

M O V E M E N T A L F O R M A T I O N T A S K F O R C E

G L O B A L R E S E A R C H A S S E M B L Y

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INTRODUCTION

SOCIAL
HISTORY

The Spirit Movement has a relatively short history in Southeast Asia and Pacifica. It has achieved a high level of authorization in the church and society and made a significant impact on the local communities where it has been involved in specific reformulation projects. The social demonstration projects at Majuro in the Marshall Islands Oombulgurri in North Western Australia are the outcome of the enthusiasm of local people to create a new society for themselves, using the methods which the movement has to offer.

HUMAN
POTENTIAL

The movement encourages people to rehearse their history and recognize the richness of the heritage which is their specific gift as they plan for the future. It enables them to seek and use the wealth of human and natural potential which they have frequently passed over as unimportant.

MOVEMENT
DIRECTION

During the last 3 weeks, the Movement Formation Task Force has looked closely at the direction in which the movement has worked, and made objective assessments which have enabled a number of revisions and new thrusts to be made in its program for the period July 1, 1975 to June 30, 1976.

LOCAL--
GLOBAL
CONCERN

There is a constant awareness that more people are required to be totally committed to the task of renewing society. So, new methods for enabling the decision of prospective order interns and the training of regional colleagues need to be constructed. It is recognized that many people throughout SEAPAC have already done basic courses with the movement, and it is necessary to keep in close contact with those grads so that they can continue to grow in their own spirit lives and in their awareness of the needs of the world. Some of the problems of communication between local people and those assigned from other cultural backgrounds need to be examined and in particular, ways of getting sufficient local people into religious houses, the aim always being local-global.

An exciting future awaits the Spirit Movement in SEAPAC.

THE FIVE GREAT TRENDS
OF THE SPIRIT MOVEMENT IN S.E.A.P.A.C.

1. Revitalizing Spirit Journey Consciousness
Spiritual movement in the whole of human resurgence cultivates global awareness of human limitations and possibilities and strengthens global-cultural-spiritual encounter to bring forth revitalization in the trends of human living.
2. Secular Engagement in the Social Process
Towards the development of self reliance and just interdependence the spirit movement contributes methods for people's economic care structures.
As liberation movements and missional Diplomacy work for a new politics, the movement continues to weave a global net of structural care and stress corporateness.
A cultural catalyst, the movement promotes East-West encounters, designs courses and programs for local man, helps create the global family, and renew the church - in the breakloose of redeemed cultural heritages and adequate, depthful images of the givenness of life.
The movement is incarnate in models of global community demonstration serving to push the global community towards new possibilities. Its global impact has resulted in increased permission and acceptance.
3. Global Network of Structural Care
The changes and imbalances in the Social Process manifest and affirm the inadequacy of existing structures that enable people to love and care effectively and comprehensively for the world. The creation of a global network of structural care is the articulation of the world's concern and its practical response to the vision of the new man and the new world through methodologies and enabling structures that not only allow and give every man a new context of life, but also helps him recover his own significance as a human being, give him permission to embrace all of life, and pour it out for the sake of the future.
4. Catalyzing Local-Global Demonstration
A global awareness of the need to care for the world presupposes the establishment of a local base. The local demonstration is then the catalytic base of the emergence of a new world. Out of a social demonstration program we could see a vision of a new world realized.
5. Contemporary Dynamic Program Development
The world and the church are moving towards globality in the midst of rapidly changing economic, political and cultural situations. The movement has adapted its original courses and developed new courses and programs to help local man live in his new situation.

THE FIVE GREAT CONTRADICTIONS
OF THE SPIRIT MOVEMENT IN S.E.A.P.A.C.

1. Individual-
istic
Over-
Emphasis
On Urgency

Sustaining and eliciting stories over-emphasizes a Western sense of urgency and individualized vocation, rather than emphasize the assumption of depth corporate responsibility for the history of the long, long march.
2. Bourgeois
Image
Obstruction

Bourgeois aspirations and actual living antagonistic to secular engagement and life style, and intensified by inadequate images of the social method prevents people from giving steady and systematic support necessary for the movement's aims and activities.
3. Fixed
Societal
Roles

Rigid social structures and self-contained images sustained by idealistic methods of leadership prevent a dynamic relationship to the movement and to society at large.
4. Grad
Societal
Priorities

Over-emphasis on courses and limited back-up systems leave people insensitive to local-global needs and reduces the necessary motivation for any change.
5. Symbols
Grounded in
Slogans

Man is in a state of internal crisis relative to who he is and how he can engage himself fully in life. Therefore it is easy for him to fall back on slogans rather than ground the symbols in depth life reality.

THE FIVE GREAT PROPOSALS
OF THE SPIRIT MOVEMENT IN S.E.A.P.A.C.

1. Movemental
& Societal
Communica-
tion

In order to have a strong base of authorization we recommend movemental and societal communication through getting structural participation, local research, trisectoral councils, metro cadre development, priors visits, journey cards and symbols.

2. Intensify-
ing
Movemental
Responsi-
bility

In order to form comprehensive leadership for the movement, we recommend intensifying movemental responsibility through programme development and practical involvement such as training courses, collegial visits, global-local consultations and cadre participation.

3. Comprehen-
sive
Reformula-
tion
Training

In order to launch reformulation experiments we recommend comprehensive training through local community consults, geo-social analysis, gridding, local leadership training, work days, celebrations and the choice of strategic sites.

4. Deepening
Intentional
Symbols

In order to participate in depth symbol consciousness we recommend intentional creation and engagement in symbols through decor, global cultural celebrations, odysseys and collegial participation.

5. Indigen-
izing
Religious
Houses

In order to indigenize religious houses we recommend international religious houses of different nationalities through an intern exchange programme (after at least 1 year of interning in the local house), sojourning for grads of different races, houses open for foreign interns at their own transportation expense, celebrate different cultural festivals and international evening celebrations for house members and guests.

TACTICS FOR PROPOSALS

GROUNDING LOCAL-GLOBAL HOUSES	INTENSIFYING REGIONAL TRAINING	MOTIVATING CORPORATE CONSCIOUSNESS	CATALYZING SOCIETAL DEMONSTRATION
1 Imaging Global Hospitality	4 Teaching Basic Methods	9 Internalizing Intentional Symbols	12 Initiating Community Impact
	5 Sustaining Communication Network		13 Reinforcing Social Authorization
2 Programming House Outreach	6 Forming Metro Cadres	10 Deepening Spirit Awareness	14 Enabling Existing Structures
	7 Structuring Regional Care		15 Forming Strategic Guilds
3 Improving Movement Properties	8 Developing Movement Intentionality	11 Celebrating Societal Engagement	

MIRACLES
OF THE SPIRIT MOVEMENT IN S.E.A.P.A.C.

MIRACLE CHART	SIGNAL EVENTS	DEPTH TRAINING	REGIONAL RESPONSIBILITY	TASK FORCE DYNAMICS	MOVEMENT COMMUNICATION
	Advent HRM Celebration	Regional Faculty Meeting	Regional Council	PCE Story Presentation	Annual Calendar
		Regional Spirit Odyssey	House PSU & Workday	LCC Intensification	
	Quarterly Open House	Family Sojourn Program	GRA Order Intention	PCE Miracle	Movement Newsletter
		Bi-Weekly Metro Treks	Missional Finances Participation		

MIRACLE STATEMENTS:

1. Advent HRM Celebration

Society has lost much of its spirit consciousness. Individuals are more concerned with their own being, and people often repeat beautiful quotations when confronted with life depth problems. The movement can avail itself of this situation to revitalize spirit journey consciousness.

MIRACLE STATEMENTS
OF THE SPIRIT MOVEMENT IN S.E.A.P.A.C. (con't.)

The Human Resurgence Mission is designed to revitalize consciousness especially with the established church. It is a one day program with lectures and workshops, working to produce documents of local congregational wisdom at the end of the day. In the evening, a metro celebration can be held to affirm the HRM. It is recommended that this be a symbolic event across SEAPAC. On Advent Sunday, this occasion would activate the metro dynamic for metro grads, give a new vision to local church bodies and present a training experience for faculty.

It is necessary to have the program structure, recruitment design, food, materials and practices planned in advance. The program structure would include manuals, timeline and format as well as the design of the use of the facilities. Practices include the choosing of a strategic place and authorization, materials, decor creation and food arrangements etc.

The HRM, together with the metro celebration, will help cultivate the metro dynamic, introduce the Human Resurgence Mission, give further understanding of the movement, provide a new possibility for seeing their role in society.

2. Quarterly
Open
House

The movement embodies and demonstrates its radical life style for the sake of the world in concrete provisions through the Religious Houses at large. From the maze of fixed societal roles and sensitive reactions of church and society, there arise misunderstandings of what Religious Houses are and symbolize. To project a correct image of itself and its mission, the movement through the Religious Houses could reimpose its secular engagement in the social process through a Quarterly Open House.

The Open House Program is a quarterly gathering in the Religious House. It is open to the public, with key people highlighting the event. Its purpose is to allow people to have a better understanding of the nature of the Religious House, to achieve a better relationship with the public as a key to authorization, sojourn and intern possibilities, and course recruitment.

For its implementation, a task force group needs to be formed for necessary plannings and arrangements. Program structure, time design, house physical arrangement, invitations by printing hand-outs, and actual Open House task force to help with refreshments... are details not to be overlooked.

Results of the Quarterly Open House will be to open the doors of authorization, gain more Ecumenical Institute supporters, sojourns, interns and course participants. The heightening of house corporateness, relative to external relationship, and of witness of the radical life style of Religious Houses, is foreseen.

MIRACLES STATEMENTS (Con't.)

Practical needs include a presentable House, reserved guest room, printed hand-outs, money, refreshments and dishes.

3. Regional
Faculty
Meeting

There has been an increase in the number of courses and programs which the movement has to offer, and this has created the need for teams of pedagogues to be available in each region. The creation of a SEAPAC Pedagogy Faculty would bring into self consciousness the depth life issues and cultural gifts of society, and motivate responsible participation in the movement.

To establish a SEAPAC Pedagogy Faculty to teach courses throughout the continents, a Regional Faculty Meeting is needed to discuss the arenas such as in-depth pedagogy training, participant-observer structures, metro team treks and regional pedagogy training through recruitment, assignments, weekend tutorials and course enablement. This would create the confidence and the necessary style to catalyze leadership and create a core group of local indigenous people in the house and in the movement.

Practical needs are time-lines, grads list, team assignments, ecclesiola structures, imaginal education courses and brochures.

4. Regional
Spirit
Odyssey

The bourgeois images and the lure of the "good life", which confront people constantly in society, intensifies the struggle of total life expenditure and commitment to the movement. A regional odyssey in the religious house, where grads and colleagues gather and engage themselves in a deep spiritual journey will be an experience which could awaken people's understanding of life and allow radical decisions to be made regarding their lives and where they would lay them down.

To enable this happening to take place, invitations will have to be sent to the grads, and intensive recruitment done. The Odyssey manual, "Journey to the East" or its substitute need to be procured, house facilities and decor will have to be ready, enablement task forces and teaching assignments will have to be prepared.

5. Family
Sojourn
Program

There is today a growing awareness of what is going on in the world. This awareness drives one to make adequate and authentic responses to social situations in an effort to contribute something positive to mankind. Families are now developing this kind of awareness but are finding it difficult to come up with missional decisions for the sake of the present and of the future.

Families will be helped tremendously if they could encounter the signs of possibility upheld by the movement, offering a radical style of life relevant to the twentieth century. The movement affords

MIRACLES STATEMENTS (con't.)

families work, enabling family experiences that could lead to engagement as mission to the world. However, very few families know what gifts the movement offers.

An ongoing family sojourn program in Religious Houses will encourage more families to be, if not spirit colleagues, actual cadres in the movement. This will also help graduates to decide to join the Order, or at least encourage them to participate even more actively in the missional activities of the movement. That all these will surely enhance local regional leadership is unmistakable.

To succeed, the family sojourn program requires recruitment of prospects through invitations and proper authorizations. The design of religious house life needs to be structured so as to be the symbolic embodiment of mission attracting new colleagues. Celebrations and periodic evaluations would bolster the program and keep it in shape as a structured care of the movement. An interns' manual would be helpful.

6. Bi-weekly
Metro
Treks

Conducting bi-weekly metro treks is a way of concretizing local-global care, widening the scope and enabling the dynamic of secular engagement, and eventually securing firm and positive metro authorization.

To do this, work will have to be planned and thought through very carefully by the regions, team assignments will have to be made up-to-date information of the movement and metro activities will have to be disseminated to the grads to strengthen metro responsibility and care.

Social calls on key leadership in the metro and church attendance should be done by the visiting team. Progress and development charts on the treks will be put up in the religious house to facilitate the common memory.

7. Regional
Council

The effectiveness of the spirit movement is related to the ability to operate at a grass-root level and with local leadership. This leadership, sensitive to the local situation in a global context, bears the primary burden, with enablement by those from outside, of symbolizing social engagement.

Intensive work will be done during July and August with regional leaders in preparation for the Regional Council in September. An informal meeting of metro representatives in each region will be held to choose the site, make practical arrangements, assign leadership roles and create task forces for local songs and symbols. These task forces would need to work prior to the Council

MIRACLES STATEMENTS (con't.)

The Religious Houses would prepare for the Council the roster of their members and their personnel needs for missional accomplishment. The houses will also present the quarterly, weekly and daily time designs and report on everyday life in the Religious House.

The purpose of this miracle is to set the stage for the emergence of local movemental leadership in the various Religious Houses.

Enablement structures and materials for Council will be required, House reports and reports from movemental programs will need to be assigned and prepared in advance.

8. House
PSU &
Workday

The physical conditions under which people live and work have a considerable effect on the product. It appears that many improvements need to be effected on movement properties across SEAPAC. In order to do something about this situation, there needs to be a PSU on the physical state of each house, and detailed planning on the most urgent jobs. As this task will entail considerable effort, it is envisaged that all grads in the region be recruited to plan and implement the work, and that gifts of basic materials be sought. The effect of such a program would be that those participating would become more familiar with the internal arrangement of the house, create a more inviting atmosphere for new interns and improve the image of the house in the neighbourhood.

Practical needs would include a plan for enablement structures, materials according to the actual work to be done and the format for a closing celebration.

9. G.R.A.
Order
Intention

The church renewal and social demonstration in Asia call for a trained Asian staff. The Religious Houses are the best available structure to accelerate the training. However, societal roles tend to be rigid in Asia as elsewhere, and the radical change to be faced by individuals or families moving into the Religious House is difficult and needs concern and understanding. The Global Research Assembly is an immediate possibility and a good opportunity for getting colleagues to think seriously about internship.

In order to carry this out, GRA participants will be distributed questionnaires to raise the possibility of internship now or in the future. A time will be arranged on the Continental Council Agenda for contexting and filling out the questionnaires. The results will be evaluated by the house priors and the appropriate follow-up carried out.

The anticipated results would be the initiation of serious conversation with future house members toward 50 new adults in the houses of SEAPAC within the coming year.

MIRACLES STATEMENTS (con't.)

This will require creation and distribution of questionnaires, assignments for presentations at Council and appropriate follow-up assignments.

10. Missional
Finances
Participation

The rapidly progressing outreach of movement work in Asia calls for substantial financial support, and brings about various complexities in record keeping, observing legal regulations, etc. Corporate-ness demands that this responsibility be taken by the whole movement and that the expertise of many people be utilized.

So that adequate resources can be made available, proper records kept, equitable distribution carried out, and total participation realized, the Religious Houses will be asked to give an adequate financial context to the regional councils in September. Following this, reports on the present state of finances will be given to allow for corporate participation in articulating a budgetary proposal in relation to the missional thrust of the Region. The regional council will present its results to the various Area Councils and request guidelines from Continental and Global Councils. The regional council will also research possible contributors and pass appropriate information onto the Centrum.

Corporate participation in undergirding the financial life of the movement would be the main result.

To ensure this participation, names of contributors would be required from the metros, financial reports from the houses, estimates of missional expenses, guidelines from the continental and area councils, together with data requirements of the various nations and states, are needed.

11. P.C.E.
Story
Presentation

There have been many attempts at community reformulation and many models presented that have, rather than excited people with new possibilities, only left them exasperated. To help people regain self confidence and be aware of what they can do vis-a-vis what can be done for them, is what Primal Community Experiment model presentation is all about.

To get this miracle happening, it is necessary to obtain local authorization, to announce the events to the local church congregations, and to use the mass media if it seems desirable. Stories of P.C.E. models should be disseminated far and wide, to arouse people's curiosity and fire their imagination of what they can create in their own situation.

The P.C.E. model presentation should be designed in such a way as to catalyze local people into forming a core group interested in P.C.E. work.

MIRACLES STATEMENTS (con't.)

The miracle design should include the proper atmosphere. A hall is needed and decor with banners, exciting quotations, centre-pieces, etc. Items such as tables, chairs, blackboards, tape recorders, etc., should not be forgotten if the model is to be exhibited successfully.

1. L.C.C.
Intensifi-
cation

Local leaders tend to underestimate the creativity of their people. This is clearly seen in their failure to engage the people in participation in decision making in matters that affect their lives as individuals and as a community. Most attempts which have been made have, rather than released people to their potential, stifled their creativity. The bureaucratic methods which work leaders have been accustomed to, have not been enabling, but disabling.

The Local Community Convocation, based on the principle "from the people and back to the people", can be a powerful instrument to recover and re-appropriate local wisdom and corporate action. An LCC breakloose would be a wave emerging from the sea of bureaucracy and would shatter inadequate social images, and reveal new possibilities of what the people can do as community. Conducted on a massive scale, LCC can heighten people's awareness of their local situation and of their needs and aspirations. They can see that answers to problems are given and only await discovery.

Experience has taught us that LCC, because it respects wisdom and freedom, easily mobilizes people to action and in the process organizes them into a corporate body.

For LCC to succeed, an information campaign is necessary. The mass media can be utilized for this purpose. The time and place, well chosen, can attract many people to participate. Then there are practical needs to consider. Proper authorization, good accomodation, working equipment, food services, provide the needed atmosphere for corporate work and fun.

13. P.C.E.
Miracle

It is not uncommon that people live in the same parish without caring much for one another or their community situation. Separated by individual concerns, they lose the sense of corporateness known in a primal community.

A primal community work day can be a miracle that will help restore the needed concern for community work for the benefit of all. At the same time, it encourages people from the community to become aware of what is needed and the way to do something about it. Finally participation by grads from across the region can concretize the social vision of the movement.

MIRACLES STATEMENTS (con't.)

A work day task force is needed to set up the work day, and people need to be recruited to get the necessary equipment and work on the day. Also, arrangements should be made with local authorities for equipment, materials, etc. Finally, advance notice to grads through the newsletter should be planned.

The work day will enable people to experience mutual encouragement and corporateness in a new way, in contrast to the individualistic life styles that they know well. Such an experience opens them to new possibilities for corporate care and corporate creation of the future.

Practical things such as brooms, shovels, bolos, refreshments, songs and musical instruments - our miracle tools - must be provided,

14. Annual
Calendar

In the spirit movement, many courses, e.g. LENS, ITI, GRA, have been undertaken in the past years, graduates have returned to their own places with a deeper understanding of the movement and a fresh outlook in life. However, many of them lose touch with the movement after the courses, remaining only as potential movemental forces. In order to build up a global structural care network, movemental support is required and the course graduates are the starting point for this.

Though armed with fresh outlook and ideas, the graduates are constantly facing dominant bourgeois values in the society. Their revolutionary fervour must be sustained. A closer link with the movement is the means to cope with this. There societal priorities would then be affected and they would therefore exert certain influences in their own society. This can act as an internal dynamic force in the society, and hence, the movement, instead of being an imported product, would become more and more one arising from the demands of the local needs.

There is therefore a crucial need for maintaining a link with the graduates. An annual calendar is one means to achieve this goal, constantly reminding them of all the events of the movement. Besides, the publication of such a calendar exerts concrete demands on active colleagues to think ahead and to do long-range planning. The content of the annual calendar for all grads would include many aspects, e.g. the events of the council, the courses by the metro, anticipated celebrations and events, the metro trek schedule, recruitment time-lines, etc. Constant quarterly revision would be done to update the calendar.

This miracle will require the gathering of calendar content, the designing of the format, getting a consensus from representative colleagues on the final product and the process of duplicating and mailing.

MIRACLES STATEMENTS (con't.)

15. Movement
News-
letter

Our society is troubled by short-sightedness, stubbornness, selfishness, self-complacency of the people who have little contact with the outside world.

The courses organized by the Ecumenical Institute enable people to overcome many problems faced by our society. The graduates, armed with a new vision and fresh ideas, are spurred to strive towards a better society altogether. Unfortunately, most of the graduates lose their contact with the movement after the courses.

The newsletter, published at regular intervals for all the Ecumenical Institute graduates, would be helpful to maintain links with the Institute, and to catalyze their social passion. The content of the newsletter would cover items like current events relative to the movement, reports on latest colleague assignments, accumulating articles from Ecumenical Institute graduates, and any information about the progress of the Primal Community Experiment and the movement as a whole.

For the publication of the newsletter, a production task force has to be formed. Besides, a back-up system has to be secured, e.g. the necessary funding. Articles would then be collected and an updated list of grads would be required for sending out the newsletters.

It is expected that the newsletters would contribute to a better communication network, and greater collegial accountability. The grads would be constantly informed of the current progress of the movement and this might help to broaden their mind and perhaps change some of their ideas.

Some of the practical needs required include task force, funding, articles, updated lists of grads, stamps, etc.

S.E.A.P.A.C. PASSION FOR THE POSSIBLE

Spirit
Power

From society's fissured bamboos, split open by life itself, the spirit has risen. An immense power, it confronts nations with a future given as a gift but awaiting historical creation for the sake of the world. The spirit wills are to be captured in time and place by people who must decide where it should go, and what it must empower to rush to a new civilization. Working in the spirit has been unsettling for many people, so that in fast changing social situations, there is a concerned search for ways to grapple with its power.

Local
Man

In SEAPAC, the movement of secular engagement, spearheaded by the Ecumenical Institute, has shown and continues to show possibilities of structuring spirit and releasing it as models of social demonstration, enabling people to discern what they themselves can do corporately with their gifts of humanness. These models open the local man to his vocation to rise and remould himself and to participate in the building of a new earth with missional economics, politics and culture.

Training
Program

The history of the spirit took a new turn in SEAPAC with the advent of the Ecumenical Institute's decision to pioneer the International Training Institute Program in Singapore in 1969. The Institute's secular engagement relevant to our century excited the imagination and fired the passion for the possible of many who experienced social demonstrations of new methodologies of spirit nurture, depth motivity, imaginal education and community reformulation. On the latter is the movement's love energy focused primarily.

New
Thrust

Since then, the movement steadily has gained authorization and acceptance. It has given church and secular renewal a new thrust, heightened the self-consciousness of people and encouraged them to participate in the realization of SEAPAC's future. It has not, however, been without its dark nights of journey. The signs of human resurgence, these sacraments of the spirit, shine in SEAPAC today. And they point to a future of new creations, enabling social demonstrations, just structures of global care in the arenas of economics, politics and culture. More and more of SEAPAC's potential will be released as a gift to the world, and as an added impetus to the trend towards a global community.

Confirming
Decision

But there is spade work to be done. The movement has many spirit colleagues. To deepen their commitment and involvement, they should be well aware of movemental activities. Accountabilities should be so defined as to avoid duplication and overlapping of work. A regular newsletter is seen as a way of keeping colleagues abreast of programs and confirming their decision to care for the world.

New
Constructs

Regular courses conducted in the language of local people are required for troop development. This calls for new constructs of pedagogy training, updated methodologies for primal community experiments and other forms of social demonstration.

S.E.A.P.A.C. PASSION FOR THE POSSIBLE

Religious
Houses

Because the religious houses are the vanguard of the movement, they must be authentic symbols of a radical corporate life style, a model of spirit awareness, and fraternal catalysis for work in local communities. Their power to attract interns, to sojourn or to stay as members of the order will surely increase.

Continual
Breakloose

SEAPAC, in its 1975 Global Research Assembly, has suggested a breakloose of miracles, to explode on the continent in the next 12 months. The holding of regional councils composed of metro people and led by local graduates, the indigenization of religious houses, strengthening cadres and sustaining collegiality, assignment of Asian priors, should enable SEAPAC to ride contradictions and forge ahead with spirit power to the future that will not escape its hands.