this year, and ordered rolls of brochure paper for the winter and spring quarters.
2. An inexpensive gluing attachment was added to the folder to eliminate collating on eight page articles.
3. The Chicago Base/Regional brochure format was standardized in the fall so the winter brochure could be produced in record time.
4. Through the above breakthroughs, the sector was able to gain distance from immediacies that enabled deadlines to be met.

★
THERE IS NO CRISIS

Xmas CARD on time

CONTRADICTIONS

1. Need unified symbology, especially way to handle the geographic separation of pub. hse. and pub. ofce.
2. Establishing simple, complete, routine whereby routine cost analysis can be done.
3. Within the context of "all expert at everything" how best utilize & and discern need for complex equipment.
4. i.e.-unclearity, immediacies, method for production.

VAGUENESS ON UNDERLYING PROBLEMS.

IMPLEMENTATION DIVISION

Statistics Report

Fall 1969

ACADEMY

Fall Attendance

Faculty	8
Order Participants Staff	5
8 Weeks Participants	24
Total 8 weeks Participants	37
2-7 weeks Participants	20
1 week or less Participants	5
TOTAL	62

low 43 52 high

Recruitment Work

Individually written letters	200
(during Academy)	30
Mass mailings	28000
Key recruiters packets	50
Telephone calls	300

BOOKSTORE

Bank deposits, Sept. 3 - Dec. 3	\$7,691.53
Order and Religious House charges still owed (9/3-12/3)	<u>2,233.63</u>
Gross profits	8,396.52

Bills paid, Sept. 3 - Dec. 3	6,049.77	\$6,049.77
Expenses (mostly postage)		111.38
Bills outstanding, Dec. 3		<u>847.84</u>
Total operating cost	<u>7,008.99</u>	

Net profits	1,387.53
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PROPAGATION

Articles

10 reprinted for 100,000 copies
2 + CS-I Poetry typeset

All other jobs

5th City - 9 new, 3 revision or repr.
other divisions 11 new, 9 repr.

Brochures (new)

Academy - 32,000
Chicago Regional - 32,000 - fall
35,000 - wtr.
Permeation - 12,000 - Imag. Ed.
7,000 - Dyn. Soc.
5,000 - Detroit general

On Presses

Web 600,000 signatures
(equivalent 3 page article)
Davidson 150,000 brochures
100,000 envelopes
100,000 other pieces

Special

IMAGE - 10,000 completed collating
Christmas card - 60,000

NOTE: Records begin last week September after deployment, go to December 5.

ANALYSIS OF INTERNATIONAL TRIPS
July 1, 1967 - December 31, 1969

<u>INDIA</u>	<u>Fall Quarter 1967-1968</u> (J.W. Mathews, D.M. Clark, J.A. Slicker, Joe Buckles)	<u>Net Cost</u>
	Cost of Trip:	7,345.51
	Income: D. Clark's air fare by Rolling Ridge. 941.00 J.A.S. (Misc.) 7.30	<u>948.30</u> 6,397.21
<u>ROME</u>	<u>Fall Quarter 1967-1968</u> (Michael Borge, Wm. Alerding)	
	Cost of Trip:	1,660.00
<u>S.E. ASIA</u>	<u>Winter Quarter 1967-1968</u> (McClesky, Fishel families)	
	Cost of Trip:	5,700.00
	Income: Refund 580.00 Honoraria 516.26	<u>1,096.26</u> 4,603.74
<u>INDIA</u>	<u>Spring Quarter 1967-1968</u> (J.A. Slicker, Pat and D. Scott, Becky and A. Brandenburg, Keith)	
	Cost of Trip:	10,091.88
	Income: 1st trip contribution 1,866.00 Brandenburg 2,756.80 Honoraria 15.00	<u>4,637.80</u> 5,454.08
<u>LATIN AMER.</u>	<u>Spring Quarter 1967-1968</u> (G. Marshall, Ellen and J. Addington, J. Campbell, Kaye Hayes)	
	Cost of Trip:	7,589.52
	Income: 1st trip contribution (Campbell) 566.70 1st trip contribution (Kaye Hayes) 550.60 Refund 35.35	<u>1,152.05</u> 6,437.47
<u>EUROPE</u>	<u>Summer Quarter 1968-1969</u> (JWM - Uppsala)	
		1,761.75
<u>AFRICA</u>	<u>Year 1968-1969</u> (Linda and R. Barnes)	
		240.00
<u>EMG:AMD, EUROPE</u>	<u>Fall Quarter 1968-1969</u> (F.V. Hilliard, Rose and G. West, R. Rippel)	
	Cost of Trip:	4,250.30
	Income: Rippel air fare 784.80 Honoraria 50.00 1st Trip (West) 1,027.13	<u>1,861.93</u> 2,388.37

ANALYSIS OF INTERNATIONAL TRIPS
July 1, 1967 - December 31, 1969

				<u>Net Cost</u>
<u>AFRICA</u>	<u>Fall Quarter 1968-1969 (JA Slicker, Nancy and H. Simms)</u>			
	Cost of Trip:		6,651.81	
	Income: air refund	598.20		
	air refund	152.74		
	1st trip for Simms	<u>1,687.65</u>	<u>2,438.59</u>	4,213.22
<u>AUSTRALIA</u>	<u>Year 12/68 - 12/69 (Carol and J Pierce, Barbara and Wm. Aldering)</u>			
	Cost of Air:		5,900.00	
	Cost of luggage shipment		<u>157.00</u>	6,957.00
<u>KUALA LUMPUR</u>	<u>Fall Quarter for 1968-1969 year (Barley Family)</u>			
	Cost of trip:		12,168.86	
	Income: United Methodist support			
		10,000.00	<u>10,000.00</u>	2,168.86
<u>AUSTRALIA</u>	<u>Fall Quarter 1968-1969 (V. Engelman)</u>			
	Cost of Trip:		1,390.50	
	Income: Stipend from the church	342.00		
	1st trip loan	<u>932.00</u>	<u>1,274.00</u>	116.50
<u>INDIA</u>	<u>Winter Quarter 1968-1969 (Pat and D. Scott, V. Engelman, A. Brandenburg)</u>			
	Cost of Trip:			7,791.88
<u>ENGLAND</u>	<u>Winter Quarter 1968-1969 (JWM, JA Slicker)</u>			
	Cost of Trip:			1,306.88
<u>LATIN AMER.</u>	<u>Spring Quarter 1968-1969 (Nancy and R. Loudermilk, Lela and J Campbell)</u>			
	Cost of Trip		4,684.10	
	Income: 1st trip Lela C.	632.00		
	1st trip Loudermilks	364.90		
	refund	641.78		
	Misc.	<u>30.00</u>	<u>1,668.68</u>	3,015.42
<u>S.E. ASIA</u>	<u>Spring Quarter 1968-1969 (Marilyn and J. Crocker, David McClesky)</u>			
	Cost of Trip:		6,306.35	
	Income: 1st trip for Crockers		<u>1,694.80</u>	4,611.55

ANALYSIS OF INTERNATIONAL TRIPS
July 1, 1967 - December 31, 1969

EUROPE

Spring Quarter 1968-1969 (Robert Vance)

Cost of Trip:	Air	654.60	
	Expenses	<u>257.00</u>	911.60

ITI: 1969

SINGAPORE

Spring Quarter 1968-1969

1) Preparation (JWM and J. Morrill)

Cost of Trip:	Expenses JWM	720.00	
	Expenses J. Morrill	720.00	
	air fare	3,514.80	
	AMEX	<u>558.51</u>	5,513.31

2) Academy

Expenses:	JSA air fare	1,315.17	
	expense money	1,200.00	
	cabled money	52,080.00	
	JWM air return to chic.	1,396.00	
	JWM --AMEX, etc	2,001.11	
	other expenses	1,522.50	
	Anne S. air (not on Africa)	<u>804.15</u>	<u>60,318.93</u>
			65,832.24

Income:	United Methodist	20,000.00	
	Mrs. Hicks	10,000.00	
	Doug Curts	132.00	
	Mr. Coolidge	5,000.00	
	United Church Bd. for World Ministries	500.00	
	???	<u>500.00</u>	
		36,132.00	
	refund	<u>35.00</u>	<u>36,167.00</u>
			29,665.24

ANALYSIS OF INTERNATIONAL TRIPS
January 1, 1970 - March 31, 1970

INDIA

Winter Quarter 1969-1970 (Chas. Lingo, V. Engelman,
Ray Spencer, G. and Carol Walters, Sandy and R.
Rafos)

Cost of Trip:	Walters (air)	2,862.00		
	Rafos (air)	3,290.60		
	Engelman (to KL, Singapore)	2,511.50		
	Spencer	127.00		
	per diem	<u>1,880.00</u>	10,671.10	
Income:	Rafos share	2,000.00		
	1st trip loan (Walters)	<u>2,862.00</u>	<u>4,862.00</u>	5,809.10

JAPAN

Winter Quarter: 1969-1970 (Delores and J. Morrill,
Marilyn and J. Oyler)

Cost of Trip:	air	3,416.00		
	per diem	<u>1,000.00</u>	4,416.00	
Income:	1st trip loan (Morrill)	1,140.00		
	1st trip loan (Morrill)	<u>1,140.00</u>	<u>2,280.00</u>	2,136.00

HONG KONG

Winter Quarter 1969-1970 (Judy and R. Fishel,
Cynthia and R. Vance)

Cost of Trip:	air	4,214.00		
	missional expense	<u>200.00</u>	4,414.00	
Income:	1st trip (Cynthia V.)		<u>1,405.00</u>	3,009.00

EUROPE

Spring Quarter 1970 (Chas and Doris Hahn)

Cost of Trip				1,180.00
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BASE ORDER PLANNING SESSION - DECEMBER 1969

PROBLEM SOLVING TASK TEAMS

EDGE MODELS		IMAGE		MOVEMENT		LOCAL CHURCH	
NSV	ECCLESIOLOGIA	STORY DEVELOPMENT New	PRE-SCHOOL	NATIONAL Reg. Structures	TRAINING	LOCAL CONGREGATION	Model For 5TH CITY CONTINUING ACTIVATION
Justin Morrill Sarah Buss Lyn Mathews	Doris Hahn Ruth Marshall Ken Barley	Phil Townley Judy Fishel Ron Clutz	Fred Buss Kaye Hayes Lela Campbell	Gene Marshall Bob Vance Tim Lush	Charles Hahn Ed Shinn Marilyn Oyler	Bob Fishel Joyce Townley John Baggett	Frank Hilliar George West Kay Lush
John Kloepfer John Clark Barry Clemson Gary Tomlin Carolyn Phans Robert Convey Ken Fisher Mimi Shinn Mary Work Margret Piper Dale Pierce Janeen Barker William Grow Bill Wishman Dawn Hampton Stan Bahner Maria Wilkers Diane Shirk John Howard David Muhley	Russ Campbell Mary Cook Dawn Gooch Henry Seale Carol Bond Linda Cook Richard Epton Mike Hoff Joyce Baker Frank Palmer Margaret And Nick Derrrough John Wilker Bob Buchmeier ChristinaWelt Judy Gritz Bill Schless Rick Curts Don Bushman Marylou Spencer	Nan Grow Otto Phanste Ken Hamje Jim Wiegel JonothanBark Bob Scott Joseph Hsu MarshallJones George Ensing Carl Muma John Cock Joe Thomas Lois Zollars Gary Forbes Dick Mark Rosa Zlejan Karen Wilkis Barb Motley Aimee Hilliard	Keith Chapman Ray Spencer Elsa Nelson Sharon Madd David Lazear Kathy Bauk Sandy Conant John Reynolds MaryAnn Buch Cathy Convey Pat Jones Barb Clemson Judy Seale Judy MacDon Peggy Mark Sharon Turner Iris Boivin Pepper McKin Barb Berman Nancy Simms	Carlos Zervig Jim Bell Wally Baker Elsie Rippel Michela Perr Desmond Avery Shelly Clems Millie Bagget Don Ralston Jim Baumbach Marge Tomlin Nadine Ward Doug Harton Jim Schott Fredrike King Kit Krause MargueritaGar John Lloyd David Zollars	Ann Ensinger Geni Brown Alice Baum Joy Thomas Bob Shropshi Lynelle Park Faith Johnson Becky Watson Ken Ellison Steve Stern George Pack Paige Fisher Judy Sparks BruceWilliams Paula Phil Bev Bezanson Anne Harrison Dick Simms Mike Maddock Rose West Gene Bowin	Beth Palmer Lynn Bell Mike Vosler Marilyn Hart Richard Clems Zoe Barley Rob Work Dolores Morr Hale Prather Nancy Clark Laura Dimick Rich Jones John Latham Marian Hamje Nancy Vosler Pat Scott Bill Gooch Nancy McPhail Build the Practical Format	Jim Campbell Rod Rippel Larry Ward Neil Vance Cynthia Vance Bruce Bauk Nancy Prather John Oyler Bill Gallimor Hilde Smith Veronica Higg Lin Muhley Kathy Zervig Phil Smith KayLynnHoward Charlene Forb Marian Muma Marian A. Clutz Est. & Continuing Tulapalis must be cross talking between L.C. & 5th city Range Basil Room.
A	B	C	D	E	Time	45	

9 in
11 out
20

PENETRATION AND FORMULATION DIVISION
fall Quarter 1969

Operational Image: The Penetration and Formulation Division images itself as the restalters of the common, corporate wisdom who project the twentieth century edge of the new evangelism into global and regional structures which serve to train and sustain the new secular religions.

Accomplishments:

1. The division maintained a running gestalt on the state of the movement at local, regional and global levels.
2. The division made an initial gestalt of the order's wisdom on the methodology and rationale of gridding.
3. The division worked on a new training model for the comprehensive preparation of Order members and spirit colleagues around the globe.
4. The division pushed beyond common accountability to common responsibility as they realized the unique oneness of its task.

Contradictions:

1. The training model was not fully formulated in an operative model.
2. No formulation model was constructed that would release the creativity of religious houses, the division offices and the movement as a whole.
3. There was no over-all, comprehensive penetration model that dealt with spirit blocks.
4. There was neither adequate staff nor time for maintaining records and files.

PENETRATION AND POPULATION -- INTERCONTINENTAL SECTOR

Goals of Fall Quarter:

1. Formulation methods and procedures were systematized.
2. Communication interchange with key contacts initiated.
3. Initial pridding and strategizing re the major church structures of Latin America and India.
4. Initial steps were taken for enabling academies in Asia and Sub Asia in 1970

"Tho' much is finished, much remains..."

Key Events:

1. Initiating the panjavat letter.
2. Completing and distributing the Singapore Report.
3. The Formulation trip to Sub Asia.
4. Shipping materials in November and planning courses for Asian courses in winter and spring quarters.

"All experience is an arch wherethrough gleams that untravelled world whose margins fade forever and forever as I move."

Breakthrough:

1. Cruciality of long-term planning for global collegueship.
2. Loose-leaf files arranged by geo-social grids enabling ready access to data.
3. Cruciality of procedures manual and presumpositions.
4. Intercontinental sector has localis, regionalis, and globalis functions in its regular work.

"Catalytic forces that will move heaven and earth."

Contradictions:

1. Shortage of adequately trained staff for global demands and lack of adequate training procedures.
2. Comprehensive visioning which structures the particularities of the task.
3. Realistic analysis of cost reveal the expense of Global nurture.

"Life piled on life were all too little."

Not enough.

Fall		INTERCONTINENTAL COURSES AND CONTACTS					1969
WEEK	AFRICA	EUROPE	SUB ASIA	AUSTRALIA	S E ASIA	LATIN AM.	TOTALS
1	12	15	476	40	20		563
2	67	28		45	15		155
3	56	12		50	18		136
4	48	16	790	65	20		939
5	49	32	60	40	10	45	245
6	23	32	35	50	20	100	260
7	48	18		52	16	9	143
8	28	18	895	43	19		1003
9	45	22		90	20		177
10		27		41	17		85
11		25			20		45
12					38		38
13							—
TOTAL	376	245	2256	516	242	154	3789

PENETRATION/FORMULATION DIVISION: CONTINENTAL SECTOR
Fall Quarter 1969

<p>Goals</p> <ol style="list-style-type: none"> 1. 350 Courses: The Continental Sector enabled 159 courses to be held and processed the course evaluation feed-back 2. Launched Canadian Movement: Five out of the twelve Canadian regions were penetrated with RS-1's and 2 PLC's 3. Regional Formulation Model Implemented: Began the process of preparing grad deck; completed evaluation on state of the movement 4. Restructure Pedagogical Training & Movement Practics: Special training and pedagogy constructs were held 	<p>159 Courses</p>
<p>Key Events</p> <ol style="list-style-type: none"> 1. Yellowknife, Canada course of 25 2. Developments in training at Perkins School of Theology, SMU and Pius XII Religious Education Center 3. Order Advanced Study (<u>Meaning of Revelation</u> by HRN) and Advanced Pedagogy 4. Excitement about Imaginal Education and Dynamical Sociology courses as penetration tools. 	<p>Specialized courses</p>
<p>Breakthrough</p> <ol style="list-style-type: none"> 1. Created Order Training Chart which includes RS-1, Adv. course Adv. Study and Adv. Pedagogy 2. Shift of regional recruitment responsibility to Chicago region 3. New operating image of Continental Office (Correspondence, Evaluations, Billing Statements) 4. Reduction of Expenses (Taxis and Allowance Travel Money) 	<p>Image of Achievement</p>
<p>Contradictions</p> <ol style="list-style-type: none"> 1. Course cancellations because of inadequate vision and story 2. No comprehensive model or story for Canadian penetration and formulation 3. Regional emphasis was upon survival; nurture rather than local church development 4. Need for new image of a teaching order 	<p>Course Cancellations</p>

PENETRATION/FORMULATION DIVISION: REGIONAL SECTOR
Fall Quarter 1969

Goals

1. Course Recruitment: Base averaged 50 participants per weekend
2. Develop Models of Regional Relations: Coordination was developed between the Base regional sector, the Chicago regional office and the Permeation Division
3. Systems Centrum: A coordinated systems centrum was the key achievement of the quarter
4. Pedagogical Coordination and Nurture: Continued basic regional training in guilds (weekday and weekend) and enabled weeknight courses

50 participants per weekend at base

Key Events

1. Course collapses revealed deep spirit blocks
2. Assuming of Friday registration by regional faculty and staff
3. Symbolic Life (daily ritual)
4. Versatility of Continental Office staff; all the roles for all the people.

Regional Responsibility Assumed

Breakthrough

1. New image in the office of corporate task
2. Region assumed image of responsibility for basic course recruitment
3. Group recruitment ideas and models
4. Region is a dynamic and not a sector

Image of Corporateness

Contradictions

1. Began too late with brochure mailing, group contact and over-all recruitment
2. Decided that regional relations models were not a high priority
3. Fully computerized assignment model was not worked out
4. Did not coordinate pedagogical training with regional models

Failure to begin work soon enough

NATIONAL TEACHING PROGRAM

FALL 1969

COURSES	RSI		CORE		ADVANCED		SPECIAL		PLC		TOTAL	
	#	#	c	p	c	p	c	p	c	p	c	p
REGIONS	cours.	parts										
CANADA												
N O Halifax												
R Hamilton												
T Montreal	1	15							1	18	2	33
H Naranda												
E Quebec												
A Toronto	1	41									1	41
S T												
N O Anchorage												
B Edmonton												
T Regina									1	12	1	12
H Vancouver												
W Winnipeg	1	19	1	15							2	34
E Yellowkf.	1	25									1	25
S T												
E.I.: Chicago	10	192	6	54	3	10	4	114	1	20	24	387
TOTALS	95	2041	21	311	12	203	18	554	13	265	159	3355
	REGIONS WITH COURSES		COURSE BILLS		COURSE Cost		AMOUNT PAID		AMOUNT DUE			
	28		\$27,250.00		\$26,888.74		\$10,186.56		\$17,063.50			

ORDER BASE DIVISION
Fall Quarter - 1969

OPERATIONAL IMAGE: Abbot of the Order

ACCOMPLISHMENTS:

1. The education model for the youth was further implemented through deployment of twenty junior and senior high-school youth to the religious houses, the after school skills and remedial training program, creation of the Teachers Corps, and the synthesizing of the week-end curriculum.
2. Care structures for national and international religious houses were expanded and regularized through intensified communication and clarification and systematization of fiscal policies.
3. The Ecclesiola experiment was launched to enable the Order to actualize the local congregation dynamic of the local church model.
4. Oral tradition, particularly as related to symbolic life and fiscal policies, was focussed and made a part of the common memory through publication of the customary and a battery of financial forms and models.

CONTRADICTIONS:

1. Inadequate symbols and rituals to hold together in one thrust three separate universes of operation.
2. Time/task design inadequate to free time for grounding the vision of the Order into needed models, systems, and manuals.
3. Various order relationships floundering because of lack of rational and comprehensive care structures.
4. Future-oriented economic structuring of the Order now global.

ORDER DIVISION: Emerging Generation Sector
Fall Quarter 1969

Goals

1. Developing a balanced curric. thru grounding the theor. curric, developing practical skills, offering remedial tutoring, & providing continuity of staff was successfully implemented throughout the quarter.
2. A 24 hour time design (w/ the exception of a recommended home curric.) was created thru initiating a discontinuous weekend, experimenting in an extra-curric. afterschool prog, & thru expanding the meal construct.
3. A total care construct was augmented by organizing & centralizing children's files & coordinating the base & deployed youth program. More work is needed to intensify the symbolic life of the youth.
4. Health services were expanded thru health educ. bulletins, obtaining of health records, & a 7 day Health Center, providing limited medication. The center was continued but not expanded.

IMAGE.
Sculptors of the
Emerging League

The stone has
begun to take
distinguishable
form.

Key Events

1. Trip to Kurble (Iowa) for 2nd & 3rd graders
2. Missional permeation thru dinner celebration with 5th City friends
3. Experienced local church thru mass, Sunday School, & Bahai Temple
4. 6th Grade participation in courses & enablement.

Certain features
stand out as
predominate

Breakthroughs

1. Consistent weekend teaching core
2. Remedial tutoring & training in practical skills
3. Ritualized lunch structure & team accountability
4. New rhythm on weekends & use of experiential methodology

Dynamite charges
were strategically
touched off

Contradictions

1. Inadequate structure & story for relating to 5th City children.
2. Inadequate structure of reporting to parents & relating to families.
3. Inadequate structure for space & clean up model for weekends
4. Inadequate structure for regular participation in missional work of the divisions.

Dull tools pre-
vented creative
work on certain
blocks

GOAL STATEMENTS:

1. Symbolic life supported through enabling the solitary office, clarifying traditional rituals, and building a beginning rationale for yearly celebrations.
2. Polity dynamic furthered through launching the sodality dynamic and systematizing personal dosiers.
3. Economic procedures streamlined through installing effective recordkeeping, drawing up standardized forms and procedural guidelines for religious houses and Order base and instituting a more comprehensive finance model.
4. Internal life implemented through executing an officer-of-the-day model, rearranging work space, and struggling with what it means to be a Division.

"And God saw everything that he had made, and behold, it was very good."

KEY EVENTS:

1. Publication of the Customary
2. Palmer House Urban Picnic
3. Thanksgiving Celebration
4. Tribal resettlement

ORDER

"Let them praise his name with dancing,
Making melody to him with timbrel and lyre"

BREAKTHROUGHS:

1. Cruciality of macro-planning in every dimension of Order life.
2. Quarterly reporting procedures as an enablement to more accurate projection of the economic state of the Order.
3. University interns and sojourners relation to the Order not clear at several points and need of a new model.
4. Cruciality of gathering data, creating guidelines and forging operational procedures for international interns.

"The light shines in the darkness, and the darkness has not overcome it."

CONTRADICTIONS:

1. Inadequate daily rituals that enable the common vision.
2. Location of work space hinders productivity and effectively serving the Order.
3. Inadequate time/task design to meet the demands of sector work.
4. A year research timeline for necessary augmentation and revision of the economic structure of the Order.

"An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah. "

Goals of Fall Quarter:

1. Plans laid for gathering data for Common House models.
2. Historical singularity enabled through weekly House reports and selected Base-House mailings and conversations.
3. Personal care of House residents and international teams through systematic brooding, communications, and request servicing.
4. Mailings, records, and common financial models for Jr. High through College youth instigated.

Broad groundwork laid; goals defined; systematic extended Order enablement sustained.

Key Events:

1. Courtyard full of yellow Ryder moving vans.
2. Phone call from Sydney House.
3. 32 pounds of mail posted one week.
4. Return of House Priors for December meeting.

Global net of the Order exploded.

Breakthroughs:

1. Order Base as communications centrum operated as imaginal polity switch.
2. Move 222 initiation - one day delivery of collegium tapes to all Houses demonstrating corporateness possibilities.
3. Weekly House-Base call critical as imaginal and practical tool
4. Need for youth rite of passage in relationship to Order.

Both commonality and autonomy of Houses enhanced by communications structures.

Contradictions:

1. Order nurture of movement colleagues requires models.
2. Lack of adequate deployed youth feedback structures.
3. Lack of model for relationships between the Order and older (post high school) Order offspring.
4. Communications between Base and internationally deployed Order not adequately structured.

Inclusive care constructs for an expanding Order not yet a reality in newly defined areas of concern.

BASE

DEPLOYED

ORDER CENSUS Fall Quarter 1969	BASE	WEST										EAST			SOUTH	TOTALS
		NORTH		EAST			WEST			SOUTH		Sydney	Kuala Lumpur	Samoa	Nairobi	
		Chic	Cleve	Bost	N.Y.	Wash	L.A.	S.F.	Seatt	Atl	Okla					
Adult Males	96	15	7	11	7	7	5	5	6	6	6	4	4	2	1	182
Adult Females	89	13	7	11	5	8	4	6	6	8	6	4	4	1	1	173
Married Couples	59	11	7	5	9	7	4	4	6	6	6	3	3	1	1	132
Single Males	37	4	0	2	2	0	1	1	0	0	0	1	1	1	0	50
Single Females	30	2	0	2	0	1	0	2	0	2	0	1	1	0	0	41
Total Adults	185	28	14	22	12	15	9	11	12	14	12	8	8	3	2	355
College	3															
High School	5															
7-8	Depl.															
Kindergarten-6	51															
0-Preschool	30															
Total Children	89	22	17	19	6	21	7	6	13	11	6	4	6	1	2	230
Total Order	274	50	31	41	18	36	16	17	25	25	18	12	14	4	4	585

355

EMERGING
GENERATION
SECTOR

Breakfast and Ecclesiola
Headmasters Corp: 40

Teachers Corp: 26

HEALTH ROOM
INSTITUTION

Total Children Days	Average/Day
September (25 days) 44	1.8
October (31 days) 181	5.8
November (29 days) 193	6.7
85 days 418	5.0

Average/Day

1.7 children
per married
couples

Advent 1969

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In the United States and Abroad

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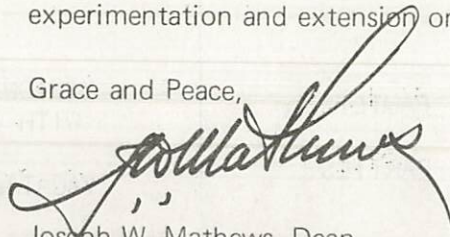
The search for meaning and relevance in these times has given birth to a new thirst for knowledge and clarity on the world struggle. In this light, and as has become our custom at Advent, we recommend three books to you which the corporate study of the Order has found especially significant and which represent the three thrusts of our mission: **Warriors of God**, by W. Nigg; **Dune**, by F. Herbert; and **The Way of Life**, by Lao Tzu. It is our hope that these will be a gift of new life and fresh understanding.

In a mysterious way the symbol of Advent expresses most powerfully the mood of people these days. Everywhere there are signs of a deeply disturbed and yet tenaciously hopeful humanity. Times of turmoil require men of faith who live out of a vision beyond the present immediacies, and who therefore joyfully embrace the pain of this hour.

It is in this context that we of the Ecumenical Institute engage in the overwhelming task of contextual re-education, social reformulation and human motivation. Our goal is nothing less than to make available to every last human being a method of focusing authentic concern into the creation of structures for fuller human life.

The hope and promise of this work is reflected in the generosity of those who support the Ecumenical Institute. Your contribution enables continuing experimentation and extension on behalf of the Church and human society.

Grace and Peace,



Joseph W. Mathews, Dean
For the Corporate Office



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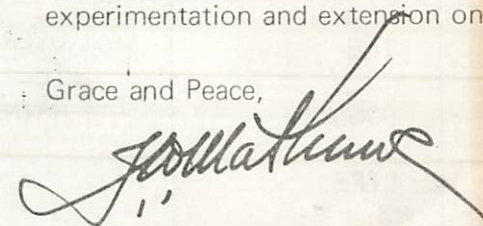
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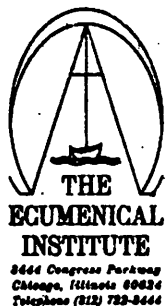
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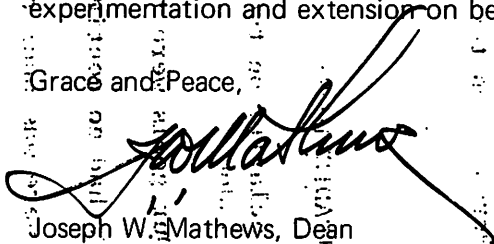
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Greetings at Advent:

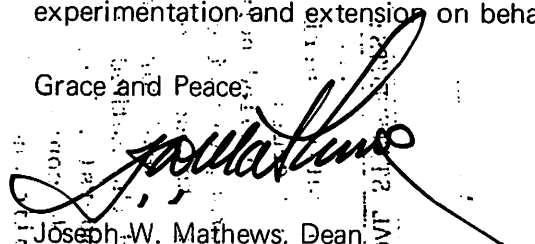
The search for meaning and relevance in these times has given birth to a new thirst for knowledge and clarity on the world struggle. In this light, and as has become our custom at Advent, we recommend three books to you which the corporate study of the Order has found especially significant and which represent the three thrusts of our mission: **Warriors of God**, by W. Nigg; **Dune**, by F. Herbert; and **The Way of Life**, by Lao Tzu. It is our hope that these will be a gift of new life and fresh understanding.

In a mysterious way the symbol of Advent expresses most powerfully the mood of people these days. Everywhere there are signs of a deeply disturbed and yet tenaciously hopeful humanity. Times of turmoil require men of faith who live out of a vision beyond the present immediacies, and who therefore joyfully embrace the pain of this hour.

It is in this context that we of the Ecumenical Institute engage in the overwhelming task of contextual re-education, social reformulation and human motivation. Our goal is nothing less than to make available to every last human being a method of focusing authentic concern into the creation of structures for fuller human life.

The hope and promise of this work is reflected in the generosity of those who support the Ecumenical Institute. Your contribution enables continuing experimentation and extension on behalf of the Church and human society.

Grace and Peace,


Joseph W. Mathews, Dean
For the Corporate Office

REPORT
PROBLEM SOLVING UNIT
NEW SOCIAL VEHICLE

December 1969

The Order of
The Ecumenical Institute

Chicago

Remarks following the Problem Solving Unit report dealing with the
NE: SOCIAL VEHICLE

JWM

Order Council

December 28, 1969

Any self--conscious alteration of the social vehicle comes with what I call basic principles. Although it may not be the way it will come out, we had those to start with:

- All the earth belongs to all the people.
- All the decision-making processes belong to all the people.
- All of the goods of nature belong to all the people.
- All of the inventions of humanness belong to all the people.

That's where we started. If you put that in the middle or up above it or below it. I don't care which--you're dealing with a presupposed anthropology. Then beyond that, you're dealing with a presupposed mythology without which you don't have what we're after. On the other side of that centrum, you are dealing with social dynamic, but that's also your box, your 4x4's. (That's dealing with the social dynamic) Down below that you deal with the practical processes, or the structural processes, or practics or whatever you want---without these five things you don't have what we're out to get.

We started at that center, and as a matter of fact, the whole group, right or wrong, intuitively accepted that as the principle leverage. Then we moved from that into these dynamics. I believe that was right. Without this kind of clarity that the NSV document gives us of that area, we are not ready to grasp what our presupposed anthropology is. Now you don't create that. That was in us a long time ago, or you wouldn't have gotten to those principles.

I'm wondering whether what the Movement wrote in its first document, Document I, in which, it analyzed ~~history under the rubric of~~ consciousness of consciousness, is not the key to our anthropology. You could put that in ~~Kierkegaardian~~ language or a billion other ways. But whereas Marx took the economic aspect of man, and Locke took the political aspect of man to forge their image of the social process, we've taken the cultural, and when you shove the cultural to the bottom, you've got consciousness of consciousness or man is conscious.

How you spell your anthropology out in relationship to a social vehicle, is going to force you to spell out your mythology. Here I have great fear because I'm so very Western, and I want to come to the practices of this in a moment. I have no way to come at it except as a Western man. But I trust the intuitions of the West--those which are beyond their reductionistic ideologies. If I were a man in India and could not say that about my own construct, then I would not be human, period--or he would not be dealing genuinely with Ur images. That's sort of an apology for what I am going to say.

Mythology, now I'm trying to be non-Western, always deals with the primordial, and it always deals with the post-merdial. It also deals with reality that's beyond reality, without which you do not have a primordial or a post-merdial. Every mythological image, it seems to me, embodies these three points on the triangle. When you throw that into the west, you get necessarily the doctrine of the Fall. That's easily illustrated in Christian Western thought with the Stoics' golden age and the age to come, or the Utopia ahead. When you say that, in between you have a Fall.

We've often said that Marx took his basic mythology from the Christians. That's true, but it's even beyond that from the West. For this Stoic mythology is not Christian, chronologically. Marx is going to be our guide—I tell you he's going to be our guide. He's the closest one that we can reach out and touch, who did this. We have to know a lot more than Marx. But when he dealt with the economic, the Fall was in man's invention of private property. He had to have an economic view of man in order to get to that, and once you accept that, the rest of it follows through pretty well on his myth.

When we are dealing with consciousness of consciousness or cultural man, that Fall is extremely hard to describe. At the moment I'll have to disclose my existence in the Hebrew-Christian community and take the Genesis myth to get at this, although we have to be able to say this in a million other ways too, I suppose. You go back to the basic principles of "All the earth belongs to all the people" and so on. Adam was given a garden. (All belongs to all.) Then, secondly, he had to create that garden. This is the naming. He was given a garden he had to create. But, there was one limitation, and without that limitation, you would not have consciousness. This is the wisdom of China, if not Genesis—except in tension, except in contradiction, you do not have consciousness of consciousness. Now, "You dare not touch that tree." How can you deal with the problem of sin under the rubric of both pride and weakness is exciting—not easy but exciting. It was the very awe-full-ness of the consciousness of consciousness that drove Adam to touch that tree. Then, he lost—or let's put that better. Here the theologizing of the Fathers is going to help. Did he lose it all? or was it marred as Thomas Aquinas put it? Let's call it marred, for a moment. But it was marred, because that reduced his world. Sin then, is any kind of reduction of "All the earth belongs to all the people" This is like the invention of private property of Marx, that gives the Fall. Then comes history, a la Marx. History is only that where the class struggle that resulted from the Fall takes place, working toward that Utopia. Again, when you go back to the primordial—in that sense then you go beyond the class struggle. That's history. And not after it's finished. That's post-history. So that history here is man's struggle for the consciousness which mythologically he had, but remember, mythologically—that means that's his essential nature, if you see this, which brings in, of course, the evolutionary understanding of sin, too, which we cannot, I think, disregard if we look at finitude and self as that without which sin under the rubric of guilt is an impossibility. Again, I'm back to the fifth paragraph of Tillich where he deals with this. Anyway, this gives the primordial, the Fall, and the post-mordial, if I can use that kind of language. Something like that as the mythology has got to be spelled out, and with hard-headed detail.

We have got to get on top of social theory throughout the history of the West and social theory in China in India, in Africa—not as some assinine romantics that are beating the West over the head and therefore think they'll try Zen Buddhism for a while. No—the deep deep insight that beyond any awareness of humanness lies humanness, if you like.

The phenomenological categories—I don't suppose anybody in this room is pleased with them. But my God, we're a long way beyond where we were three months ago. You've tried on for size many of them. I've tried on the immediate family, the contextual community, the global society, and the transcendent league, if you like. You've tried many, many different kinds, and it's almost impossible, without falling into the trap of the sociologists, anthropologists in the 19th century that made society equivalent with personality. We don't want to go back to that. But you're saying there are states of mind. There are spirits within communities, within families. How do you get hold of that?—Anyway, this question—all of that kind of stuff is there.

(A.) (GM) Joe, when you tell your myth, do you go ahead and pull up into the myth historical elements like you interpret, Romanticism as having turned away from the radical spirit in order to have emotional spirit, the Enlightenment turned away from

the radical spirit in order to have a spirit of the mind; Marxism turned away from the radical spirit in order to have a technological determinism? Is this all part of what you mean by myth?

JWM In a way, but I guess this is what somebody over here was pushing a minute ago. Out of that myth you get your interpretation of universal history--Marx very concretely pointed at it through the increasingly complexity of tools. That's the way Marx divided history. I hadn't thought of it, but the way you did that might very well be it.--of showing at each step--and we're going to be different from Marx, because he had this in him. We don't have to have that. There are different kinds of eschatological understandings--of how at each stage there was a new perversion and a new breakloose from a perversion.

RWF Would you say what Chardin did was more toward an anthropology or a mythology?

JWM A mythology. He presupposed an anthropology, and this is the chicken and the egg. Which comes first? In this highly rational age, you'd think that the anthropology comes first, but you don't even know about that. If we do this, this is not a job for people in diapers. This ought to be very clear. This is going to take hard, hard intellectual work on the history of society, the history of social theory in the West and in other countries--drawing together the scheme or the schemata in those areas.

At exactly 0513, the 18th of April, 1906, a cow was standing at 123° 20' West longitude, 37° 20' North latitude--somewhere between the main barn and the milking shed on the old Shafter Ranch in California, minding her own business. Suddenly, the earth shook, the skies trembled, and when it was all over, there was nothing showing of the cow above ground but a bit of her tail sticking up** For the student of change, the Shafter cow is sort of symbol of our times. She stood quietly enough, thinking such gentle thoughts as cows are likely to have, while huge forces outside her ken built up all around her and--within a minute--discharged it all at once in a great movement that changed the configuration of the earth, and destroyed a city, and swallowed her up. And that's what we are going to talk about now; how, if we do not learn to understand and guide the great forces of change at work on our world today, we may find ourselves like the Shafter cow, swallowed up by vast upheavals in our way of life--quite early some morning.

--"Dynamics of change"
Kaiser Aluminum News

The Future demands a new Vision

FOR THE SAKE OF EVERY MAN

The Future demands inclusive models

FOR THE SAKE OF EVERY MAN

The Future demands new structures

FOR THE SAKE OF EVERY MAN

The Future demands We do the task

FOR THE SAKE OF EVERY MAN

Amen

AMEN

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Problem Solving Unit

NEW SOCIAL VEHICLE

break loose the struggle of the order on
by pulling together the sodality wisdom
of charts with accompanying methodological
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logy.

NSV Presuppositions

is a gestalt of the axiomatic and methodological presuppositions of the work of the New Social Vehicle Problem Solving Unit.

Presuppositions

The NSV is the social expression of the Religious Mode, holds it in turn itself sustained by it. The Religious Mode is part from a Social Vehicle, and no Social Vehicle exists without the Mode. A change in a Religious Mode will inevitably change the NSV, and a NSV will always be reflected in a NPM. The NSV fully allows everyman to experience the NPM.

Contrasted to with the category NSV is a sociological dynamic, which is autonomous with any structures.

Among existent manifestations of the NSV, it is a practical and ever present reality, the dynamics of which are present in the NSV. Three kinds of power always present in the NSV are: planning, implanting, and change formulating.

The NSV is a radical shifting in the global mindset. It is the image of society for all men. The NSV is one global structure of relatively autonomous local structures in which every man participates, understanding the global implications of

exists tension between ontological obedience and existenti-

Methods

Methodical categories are mutually interrelated. Socially they are together.

By a method, secondarily a set of categories and a method itself. Under this method any feature of a defined formally (horizontal) or described (vertical).

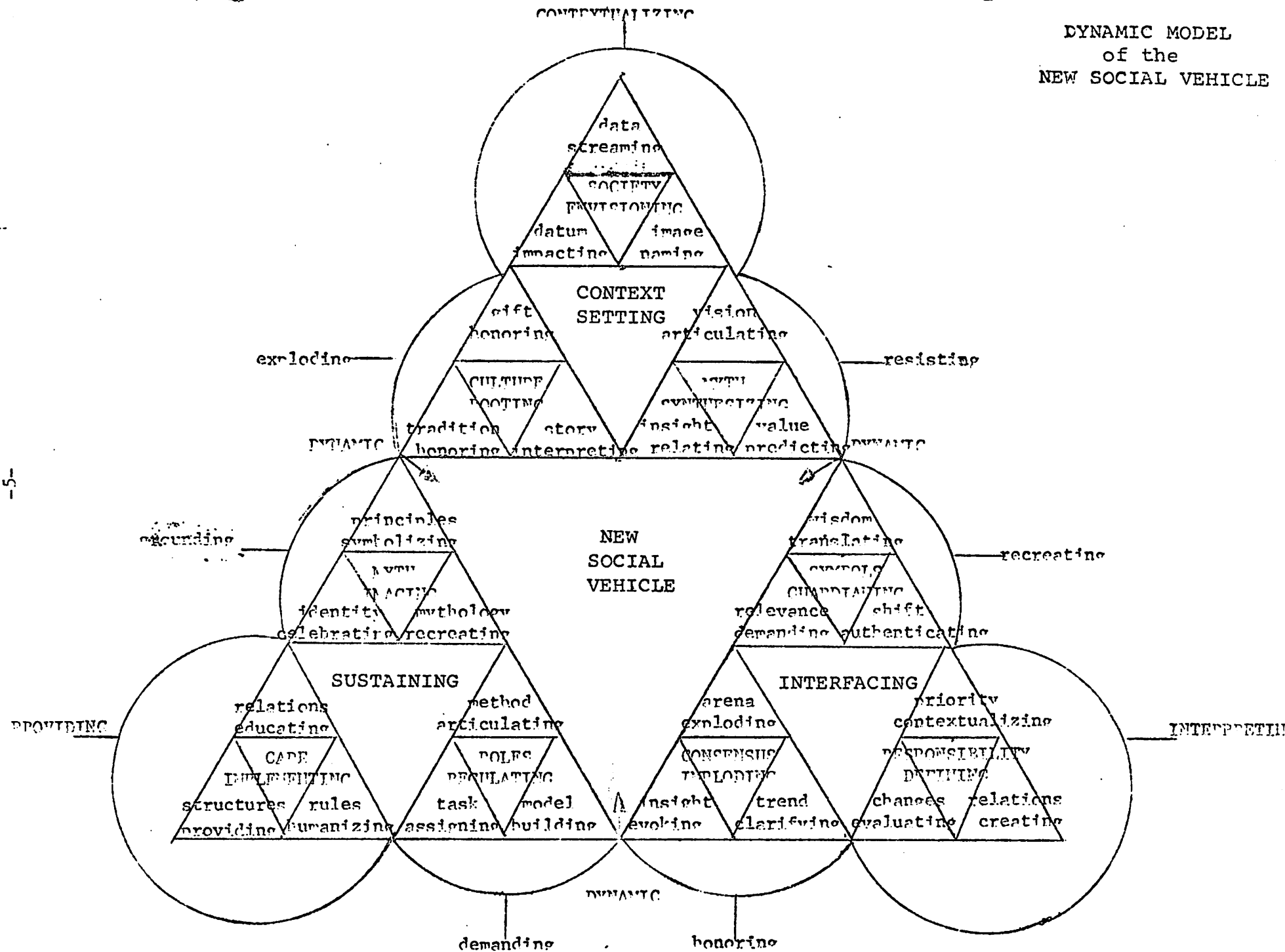
and phenomenological sets, questions should be under examination from ontological, historical, and existential (or functional) perspectives.

It employs both objective and valuational methods, so that either implication can be emphasized in the chart. Furthermore, when taken as a whole, historical values and current mutation of norms are fully structured in the chart dynamics.

Functionally mirror and mutually correct one another.

DYNAMICAL MODEL
of the
NEW SOCIAL VEHICLE
I Model
II Explication

DYNAMIC MODEL
of the
NEW SOCIAL VEHICLE



The social order is dynamic interrelated with the NRM which enables a human order. It is totally comprehensive yet radically particular in its dimensions to every man. Where the NRM describes the internal order, the NSV formulates the external ordering of humanity. Where the NRM describes what it means to be a man-in-society, the NSV are the structural delineations of social order. The Solitaries define the elements of man's depth as a human being, the Religious structures of the NSV lay out the process in which a man develops his own individual thrust in history. The NSV are man's continual process of becoming. The movemental dynamics are man's practical means of creating society's continual becoming. The NSV is not a static model of an "ideal" society, but a dynamic of continual civilization on a global level in which every man self-consciously participates.

INTRODUCTION

The following model is the explication of the accompanying triangular model. It describes in its totality the functioning dynamic of the social order. The broad, theoretical basis for the envisioning and embodiment of the NSV, it outlines the social functions which must be broadness, this functional social dynamic is composed of the three dynamic functions: Context setting, Sustaining, and Interfacing.

Context setting

The Context setting function provides the most expansive categories for all human social experience. As it provides the broadest possible context for all social drama and interaction, it is the comprehensive, visionary pole. It is the globalis function, the cultural function, the intensely symbolic function.

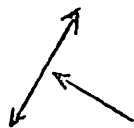
Sustaining

The Sustaining function provides the most experientially local categories for all human social experience. As it provides the intimate, nitty-gritty grounds for all social drama and interaction, it is the particular, participatory pole. It is the localis function, the economic function, the intensely mediating function.

Interfacing

The Interfacing function provides the most discontinuous categories of human social experience. As it provides the coordination and interpretation for all social drama and interaction, it is the decisional, catalytic pole. It is the regionalis function, the political function, the intensely creative function.

The fundamental relation between these three dynamics is described as the basic human polarity between the universal function of Context setting and the particular function of Sustaining as it is regulated and mediated by the discontinuous function of interfacing. Hence:



point of Interfacing, on any level, that the new is called the dynamic tension between universal and particular - that is, the polarity. This pattern of a polarity mediated by an "Interfacing" function, in its various manifestations, at every level of the social order, is the basic dynamic for each part.

CONTEXT SETTING

The Context Setting function provides the broad common vision, presuppositions of humanness, and the symbols out of which all men act out their understanding of social life. The dynamic within the Context Setting function is the tension between being impacted by new visions of society and being rooted in a particular culture and mindset, resulting in the forging of a new myth of humanness. The three dynamics of Society Envisioning, Culture Rooting, and Myth Synthesizing describe that constant process of appropriating new data and images which calls into question the particular cultural context and forces a new understanding of humanness to be articulated.

Society
Envisioning

The Society Envisioning function observes the continual, universal ongoingness (data streaming), identifies elements that address the social context (datum impacting), and holds the datum impacted by being forced to name it.

The dynamic of Society Envisioning is that of taking the universal ongoingness, the continual data stream, and pulling out particular data that impact society with their relevance and context expansion, and giving that datum a name or symbol which will hold the image of it.

The relationships within Society Envisioning are data streaming which is the universal ongoingness, the raw events going by, datum impacting which pulls out particular data that address society by forcing changes in context, and self-conscious relating to the datum by naming it.

Culture
Rooting

The Culture Rooting function, providing the environment of consciousness that we swim in without ever being aware that it is our own creation, grounds in each particular culture the global context, thus giving it authenticity. At the same time, the Culture Rooting pole feeds into the total context new data on its own myths and other cultural gifts, giving rise to new myths to be created.

The dynamic of Culture Rooting is that every man, from birth onward, is totally submerged in and brainwashed by the particularities of his own situational gift honoring, tradition enacting, and story interpreting.

The relationships within Culture Rooting are that of gift honoring pointing to each contribution of a culture, tradition enacting rehearsing each particular cultural origin, and story interpreting always demanding each particular context be obedient to the total context.

Myth
Synthesizing

The Myth Synthesizing function articulates new visions, new definitions of humanness, and pulls out of the insights which have value in appropriating social particularity within the comprehensive social context.

The dynamic of Myth Synthesizing is the tension that every social process experiences in articulating the manifest visions of society by relating particular insights and determining their value.

The relationships within Myth Synthesizing are vision articulating which brings the total social vision into consciousness, insight relating which provides out of the present social context the particular grist for the mill, and prediction which is the constantly changing social structure which undergirds all shifts in the total context.

Relations The relation of Context Setting to Sustaining is giving to society its ultimate values, orders, principles, and visions, which Sustaining carries out as the everyday operation - care and enablement of society. The relation of Context Setting to Interfacing is providing the inclusive context for the regulation and translation of the principles into structures that enable the vision to become reality. When Context Setting collapses, society loses its common context and begins the journey into ingrown, isolated, static bureaucracy, having no way to articulate the comprehensive vision and symbology so crucial in a lucid world.

SUSTAINING

The Sustaining function of the NSV materializes universal human benefits in a particular social form, honoring the inclusive human context and demanding contextual sensitivity to the particular.

The Sustaining function of the NSV is comprised of three crucial, interdependent dynamics: Myth Imaging, which is the context setting dynamic of the Sustaining function; Care Implementing, which is the most radically engaging dynamic of the Sustaining function and of the whole NSV; and Roles Regulating, which is the priorities and values directing dynamic of the Sustaining function.

The basic relation of these three dynamics is that of Myth Imaging holding the Sustaining function accountable to the broadest social vision, over against the radical particularity of participation in Care Implementing, mediated by Roles Regulating necessary to carry out the sustenance myth.

Myth Imaging

The Myth Imaging dynamic objectifies the Sustaining function by providing a common myth which is a reflection of the inclusive human context.

The three dynamics of this function of Myth Imaging are: principles symbolizing, which is the most visionary dynamic of the Myth Imaging function and of the entire Sustaining dynamic; identity celebrating, which is the particularized, engaged dynamic of the Myth Imaging function; and mythology creating, which is the interpreting dynamic of the Myth Imaging function.

The basic relation of these three dynamics is that of principles symbolizing in which the higher order of contextual social principles are symbolized for appropriation by the particular, over against identity celebrating, which is the radical identification with the particular engagement in the Sustaining function, and the resultant rendering up of the new mythology.

The Care Implementing function sustains the intellectual, moral, and physical existence of every social unit, and is the point of unavoidable participation in the Sustaining dynamic of the social reality.

The three dynamics of this Care Implementing function are: relations implementing, which is the expansive dynamic of the Care Implementing function; structures providing, which is the most concretizing dynamic of the Care Implementing function and of the whole NSV; and rules humanizing, which is the analytical dynamic of the Care Implementing function.

The basic relation of these three dynamics is that of relations educating which illuminates the inclusive context for the implementation of care, over against structures providing which extend comprehensive care to a limited particularity, and humanizing rules which demand contextual comprehensiveness within the particular context, holding the structures of society to the task of being human.

Roles
Regulating

The Roles Regulating function provides the immediate levels of decision-making and coordination in the dynamical functioning of Sustaining as part of the total social reality.

The three dynamics of this function of Roles Regulating are: method articulating, which is the context setting dynamic of the Roles Regulating function; task assigning, which is the particularizing, participatory dynamic of the Roles Regulating function; and model building, which is the most creative, decisional dynamic of the Roles Regulating function and of the entire Sustaining function.

The basic relation of these three dynamics is that of method articulating which provides the primary means whereby every social unit can participate in the symbolic articulation of the inclusive social context, over against task assigning which determines and orders the priorities and execution of the particular forms of Sustaining, regulated by model building which provides the means whereby participatory priorities may be enacted within the comprehensive human vision.

Relations

The relationship of the Sustaining dynamic to the Context Setting dynamic is that of providing the arena in which the total vision of human society and relations is acted out in the midst of the particular functions of structuring care. The relationship of the Sustaining dynamic to the Interfacing dynamic is that of providing the concrete source of demand on contextual stability, which is the primary regulating and mediating function of Interfacing. The collapse of the Sustaining dynamic would be evidenced on one hand by the absence of concrete structures of human care, on the other hand by the ascendancy of a total context for sociality which is ungrounded in the locus of particular engagement, and finally by the failure of the coordinating and catalytical dynamic of society as the creative, stylistic response to the fundamental polarity of human social existence.

INTERFACING

The Interfacing dynamic of the NSV maintains self-consciousness of the creative tension between the Sustaining dynamic and the Context Setting dynamic. It serves as the dynamical boundary between the two in which interpretation and coordination necessary for change within either takes place, and where the decisions on values and priorities are made in order to keep the changes comprehensive, futuristic, and responsible.

The Interfacing function involves both the traditions of society and the forces of change. This process can be described in terms of the triple dynamic of honoring or guardianing symbols, of seducing and directing (or imploding) consensus, and of creating or defining responsibility ever anew.

While the global symbolic system, itself, resists change, the current consensus, impacted by ever-changing particulars, constantly demands changes in the social vehicle. The Interfacing function, then, defines

In this context the responsible decision, thus shifting both the consensus and the symbol system.

Symbol Guardianing

The Symbol Guardianing dynamic of the Interfacing function has the task of guarding the symbolic dimension of society from unnecessary change while at the same time demanding that the context of the society remain concretely related to and grounded in the particular social reality which it serves.

The internal dynamics of Symbol Guardianing are those of providing the context by wisdom translating into every language, being responsive to the contemporary scene through relevance demanding, and deciding when a change in context is needed through shift authenticating.

Wisdom translating involves articulating the comprehensive context to each particular situation. Relevance demanding is the process of insisting that the comprehensive context be concretely grounded and life-sustaining for each particular situation. Shift authenticating mediates these two processes and self-consciously legitimizes from this dynamic tension the changes which are needed in the symbology. These changes then become part of the comprehensive context and must be articulated by the wisdom translating dynamic.

Consensus Imploding

The Consensus Imploding dynamic allows the grass-roots to participate in setting the context. At the same time it holds the structures of the grass-roots accountable for their participation in the creation of that ever-changing context. It does both of these by demanding that all elements of the social vehicle participate fully in the consensus-making process and then by demanding that they all operate within the consensus thus made.

Consensus Imploding involves the three dynamics of exploding the arena which resets the context, evoking insights which help form a new consensus, and finally by clarifying the trends which make up the new consensus.

Arena exploding constantly forces all to be present to the broadest context. At the point of evoking insights, the grass-roots elements in the social vehicle participate directly in the decision-making process. From these insights, various new trends will begin to emerge in the overall consensus. These trends, as they are discerned and clarified, create an explosion or expansion in every man's context such that every insight is held and at the same time the new consensus is discontinuous from all individual insights. This three-way dynamic is the process of consensus exploding.

Responsibility Defining

The Responsibility Defining function of the NSV brings into self-consciousness the existing ethical system as well as bringing rationality and intentionality to the changes in that system. This demands sensitivity to current trends and future possibilities as well as an understanding of the past wisdom.

The dynamics of the Responsibility Defining function include contextualizing the priorities so that no value is seen in and of itself, evaluating the values which arise either from a new consensus or a new human myth, and the dynamic relations to provide the basis of new ethical systems.

These dynamics work together to restructure the framework out of which every man makes his decisions. Priority contextualizing allows particular changes to be evaluated. New consensuses always necessitate changes which must be change evaluated relative to the existing value system and in the context which has been set. However, while being held before the contextual framework (priority contextualizing), this framework is itself altered and demands the relations creating of a new model which will aid in contextualizing new priorities and evaluating new changes. This is the most dynamic of the functions in the NSV and provides the basic guidelines for all moral or responsible decisions. It is therefore the key to the NSV.

Relations

The impact Interfacing has on Context Setting is three-fold. Interfacing demands the context remain relevant to human life by constantly interpreting it to all and by remaining sensitive to changes in the values of society's consensus. Interfacing, at the same time, gives permission for the context to shift, having weighed up the existing criteria and "created" the new. In this sense, the Interfacing function sets the context for the moral boundaries for the Context Setting function. And lastly, the Interfacing function then legitimizes the new context, translating it into all dialects and using it to explode the general areas of concern as they arise. The impact Interfacing has on Sustaining is also three-fold. It both allows and demands all men to participate in the global consensus. It creates the moral fabric out of which is woven the interior structures of all men. And it constantly translates into every tongue the dynamic context which holds societal structures accountable to the oneness of the global mission. If the Interfacing function of the NSV were collapsed, then either civilization becomes compartmentalized or static, or chaotic upheaval ensues. There would be no way for all men to participate in the same ever-changing context or the same ethical system and therefore communication would stop and coordination be impossible. Finally, there would be no way to order the available technology and brain power to care for men's needs.

CONCLUSION

The foregoing model is the concretization of our formal knowledge on the functions and dynamical relations operating in our vision of the NSV, as as pulled through our informal and non-verbal insights arising from our work with Duncan and in Sociality this past quarter. It will serve as the theoretical basis, firstly, for our continued pushing at the functional and dynamical nature of the NSV, and secondly for the initiation of the practical task of structural envisioning of the NSV which will embody these functions and dynamics.

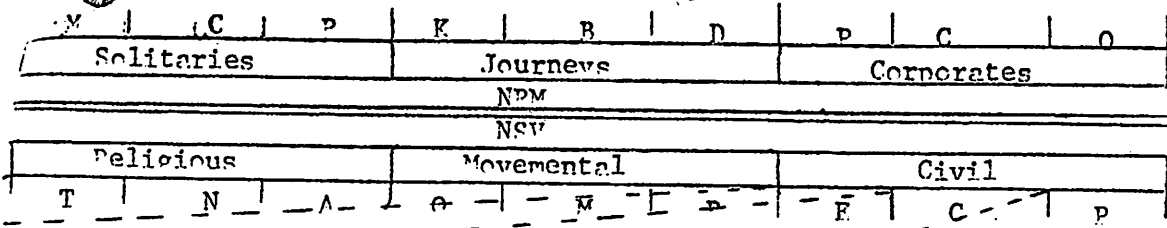
EPILOGUE

This model describes the dynamics that must go on in the human social order. These dynamics become reality through new social structures. The question we now must face is what events, processes, or institutions maintain such a dynamic. We must define the functions of the religious, and Movemental structures in relation to the dynamics of Context Setting, Sustaining, and Interfacing.

THE CIVILS
of the
NEW SOCIAL VEHICLE

I. Model

II. Explication



-13-

Economic					Cultural					Political						
	Demand	Resources	Production	Allocation		Sense	Symbol	Style	UP		Order	Justice	Welfare	Authority	The Civils Master Categories	NSV Master Categories
Continuency	Raw Need	Given	Know How	Procure	Particular Identity	Primal Image	Signification	Consciousness of Common	Soc'l Intuition	Soc'l Dependancy	Rule	Equity	Security	Legitimacy	Context	Universal
Interdependancy	Claim	Availability	Program's	Exchange	Soc'l Commitment	Common Memory	Hist. Ord'r	Developmental Uniqueness	Polar Foundation	Participation	Appropriateness	Judgment	Petition	Consensus	Relation	Particular
Responsibility	Soc'l Survival	Extension	Process	Balanced Distr.	Con Enactment	Context'l Ethics	Ritualizing	Intentional Participation	Civilization'l Process	Catalyze	Crisis	Media tion	Edge Model Resrch	Accountability	Dynamic	Intentional
Commonality	Soc'l Crisis	Master tern	Penli cate	Global Well Being	Peñti onal Deceatation	Univ ersal Gestalt	Trans scen't Authentiatn	Intensified Trans missn	Hist. Destinw	Devo lutan	Creatn	Civilizing Process	Stake Guild Bro'hd	Global Polity	Direct ion	Futur ic

Economic is the creating and distributing of goods and services

Formal Categories

Demand	Resources	Production	Allocation
The demand is the claim of all men for access to all the earth.	Resources are the raw units of possibility out of which or with which goods and services are formed.	Production is the process of developing resources into a form for human well-being.	Allocation is the specifying of how all economic intercourse takes place.

P h e n o m e n o l o g i c a l C a t e g o r i e s	Contingency	Contingency is that existential life-reality which raises the question of the economic dimension.
	Interdependency	Interdependency is that social reality which enables corporate struggle in the economic dimension.
	Responsibility	Responsibility is that spirit stance which allows intentional direction of the economic dimension.
	Commonality	Commonality is the experiencing of a global vision, ordered to care for all men in the economic dimension.

Economic: Demand		
Every man	Physical	Every man experiences contingency in the economic which is expressed as raw need for the physical, mental, and emotional care, and the need to see himself missionally participating in life.
	Mental	
	Emotional	
	Missional	
Every man	Time	The elements claimed by every man to need raw need are: time; space; energy; and goods.
	Space	
	Energy	
	Goods	
Every man	Allotment	The responsible dynamic of social survival is the intentional allotment, control, production and projection of these needs into the future.
	Control	
	Produce	
	Project	
Every man	Everyman Needs	Hence, social crises arise in which the raw need of every man and the resources of the world are juxtaposed in the radical necessity for social structures.
	Resources	
	Radical Necessity	

Economic: Resources		
Given	Organic	The four limited resources at man's disposal are the physical matter and energy of the earth, the methods of resource utilization, the human work force and capital.
	Inorganic	
	Method ¹	
	Capital	
Availability	Accessibility	Making these resources available for use is a function of: Accessibility, extraction, transport, and exploration.
	Extraction	
	Transport	
	Exploration	
Extension	Research	Extending resources towards solving needs requires scientific research, practical experimentation, development, the synthesis of resulting knowledge into concrete means, and the conservation of resources.
	Development	
	Synthesis	
	Conservation	
Mastery	Ecological Integrity	Mastery of resources is bringing the future to bear on every area of utilization by protecting earth's ecological life-support system by technical prowess, and transforming the processes of nature to enable universal accessibility of resources
	Technical Prowess	
	Natural Transformation	
	Universal Accessibility	

Economic: Production		
Know-how	Supervisory	Know-how is the skill that society employs as it supervises, manages and technologizes its resources, work force and methods thru task motivation.
	Managerial	
	Technical	
	Motivational	
Programming	Planning	Programming is the method by which production demands are planned, designed and diagnostically tested and qualities are specified.
	Designing	
	Testing	
	Specifying	
Process	Energy Input	Process points to dynamics of raw resource or energy input manipulated by a work force, either man or machine, thru a particular set of work relationships which result in a new energy utilization, product or outflow.
	Work Force	
	Work Relations	
	Utilization	
Replication	Choice	Replication is the choice a society makes to determine the quality/quantity output, creating the necessary mobility to distribute that output.
	Quality/Quantity Output	
	Production Mobility	
	Quantity Designation	

Economic: Allocation		
Procurement Methods	Scavenge	Allocation is first, procurement thru such means as inheritance, collection, purchasing and scavenging.
	Collect	
	Purchase	
	Inherit	
Exchange Procedures	Packaging	The function of exchange procedure is the interweaving of packaging, pricing, supplying, servicing into the economic fabric.
	Pricing	
	Supplying	
	Servicing	
Balanced Distribution	Unitary Financial Model	Intentional allocation necessitates a balanced distributive system including a unitary financial model, a global marketing plan, a resource distribution control and an equal work force design.
	Global Market's Plan	
	Resource Distribution Control	
	Equal Work Force Design	
Global Well-Being	Physical Life	Global well-being of man's physical life through designed time, rites of participation, and symbols of the total claim of man to all the earth is the future ground of allocation.
	Time Design	
	Rituals of Participation	
	Symbols of Total Claim	

Cultural is the continual creation and acting out of a peoples' self-understanding of humanness.

Formal Categories

Sense	Symbol	Style	Ur
is the continual shaping of one's images to enable universal understanding	is the positing of value in certain happenings whereby socialization is radicalized	is the embodiment of roles which allows for disciplined creation	is the continual dynamical struggle of historical destiny within each social entity

P h e n o m e n o l o g i c s	Particular Identity	Particular Identity is the context of one's unique cultural heritage.
	Social Commitment	Social Commitment is the acting out of that heritage.
	Corporate Enactment	Corporate enactment is the dynamic thrust within each social entity.
	Destinal Recreation	Destinal Recreation is the global mission of each social entity.

Culture: Sense		
Primal Image	Geographical Rootage	The particular identity of every man is grounded in the primal image from his geographical rootage and conditioned through his bios-locus, social inheritance and the cultural ethos of the times.
	Bios-Locus	
	Social Inheritance	
	Ethos	
Common Memory	Unique Gift	The common memory in terms of human reflectivity releases unique gifts stored in the tradition, given in allegiance and thrust in expectation.
	Tradition	
	Allegiance	
	Expectation	
Sharing Wisdom	Transmission	In forwarding the civilizational wisdom of the times, the dynamic of transmission, inculcation, declaration accelerates the necessary context formation.
	Inculcation	
	Declaration	
	Context Formation	
Universal Restalting	Contextual Conditioning	When universal restalting takes place to enable contextual conditioning, metaphor conditioning in a particular setting underpins imaginal efficacy and effects paradigm transformation.
	Metaphorical Conditioning	
	Imaginal Efficacy	
	Paradigmatic Transformation	

Cultural: Symbol		
Signification	Apprehension	Society first encounters the symbolic dimension through the signification process. Each individual and social entity apprehends various happenings which have the possibility of symbol significance. Discrimination occurs among these to select out those which hold the most meaning, and in these is posited value in relation to those symbols inspirat'e soc.
	Discrimination	
	Valuation Positing	
	Inspirate	
Historic Grounding	Cultural Myth	The historical grounding of the symbol is first seen in the cultural myths which hold it in being and which is particularized in terms of the ancestral legends ea. individual participates in. The society is thereby released into constancy or stability and is freed to allow its perception of a common vision hold it in being.
	Ancestral Legend	
	Constancy	
	Vision Perception	
Ritualizing	Invocation	The symbolic life in society is then ritualized through the invocation of symbols relevant to that society which are incorporated by that group in order to dramatize its self-understanding and participate in the celebrative offering of its uniqueness.
	Incorporate	
	Dramatize	
	Celebrative Offering	
Social Authentication	Transcendent Perspective	Social authentication occurs when the social symbol becomes one which gives its adherents a transcendent perspective, enabling their missional release, and thereby legitimizing the worth initially posited in the symbol, and empowering the vocational stance of that social entity.
	Missional Release	
	Legitimized Worth	
	Vocational Empowering	

Cultural: Style		
<p>Consciousness of Commonness</p>	<p>Contemporaneous emergence</p> <hr/> <p>Basic social character</p> <hr/> <p>Mores Appropriation</p> <hr/> <p>Universal Encompassment</p>	<p>Consciousness of Commonness is birthed with the contemporary emergence of new style which always reflects given basic social characteristics participates in the mores of discontinuous times and becomes an all-encompassing "style sphere" with the intensification of both sense and symbol consciousness.</p>
<p>Development of Uniqueness</p>	<p>Historical specificity</p> <hr/> <p>Particular gift</p> <hr/> <p>Social arrangement</p> <hr/> <p>Archetypal fashioning</p>	<p>Every society bears the burden which history designates at any given epoch and responds through its particular gift to design its functional arrangement and thus fashion itself as a model for others.</p>
<p>Intentional Participation</p>	<p>Appropriate role</p> <hr/> <p>Methodological Modes</p> <hr/> <p>Community discipline</p> <hr/> <p>Corporate potency</p>	<p>Authentic style summons any society to a role appropriate for the necessary deed as it develops its particular methods, disciplines its life and bears its power.</p>
<p>Intensified Transmission</p>	<p>Trans-parochial manner</p> <hr/> <p>Flexible functionality</p> <hr/> <p>Programmed customs</p> <hr/> <p>Vicarious posture</p>	<p>The intensified transmission of style is trans-parochial manner which, at the same time, bears the functions of the many "parochials" resulting in revolutionary normation programmed customs for the times, all pointing to a style which is on behalf of all times and all societies.</p>

Cultural: Ur		
Social Intuition	Operating Principle	The social intuition present in any society is created thru that group's operating principles in dialogue with the existential questions it is un-against. The civilizing impetus which emerges is that force which allows the culture to be sensitive to its environment.
	Existential Question	
	Civilizing Impetus	
	Cultural Sensitivity	
Polar Foundation	Contextual Pattern	The polar foundation of every culture is grounded in the context of universal patterns manifest in the particular geo-social entity from which is derived its procedural techniques.
	Particular Manifestation	
	Procedural Technique	
	Civil Configuration	
Civilizational Process	Temporal Vulnerability	The civilization process emerges when at a time of vulnerability, the society is able to adapt to the necessary transitional patterns, which, in allowing its values to be commuted, releases it to strategically operate in the prevailing ethos.
	Transitional Adaptation	
	Value Commutation	
	Strategic Application	
Historical Destiny	Form-Mutation	Mirroring the mutation in depth humanness awareness (NRM), the social invention reflects the charismatic power birthed in civil evolution and reveals the mysterious promise of all the social for all the people.
	Social Invention	
	Charismatic Mediation	
	Cultural Transparency	

The Civils

<p>Political is the ground of contradiction mediation, mores determination, and structuring of global care</p>

Formal Categories

Order	Justice	Welfare	Authority
<p>Order is the tradition in which contradictions are structured and contextually recreated</p>	<p>Justice is the global-local structuring of futuristic equity</p>	<p>Welfare is the totality of futuristic servicing participating and planning in the Civils</p>	<p>Authority is the dynamic that mediates political ultimacy and sustains the Civils in being</p>

<p>P h e n o m e n o l o g i c a l C a t e g o r i e s</p>	<p>Social Dependency</p>	<p>Structural dependency is the universal context of man's contingency upon the values and structures of the societal form.</p>
	<p>Participation</p>	<p>Participation is the particular relation taken to political showed-urnness.</p>
	<p>Catalysis</p>	<p>Catalysis is the edge dynamic of political intention.</p>
	<p>Revolution</p>	<p>Revolution is the political intention transformed by the direction of contradictory global futures.</p>

Political Order		
Rule	Basic Safety	Everman shows an dependent upon political order: rule to structure his relationships in terms of basic safety and stability through historical forms and covenant to tradition.
	Historical form.	
	Covenantal Trad.	
	Stability	
Appropriation	Citizenship	Everman appropriates political order by his participation in citizenship, in community forum, in the process of developing legislation and hence becomes an embodiment of the order.
	Community Forum	
	Developing Legis.	
	Order Embodiment	
Crisis	Shifting Trends	It is at the point of crisis or breaking of political order as trends shift that a crystallizing polarity occurs providing new clarity into a given situation thereby allowing the reconstruction of order by conscription.
	Crystallizing Polarity	
	Reconstruct Order	
	Conscription	
Creation	Corporate Visionary Pres'c.	New political order is created by a corporate visionary presence who by embodying primordial peace act out their death understanding of social collapse, effecting a societal transmutation, calling forth new decalogues.
	Primordial Peace	
	Transmutability	
	New Decalogues	

Political; Justice		
Equity	Right of Communication	Justice as political is primarily equity, which implies 4 rights: the right of communication which is to have access to information and audiences, the right of due process of law; the right of social and global mobility and the right of religious expression.
	Right of Due Process	
	Right of Social Global Mobility	
	Right of Religious Expression	
Judgment	Receives Complaints	Judgment as the participation in justice necessitates that the body politic receives complaints, investigates them comprehensively, interprets the body's arbitration, and enacts structural compensation
	Comprehensive Investigation	
	Arbitrative Interpretation	
	Structural Compensation	
Mediation	Minority Appeal	Mediation as the catalysis in justice is the appeal of a minority for the recall of specific symbol and activity, demanding compromise within the existing context and implementation of redress.
	Specific Recall	
	Contextual Compromise	
	Systems of Redress	
Civilizing Process	Local/Global Access	Yet the civilizing process as justice perpetually evolves local/global access, world courts, universal enfranchisement and future reparations.
	World Courts	
	Universal Enfranchisement	
	Future Reparations	

Political: Welfare		
Security	Physical Servicing	In the civil structures of society, the political welfare of every individual is dependent upon structures of security which provide volitional well-being, vocational possibility, availability of intellectual data on political issues and sheer physical servicing.
	Intellectual Availability	
	Volitional Well-Being	
	Vocational Possibility	
Particular Petition	Data Gathering	In the civil structures of society the welfare of every individual's participation in decision-making is grounded in particular petition where needs are made known in the everyday, thru data gathering public hearings, decision on models and their implementation.
	Public Hearing	
	Model Decision	
	Model Implementation	
Edge Model Research	Discovering Edge Needs	In the civil structures of society, the welfare of every individual benefitting from catalytic political edge model research occurs in forming "demystifying PSU's" (NSV Flagstaffs) which discover edge needs, imaginatively educa via such means as re-orienting resulting in new goals.
	Demystifying PSU's	
	Imaginal Education	
	Restructuring Goals	
Stake/Guild Brotherhood	Common Effort	In the civil structures of society, the revolutionizing direction of political welfare for every individual is implanted in stake/guild brotherhood where the common effort is attuned to tapping global consciousness whereby planetary esprit is re-inforced and the missional global thrust is activated.
	Tapping Global Consciousness	
	Planetary Esprit	
	Missional Global Thrust	

Political: Authority		
Legitimacy	Economic System	Society operates if its economic system, its cultural mores, its polity system and the ethnos itself have been legitimized.
	Cultural Mores	
	Polity System	
	Ethnos	
Consensus	Common Good	The common good of a society is held by determination of goals by a corporate assent which is articulated by some symbolic leader.
	Determination of Goals	
	Corporate Assent	
	Symbolic Head Articulation	
Accountability	Model Control	A society actualizes accountability by invoking model control through confrontation of a given situation in which guilt is objectified allowing expiation to occur.
	Confrontation	
	Objectifying Guilt	
	Expiation	
Global Polity	Honor Integrity	The global polity is the maintenance of the 4-fold freedoms derived from the honor of integrity to global mission, honor of formal tradition, honor of local autonomy and honor of contradiction.
	Honor Tradition	
	Honor Autonomy	
	Honor Contradiction	

A SOCIO-PHENOMENOLOGICAL METHODOLOGY:
PROCEDURAL MANUAL FOR THE SODALITIES

INTRODUCTION

This document is intended as a procedural manual and methodological guide for the sodalities' reflection on the NSV in the winter quarter.

Understanding that the NRM is the key to the reformulation of human community, it is suggested that the sodalities operate with the understanding they are deriving the social manifestation of the NRM by continuing to develop the 4 x 4 charts of the NSV.

Therefore, it would appear appropriate to shift from The Civils to focus on The Religious dimension of the social vehicle. Hopefully, such a procedure would enable a productive dialogue between the NRM and the NSV, and such a methodology would become a primary tool in the course of model building.

To this end, the following methodological presuppositions are proposed.

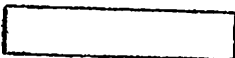
METHODOLOGICAL PRESUPPOSITIONS

1. Formal and phenomenological categories are mutually related and should, therefore, be developed together.
2. Phenomenology is primarily a method, secondarily a set of categories which derive from the method itself. Under this method any feature of the social vehicle may be defined formally (horizontal) or described impressionistically (vertical).
3. To construct the formal and phenomenological sets questions should be directed to each category under examination from a variety of perspectives (eg, existential, ontological, psychological, historical, mythical, literary and functional).
4. Phenomenological discussion employs both objective and valuational implications in its language, so that either implication can be emphasized at any particular level in the model. Furthermore, when taken as a whole, the NSV chart honors both historical values and current mutations of norms however that may be rationally structured in the modular dynamics.
5. NSV and NRM categories functionally mirror and mutually correct one another.

SUGGESTED SODALITY METHODOLOGY

Following suggested Methodological Presupposition 3 the sodality workshop would direct a variety of questions toward the SV topical category in a network brainstorm session. The resulting data is divided between more definitive, formal categories and more descriptive, experiential categories, then reduced to four each and recorded in the gestalt frame along with the SV topical category. They may be later rearranged according to a rationale decided by the sodality.

THE WORKSHOP IMAGE		EXISTENTIAL	PSYCHOLOGICAL	ONTOLOGIC	HISTORICAL	LITERARY	MYTHOLOGICAL	FUNCTIONAL
QUESTIONS		What is our social experience of the topical category?	How do you feel under the rubric of the topical cat? (when it is absent?)	What are the permanent, indispensable features of the topical cat?	What are the traditional, normative manifestations of the topical cat?	What are examples of this going on in lit., drama, or movie?	What have you dreamed about this category? What story holds it for you?	What are the functional descriptions of the action of the topical category?
	BRAINSTORM							



PH	F	1	2	3	4
1	THE GESTALT FRAME				
2					
3					
4					

THE RELIGIOUS														
RED NURTURE					GREEN TRAINING					BLUE ACTION				
PH	1	2	3	4	PH	1	2	3	4	PH	1	2	3	4
1					1					1				
2					2					2				
3					3					3				
4					4					4				

THE RELIGIOUS "EIGHTS" ABSTRACT

NSV		
THE RELIGIOUS	THE MOVEMENTALS	THE CIVILS

THE NSV MASTER ABSTRACT

ECCLESIOLOGIA NETWORK

METHODS OF ORDERING FORMAL CATEGORIES
AND PHENOMENOLOGICAL STATES

The following is a compilation of rationales used to order formal categories and phenomenological levels. These are not intended to be a comprehensive listing but rather to be offered as a toolkit that can be used to establish the vertical and horizontal order of the "eights". The first one listed is the method most commonly used by the NSV:psu.

FORMAL CATEGORY RATIONALES



1. Three comprehensive categories, the fourth being the relationship taken to the three.



5. Four comprehensive categories, each definitive (eg, demand, resources, production, allocation).



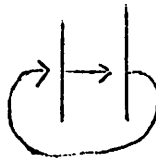
2. Three comprehensive categories, the fourth being discontinuous.



6. Four categories in progression telling a story.



3. Two form a polarity, the third being a decision relative to the polarity, the fourth a practical reflection.



7. Four categories of a foundational, generational, operational and remedial character (eg, housing, income, mart, health).



4. Two polarities in the same dynamic (eg, self, others, past, future)

PHENOMENOLOGICAL LEVELS RATIONALES

1. civils: CONTEXT
RELATION
DYNAMIC
DIRECTION

5. god lecture: SITUATION
INTERNAL CRISIS
SUBJECTIVE RESPONSE
DECISION

2. nsv: UNIVERSAL
PARTICULAR
INTENTIONAL
FUTURIC

6. permeation lect.: CONTEXT
MODEL-METHOD
SOCIAL IMPLICATION
IMPLEMENTATION

3. art form: OBJECTIVE
REFLECTIVE
INTERPRETIVE
RESPONSIVE

7. AWAKENING
QUESTION
PARTICULARIZATION
TRANSPARENCY

4. nym: CONCEPT
PRESUPPOSITION
NECESSARY STYLE
FREEDOM

8. DEMAND
PRESUPPOSITION
NECESSARY STYLE
FREEDOM

A METHOD FOR DERIVING THE SIX-TEEN SOCIAL STATES OF BEING

1. Choose from the seven types of questions used to derive the "eights" those most appropriate to each formal category.
2. Use these questions to elicit states related to the formal categories being workshopped.
3. Gestalt these states according to the four phenomenological levels, and enter the gestalt on the chart.

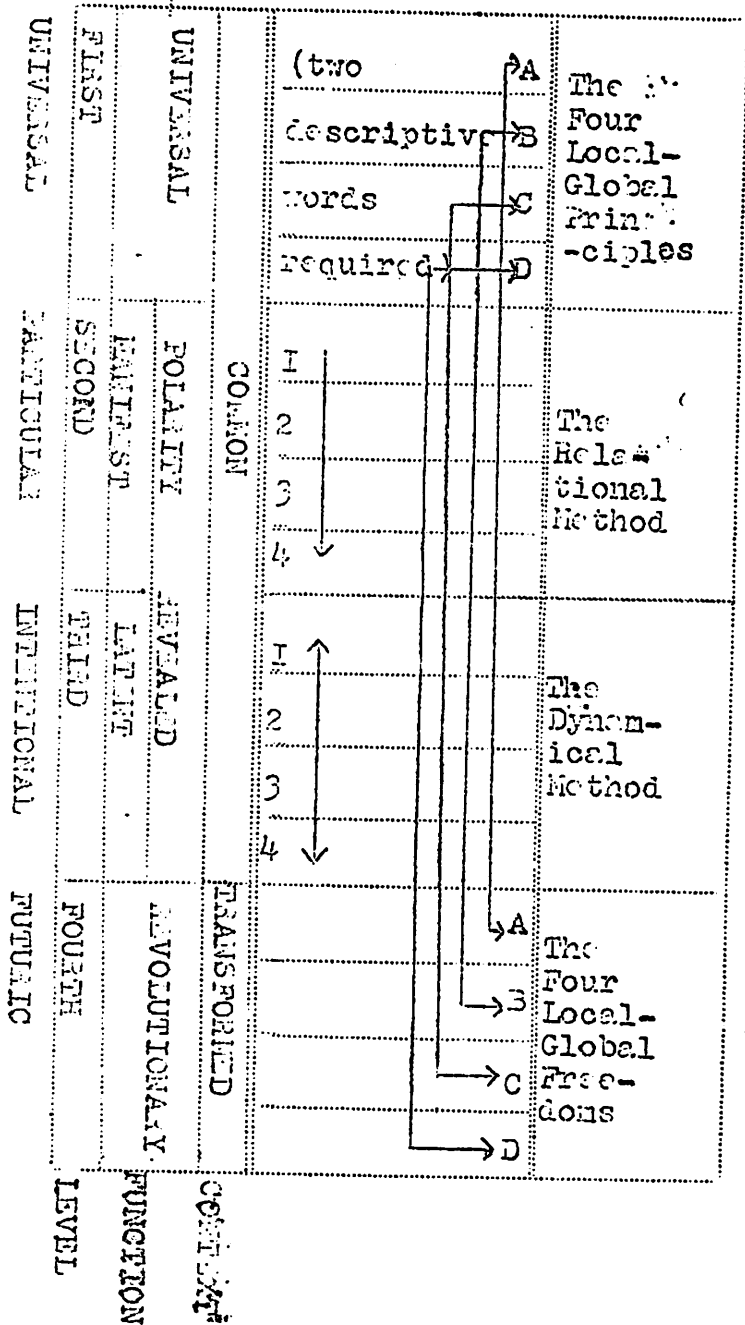
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ECCLESIOLOGY NETWORK

INTERNAL FUNCTIONS :
MODEL FOR VERTICAL DYNAMIC

eg. Civils : Political - JUSTICE



CONTEXT
RELATION
DYNAMIC
DIRECTION

Equity	Right of Communication	Justice as political is primarily equity, which implies four rights: the right of communication which is to have access to information and audiences, the right of due process of law, the right of social and global mobility, etc.
	Right of Due Process	
Judgement	Right of Social Mobility	Judgement as the participation in justice necessitates that the body politic receives complaints, investigates them comprehensively, interprets the body's arbitration, and enacts structural compensation.
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	Receives Complaints	
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	Systems of Redress	
	Local - Global Access	
	World Courts	
	Universal Enfranchisement	
	Future Reparations	

SUGGESTED SODALITY SCHEDULE

- WEEK I Sodality orientation to sodality mechanics.
- II Network workshops on formal and phenomenological categories.
- III Network plenary to examine methodology behind week II work, and clean-up of categories.
- IV Sodality plenary to obtain unified rationale for formal and phenomenological arrangements.
- V Sodality workshop to obtain master phenomenological categories for the Religious and to compare with the SV master categories of Universal, Particular, Intentional and Futuristic.
- VI Network workshops on the 16 interior descriptive categories.
- VII Continuation of week VI work.
- VIII Sodality plenary to share interior chart methodologies and to set the stage for the 64's workshops.
- IX Network workshops on the 64's in first formal column.
- X Network workshops on the three remaining formal columns.
- XI Network plenaries to refine the 64's and write sentences on each.
- XII Sodality plenary on the results of the network charts.

Order Council

December 28, 1969

Any self--conscious alteration of the social vehicle comes with what I call basic principles. Although it may not be the way it will come out, we had those to start with:

- All the earth belongs to all the people.
- All the decision-making processes belong to all the people.
- All of the goods of nature belong to all the people.
- All of the inventions of humanness belong to all the people.

Murphy
Ant
see DYN
PRINC - Fact
Accord

That's where we started. If you put that in the middle or up above it or below it. I don't care which--you're dealing with a presupposed anthropology. Then beyond that, you're dealing with a presupposed mythology without which you don't have what we're after. On the other side of that centrum, you are dealing with social dynamic, but that's also your box, your 4x4's. (That's dealing with the social dynamic) Down below that you deal with the practical processes, or the structural processes, or practices or whatever you want---without these five things you don't have what we're out to get.

We started at that center, and as a matter of fact, the whole group, right or wrong, intuitively accepted that as the principle leverage. Then we moved from that into these dynamics. I believe that was right, without this kind of clarity that the KSV document gives us of that area, we are not ready to grasp what our presupposed anthropology is. Now you don't create that. That was in us a long time ago, or you wouldn't have gotten to those principles.

I'm wondering whether what the Movement wrote in its first document, Document I, in which, it analyzed history under the rubric of consciousness of consciousness, is not the key to our anthropology. You could put that in Kierkegaardian language or a billion other ways. But whereas Marx took the economic aspect of man, and Locke took the political aspect of man to forge their image of the social process, we've taken the cultural, and when you shove the cultural to the bottom, you've got consciousness of consciousness or man is conscious.

How you spell your anthropology out in relationship to a social vehicle, is going to force you to spell out your mythology. Here I have great fear because I'm so very Western, and I want to come to the practices of this in a moment. I have no way to come at it except as a Western man. But I trust the intuitions of the west--those which are beyond their reductionistic ideologies. If I were a man in India and could not say that about my own construct, then I would not be human, period--or he would not be dealing genuinely with Ur images. That's sort of an apology for what I am going to say.

Mythology, now I'm trying to be non-western, always deals with the primordial, and it always deals with the post-primordial. It also deals with reality that's beyond reality, without which you do not have a primordial or a post-primordial. Every mythological image, it seems to me, embodies these three points on the triangle. When you throw that into the west, you get necessarily the doctrine of the Fall. That's easily illustrated in Christian Western thought with the Stoics' golden age and the age to come, or the Utopia ahead. When you say that, in between you have a Fall.

We've often said that Marx took his basic mythology from the Christians. That's true, but it's even beyond that from the West. For this Stoic mythology is not Christian, chronologically. Marx is going to be our guide--I tell you he's going to be our guide. He's the closest one that we can reach out and touch, who did this. We have to know a lot more than Marx. But when he dealt with the economic, the Fall was in man's invention of private property. He had to have an economic view of man in order to get to that, and once you accept that, the rest of it follows through pretty well on his myth.

When we are dealing with consciousness of consciousness or cultural man, that Fall is extremely hard to describe. At the moment I'll have to disclose my existence in the Hebrew-Christian community and take the Genesis myth to get at this, although we have to be able to say this in a million other ways too, I suppose. You go back to the basic principles of "All the earth belongs to all the people" and so on. Adam was given a garden. (All belongs to all.) Then, secondly, he had to create that garden. This is the naming. He was given a garden he had to create. But, there was one limitation, and without that limitation, you would not have consciousness. This is the wisdom of China, if not Genesis--except in tension, except in contradiction, you do not have consciousness of consciousness. Now, "You dare not touch that tree." How do you deal with the problem of sin under the rubric of both pride and weakness is exciting--not easy but exciting. It was the very awe-full-ness of the consciousness of consciousness that drove Adam to touch that tree. Then, he lost--or let's put that better. Here the theologizing of the Fathers is going to help. Did he lose it all? or was it marred as Thomas Aquinas put it? Let's call it marred, for a moment. But it was marred, because that reduced his world. Sin then, is any kind of reduction of "All the earth belongs to all the people" This is like the invention of private property of Marx, that gives the Fall. Then comes history, a la Marx. History is only that where the class struggle that resulted from the Fall takes place, working toward that Utopia. Again, when you go back to the primordial---in that sense then you go beyond the class struggle. That's history. And not after it's finished. That's post-history. So that history here is man's struggle for the consciousness which mythologically he had, but remember, mythologically--that means that's his essential nature, if you see this, which brings in, of course, the evolutionary understanding of sin, too, which we cannot, I think, disregard if we look at finitude and self as that without which sin under the rubric of guilt is an impossibility. Again, I'm back to the fifth paragraph of Tillich where he fools with this. Anyway, this gives the primordial, the Fall, and the post-mordial, if I can use that kind of language. Something like that as the mythology has got to be spelled out, and with hard-headed detail.

We have got to get on top of social theory throughout the history of the West and social theory in China in India, in Africa--not as some assinine romantics that are beating the West over the head and therefore think they'll try Zen Buddhism for a while. No--the deep deep insight that beyond any awareness of humanness lies humanness, if you like.

The phenomenological categories--I don't suppose anybody in this room is pleased with them. But my God, we're a long way beyond where we were three months ago. You've tried on for size many of them. I've tried on the immediate family, the contextual community, the global society, and the transcendent league, if you like. You've tried many, many different kinds, and it's almost impossible, without falling into the trap of the sociologists, anthropologists in the 19th century that made society equivalent with personality. We don't want to go back to that. But you're saying there are states of mind. There are spirits within communities, within families. How do you get hold of that?---Anyway, this question--all of that kind of stuff is there.

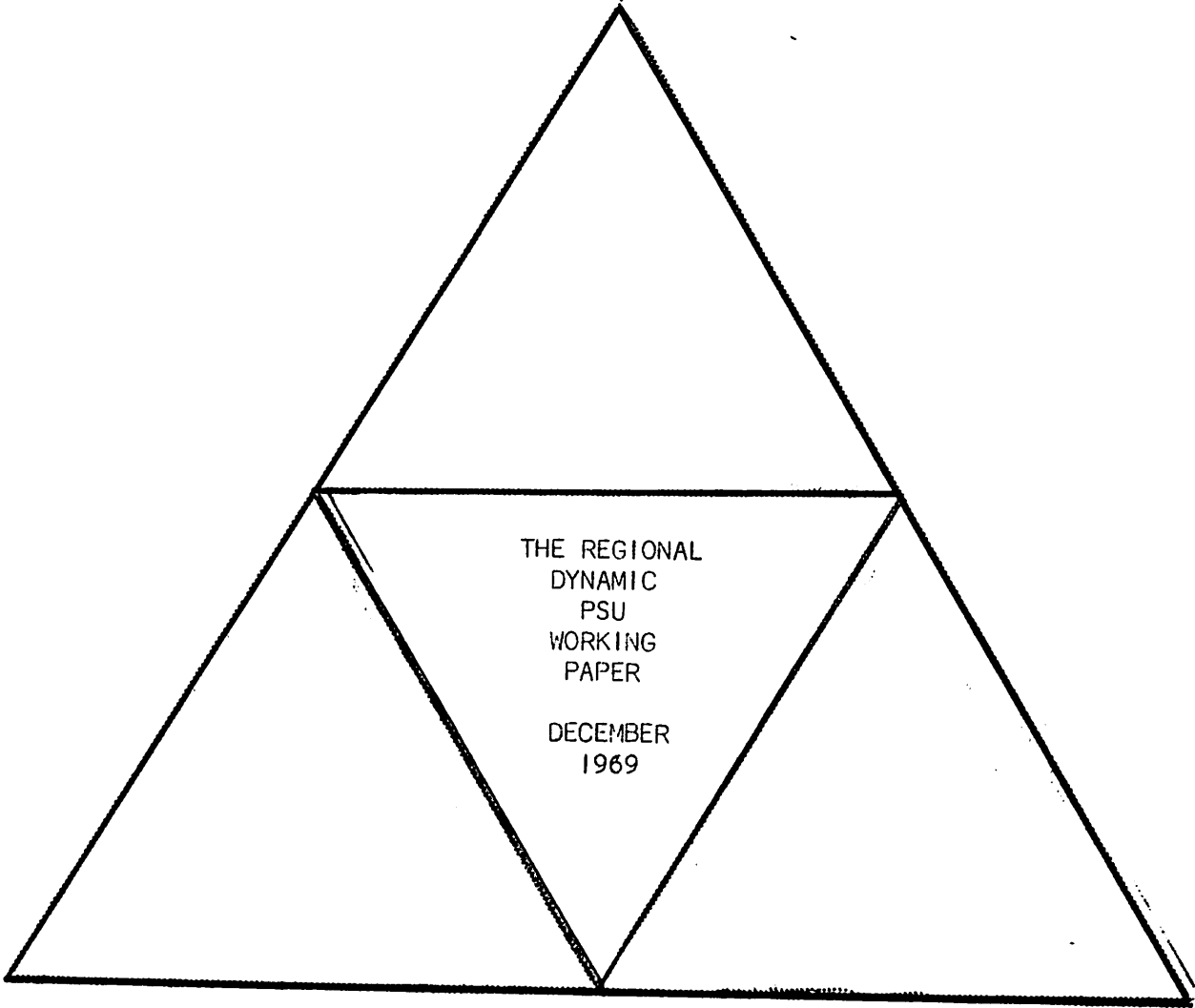
(GM) Joe, when you tell your myth, do you go ahead and pull up into the myth historical elements like you interpret Romanticism as having turned away from the radical spirit in order to have emotional spirit, the Enlightenment turned away from

the radical spirit in order to have a spirit of the mind; Marxism turned away from the radical spirit in order to have a technological determinism? Is this all part of what you mean by myth?

JWM In a way, but I guess this is what somebody over here was pushing a minute ago. Out of that myth you get your interpretation of universal history--Marx very concretely pointed at it through the increasingly complexity of tools. That's the way Marx divided history. I hadn't thought of it, but the way you did that might very well be it.--of showing at each step--and we're going to be different from Marx, because he had this in him. We don't have to have that. There are different kinds of eschatological understandings--of how at each stage there was a new perversion and a new breakloose from a perversion.

RWF would you say what Chardin did was more toward an anthropology or a mythology?

JWM A mythology. He presupposed an anthropology, and this is the chicken and the egg. Which comes first? In this highly rational age, you'd think that the anthropology comes first, but you don't even know about that. If we do this, this is not a job for people in diapers. This ought to be very clear. This is going to take hard, hard intellectual work on the history of society, the history of social theory in the West and in other countries--drawing together the scheme or the schemata in those areas.



THE REGIONAL
DYNAMIC
PSU
WORKING
PAPER

DECEMBER
1969

CONTEXT FOR PAPER

1. The Spirit Movement of Century Twenty has delineated three key strategic objectives through which its vision of the New man, the New church and the New world are to be achieved. These strategic objectives are the Local dynamic through which the movement is grounded in a specific concrete situation, The Global dynamic through which the movement lays out its broad vision of the New tomorrows and the Regional Dynamic which is the catalyst or network relating the Global and Local dynamics. These working papers are concerned with the Regional Dynamic.
2. The Regional Dynamic must be seen in relation to the other two movement dynamics: in relation to the local dynamic it is that activity which takes every local church beyond the parochial vision of its specific parish, demanding a comprehensive vision. In relation to the global it constantly pushes to see that the Global vision is grounded in every local parish in order that every human need is met.
3. In itself the Regional Dynamic is a Training Institute dynamic through which all men are awakened to be the church and through these some people are trained to be skilled and effective in their task. Of course research must constantly be forging strategic tools to enable such a training activity. The Region is also an Action Centrum forming global consensus, implementing local change and birthing signs of possibility for all to see. Finally, the Regional Dynamic is a Religious House dynamic which enables the lucid solitary giants through catalyzing decisive corporate relationships. Only in this way can Radical Spirit Men be called forth who will stand as the Iron Pillers of Faith before all men.

THE REGIONAL TRAINING INSTITUTE

INTRODUCTION

4. In the Regional Dynamic the Regional Training Institute is that activity which enables penetration to take place with a common global thrust. It is related to the Action Centrum through Re-educating the masses, by creating the comprehensive lucidity without which responsible action cannot take place. The relation of the Training Institute dynamic to the Religious House dynamic is that of providing the necessary intellectual tools and training to solidly ground and equip the radical Spirit man and the corporate Spirit movement. Where the Training Institute dynamic is present in the region there will be the forging of strategic tools, the re-educating of the masses, and the training of movement leadership.

A. FORGING STRATEGIC TOOLS

5. Within the Regional Training Institute dynamic the dynamic of Forging Strategic Tools takes place. This task of Practical Research is necessary because it is here that the reflection and analysis of movement work is done. This reflection and analysis results in the creation of Tools to enable commonness in the task and to unblock groups within the region. Forging strategic tools is taking place when theoretical methodology models are forged, practical methodology models are created and when spirit methodology models are created. Forging Strategic tools is related to the Regional Training Institute dynamic in that it furnishes the models that churchmen are trained to actualize. Forging strategic tools is related to Re-educating the masses by providing the Pedagogical, Theoretical, and Spirit Methodologies which equip the Penetration program. Forging Strategic Tools is related to the Training leadership dynamic in that it provides the constructs for depth spirit training.

6. Within forging strategic tools, Forging Theoretical Models delineates the basic theory behind all movement dynamics and structures. It provides the ideational underpinning of practical methodological models. And it gives the form to Spirit methodology models. Theoretical model building methods are of three types: intellectual methods, social methods and religious methods. They are best illustrated by the methods courses offered in the Academy. The intellectual methods courses offer such tools as the charting method, lecture preparation methods, and analogical analysis. The social methods courses offer a gestalting of movement wisdom on gridding methods, problemating methods, and community reformulation methods. The religious methods courses impart movement knowledge of how men are enabled to be conscious of themselves as corporate being, solitary beings, and beings on a Spirit Journey.

Forging
Theoretical
Models

Creating
Practical
Methodological
Models

7. Within forging strategic tools, creating practical methodological models is the dynamic where methodological models of the movement practices are created and refined. Here plans of how the theoretical models are to be carried out are drawn-up, honed and released. Here also the concrete practical methods give content and missional direction to the style pointed to by the spirit methodology models. The practical methodological models creating dynamic is made up of creating course constructs, updating penetration models and analyzing spirit edge of the times. An illustration of creating course constructs would be the laying out of the form, time design and content of a particular course, for example the creation of the latest imaginal education course. Updating penetration models would be illustrated by the models created and updated for penetration at regional presidium meetings or micro-net planning meetings. An illustration of a model analyzing spirit edge of the times would be the suburban style problemat.

Creating
Spirit
Methodology
Models

8. Within forging strategic tools creating spirit methodology models is the dynamic where the movement's wisdom in enabling depth spirit development is gathered and gestalted into models so that that wisdom can be a tool available to every churchman. It gives depth to the style pointed at in the Religious methods. It also provides tools to enable iron men in the carrying out of the Practical models. Creating spirit methodology models has three dimensions: creating methods for constructing solitary office constructs, forging methods of corporateness and developing methods for analyzing spirit journeys. An illustration of methods for solitary office construct building would be a model showing gestalts of experiments in the different dynamics of contemplation, meditation, and prayer. Illustrations of methods of corporateness would be suggested forms of accountability, procedures of consensus making and assignment structures. An illustration of methods of spirit journey analysis would be suggested menas of grounding in peoples' lives their study of Teresa, St John of the Cross or Saviors of God.

9. Thus it is crucial that the regional dynamic have within it a research dynamic where the successful modes of movement activity can be analyzed and gestalted into methodological constructs so that the gifts of segments of the movement can be transformed into tools for the whole movement. The Forging Strategic Tools dynamic in the movement is the dynamic which refines, renews and promotes commonness in the methods used in renewing the church for the sake of the world.

B. REEDUCATING THE MASSES

10. Within the Regional Training Institute reeducation of the masses must take place if that impact on the trend of history for which the Training Institute exists is to be achieved. Re-educating the masses consists of awakening the asleep, planning penetration and holding before all the universale vision and the particular situation. It occurs in the actional dimension of the Training Institute, as it can be seen as the result of forging strategic tools and training leadership, as well as being that activity which enables the forging of tools and the creation of leadership.

11. Planning Penetration is crucial part of reeducating the masses, to which it is related by indicating strategic recruitment; without it no concrete thrust can be achieved. It is the rationale

Planning ,
Penetration

which makes it possible to awaken the asleep and to hold before all without degenerating into fragmentary Miss Millerism. If planning penetration is taking place these three activities must be going on: creating method of contact where new models for contact are designed, existing models are learnt by trainees, grid, timeline and stance are decided; indicating strategic recruitment which would involve local and regional gridding, assigning responsibility for penetration programs, holding accountability for recruitment activity; laying out timelines to determine the long and short term imperatives for both the region and the movement in the next 400, 40, 4 years, one year, one quarter, one month, one week, tomorrow.

Awakening
the
Asleep

12. Awakening the asleep is the action of creating awareness, which relates to the reeducation of the masses by indicating the mystery. It can be seen as both the sequel and the preliminary to planning penetration. It can also be seen as the actional counterpart to the presence whose effect is described as holding before all, to which it is related by demanding decision. Awakening the asleep consists of: Addressing the Word which announces the gift and the burden, the freedom and the responsibility, the possibility and the contingency of life; Indicating the Mystery which is apprehended in such activities as studying Kuhn, charting, and RS-1; and Demanding the Decision to know or not to know the way life is, to do or not to do the necessary deed, to be or not to be the church.

Holding
Before
All

13. The third dimension of reeducating the masses is the holding before all, which consists of: structuring collegial relationships where a common story, missional polity and intentional symbolic life provide the discipline colleagues need if they are to stand; indicating a global context so that colleagues can hold their awareness of their world-wide and history-long significance; and delineation of the local parish so that colleagues can hold their particular nitty gritty assignment in the action of God.

14. Thus reeducating the masses can be seen as that dynamic within the Training Institute where the historical process is most visibly affected, for it is when the fat ladies change their minds that history changes direction. It depends upon the thrust of research and leadership training and at the same time creates the crucial need for those activities.

C. C. TRAINING LEADERSHIP

15. Training leadership is a key function within the Regional [Dynamic which is necessary to provide depth, trained leadership which will enable the movement within the Region. Training leadership is that function within the Regional Training Institute dynamic which enables and develops the hard core leadership within the Region. Training Leadership provides the forces for the dynamic of forging strategic tools and relates to reeducating the masses by equipping the evangelists in this understanding and articulation of the Word, and provides a corporate spirit stance which enables spirit men to stand as visible signs of the Word. The Training leadership consisting of three aspects: Forming of theoretical commonness, training pedagogues, and formulating spirit men.

16. Forming Theoretical Commonness relates to training leadership as the means by which the wisdom of the movement is made accessible

Forming
Theoretical
Commonness

for leadership training. It relates to the training of pedagogues by holding pedagogues to the corporate wisdom of the movement and providing the tools and curriculum for a comprehensive grounding of the wisdom embodied in the theoretical models. It also relates to the dynamic of formulating spirit men, by giving form to the insights and wisdom of spirit men so that these insights might become a part of the theoretical commonness of the movement. Forming Theoretical commonness consists of three activities: the constructing of curriculae models such as pre-school, RS-1 follow-up models; the grounding in comprehensive curriculum, such as the Religious and Cultural curriculum, Social methods, and religious methods; creating intensive training programs, such as laying out Regional study programs, the depth study of key books, movement documents.

Training
Pedagogues

17. Training pedagogues is that activity within the dynamic of training leadership which enables the creation of Regional pedagogues who are adequately equipped to carry-on the task of Training leadership within the Region; training pedagogues relates to forming theoretical commonness by utilizing the theoretical wisdom, insure the corporate wisdom and stance of the pedagogues; it also relates to formulating spirit men as that activity which pushes men to the spirit deeps, demanding that the pedagogues be formed as spirit men. Training pedagogues involves three activities: grounding in pedagogical methods such as through acquaintance with the course manuals, the charting and art-form methodologies, workshopping; experiencing teaching through regional pedagogical guilds, regional courses, Academy, metro assignments, e.g. follow-up RS-1 courses; enabling pedagogical stance by regional pedagogy guild evaluations, participating in advanced pedagogy courses, and grounding in the corporate wisdom on roles of pedagogue.

18. Formulating Spirit men is that activity within the dynamic of Training leadership which underscores the necessity that Training Leadership be grounded in the spirit depths, as the driving force of all effective training. Formulating spirit men is that activity which in relation to forming theoretical commonness, guards against an intellectualism and provides insights and wisdom to be incorporated in theoretical models for Regional corporateness. It also enables the training of Pedagogues to be grounded on through passion for mankind. Formulating spirit men involves three basic functions: creating intellectual competence (rabbi) by such activities as the Academy, depth study of key theological and secular scholars, mastering the wisdom of the movement; creating passion for men (evangelist) by having a comprehensive view of who his neighbors is, through exposing depth human misery. E.g. third world studies, "last fat lady" awareness, self-conscious awareness of despair in daily contacts and in contemplation, poetry and novels; creating inner resources (guru) by such means as the use of New Religious Mode Charts, depth meditation on the lives of central figures in world history and the history of the church.

19. Thus the function of Training leadership within the dynamic of the Regional Training Institute is to explode the potential leadership into actual leadership which is adequately trained to impact the Region with the new wind of the Spirit, awakening and enabling the people of God to be mission and change the course of history.

II
THE ACTION CENTRUM DYNAMIC

INTRODUCTION

20. In the Regional Dynamic the Action Centrum is the manifestation of concrete action in the localis of the movement. It is related to the Regional Training Institute in its being the visible signs of permeation of the grassroots by the awakened people of God. The relation of the Action Centrum to the Religious house dynamic of the region is to furnish the religious man his context for enabeling signs and to hold him accountable to the reformulation of all society. Where the action centrum dynamic is present in the region there will be a forming of consensus, an implementation of change in society and the concrete birthing of visible signs that restructuring of humanness is taking place.

A. FORMING CONSENSUS

21. Within the Action centrum dynamic the forming of consensus will be taking place. This consensus forming is necessary to allow both the global consensus to impact the local and the local consensus to impact the global. Consensus forms when local data are gathered, global models are created and collegial interchange is enabeled. Consensus relates to the Action Centrum dynamic by furnishing a channel of concrete expression for grassroots wisdom. Consensus impliments change by enabeling realistic models to be constructed out of real life struggels. Consensus births visible signs by collegial interchange which impacts all of society.

Gathering
local
Data

22. To form a consensus, gathering local data is curcial to grounding the consensus in the particular, creating global models through gestalts and enabeling collegial interchange by parish reports. When local data is gathered it will include grass roots wisdom, gleaned from surveys, census, conversations with selected local leadership and well informed persons. It will also include creating local gestalts of the data gathered to present a crossgrain of the mindset of the community in catagories such as political, cultural and economic. Finally, the gathering of local data would take the form of a parish report which would be compiled and would include all the data needed by the movement to enable a comprehensive picture to be gained quickly.

Creating
Global
models

23. In forming consensus the creation of global models is necessary in order that concrete form be given to human consensus in a global context, to assure that wisdom gained at the grass roots is not lost and to enable collegial interchange through comprehensive perspectives. Global models are created by building operating models, constructing movement documents and facilitating comprehensive partisipation. Documents I and II of the Movement and the process by which they were created is what is being pointed to in this dynamic. Partisipation by local grass roots people in global councils of the Spirit movement facilitates the creation of global models. Manuals of operation for guilds, cadres, congregations,

parishes, consultations, workshops, and labs holding the operating models based on a global consensus.

Enabling
collegial
interchange.

24. Finally in forming a consensus collegial interchange allows objectivity to be gained on local problems and at the same time particularizes the local struggles of solitary spirit men. Collegiality does not exist in and for itself but is the direct byproduct of the struggle to create global models for the reformulation of the whole of society. Collegial interchange happens when Intra-regional models are discussed and clarified, when temporal constructs are communicated and Inter-regional Presidiiums are conveyed. Regional news letters, interregion and intraregional exchanges of models and constructs through mailings and publications enable interchange to take place.

25. Thus, forming consensus is a dynamical process within the regional dynamic that is always present where society is being renewed and the local situations are being blown open to the global demensions, and the global dituations are being exposed to the struggles of the "last fat lady".

B. IMPLEMENTING CHANGE

26. The second main function of the Action Centrum is implementing change, without which there can be no actional dynamic. Change is being implemented when these three things are going on: researching special objectives, guilding selected structures, and symbolizing comprehensive impact. It can be seen as the necessary result of forming consensus and birthing signs, or as the necessary step to forming consensus and birthing signs.

Researching
Special
objectives

27. Researching special objectives is a curcial facet of implimenting change, since no structure can be responsibly altered without a detailed understanding of its functions. It is related to guilding selected structures by being a necessary aspect of deciding how and where to guild,ard of symbolizing comprehensive impact by being that activity which enables the effective and necessary use of symbolic power. It has three main aspects: Using grass roots partisipation, w which might take the form of spending three weeks on a special assignment to research a project with individuals from dif-frent parishes with the same profession, like lawyers, garbage men or bishops. Formating a strategic manifesto for publication on global strategies and tactics on subjects like wealth distribution, air pollution, the youth movement. Discerning movement priorities is necessary in deciding where the scream is loudest, which area is most strategic in terms of the movement, and where the possibility is greatest in terms of resources.

28. Guilding selected Structures is the pole of implementing change at which the actual action of being a structural revolutionary takes place. It is related to researching special objectives by being both the outcome and the catalyst of that activity and symbolizes comprehensive impact by being both the

Guilding
selected
structures

followup and the embodiment of that activity (taking strategic positions) There are three main components of guilding selected structures; Deciding expedient action, which is the business of setting up a guild with battleplan and timeline of a definite problem area, with personnel grid ect. Signaling the necessary deed that is, affecting political conventions, participation in platform committees, initiating new curriculum in local schools, altering the living plan of a company. Taking strategic positions, would involve assigning and creating colleagues in key positions, building the force necessary to accomplish the determined task, such as the task force assigned to Marshall High school.

Symbolizing
Comprehensive
Impact

29. Symbolizing comprehensive impact is that dynamic of implementing change in which the outward sign of inward activity impacts the imagination of the world, thus changing it. It is related to researching special objectives in the same way that advertising is related to market research, and to guilding selected structures by being both the sign and the catalyst of that activity. It consists of three main dynamics; selecting critical targets on the basis of visibility, degree of public concern, and impossibility of failure (eg. Detroit NCC, display) second, by Thrusting the imaginal sign which might take the form of world grids on Montana barns and watertowers accompanied by myths and stories, calculated appearance of mass media, the 5th City mural, alteration of time and space. (Woodlawn School of human dignity) And Thirdly, by Orienting to context, such as being informed about the situation you are moving into, indentifying the local gods, determining the proper media, evaluating composition, and packaging the necessary story.

30. Thus Implementing Change, the actional pole of the Action Centrum, can be seen as the steel point of the wedgeblade, or the area in which the spirit movement forces are engaged with global vision in the grassroots mission of bending the trend. Just as the Training Institute and Religious House dynamics can be seen as the indispensable function of the Action Centrum, so also can the dynamics of forming consensus and birthing signs be seen as the launching pad for implementing change.

C. BIRTHING SIGNS

31. Birthing Signs is the primary symbol forming dynamic which develops the movement signs. It is the part of the Action Centrum dynamic which translates the global consensus through signs to the local to bring about change demanded by the world. It creates the sign by coordinating movemental wisdom, assigning movement resources and ordaining key parishes.

32. Coordinating movement wisdom holds and disseminates information as a sign and relates to assigning movement resources by sharing social models, to ordaining key parishes by devising practical methods and to itself by teaching basic curricula.

THE RELIGIOUS HOUSE DYNAMIC

INTRODUCTION

36. In the drama of humanness there have always been those **self-conscious individuals who decide to live out of the Word** and to call others to stand in self-consciousness. When this takes place beyond parish boundaries the Regional Dynamic of the Religious House dynamic is present. The Religious House dynamic relates to the Regional Dynamic by calling forth Radical Spirits, to the Action Centrum dynamic by signaling a corporate stance, and to the Training Institute dynamic by enabling the emergence of Lucid Solitary Giants. The Religious House is the "being" or spirit dimension of the Regional Dynamic.

A. ENABLING LUCID SOLITARY GIANTS

37. In order for the Regional Dynamic to be present there must be Lucid Solitary Giants who are utterly aware of the total universe and can stand in that awareness and risk their intuitions and insights for the sake of the mission. These giants are held in being thru tutoring in solitary priorship, through the creation of practical piety and being fostering in religious exercises. Enabling Lucid Solitary Giants is related to catalyzing decisive corporateness thru allowing creation of practical piety and to calling forth radical spirits thru encouraging religious exercises and to the dynamic of religious house thru tutoring solitary priors.

38. Tutoring Solitary Priors is related to allowing creation of practical piety through assistant priorship roles and to encouraging religious exercises thru the mentoring of religious exercises and to enabling lucid solitary giants through teaching piety. Teaching Piety is accomplished through such activities as religious methods curriculum, the Odyssey or through grounding of the 144 categories of the New Religious Mode chart in the life of 20th century secular man. Assistant priorship is possible through working as an assistant to a prior in a small group, keeping a journal of how a prior does his task and reflecting on those activities, or by being a prior who can check his plan with an experienced prior as he goes along and can reflect on his activities with the established prior. Mentoring Religious Exercises is made possible through such things as the prayer-writing session of the Odyssey, conversations on disciplined religious life or a session of building contemplation montages corporately yet solitarily.

Tutoring
Solitary
Giants

Allowing
Creation
of
Practical
Piety

39. Allowing Creation of Practical Piety is related to tutoring solitary prior by probing the saints, to encouraging religious exercises through exploring the demand for piety and to enabling lucid solitary giants through corporate construction of piety aids. Corporate probing of the wisdom of the saints is freighted through seminar study of the writings of religious and secular saints, through biographical studies

Of the lives of saints throughout history, or through grounding the writing of religious saints in secular terminology. Piety aids such as building montages on particular themes (examples: water, death, yellow man), selecting particular Biblical or non-Biblical meditations, writing meditations, making constructs for the form of particular prayers which must be built corporately. Exploring the present demand of history upon the people of God can be done by articulating the story of the change in interior stance that happens to a person, or through spelling out the way to use the solitary office as context for Religious Exercises.

Fostering
Religious
Exercises

40. Fostering Religious Exercises is related to tutoring solitary giants through dispensing piety aids, to allowing creation of practical piety thru the call to piety and to enabling lucid solitary giants by pious exercises accountability. Dispensing piety aids is accomplished through duplicating and collating breviaries, montage categories, prayer charts or worship forms, and distributing such items to those who are to become lucid solitary giants. Calling the people of God to piety could happen through corporate time/space design for solitary office, corporate/solitary constructs for solitary office content, or by writing in journals. Accountability for pious exercises is what undergirds the religious exercise. This is made possible through conversations affirming one's previous decisions, collecting forms where reflections on types of prayers prayed each week were recorded, or dialogues that gestalt reflections on a spirit man's journal.

when

41. Thus it is that Solitary Priors are being tutored and when the creation of practical piety is being allowed and religious exercises are being encouraged, then the dynamic of Enabling Lucid Solitary Giants is taking place. Save this dynamic of creating iron individual lucidity is going on, there can be no decisive corporateness and thus no calling forth of Radical Spirits.

B. CATALYZING DECISIVE CORPORATENESS

42. In order for the Religious House dynamic to be present Decisive Corporateness must be also present, enabling a body of people to consense and move in a single thrust. Decisive corporateness includes developing pastors, nurturing collegiality, and performing league accountability. Catalyzing decisive corporateness is related to enabling lucid solitary giants through developing pastors and to the calling forth of radical spirits through performing of league accountability and to the Religious House dynamic by nurturing collegiality.

43. Developing pastor is related to catalyzing decisive corporateness through the informing of spirit analysis. It is related to nurturing collegiality through nurturing apprenticing and to performing league accountability through enabling the spirit struggle. In developing pastors they must be informed on spirit analysis techniques, like using art form

Developing
Pastors

methodology in conversations, methods to affirm first then negate limitations of a parishioner's model, how to sense after the problem behind the one being verbalized. Going with a pastor on a calling trip to regional colleagues allows him to experience an apprenticeship in nurturing. Allowing a pastor to work thru the strategies used in a regional telephoning model or working with a pastor on his model for what kinds of mailings his parishioners should receive are apprenticeship roles of nurture. Enabling a pastor's spirit struggle could be accomplished by such things as affirming his decision to care in depth for his flock, enabling him to concretely participate in the national movement structures or being available to listen and push his struggle.

Nurturing
Collegiality

44. Nurturing collegiality is related to the developing of pastors by performing the function of informing the local parish of the wisdom of corporateness. It is related to the catalysing of decisive corporateness by its envisioning the local situation with global participation. It is related to the performance of league accountability in that it symbolizes the demands within the regional dynamic upon the local situation. Nurturing collegiality is first evident through the happening of local parish corporateness. This can be seen through such things as cadre consultations field work in the parish or the publishing of cadre guidelings. Secondly it is evident through the envisioning of global participation, which would entail such activities as Academy recruitment, International trip reports, report of visits to global councils of the spirit movement. Finally it is evident through the symbolizing of the regional demand which could be the mailing of teaching assignments, a conversation on the necessity of course recruitment or an invitation to make regional calls on movement colleagues.

Performing
League
Accountability

45. Performing league accountability is related to catalysing decisive corporateness through elucidating the divine timeline. It is related to developing pastors through receiving battle reports and it is related to nurturing collegiality through demanding Global covenant. In performing League Accountability there must be the receiving of battle reports such as of battles won and lost by guilds, cadres, pastors or individuals. Also Global covenant must be demanded, that is, accountability to being the elected of God, to be the global vision to all men. Also, the Divine Timeline must be elucidated, that is, to see ones life as a part of the total sweep of history, his decisions as a response to the demand of that timeline and to see his vocation to be a part of the crimson line.

46. Thus catalyzing of decisive corporateness can be seen as the demension in which the actional power of the Religious house is made manifest. It is that dynamic which enables the lucid solitary and the radical spirit to breath the transoceanic air without losing his nerve and to respond with courage and effectiveness to the cry that tears at his entrails.

C. CALLING FORTH RADICAL SPIRITS

47. The discontinuous dynamic of the Religious House is the calling forth of radical spirits, which is essential to the presence of consciousness on the local level. The calling forth of radical spirits involves the symbolization of radical saints, the signaling of a corporate stance and the incarnating of Spirit Monks. It is related to the enabling of Lucid Solitary Giants by symbolizing Radical Saints. It is related to catalyzing decisive corporateness through the signaling of a corporate stance. And it is related to the Religious House dynamic by Incarnating Spirit Monks.

48. The symbolizing of Radical Saints is related to the calling forth of radical spirits through being a sign of the Meditative. It is related to the signaling of a corporate stance through being the sign of prayerful servant and it is related to the Incarnating of Spirit monks in being a sign of the contemplative. This dynamic is first realized through the existence of the sign of the Meditative such as illustrating lectures with a great variety of church fathers, referring frequently to meditative companions or coming to terms with archaic or medieval writings. Secondly, it is realized by being a sign of a prayerful servant which could be seen in those who have conscious pictures of where every colleague is on his spirit journey and what he needs, the constant creation of a timeline or an articulated gratitude for what has taken place. Finally it is realized by being a sign of the contemplative, which involves such signs as experimentation in the corporate solitary, a speaking engagement on contemplation or the construction of a montage.

Symbolizing
Radical
Saints

49. The dynamic in signaling a corporate stance is related to symbolizing radical saints through the presence of signs of poverty. It is related to calling forth radical spirits through the presence of signs of obedience and it is related to the incarnation of spirit monks through the presence of signs of chastity. Signaling a corporate stance is first enabled by being a sign of poverty which might entail common housing total time given to mission or a common financial discipline. Secondly, it is enabled by being a sign of obedience within the region such as being radically present to regional assignments, involved passionately in the local church or a relentless pedagogue. Finally it is enabled by being a sign of chastity which could be such signals as missional families, radical collegial involvement in penetration or a corporate garb.

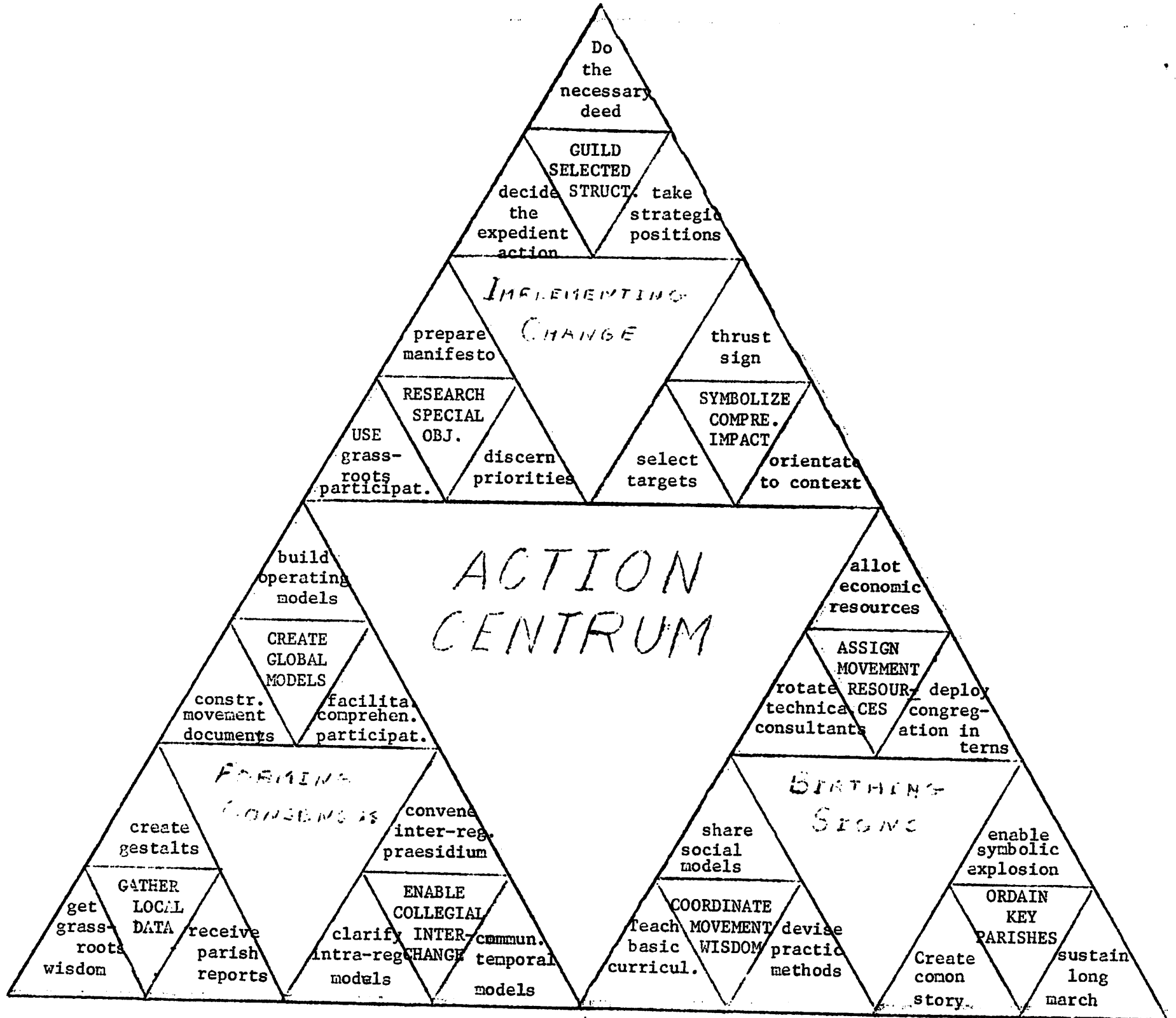
Signalling
Corporate
Stance

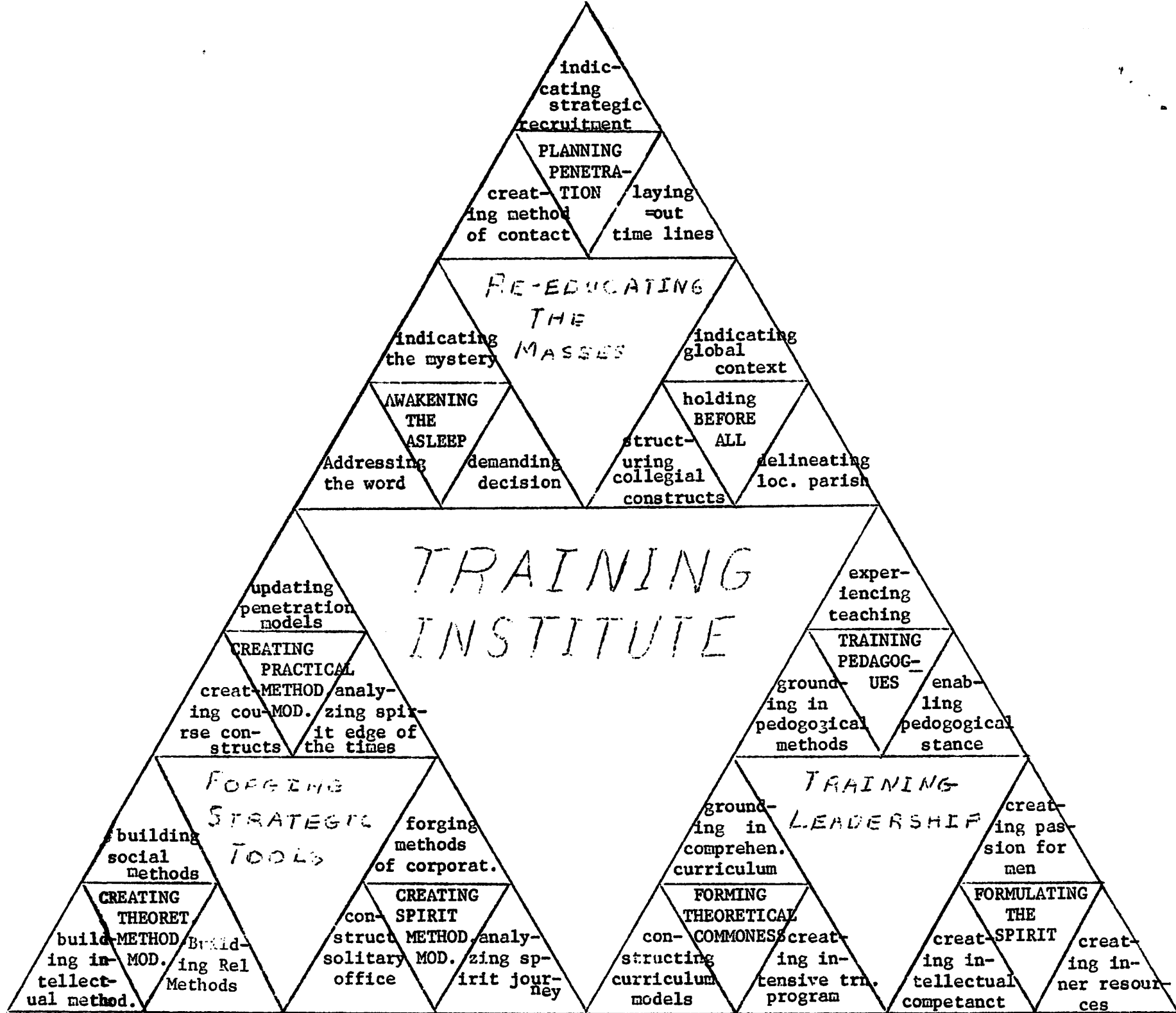
50. The dynamic of Incarnating Spirit Monks is related to the calling forth of Radical Spirits through creating a sign of Transcendence. It is related to the signaling of a Corporate Stance in being a sign of Cruciformity and it is related to the symbolizing of Radical Saints by being a sign of Redemption. This dynamic is first existent through being a sign of Cruciformity, such as moving with children to an area with inferior schools, not getting enough sleep in order to get a job done, or quitting a lucrative job for an International teaching trip. Secondly, it is existent through being a sign of Redemption such as nonchalant seriousness in the face of impossible demands, a constant emphasis on the future over against past catastrophes, and an evident appropriation of one's demons as angels. Finally, it is realized as a sign of Transcendence which can be seen in one's allowing

Incarnating
Spirit
Monks

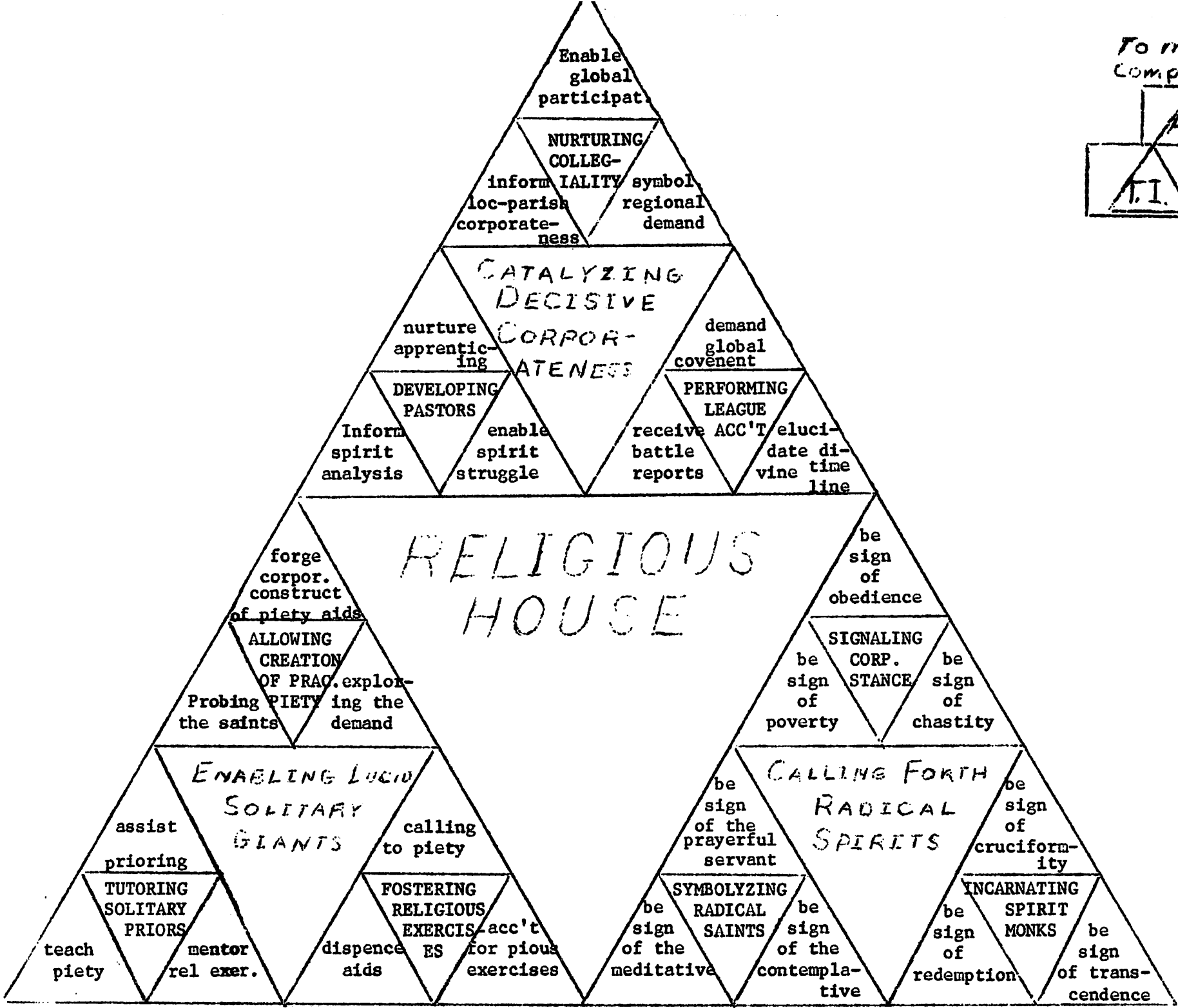
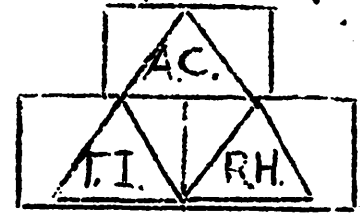
as a sign of Transcendence which can be seen in one's allowing a daily task to collapse for the sake of articulating greater perspective on the long march, or in one's digging into a nitty gritty task in the midst of great ambiguity about the future or in the decision to celebrate in the midst of an overwhelming demand from both the particular and the universal vision.

51. Thus the Religious House dynamic serves as the birther of self-consciousness , the forger of a universally thankful stance, the tooler of radical intentionality and the impactor of a powerful Global Vision.





To make a complete chart



To begin to give form to the category of training, we decided that training is the process of training for roles. By training for roles one is also deciding the shape of the future. To shape a future of full humanness and just structures we decided that the necessary roles are the nine roles of the cadre dynamic. The trainers are the rabbi, the evangelist, and the guru. The warriors are the elder, the prophet, and the priest. The guardians are the prior, the pastor and the religious.

An equally important dimension of training is experience. We learn to run by running not by having an idea about running. In this sense any experience can be training when we can reflect upon its purpose or intention. The possibility to reflect on an experience is crucial to enabling it to be training. The dynamic of training includes awakening experiences which enable one to be conscious of needs and demands, performing experiences which allow one to crystalize wisdom in a particular area, and intensifying experiences as a way of internalizing the qualities characteristic of the role. It is important to add the task of training is a task of constructing experiences which may enable one to make decisions to play particular roles. The decisions made by trainee are still the determining factor of whether one is trained or not.

Our charts on the following pages began with a chart to explode our imagery of each of the nine roles. The following three charts, trainers, warriors, and guardians, respectively, are intended to ill-

ustrate experiences which may be useful to train for each role. While we are aware that any one experience may train for several roles we decided that some experiences are richer for particular roles. The charts are intending to illustrate the experiences which we see are richest for roles. The charts also illustrate the dynamic of awakening performing, and intensifying both horizontally and vertically. We may be more familiar with this dynamics as knowing, doing, and being.

NINE ROLES OF THE SPIRIT MAN

	TRAINER			WARRIOR			GUARDIAN		
	RABBI	EVANGELIST	GURU	ELDER	PROPHET	PRIEST	PRIOR	PASTOR	RELIGIOUS
NOETIC QUALITY	ARTICULATE ON SELF TIMES AND HERITAGE	CLEAR ON WORD (SPIRIT ISSUES)	LUCID ON BEING BEING	EXPERIENCED IN COMMON PRACTICAL WISDOM	COMPETANT IN FUTURIC SOCIAL VISION	SENSITIVE TO SYMBOLIC PRACTICE	KNOWLEDGEABLE OF COLLEAGUES POTENTIAL AND CORPORATE DYNAMICS	EMPATHETIC TO THE SUBTLETY OF HUMAN SPIRIT AGONIES	PASSION FOR HUMAN AUTHENTICITY
ACTIONAL QUALITY	COMMUNICATOR OF WISDOM	PEDAGOGUE OF WORD	MANIPULATOR OF EXPERIENCES OF BEING	TACTICIAN OF RATIONAL TASK	INITIATOR OF CONCRETE REPRESENTATIONAL DEEDS OF REPENTENCE	CELEBRATOR OF CONFESS/ABSOLUTION OF MYSTERY CORPORATE WORK	ENABLER OF DECISION TO BE STRONG IN YOUR DECISION	SUSTAINER OF CONCRETE HOPE OF LIVING	EXEMPLAR OF DEMANDED STYLE
STYLISTIC QUALITY	INTELLECTUAL STRUGGLER	INTENTIONAL DISTANCE	ENIGMATIC INTIMACY	WISE GUIDANCE	HISTORICAL ANTICIPATION	BATTLEFIELD NURTURE	GOVERNMENTAL DISCIPLINE	COMPASSIONATE COUNSEL	SIGNAL HUMANNESS

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TRAINER TRAINING EXPERIENCES

RABBI TRAINING EXP.			EVANGELIST TRAINING EXP.			GURU TRAINING EXP.		
ACADEMIC STUDIES			PEDAGOGICAL STUDIES			DIALOGUE STUDIES		
Religious Curriculum	CULTURAL Curriculum	Study Methods	SEMINAR METHODS	LECTURE METHODS	COURSE METHODS	CONVERSATION METHODS	SOLILOQUY METHODS	INDIRECTION METHODS
RS cur.	C.S. cur.	Charting	ORCHESTRATION	ILLUSTRATION	GOALS OBJ.	ISSUES	ANALYSIS OF AUDIENCE	THROWING ?'S BACK
Advanced Reading	Advanced Rdg.	Advanced Rdg.	EVALUATION	4x4 CONSTRUCT	GLUE (LECTURETTES)	ART FORMS	STAGE SETTING	INTRO. GAMES
Background Studies	Background Studies	Art. form	QUESTION METHODS	BOARD WRK	OVER-ALL STRUCT.	QUESTIONS ANSWERS	SCRIPT WRITING	PARABLES
COMPOSITION PRACTICE			TEACHING PRACTICE			DIALOGUE PRACTICE		
DOCUMENTS & MANUALS	CURRIC. DEVELOPMENT	CREATIVE PRODUCTIVITY	PRACTICE TEACHING	FORMAL TEACHING	INFORMAL TEACHING	IMAGE CREATING	MYTH CREATING	STANCE CREATING
EDIT ALL ORDER DOC'S	EXPLORATION OF CONTEMP. WISDOM	POSITION PAPER ON CONTEMP. THEOL.	GUILD	COURSES	HOSTING CHILDREN	1 IMAGE TO HOLD EACH LECT	RE-PHASE IN SEMINAR	LEADING A WK. TEAM
REFINE AND COMPILATION OF ACADEMIC DOC.	SYLLABUS CREATION	NRM CHARTS	STUDENT TEACHING	SUNDAY SCHEDULE	WITNESS	1 IMAGE: SEM	LECT. INTRO	LEAD COLLEGE CONVERSATION
EDIT COURSE MANUALS (ACAD)	RESEARCH & DEVELOP OF COURSES	POSITION PAPERS ON UR, THEOL, CULT ISSUES	IMPROMTU TEACHING	DUNCAN STUDY	SPEAKING ENGAGMNTS	CONTEXTUAL STATEMENT	LEADING SOL OFF.	DOING A SOLILOQUY
CULTURAL ENCOUNTERS			PEDAGOGICAL DEEPENING			SOLITARY BROODING		
THEOLOGICAL DEPTHS	CULTURAL DEPTHS	METHODOLOGICAL DEPTHS	PRACTICES DEPTH	CULT/SPIRIT DEPTHS	IND SPIRIT DEPTHS	MEDITATION	PRAYER	CONTEMP.
CLASS AT. SEMINARY	ANALYSIS OF GOV.	4TH LEVEL CHARTS	25 GERMAN SENTENCES THAT ARTIC WORD	ANALYSIS OF SOC. IN JOURN.	ANALYSIS OF SPIRIT JOURNEY	LAO-TZU	BREVUARY COMPILATION	MONTAGE
VISIT ETHNIC CHURCH	WORLD TRAVEL	CHARTING WHOLE BOOK 4TH LEVEL	CONSULT W/ MASTER TCHR.	ANALYSIS OF 5 SPIRIT BKS.	5 PERSONAL SPIRIT STRUGGLES	POETRY	PRAYERS ON WALL	SENSES
DEPTH ANAL OF UR	MUSEUMS	CHART A MUSEUM	IMPROMTU TEACHING OF RSI	STATEMNTS FOR ECH. RSI SECTION	PERSONAL ILLUST. FOR RSI	SAINTS	SOL. OFFICE PRAYERS	JOURNAL

WARRIOR TRAINING EXPERIENCES

	ELDER TRAINING EXP.			PROPHET TRAINING EXP.			PRIEST TRAINING EXP.		
AWAKENING	PRACTICAL STUDIES			SOCIETAL STUDIES			SYMBOL STUDIES		
	Community Archives	Social-Hist. Context	Model Bldg.	Permeation Methods	T. B. STUDY OF Revolution	NSV Discussions	Symbol Readings	Liturgical Research	Sacred art Discussions
	images symbols models	world history church renewal contemporary renewal tactics	gridding problematizing 'The New Sociology'	community reformulation permeation courses guild action	20th century revolutions Religious movements MONASTICISM	edge social analysis prophetic fiction NEWS analysis	social origin revolutionary functions CORPORATE PRACTICES	en Sacraments songs dramaturgy	Urs ancient/ contemporary times forms of art
DURABLE	TASK FOR MAN			FIELD WORK			MOOD MANAGEMENT		
	Practices Instruction	workshop leader	Section Leadership	Global Involvement	Local Church Experimentation	Regional Participation	Ritual Performance	Myth Telling	Symbol Controlling
	Context Setting Gestalt sharing question asking	issue defining struggle unblocking data gestalting	consensus taking priority determining job assigning	systematic questioning other cultures 3 month travel 1 year exchange	Parish Reformulation Congregation Transforulation cadre Formation	Regional Planning meetings course restrict/enable Local Church calling	meals liturgist worship liturgist opening meeting	opening statements witnessing sending	table hosting celebration leading room decorating
LAWRENCE	COMMON WORK			CREATIVE STEWING			SYMBOL CREATING		
	Manual Labor	Involving Others	Responsible Posts	Document Writing	social visioning	CORPORATE Synthesizing	Rite Writing	myth making	Symbol designing
	kitchen property propagation	visiting phoning letter writing	childcare security public relations	Manifestos working papers Quarterly reports	Long range time/lines major contradictions group evaluations	P.S.U's think tank social publications	songs rituals drama	story creation poem writing kairoitic timeline	time design decor garb

GUARDIAN TRAINING EXPERIENCES

PRIOR			PASTOR			RELIGIOUS		
CORPORATENESS STUDIES			POPULATION STUDIES			PIETY STUDIES		
Image of Corporateness	Corporate Structures	Group Methods	Image of Care	Care Structures	Caring Method	Context	Structure	Grounding
Study orders	Enabling structures	Decisional covenant	Study cybernetics	Stake org.	Counseling technique	History of piety	Solitary charts	Cont. global struggle
Study prior-ship style charts	Accountability structures	Consensus Leadership	Study urban patterns	Computer models	Consulting techniques	ontology of piety	Corporate charts	Local church
Study corp. charts			Study info. methods	food charts	Accounting	Phenom. of piety	Journals charts	My life
CORPORATE ENABLING			HUMAN CARING			GOVERNMENTAL DISCIPLINE		
Colleague negotiations	Colleague assigning	Symbolic roles	Structural connection	Participation calling	Care for spirit crisis	Vow of poverty	Vow of obedience	Vow of chastity
Political covenants	Admini strat. assignment	Accountability	Food/housing	Missionald enlisting	Sick/dying	Minimal income	Being assigned	Worship disc.
Economic arrangement	Housing assignment	Collegium sharing	Medical	Vision expanding	Key decisions	Negotiated budget	Hold accountable	Intellectual discip.
Cultural disciplines	Training assignment	Comprehending	Education	Repetitive rechecking	Spirit collapse	Time commitment	Time design	Style discipline
COLLEGIAL HONORING			SOCIAL EXPENDITURE			RELIGIOUS EXERCISES		
Management from friends enemies	Serving enemies	Dialogue with other priors	Social employment	Community demands	Family duties	Solitary exercises	Corporate exercises	Spirit readings
Necessary relations	Obed. rules	Other lives	Employers	Schools	Family enablement	Reading the saints	conversat	spirit readings
Friends enemies	Supervisors	Problems	Work ratoff	Government Services	Clothes	contempla	symbolic labor	life story
Family	Inferiors	Styles	Public		Educat. style	tion aids	corporate actuals	journal writing
	Peers					prayer visiting		

We have used these charts in conjunction with the order structures to show how you would intentionally use the mid-week and weekend structures of the order to train for the roles of warrior, trainer and guardian. This would affect the training of both interns and sojourns which may have additional experiences which could be applied to training for the nine roles. Also within the order in the area of permeation, these charts could be used to build a hidden curriculum for colleagues and students in teaching school and other encounters without announcing the roles you are training the people for. The academy structure is rich in experiences which train for each of the nine roles and the relationship between the roles and the structure of the academy should be thought through and a chart built so that the structure can be used to the utmost effectiveness. The E.I. Chicago training center would perhaps have other weekend courses to prepare participants for these roles or perhaps would move more toward several academies if they could be made to serve as a wine press. For the e movement, it may mean that regional and cadre people will be enabled to train themselves for the other roles in addition to trainer. In the order children's

structures. images of these roles could be very helpful in enabling the children to identify with a missional role and thereby pick up the task. Thinking thru these roles could give the local congregation the images which would allow them to renew their local church thru participation as cadre members.

ORDER TRAINING MODEL: INITIAL CONSTRUCT

RATIONALE:

Overall two year construct for TRAINERS (T) WARRIORS (W) GUARDIANS (G)

	T	W	G
1st quarter	4	3	1
2nd qtr.	4	3	1
3rd qtr.	4	2	2
4th qtr.	ACADEMY		
5th qtr.	4	3	1
6th qtr.	4	2	2
7th qtr.	4	2	2
8th qtr.			

This chart images the quarterly training emphasis by indicating the number of weekends for each;

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8
I.	TRAINER (Awakening)		WARRIOR (Awakening)	TRAINER (Intensification)		WARRIOR (Performing)	GUARDIAN (Awakening)	WARRIOR (Intensification)
Fall Qtr.	Rabbi	Evangelist	Elder	Rabbi	Evangelist	Prophet	Religious	Elder
	RS I, PO	IM	Common Work	CSI	RS I, Ped.	Social Mktg.	ODYSSEY	Common Work
II.	TRAINER (Perf.)	WARRIOR (Awak.) (Perf.)		TRAINER (Inten.)	WARRIOR (Inten.)	TRAINER (Awak.)	GUARDIAN (Perf.)	TRAINER (Perf.)
Winter Qtr.	Evangelist	Prophet	Elder	Evangelist	Prophet	Evangelist	↓	Evangelist
	Guild	Commun. Reform Meth.	Common Work	Guild	Im.Ed.	Guild		BS I, PO
III.	WARRIOR (Awak.)	GUARDIAN (Inten.)	TRAINER (Inten.) (Awak.)		WARRIOR (Perf.)	TRAINER (Perf.)	GUARDIAN (Awak.)	TRAINER (Inten.)
Spring Qtr.	Elder	Prior Brood	Evangelist Adv. Guild	Rabbi	Prophet	Evangelist Teach RS I	↓	Evangelist Adv. Guild
	Common Work			RS IIIA	Cadre Lab			
IV.	ACADEMY							
V.	WARRIOR (Inten.)	TRAINER (Awak.)	WARRIOR (Awak.)	TRAINER (Perf.) (Inten.)		WARRIOR (Perf.)	GUARDIAN (Perf.)	TRAINER (Awak.)
Fall Qtr.	Elder	Rabbi	Priest	Evangelist	Rabbi	Prophet	↓	Evangelist
	Common Work	CS IIIA	Symbol Studies	Teach RSI	Adv. Reading	Dyn. Soc.		Adv. Guild
VI.	TRAINER (Perf.)	GUARDIAN (Inten.)	TRAINER (Inten.)	WARRIOR (Inten.)	TRAINER (Awak.) (Perf.)		GUARDIAN (Awak.)	WARRIOR (Awak.)
Winter Qtr.	Evangelist	Prior Corpor. Studies & Brooding	Evangelist	Prophet	Evangelist	Evangelist	↓	Elder
	Teach RS I		Teach RS I	Recruit. Met.s & Prac.	Teach Adv. C.	Teach RS I		Common Work
VII.	TRAINER (Inten.)	WARRIOR (Perf.)	TRAINER (Awak.)	WARRIOR (Inten.)	TRAINER (Perf.)	GUARDIAN (Perf.) (Inten.)		TRAINER (Inten.)
Spring	Evangelist	Prophet	Evangelist	Elder	Evangelist	Pastor	↓	Evangelist
	Teach RS I	Cadre Consult	Teach Adv. C.	Common Work	Teach RS I	Formulation Studies		Teach RS I

REFLECTION ON WEEK ONE (MIDWEEK) TRAINING

F U N C T	Trends in individual spirit life	The role content of any experience	Evaluation and plan
	describing the role configuration of my life	deciding the necessary role in any experience	appropriating the roles played and projected
E V E N T	What are the major tasks I've assumed in the last 10 years? (key shifts) (contributions)	What events make up the experience I am in; and which are key to it?	What are the component parts of the event I participated in.
	What are the major roles I have played in these events (lay out chart)	Is this experience most rich in opportunities for trainers, warriors, or guardians? (Why? What needs to be gleaned from it?)	What roles will be needed for the future to come off as required?
R O L E R E S P O N S E	What tasks and roles do I need to prepare for in the next few years? (How does this relate to the future of the movement?)	What contradictions does this role deal with and how would other roles reinforce it?	What blocks will confront the role, and what responses will meet the role?
	In what role do I need to be trained in relation to my spirit's development?	What role is needed in a particular situation in which I am participating?	How will I play the role or appropriate the role I played?

The insights gained from the first column above will guide the decision as to needed emphases for training in use of the next 3 pages of questions on each role. Each column of questions makes an overlay to be applied to any experience to enable that role's development.

These overlays can serve as journal constructs, conversation skeletons, or brooding designs. Roles will be chosen so that you would examine, for example, Collegium experience using the rabbi overlay; sector experience using the prophet overlay; college experience using the prior overlay.

TRAINERS

	RABBI	EVANGELIST	GURU
ACADEMIC	<p>ACADEMIC STUDIES</p> <ol style="list-style-type: none"> 1. What are the classical divisions of this structure? 2. What is the heritage of the particular method that has formed this structure? 3. What is the intellectual address of this existential situation? 	<p>PEDAGOGICAL STUDIES</p> <ol style="list-style-type: none"> 1. What are the stylistic aspects of this group and how is the word present in each? 2. What understanding of life does this structure stand before and what is the word in that view? 3. What characteristics of that structure proclaim possibility of life? 	<p>DIALOGUE STUDIES</p> <ol style="list-style-type: none"> 1. Where does the mystery "Mystery" apply to this situation? 2. How is "mystery" applicable as a description of the relationship with your colleagues? 3. Where do you find the mystery in yourself?
PERFORMANCE	<p>COMPOSITIONAL PRACTICE</p> <ol style="list-style-type: none"> 1. What Media would be useful in this situation? 2. How will I enable the asking of relevant questions? 3. How do I see others struggling with communication and participation in this group? 	<p>TEACHING PRACTICE</p> <ol style="list-style-type: none"> 1. What is the present "business" of this situation? 2. What is the short course construct needed to get the word into this structure? 3. Where do you see people most hostile to your proclamation? 	<p>DIALOGUE PRACTICE</p> <ol style="list-style-type: none"> 1. What Questions would enable more self-conscious participation of all in this situation? 2. What contextual images would be helpful to their consciousness? 3. What stance is needed?
INTERCULTURAL	<p>CULTURAL ENCOUNTERS</p> <ol style="list-style-type: none"> 1. What "event" would enable me to see the cultural (spirit) heritage of this group? 2. How do I continue grounding in the theory of this area? 3. How can I enable the articulation of the spirit heritage of each segment of this group? 	<p>PEDAGOGICAL DEEPENING</p> <ol style="list-style-type: none"> 1. Where in this structure are people most bound to live out of immediacy? 2. What criteria are being used by you and others for participation/leadership roles in this structure? 3. WHAT STORIES DO YOU SEE BEING PERFORMED IN THE GROUP? RATIONALE? 	<p>SOLITARY BROODING</p> <ol style="list-style-type: none"> 1. What is the context I am "consciously" living out of most of the time? 2. How do my present Goals look in a 1000 year timeline? 3. What Structures are keeping me in touch with what areas of life?

WARRIORS

	ELDER	PROPHET	PRIEST
AWAKENING	<p>PRACTICAL STUDIES</p> <ol style="list-style-type: none"> 1. What particular presuppositions from the order memory does this situation demand? 2. How was this or a similar situation dealt with in the past? 3. How does this new situation illumine the order memory? 	<p>SOCIETAL STUDIES</p> <ol style="list-style-type: none"> 1. Where are the gaps in my historical grounding that this situation points out and demands be filled? 2. What is my model for keeping in touch with the edge of this situation? 3. How do I articulate the crisis and imperative in this (every) situation? 	<p>SYMBOLIC STUDIES</p> <ol style="list-style-type: none"> 1. What Object of art Symbolizes this present situation? 2. What wisdom can I appropriate from existing Liturgies to help this situation? 3. When I push behind existing Symbols what is the dynamic that ^{GIVES THEM POWER} gives them power?
PERFORMING	<p>TASK FOREMAN.</p> <ol style="list-style-type: none"> 1. What is the issue in this situation (prob, behind prob)? 2. What are the major blocks and how can I clear them? 3. How can I enable the formation of a corporate consciousness; Battle Plan; Implementation? 	<p>FIELD WORK</p> <ol style="list-style-type: none"> 1. What motifs of this experience would be helpful to regional colleagues. 2. How would this situation be dealt with in the local church; other structures? 3. What story for self enables one to build models for every demand. 	<p>MOOD MANAGEMENT</p> <ol style="list-style-type: none"> 1. What stance is demanded by the ritual leader to enable the colleague in this situation? 2. What context would enable extemporaneous Myth Making in immediate situations? 3. What alternative moods can be created through Symbol control?
INTENSIFYING	<p>COMMON WORK</p> <ol style="list-style-type: none"> 1. From what past experiences do I draw what to provide confidence in my knowing that "this is the way it is"? 2. How do the gifts of this group relate to the task at hand? 3. How do I enable others to Trust their own wisdom; resources? 	<p>CREATIVE STEWING</p> <ol style="list-style-type: none"> 1. What kind of discrimination is required to bring new insights to consciousness? 2. What are the implications of this situation for the future of the revolution? 3. What 3 word gestalt of this situation would enable me to hold ^{this experience in my memory?} this experience in my memory? 	<p>SYMBOL CREATION.</p> <ol style="list-style-type: none"> 1. What new rites have enabled me to stand? 2. What new motifs of Myths are implicit in newly revised Timelines? 3. What new Symbolic Decor comes out of this situation?

GUARDIANS

	PRIOR	PASTOR	RELIGIOUS
RESEARCH	<p>CORPORATENESS STUDIES</p> <ol style="list-style-type: none"> 1. What structural enablement is needed to change the situation? 2. What Qualities does Priorship demand in this structure? 3. How does this situation need to be changed? 	<p>FORMULATION</p> <ol style="list-style-type: none"> 1. Where do I see a neighbor struggling? 2. What are the depth issues with which he is struggling? 3. What are the clues to his spirit strengths and weaknesses? 	<p>PIETY STUDIES</p> <ol style="list-style-type: none"> 1. How have today's events affected the themes of my life story? 2. What corporate rituals am I involved with? 3. Who and what needs to be prayed for?
DISCOVERING	<p>CORPORATE ENABLING</p> <ol style="list-style-type: none"> 1. What about the economic arrangement of my situation enables or disables mission? 2. What values need to be held in giving assignments in this group? 3. What relation does the physical property have to the spirit life of this group? 	<p>HUMAN CARING</p> <ol style="list-style-type: none"> 1. How is my neighbor relating to the structures; How do I reinforce or enable him? 2. What story enables me to stand present to a neighbor's gifts and blocks? 3. What is the depth issue I must evaluate and heal? 	<p>COVENANTAL LIVING</p> <ol style="list-style-type: none"> 1. What is the one sentence story (or 3 image poem) that would tell me "How to be" in this situation? 2. Where today did I hear a cry for the R.R.M. or U.S.V.? 3. Where have the vows of poverty, chastity, and obedience affected my life today?
INTERVIEWING	<p>COLLEGIAL HONORING</p> <ol style="list-style-type: none"> 1. What models can be employed to deal with my and others' spirit blocks in this situation? 2. What criteria are useful in deciding to allow someone to struggle or enabling their decision? 3. What about my situation gives me clarity on Priorship? 	<p>SOCIAL EXPENDITURE</p> <ol style="list-style-type: none"> 1. What person's have made spirit decisions which need reinforcing or elucidating? 2. How would I concretely invest myself to enable him to come off? 3. What structure is needed to restore a neighbor's hope and motivation? 	<p>RELIGIOUS EXERCISES</p> <ol style="list-style-type: none"> 1. How has my money and time been spent missionally? 2. How do I remind myself that all my time is assigned? 3. In what experience did I find myself hard put to be chaste?