

THE IERD

(notes taken from Raymond Spencer's spin to the Panchayat on the IERD Oct. 11, 1981)

1. This is a historical kairotic moment.

We are talking about this in the context of the world, not the movement. The kairotic moment for declaration in the midst of the moral issue, and how the world has sought after recreating itself. On the other side of World War II it was predominated by the trickle down approach. The philosophical base, the agencies like the World Bank, etc permeated the world with the macro approach. They said to themselves if we get a national program going it will trickle down. It presupposed the world was changed by the 15%. In juxtaposition we have stood on long term change; our focus was on primal community, local community made up of a parish a congregation and a cadre. This was the insight of the church throughout history. It changed lives and surround them with a people who moved with force. The way we have done it here is we attacked that premise through demonstrations. We were laughed out of school for a time. But we have won in demonstration, awakenment and formation. The local approach has been effective and our methods have demonstrated to the local their own power. As the church or vanguard we can make a radical declaration. The world is ready for declaration relative to the future. The world needs a declaration in the face of population explosion, of 20% of the arable land being gone in 10 years. And in the meantime the third world won't wait. The world is at a turning point as revolutionaries and we cannot ignore this. Now we are in the 80's. The last twenty years was set up time for us. As an order we are ready for declaration. It is shocking how many people are still around, willing to give up their lives. Now we need historical, shifting strategies. There is a new smell after globality; and the physical makeup of the order has helped us do that. The IERD provides for the world and ourselves a symbolic act to radically empower declaration which would cut at the heart of the moral issue of our time.

2. This is the time of social repentance.

We have done what Niebuhr talks about. Now we could lead society in repentance. We have named it and put our back on it. Now we are ready to lead all of society. We need to orchestrate a major turnaround for those in structures. We could dramatically implant the bias of the local approach as key to building spaceship Earth. We could release the potential of the 85% and symbolize the repentance of the 15%. On the Committees we are setting up we have an avant garde, who have been part of the macro approach. They have smelled the futility of that. We can have a forum for their confession. I've been thinking of the dramaturgy of having four world leaders walk through Sevagram. That would be important, saying no to only economic developing, saying spirit is key. The site of this IERD, in the villages is important. It provides the vehicle for repentance also of the 85%--of saying no to victimization, to futility, no to confrontation, to imitation, to simple political and economic solutions. Saying the key is the spirit of the people. We move them from parochialism through regionalism to global pluriform unity. It would catalyze unity of the world's forces. It would release coalition or alliance. And would move toward global/local unity beyond theory.

3. The phasing is still to be thought through. We could start with this 10 day event and use it as an umbrella under which to do a lot of things.

Forming the Declaration	Acting Out the Declaration	Manifesting the Declaration
two years	three months	two years

FORMING THE DECLARATION

The IERD gives every region the banners and flags. It would intensify the region to the globe.

1. It might require documenting in every region, not merely announcing, that the task is done. "Repent and believe". We are not declaring one miracle here but are declaring one global miracle, to attack the achilles heel of the world. They would document what the suffering is in their regions, how what we are doing is addressing that, the significance of what is happening here is related to the globe. It gives an umbrella for the House.
2. It grounds on behalf of, beyond the region. It helps to say what are we doing that is crucial for the future. It is the key tool to dramatize Xavierism. It pushed is through the region to here is my stand as part of the globe.
3. We would be positioned to launch the HDZ. It would symbolize the urgency of launching the HDZ. I see us launching the HDZ in 1983 to empower the declaration we want to make. This gives the master image for developing the curriculum, and of packaging spirit methods.
4. It is the vehicle for linking the region to the globe and allows us to transfer global credibility. It is the vehicle for significating the regional task.

The declaration we would make is ONE WORLD
ONE METHOD
ONE PEOPLE
ONE RESOLVE

ACTING OUT THE DECLARATION

In the three months we could write a book, more gorgeous than the Club of Rome or North-South Dialogue. We could document the past, give a vision of the diverse people involved like the 15-85, pvt-public, men-women, rich-poor. We tell them we can decide to live in one world. We have the method. In this context we are one people.

The declaration does not say give up the macro approach but be a transformation of both. The HDZ is the symbol of the meeting of minds, of two working as one.

MANIFESTING THE DECLARATION

I can see a series of treks in which Africans and Americans visit Latin Americans' heads of states, of knocking on the doors of global agencies, sharing the declaration.

It would catalyze global support to do the HDZ. We would intensify our catalytic role. Our role as an order will become less visible. The training and planning and spirit formation will be key in the HDZ.

4. The ten day design might be ten days in three parts.

EXPOSITION	VILLAGE SITE VISITS	DECLARATION
URBAN	RURAL	URBAN

This board is key for getting funding, credibility, for attacking the global network. It would spread the organizational heat. It would buy the guarantee that the IERD would succeed.

6. Logistics and funding. We will work on this while we are in India in October. So far it looks like this:

Year 1			Year 2
Fall 1981	March 82	July 82	
Committees and logistics model. Make key decisions relative to the IERD, like dates, numbers, logistics	Make firmer decisions about all aspects. Empower a team to be responsible for all aspects of the IERD until the end	Reach global consensus on the IERD.	

Funding: The logistics would flow with the size of the affair. If there are 300, each nation could organize itself. If 3,000 that is another matter. Depending on the size, we would need a Master Proposal of from 5-10 million dollars to use as an umbrella for research and development costs. The proposal could go to new audiences. The money management --we would encourage others to be responsible for it. Each nation might be assessed money. We do want money to come out of this country.

There is still major work to be done here. And we should write up the way we are thinking so that other elements could push this way and that.