

Task Forces IX

**FORCES
MOBILIZATION**

a compend of
task force
products

prepared by
Global Research Assembly 1979
July 1-15, 1979

INTRODUCTION

The purpose of the Forces Mobilization Task Force was to create images and tools to train staff and co-workers. We drew on Order memory, training programs, field experience and input from many visitors.

We learned:


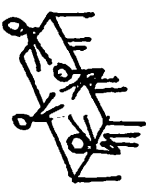


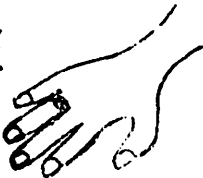
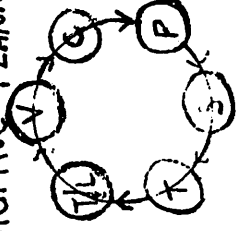
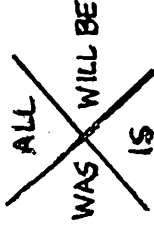
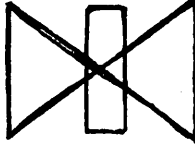
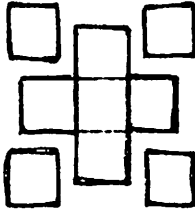
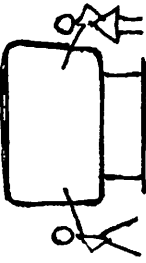


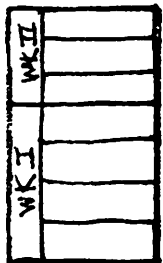
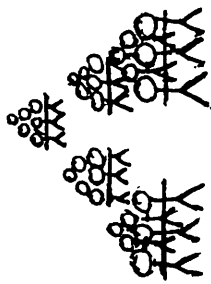
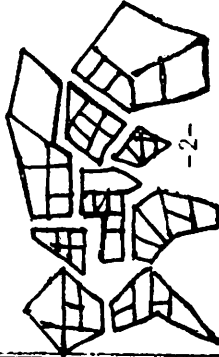
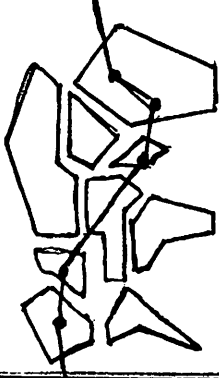
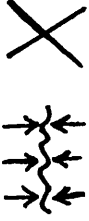
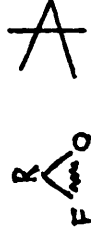
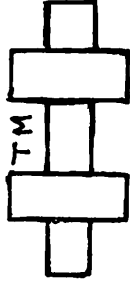
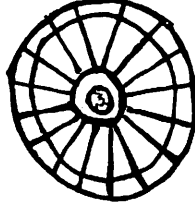

1. We forget our own methods.
2. Projects need simple method guidance.
3. New people need orientation event.
4. In our super-engagement we have ignored training and reflection.
5. Religious Houses need a new articulation of their profound role.
6. We are in the process of Religious House mutation.
7. The Movement has a widening variety of people.

We were forced to create simple, global, profound, imaginal tools that increased all our competencies. Our products are:

- | | |
|--|-----------------|
| 1. Five pillars of Religious House statement | 7 pages |
| 2. Anthology of Religious House operating images. | 30 pages |
| 3. Appendix of Religious House resources. | 100 - 200 pages |
| 4. Chart of Movements yearly rhythm. | 3 pages |
| 5. Orientation construct to the ICA - 8 hours | 1 page |
| 6. Issues and learnings HDTI grads. | 2 pages |
| 7. Story of the ICA/OE/EI/Movement. | 2 pages |
| 8. Volunteer Brochure. | 2 pages |
| 9. Local Man's Method Manual. | 36 pages |
| 10. Five Year - Ten Year Religious House deployment rationale. | 1 page |
| 11. Values and principles for Religious House location. | 1 page |
| 12. Balloons and comments for next year House locations. | 1 page |

THE FIVE PILLARS OF THE RELIGIOUS HOUSE

THE ACTION

THE STYLE		THE PRESENCE	
<p>PROFOUND LIFE</p> 	<p>CORPORATE BODY</p> 	<p>SERVANT PEOPLE</p> 	<p>GLOBAL NETWORK</p> 
<p>FOUNDATIONAL CONTEXT</p>	<p>OPERATING CONSENSUS</p>	<p>EMBODY SYMBOLS</p>	<p>INCLUSIVE POLITY</p>
<p>COVENANT / RULE</p> 	<p>INDICATIVE PLANNING</p> 	<p>EXPEND TOTALLY</p> <p>ALL WAS IS WILL BE</p> 	<p>AUTONOMOUS UNITS</p> 
<p>CORP. SOL. EXERCISES</p> 	<p>COMMON LEADERSHIP</p> 	<p>CELEBRATE ALL</p> 	<p>COMPREHENSIVE ASSIGN.</p> 
<p>INTENTIONAL DESIGN</p> 	<p>DISCIPLINED TEAMS</p> 	<p>CARE STRUCTURALLY</p> 	<p>ENABLING CENTRUMS</p> 
<p>TRANSFORMED COMMUNITY</p> <p>LIFE TRAINING</p>  	<p>AWAKENMENT EVENTS</p> 	<p>LOCAL DEMONSTRATIONS</p> 	<p>RENEWED STRUCT.</p> 

THE FIVE PILLARS OF THE RELIGIOUS HOUSE

Introduction

Historical transitions often call forth a group of people whose care becomes a burning passion to respond to the cry of injustice and innocent suffering in the world. This group takes it upon themselves to discern the depth pain in society, build a practical model to relieve it, catalyze a movement to implement their model and launch a comprehensive strategy to create a more human society...The literature in ancient China and the recent independence movement in India are but two examples.

Key to a positive alteration of society is that this group climbs boldly onto the shoulders of the past and creates within itself a new way of living profoundly and courageously, striving to resolve the crisis of its age. This group is often called "the religious." In our time the religious are not pious. They are not withdrawn from society. They are not an elite nor are they a cult. Rather they are a servant people who discipline their lives for the sake of forging a new social vehicle. This group bases its action on a profound grasp of the new human being who lives on behalf of the new age to come.

The Institute grasps itself commissioned by history to fulfill this very task for our post modern age. We sometimes refer to ourselves as an order which by definition is a disciplined group who act on behalf of all, living a common life. We were born out of the Great Wars and the Freedom Movements of our century. The Institute has been working over 25 years to create

the methods that awaken people to the radical transition that our planet is undergoing,
the structures that sustain the resolve to live an entire life of service,
the methods that lead people into an increasingly profound grasp of the significance and power of their lives,
the methods that enable our group to continually discern the depth contradiction in society,
and the style of corporate action that increases our effectiveness in bringing about positive change.

The following pages describe the Action, the Style and the Presence of the Religious as we attempt to embody it in our day to day living. We also choose to call our places of residence and bases of operation "religious houses."

A SERVANT PEOPLE

It has been said that there are those who care, those who don't care, and those who know they care. This latter group sometimes claims the historical image of SERVANT, allowing it to inform their style and their actions. We are a people who have chosen that image. We have decided to work together to intensify our ability to care for the world. Our task is to rebuild the earth. We find that what sustains us in that task is creating meaningful symbols, expending ourselves totally, celebrating life as it is, and caring for ourselves and the world through intentional structures. We are dedicated to creating a new courageous force of local people across the world, people who never give up.

Embody
Symbols We have discovered in our work that symbols are powerful. They inform people of who they are, where they've been, and where they are deciding to go. We have also discovered a gapping void of compelling, positive symbols for the future. Our response has been to recapture ancient symbols and transpose them for our time. We have recreated liturgical forms which combine ancient wisdom and futuristic demand. We have discerned new secular global myths as they emerge. We have decided to symbolize our commitment to rebuild the earth by wearing the blue: the color of the common worker around the world.

Expend
Totally In our life together we have found that "he who refreshes will himself be refreshed." We have seen that when you are giving your whole self, all your time, all your passion...life comes back tenfold. We have also seen that life is total demand. It requires your all. It consumes you, even to death. But in the midst of being consumed totally by our missional activity the joyous, full life bursts forth anew.

Celebrate
All We like to have fun. We have experienced that celebration is an integral part of sustaining those who have decided to care. Whether its daily singing, weekly celebrations, a discontinuous event -- victory or defeat, birth or death -- we see the power of taking our experience, celebrating it as it is and moving on.

Care
Structurally We have also come to see that care for the world means structural care. It means transforming today's social structures so they they release, not crush, human potential and creativity. It seems also to mean enabling every village, neighborhood, city and nation to see its profound function as part of the global village. In our work we are continually developing ways to increase local people's participation and engage their creativity in redesigning structures so that they will work. Our own internal structures include daily rites, teamwork, intentional time and space designs, weekly celebrations and assignments.

The Five Pillars of the Religious House

A CORPORATE BODY

The style of the religious house reflects our decision to engage in a common task together. Working corporately has pushed us to create methods that honor everyone's insights and wisdom while developing a consensus. Our methods combine both intuitive and rational processes. They allow people to discern and go after the contradiction and then create practical models for action. Training in leadership and methods goes on in the Houses constantly. We rotate leadership to allow everyone to do everything. We operate in teams to increase the effectiveness of the individual members.

Operating
Consensus

An operating consensus requires clear understanding of our mission context. By frequently redefining our role in society we are freed to engage ourselves corporately in the task of serving it. All corporate decisions relative to the mission are made with the understanding that the power of the group resides "at the center of the table" rather than with any one individual. As a result, input from every member of the group is encouraged and honored. Once a consensus has been reached, that final decision is honored by all. Each person brings his models and insights to the meeting. Each person, once a corporate decision is reached, assumes full responsibility for the effective implementation of the decision.

Indicative
Planning

Our work in communities has taught us to be contradiction-centered. By focusing on the contradiction, all other steps are based on facing the real situation, thus avoiding illusionary planning and fruitless activity. We start by stating the practical vision; a positive picture of the future. We move then to stating what is keeping that vision from becoming realized; the underlying contradiction. Next we create practical proposals; ways to move on the contradiction to accomplish the vision. A tactical system then names what needs to be done to accomplish the proposals. Finally, a timeline indicates the tasks, assignments and time needed to complete the events.

Common
Leadership

Leadership roles are carried out by all members of the group. Although one person is assigned to orchestrate the meeting, it is the responsibility of everyone to make each meeting a significant productive event. It is the leader's role to honor and catalyze everyone's insights. It is understood that while leadership roles represent a vital component of our work, no status is attached to leadership roles. All roles and all tasks are equally significant.

The Five Pillars of the Religious House

Disciplined
Teams

Care for each individual is achieved structurally by assigning everyone in the group to a missional team. Within the team structure the individuals spirit life is nurtured. By participating in weekly team meetings and engaging in effective action as a team each individual grasps his role in the perspective of the group. Further nurture results from individual accountability that rehearsees for each person his decision to engage in our work. Practical care for the group exists at the team level through the assignment of individuals to leadership roles and practical enablement tasks, informal conversations and humorous interplay.

A GLOBAL NETWORK

Our style is being reformed continuously as we integrate the life wisdom from new colleagues who represent the multitude of traditions, races and cultures that populate our amazing planet. Our regular exchange of information and people perpetually transforms our group into an increasingly significant demonstration of the emerging global village. Our decision-making process is also a demonstration of how a world wide network of autonomous units can be coordinated into a common global effort. Our decision to operate by "assignment" gives us a mobility to place people where they are most needed. Our "centrums" act as a non-bureaucratic band of people skilled at coordination and catalysis.

Inclusive
Polity

On the local level, our common polity is based on daily collegiums in which we share the methods and wisdom found helpful in other places. We also study a common curriculum, use common teaching constructs and create respective local strategies. On the regional and continental levels, we gather in councils on a regular basis to report on local work, distill basic learnings and build common strategies to implement our global priorities. On the global level, an international research assembly is held every summer to share the accumulated wisdom of the previous year and reassess priorities. At this council we select several members of our international staff to be the "panchayat", a team of five leaders who interpret and symbolize our global consensus.

Autonomous
Units

We consider local autonomy to be the cornerstone of our global network, without which significant work could not proceed. Each House maintains financial self-sufficiency by assigning several to find outside employment, while the rest work full time in the community programs, awakening events and training activities. All salaries are paid directly into a common fund and then distributed in monthly stipends according to the specific needs of the family unit, built on a common global base. Our primary unit of deployment is the family, whether a husband and wife team with children or a single family unit. Unlike the celebrate orders in history this "family order" celebrates the creative tensions

The Five Pillars of the Religious House

between the masculine and feminine elements working as a team together in a common mission. This provides a new kind of core to primal community life. Strategies vary among houses in response to local community and regional demand. Yet, the intricate communication links between the centrums and Houses ensures that the local activities reflect the overarching global priorities.

Comprehensive
Assignments

As a demonstration of the new global community, we participate in a disciplined assignment system that helps remind us of our missional resolve. We operate out of 24 hour assignment, that is both people assigned out to work and house staff understand that all our daily expenditure is to be directed towards our overall global objectives. Our visible style of poverty, chastity and obedience is evident in the annual deployment of our staff. While a family's request to a particular geographical location is honored we believe that to be a corporate body, we, as family units, honor the final decision by the group as to where we are most needed. A portion of our staff is comprised of local people who have chosen to intern in our houses for a year. This group has the invaluable local experience that informs a realistic local plan of action. After one year interns have the option of becoming a deployed staff if such a vocational decision has been reached.

Enabling
Centrums

To optimize our manpower and resources we have established operations, management, development and research centrums that administrate our work around the globe. The operations centrum is concerned primarily with field work in the human development projects and program scheduling. The management sector handles the "in-house" administrative duties such as finances, legal affairs, property and production. It is the development division that raised funds to cover the program costs of the religious houses. The research centrum coordinates the work of the houses and incorporates their findings into our decision-making process. The centrums, however, serve much more than an administrative function. Their task is to act as a catalytic force for the local houses by having regular visitations by the centrum members to these houses. The centrums bring the global dimension to the local situation using a telex and postal communications network. The four centrums demonstrate our resolve to create a new organizational polity structure which cuts through unneeded bureaucracy thereby providing more time and energy for our local renewal efforts. These centrums are located in five "nexi", Hong Kong, Singapore, Bombay, Brussels and Chicago.

The Five Pillars of the Religious House

THE PROFOUND LIFE

We see ourselves as a living demonstration of how any person can live profoundly within any community that has a mission of caring for society. Key to this is our stance of yes to "all of life". We see ourselves to be in covenant with all of life and with one another. We have created rites and methods that encourage individual creativity while strengthening the corporate body. Our experiments with rearranging time and space are designed to encourage self-conscious and profound living.

Foundational
Context

We choose to stand before the mystery of life--both the limits and the possibilities of life. We also choose to embrace the suffering, tragedy and fulfillment that is life, with open eyes and a joyous heart. We choose to create the new and to join others who care enough to build the methods and strategies that enable every person to live their unrepeatable life with health, power and dignity.

Covenant/
Rule

We believe that profound living is available once you have decided that all of life is covenantal with life itself, with our family and with the nation. To join a religious house is to enter into a covenant and not a contract. By joining with others in the House we act out our care for the future of our planet. Because of our passion for being of genuine practical help, we discipline our life together to increase our effectiveness. To join a House is sufficient for sustaining each person while releasing all other monies to accomplish our mission. To join a house is to make all your decisions in the context of "what does the mission need" as determined through corporate planning sessions. To join a House is to do any job that is "assigned" by the body as articulated by the designated leader. We use rites that hold the individual accountable for his/her assignments. There are complementary rites that are designed to transform a person's sense of failure into a new moment and renew decision that allows everyone to move ahead as one group. When people come into a House they are formally received and when they choose to leave they are sent out. Thus all of life's decisions are objectified by both the individual and the group.

Corporate/
Solitary

A community is only as strong as the individuals who make it up. At the same time the structures of the community are crucial to maintaining creative participation and a total group thrust. The daily corporate rituals, meal rites, Sunday celebrational meals and midweek feasts keep the group conscious of its profound role, missional context and common decision. Solitary study, brooding and writing are designed to continuously revitalize the resources and resolve of each individual member.

The Five Pillars of the Religious House

Intentional
Designs

The House sustains its corporate creativity by making every moment and every space sparkle with care. This care is demonstrated through events that reflect the community's resolve to serve the needs of the world. Time designs encourage every moment to be filled with significant actions, depth reflection and profound fulfillment. Creative use of all space is a sign to us and everyone else of who we are and what we are about. Our decor reminds us of the richness of the globe, our strategy to serve it and our resolve to care for all. We always welcome guests and have a special room and host assigned to receive them. We are a Wayside Inn for all.

A TRANSFORMED COMMUNITY

Ours is an exciting time to be alive. We experience both social breakdown and the emergence of new forms everyday. It is a time of intensified change. In the midst of sensing ourselves being hurled headlong into the future, we see clearly the need to pause.....and to say for ourselves where we are, where we've been and decide where we're going as a globe. The methods, training and demonstrations we have developed through the years are designed to enable individuals, communities, corporations, government agencies, churches, schools to see themselves in the context of the globe and make new decisions of what is required of them for the future.

Life
Training

There appears to be a universal quest for appropriate education today. Today's schools all over the globe do not seem to equip people with useful skills; effective ways of getting on top of what they already know; ways to deal with the vast future; ways to decide the direction of one's life; ways to lead a life that counts. People want tools to participate in shaping their lives and shaping the future which is impinging upon them. The methods we've developed over the past 25 years have been in response to a worldwide need. They are designed to put people at the center of the action, creating what they see is needed for the future.

Awakenment
Events

How do you put people at the center of the stage where they can begin creating what they see is needed for the future? Our response to this challenge has been to do community meetings, hold youth forums, women's forums and special forums. In all these events people have a chance to gather. They state the challenges they face as a community or group. They create practical proposals to deal with those challenges. They create future-directed songs, stories and symbols. In these events we've seen people awaken to their care and follow through by acting on their proposals.

The Five Pillars of the Religious House

Local
Demonstration

We have all experienced the breakdown of foundational social forms like the family, church, government, school and economic delivery systems. If we combine all these structures and the stories that weave them together we have community. Yet urban and rural communities alike are in trouble today. Social breakdown permeates the globe. In the midst of this breakdown, we have joined with over 200 villages, towns and neighborhoods that are willing to become "demonstration communities." None of us knows what community needs to look like for the future, but many are willing to join in a global and local effort to create a network of communities who learn from each other about what works in renewing human community.

Renewed
Structures

We sense, finally, that the foundational cultural, political and economic structures must be renewed to meet the needs of the new global society that is emerging. Our work with corporations, government agencies, communities, churches and schools around the world is designed to enable them to take a look at the future and what it requires. We attempt to provide each with effective methods and a global context for their significant role in creating a global community of comprehensive care.

We invite you to join in this experiment of living the corporate style of care. Be clear that it is a full time commitment for as long as you are with us... one month or the rest of your life. An uncommitted life is not worth living... and certainly does not compell others into courageous action. If you join our group you will not get rich. You will not obtain status and there will be no rewards...save that of knowing that you met the challenge of our age by embarking on the bold adventure of service.

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The list of Classic Revolutionary Principles are attached as a thumbnail sketch of how the Order operates.

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The Forces Mobilization TF has also prepared at 30 pages anthology of songs, poetry and stories that help illuminate each of the 20 categories of the Five Pillars document. It is designed as a resource for collegiums or short sessions to help orient new and old folks to the five pillars of a religious house. A sample page is enclosed in this document.

Not included in this document is the 150 plus pages of resource materials collected to document from our common memory the 5 Pillars. It still being prepared.

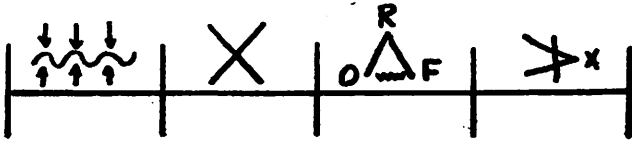
THE CLASSIC REVOLUTIONARY PRINCIPLES

Global Operations

10 May 1979

1. ALL TIME IS ASSIGNED TIME.
2. THE ORDER LIVES AMONG THE POOR.
3. THE ORDER MEMBER LIVES OUT OF TWO SUITCASES.
4. THE ORDER MEMBER LIVES ON AN EQUITY BASED MONTHLY STIPEND.
5. EVERY OPERATION IS SELF-SUPPORTING.
6. THE ORDER HAS ONE MISSION, NOT MANY.
7. THE ORDER LIVES OUT OF TOTAL LOCAL AUTONOMY AND TOTAL GLOBAL RESPONSIBILITY.
8. CARE IS PROVIDED STRUCTURALLY.
9. THE ORDER NEVER ASKS ANYONE TO JOIN, LEAVE, OR STAY.
10. ALL MEETINGS ARE OPEN.
11. THE POWER IS IN THE CENTER OF THE TABLE.
12. DECISIONS ARE MADE BY CONSENSUS.
13. EVERYONE IS RESPONSIBLE FOR THE WHOLE MISSION.
14. EQUITY, NOT EQUALITY, IS THE BASIS OF ALL OPERATIONS.
15. EFFECTIVENESS, NOT EFFICIENCY, IS THE MARK OF OUR WORK.
16. THE FIRST RESPONSE IS ALWAYS "YES".
17. INDIRECT ACTION IS PREFERRED TO DIRECT.
18. KNOWLEDGE ACCESS IS EACH PERSON'S INDIVIDUAL RESPONSIBILITY.
19. WE MOVE ONLY ON THE BASIS OF A MODEL.
20. THE DAILY OFFICE IS THE MOST IMPORTANT THING WE DO.
22. EVERY DECISION IS CHECKED WITH ANOTHER COLLEAGUE.
23. WE NEVER SEEK PUBLICITY.
24. THE EXTERNAL SITUATION IS NEVER THE PROBLEM.

LIFE TRAINING



Vocation Redirection
Theological Recontexting
Methods Training
Practical Equipping

JOURNEY ON

Tune: From Elcho Island

Journey on, journey on, all of Mankind, future is waiting for you.
Struggling, stumbling, all the life through, future is waiting for you. (*Hum the tune*)

Opportunities, opportunities, all in your hand, our minds are limited to foretell.
All of your own, and nature of unseen, future is waiting for you. (*Hum the tune*)

Journey on, journey on, all of Mankind, future is waiting for you.

Creation

A time to set forth a new demand,
A time to look into the past,
For without "what has been"
There is no "yet to be;"
Nothing that we do, then could last.

Refrain

We stand beyond our life and see,
We stand beyond our death and really see
What's required of Men who give their
death to history;
And it is now that we must do
What other ones have always longed to see,
To discover what's required of us to set Men free.

No more must Men live in poverty
No more in strife and disarray
For when all the Men create all the earth,
That shall be the new day.

In those who choose to be all there is
Pain and misery are past;
Transformed because they bring forth human life;
New life never comes but through a death.

Refrain

The global task now has claimed our lives,
Who knows where our bodies they shall find.
But with us, anew, now the Mystery appears,
The meaning of the life of all Mankind.

Refrain

With action, confidence grows. I am convinced that one of the reasons why our people today feel uncertain is that they are not trained to examine questions, to decide for themselves on a method of action — *and then to act*. The result is that they may too easily be acted upon.

—*The General*

Perhaps there is no meaning in it at all, the thought went on inside me, save that of the journey itself ...

—*The Wise One*

Each one of us today finds himself submerged in a system of problems, perils, things that are easy and things that are hard, possibilities and impossibilities which are not one's self but the thing within which one exists, with which one must contend; and in the management of these things, or the struggle with them, one's very life consists.

—*The Wise One*

Life Training

The hunter warrior creates his own existence. He senses himself as uncircumscribed freedom. He has seen that life is sheer decision, not big decisions or little decisions, just decision. He knows that he alone bears total responsibility for his deciding, that no thing and no body can choose for him. So he puts his whole being behind each decision that creates him; and this he does, without explanation, without defense, without excuse and without justification.

"It is easy to be a robot. You do not have to think for yourself. You do not have to take a decisive stand. You can allow those about you to influence or shape your point of view. You can accept their ideas and opinions without any critical study.

I have a feeling that we have not sufficiently developed in our people the habit of analyzing a situation, or analyzing people's words, of coming to their own decisions. I think it would be of great value if in our universities we gave the techniques of analyzing a subject from every point of view. It would be sound preparation for coping with world questions, which we must eventually solve. We cannot blindly leave them to government. We are the government.

We have to take a new look at ourselves, at what our kind of government requires of us, at what our community needs from us; and then prepare to take a stand. In the long run there is no more liberating, no more exhilarating experience than to determine one's position, state it bravely and then act boldly. Action brings with it its own courage, its own energy, a growth of self confidence that can be acquired in no other way. Today we need to be our own Patrick Henrys, calling for action."

Eleanor Roosevelt

1. Read or sing selected lines or poetry from the above.
2. What were the rousing lines or phrases?
3. What mood was the general out to create in his listeners?
4. What is there about that particular mood/stance that is crucial to winning?
5. In what kind of situation does this kind of speech/statement become at tactical necessity? Describe it.
6. What have we learned here about the training necessary for our age?

GRA CHICAGO
July, 1979

HDTs GRADUATES - LEARNINGS, ISSUES

FORCES MOBILIZATION
TASK FORCE 9

PRIMARY IMAGE	A. NEW VILLAGE MOVEMENT	B. VILLAGE LEADERSHIP	C. ORDER MEMBERS
LOCATION NUMBER	INDIA 600	PHILIPPINES 100	AFRICA 22
ASSIGNMENT STRUCTURE FINANCIAL ARRANGE'T	2 Years Assignment as Nava Gram Prayas - Auxiliary Rs. 50/month + Travel, Food	Assigned to own village to work in Guilds Receive salaries through local economic (Guild) structure	4 Month In-Service Training followed by internship possi- bility (I-S training in Kawangware or Kamwelini) Receive \$50/month training salary. Sojourner finance model
WHO & HOW RECRUITED	10 chosen/village Following consult 90% single men, 18-25 years	10 chosen/village Following site selection and Community Forum 80% single, 16-40 years	18 single, 4 married
LEARNINGS	2 Year internship in NGP Story of being NGP a powerful one Helpful to assign people to village other than their own Regular circuit gatherings essential Image of national ICA staff enabling to villages	Training local leadership rather than ICA staff Push to self support essential Regular dynamics Focus on program and guild participation gets people trained in particular skills	Time period provides deeper contexting/training time Time spent with established project enables decision/depth
ISSUES	Stipends "Depthing" & globalizing role - creating a movement - decision/commitment Holding ordering dynamic when dealing with cultural diversity	Plan for role relative to ICA, i.e. movement decision Structure for working outside own village Long term formation, expansion	Going on stipend after training period Working out relationship to family/marriage

15

Rational Objective: To engage answering the question of "Who is the ICA?"
 ...What does it do?...How is it structured?...and
 Where is participation needed?...

IMAGINAL FRAME	THE ERA OF RESURGENT TIMES			THE
COMPREHENSIVE STRUCTURE	EVENT PRESENTATION	FOUNDATIONAL CONTEXT	PROGRAMATIC THRUST	CELEBRATION
PARTICULAR CONTENT	Welcome and identify guests Intro of day's TL	Historical journey and construct of the Spirit Movement from 1952-present	Impact and demonstration as campaigns of human development in awakened and engaged communities	UR Ce Corpo Corpo -sing -mea -sto
QUESTIONS ADDRESSED	Who are we? What do we do? What will we know & do today	Who the ICA is in the perspective of World Development	How the ICA uses vocationed people (Those Who Care) in its campaigns	What : What : affect What :
RATIONAL OBJECTIVE	Significance of indiv participation & significance of the day's event	To identify the role of the ICA in pioneering the image of a human factor in World Development	To see the campaigns as modes of thinking, action, and organization of the spirit resurgence in our era	To kno corpo
EXISTENTIAL AIM	Experience establishing a corporate venture	To experience the power of vocation in the intentional journeying of a people	To experience the perspective of the human factor in world development	To exp of cor
PRACTICAL TOOLS	Vocations Conversation Day's Timeline	-Collegium construct -4x4x4 spin on the vision and journey -Art form reflection	-Global HDP slides -Particular (like Pace) GSD-GCF slides	UR assi songs,
TIMELINE	9:00-9:30	9:30 - 10:30	10:30 - 11:30	

Existential Aim: To provide an occasion for vocational decision in engaging in the task of the ICA

GLOBAL INTERLUDE

THE PEOPLE OF CORPORATE VOCATION

THEME / QUESTION	CORPORATE STYLE		DECISIONAL PROCESS		EVENT SEND-OUT
	METHODS PROWESS	HISTORICAL CHALLENGE	COMPREHENSIVE INDICATIVES	OPERATING VISION	
Category the preparation the festival the JOY?	The FIVE PILLARS of the Vocated (the Religious of our Time)	Visual presentation of the Fifth World impact (Human Factor)	Exercise in building corporate thinking	Global Priorities in Local Perspective	Ritual These are the times These are the people
the significance? the accompanying the JOY?	What is the care that sustains you in history?	What is the Human Factor in World Development	How does my vocational objective signal corporate participation?	Where are the engagement possibilities in the ICA	What now?
the value of the rehearsal	To know how the pillars of the religious embody our action, style, and presence in the historical indicative	To know how community participation strategically changes lives	To know how comprehensive thinking realizes decision making	To see the concrete and necessary plans in global/local engagement	See their election
experience the miracle corporate participation	To experience the impact of living in a comprehensive, intentional, futuristic, and archaic community	To envision their role in corporate vocation	To experience the relevance of individual to corporate decisions	To experience the solitary/corporate possibilities	Experience their assignment
ment, rationale, rituals, meal	The 5 Pillars of the Religious House Chart, Paragraphs, Art-form conversation	Global Film and Reflection Conversation	Construct of the Screen of Comprehensiveness	Spin on Priorities and Strategies	Ritual of Absolution
1:30 - 2:00	2:00 - 2:45	2:45 - 3:45	3:45 - 5:00	5:00 - 6:00	6:00-6:15

LOCAL MAN'S METHODS HANDBOOK

THE WAY OF EFFECTIVE LEADERSHIP

1. Hosting and Song Leading
2. Lecture Building
3. Seminar Preparation

THE WAY OF CORPORATE REFLECTION

4. Art Form Conversation
5. Charting

THE WAY OF PLANNING AND MODEL BUILDING


6. Comprehensive Thinking
7. Workshopping
8. Gridding
9. Timelining
10. Problem Solving Unit
11. Indicative Battleplanning
12. Framing
13. Maneuvering

THE WAY OF USING TIME AND SPACE

14. Designing Space
15. Designing Time
16. Planning Corporate Work
17. Planning a Celebration

THIS MANUAL has been created to meet the need to have in one place a simple explanation of the basic methods of the Movement. Seventeen methods are presented on two pages each. The first gives an art form and a statement of why the method is useful, the second gives procedures and some principles.

PROCEDURES FOR GRIDDING:

1. Become familiar with the geography to be gridded (walk, drive, population data, maps, etc.).
 2. Art form the map of the area.
 3. Identify and mark: population centers, cultural or ethnic divisions, nodes, land marks, natural boundaries (rivers, lakes, etc.), political boundaries, arteries and pathways.
 4. Discuss values to be used in gridding - such as population size, etc.
 5. Draw initial pictures of the area, share these and discuss gifts of each.
 6. Form a consensus on the grid. Symbolic power is key.
 7. Check grid against principles and actual data on the area.
 8. Draw large artistic form of grid and put in high visible public space.
- 

OUR COMMON STORY

The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. It has worked for twenty-five years to devise and demonstrate practical methods for comprehensive local renewal. The Institute's emphasis is on methods which enable local residents to plan and implement socio-economic change in their own communities. Local self-sufficiency, self-reliance and self-confidence are the aims of the ICA programs.

Two programs are primary to the Institute's work. The Human Development Program is a global network of pilot projects in socio-economic community development. At present 149 projects are located across the world. Each is intended as a demonstration model for its region or nation. The Community Forum Program offers communities a lively 'town meeting' format which encourages participation in solving local problems. The Community Forum is a celebrative event involving all ages and sectors of the community. Over 7,000 Community Forums have been held in 32 nations. Other Institute programs range from management seminars for business and agency leaders to eight week training schools in human development methods.

The Institute of Cultural Affairs is a not-for-profit private voluntary organization working in 32 nations. It has over 100 field offices served by coordination centers in Bombay, Brussels, Chicago, Hong Kong and Singapore. The work of the Institute's staff is complemented by an international network of consultants representing a wide range of expertise and thousands of volunteers. Consultants and volunteers donate both time and resources to assist in the planning and implementation of Institute programs. The Institute of Cultural Affairs is supported by foundations, corporations, church and service organizations and concerned individuals. Specific programs have been funded by government agencies.

In 1954, the World Council of Churches, meeting in Evanston, Illinois, expressed an interest in establishing a lay training center in North America. Accordingly, the Ecumenical Institute was established in 1956 as a program division of the Church Federation of Greater Chicago. Its purpose is to express and promote the awakening and renewal of the church. It pioneers in practical forms of social response to the complex changes of our day. Its programs serve the needs of the church, both in its parishes and academic institutions.

In 1962, the Church Federation hired a group of faculty and students from the University of Texas to be the staff of the Institute. A facility was located - a vacant seminary in an inner city community on the West Side of Chicago. And Fifth City, the first pilot Human Development Project was born. In 1964, the Ecumenical Institute was formally incorporated as a private not-for-profit corporation, independent of the Church Federation.

By the early 1970's, the Ecumenical Institute's programs had been recognized throughout North America and the globe. Its efforts were being channeled in two separate, but not disparate, directions. One was toward the church and its institutions, and the other toward private business, public schools, local communities and social agencies. In 1973 the Institute of Cultural Affairs was incorporated as a separate, yet coordinate group with the Ecumenical Institute, in order to develop the secular programs.

The staff of the Institute has always operated as a corporate body of people. One of the foundational principles of this group is that it is self-supporting. This principle has allowed the staff to be released from dependence on contributions, as well as allowing 100% of the contributions made to the Institute to be used for direct program expenses. In 1973, the staff was incorporated as The Order: Ecumenical, a not-for-profit corporation. Its purpose is to maximize the service that its members are able to give to the Institute. The Order conducts no programs of its own, nor does it solicit contributions from the public. Families live in private apartments within a staff residence, operate with minimal stipends from the pooled income, and work within a common schedule of activities. Because of the disciplined and corporate life style, as well as its attention to symbols and rituals, it has been compared to the classical religious orders of history. Presently The Order: Ecumenical is comprised of over 1,000 men and women of diverse nationalities, religions and educational backgrounds. It presupposes no religious doctrine nor dogmatic agreement among the members. It includes people from a wide spectrum of religious faiths, including Buddhist, Christian, Hindu, Jewish and Muslim. And yet its overriding purpose is to enable the commitment of its members to the common task of the Ecumenical Institute and the Institute of Cultural Affairs.

HUMAN DEVELOPMENT PROJECTS NEED PEOPLE WHO CAN:

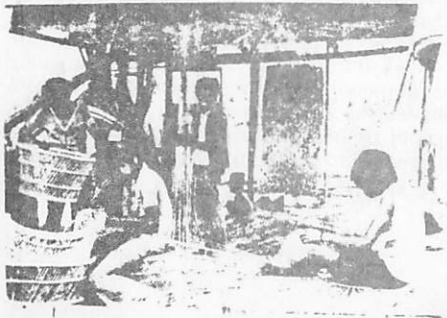
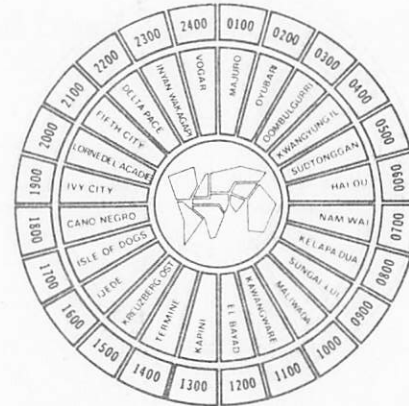
- Contribute a day's hard labor toward a community workday.
- Lend their particular form of expertise to a week-long consult.
- Participate in the total life of a project for one or several months.
- Give a year or two of their life as full-time ICA staff.

COMMUNITY FORUMS NEED PEOPLE WHO CAN:

- Be trained as forum leaders.
- Visit communities to help arrange various kinds of forums.
- Participate in weekly planning sessions or task forces.

THE ICA OFFICE NEEDS PEOPLE WHO CAN:

- Help put out mailings.
- Answer the telephone.
- Type, do layout, or artistry.



This freedom to care
is not easy.

It is not a gift given,
but a choice made.

- Ursula Le Guin

THE VOLUNTEER CAN EXPECT TO:

- Be trained in community methods.
- Have a multi-cultural experience in community.
- Have a chance to make a difference.
- Be able to see real change in individuals and communities.

THE ICA EXPECTS THAT THE VOLUNTEER WILL PARTICIPATE IN ONE OR MORE TRAINING/ ORIENTATION EVENTS:

- Community Forums
- Project Workdays
- Local Task Forces
- Academy
- Summer Research Assembly
- Guardians Consult
- Regional Councils

THE INSTITUTE OF CULTURAL AFFAIRS
CONCERNED WITH THE HUMAN FACTOR IN WORLD DEVELOPMENT

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The Institute of Cultural Affairs

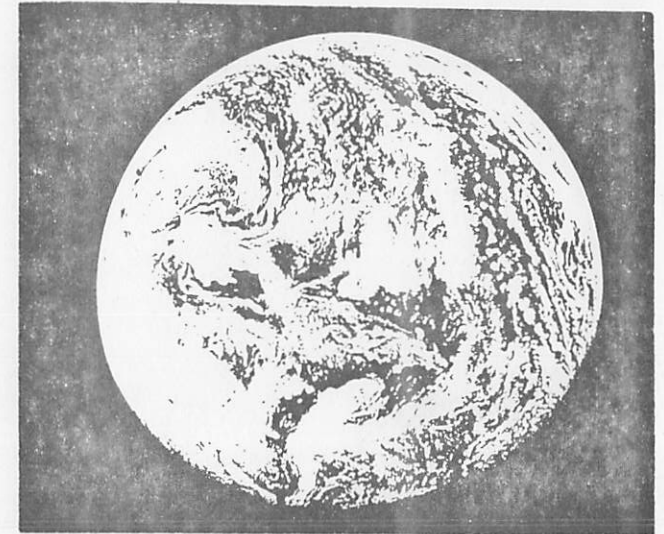
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WHAT THE
WORLD
NEEDS NOW...



IS
YOU!

"DANCE TO A NEW RHYTHM"
Context

The tactical activities of giving shape to history are three:

- 1) the penetration of the consciousness of society with discontinuous intrusions of awareness.
- 2) the permeation of the social fabric with discontinuous deposits of social experimentation that demonstrate new directions for the entire society.
- 3) the formation of the social energies needed to do the penetration and permeation into appropriate and viable social forms of committed people.

The particular focus of these tasks over the past several years we have called the Three Campaigns: Awakening Campaign, Engagement Campaign, and Emerging Servant Force Campaign. The carrying out of the Awakening and Engagement Campaigns accomplishes the Emergence of the Servant Force as a by-product, for any social program necessitates the formation of forces. Formation quickly becomes a third array of activities, namely, responding to the needs for gluing the forces together into an effective force and the needs for expanding the numbers and skills of these forces to meet anticipated expansion of the work of Awakening and Engagement.

We have seen that there are three dimensions of formation:

- 1) spinning into living forms the spirit deeps of authenticity, freedom, and care that define the serving forces.
- 2) forging images that objectify spirit and hold in comprehensive patterns of thought and method the spirit awareness and drive.
- 3) shaping the style of corporate life and task in such a way that the spirit awareness and drive are appropriately related to the social space served and the flow of time.

We have imaged these three dynamics as:

A GREAT SPIRIT HAPPENING EVERY DAY

A GREAT EXPANSION OF UNDERSTANDING EVERY DAY

A GREAT EXPENDITURE OF SELF EVERY DAY

This year has been a time of great acceleration and intensification of awakening and engaging communities across the globe. We have become a new people. Volunteers come to work with us from a variety of backgrounds and a broad base of contacts: TM and Impact forum participants, citizens from the project communities, people who have heard about our work, 'friends of friends', etc. Their doing has

"DANCE TO A NEW RHYTHM"

Context

been invaluable. The Blue Shirts have emerged across the globe as a powerful presence of demonstrated care.

Many of the people who work with us are asking questions of how and why we operate as a revolutionary body in history, why our methods allow new life to be occasioned, how they can become trained to work with us. Formation is spirit, not organization; it is focused upon the emergence of corporateness which is both a happening in individual lives and a qualitative functioning within a group. It is directed toward history and civilization as a whole. Formation is the social task of growing up spirit gianthood.

The doing of the campaigns of awakening and engagement over the past several years has called for configurations of small, often mobile strike forces; this is highly effective. We have experienced the doing of the campaigns to be "non-stop." In the midst of intensified doing, we have not always found ways to structure our time for regular intentional attention to the sustaining and training dynamic. We now sense a dynamic needs to be injected into the on-going mode of '13 weeks straight on into the next 13' that we find ourselves in these days. This dynamic would do the kind of job that the '8 weeks teaching - 5 weeks evaluation, reflection, and planning did when our task was focused in other programs.

Our recommendation is a rhythm of monthly gatherings of the movement in a region that will pick up the training and sustaining dynamic. These would provide time beyond the planning and maneuvering that necessarily take up much of our time. This kind of gathering can take place on a regular monthly basis in the houses or can be taken on the road on circuits. Our image is that these times would allow in a variety of ways on a rhythmical basis occasions for a great spirit happening and a great expansion of understanding to take place in the midst of great expenditure of self. This will provide the balance in the dynamics of forming the emerging spirit force across the region, for both the newest volunteer and the oldest old hand.

"DANCE TO A NEW RHYTHM"
Rationale

"DANCE TO A NEW RHYTHM" is an image of the one-year rhythm of movement events designed to inject intentional spirit and training dynamic in the midst of doing the campaigns.

The quarterly flow begins with FOCUSING THE TASK OF THE NEW MOVEMENT through the Global Research Assembly and the Global and Area Councils. GROUNDING IMAGES FOR THE NEW MOVEMENT recovers our basic images of leadership style, spirit, and model building methods through practical training. POLISHING THE TOOLS OF THE NEW MOVEMENT sharpens prowess in doing the campaigns. RELEASING THE SPIRIT OF THE NEW MOVEMENT occasions re-affirmation of vocational decision of those on the Way.

At a time of short, delineated, focused maneuvers in the campaigns, a monthly WOMP of events within the quarter provides an equipping, sustaining, celebrating dynamical rhythm to the action of the Way. Each quarter holds within it intellectual method, social method, and spirit method events. The types of events on the chart are key, those that need to be in a comprehensive training rationale. The order and selection of events would be determined by the local situation. Our recommendation is that each local unit create its specific annual calendar in light of its campaign maneuvers by September and publish it in regular newsletters. The following charts hold possible tools to use for the events and models for orchestrating them.

Of particular note is the events called "Methods Moxie Marathon." This is a highly imaginal structure of short presentations of the various basic methods we use in much of our work, such as those included in the "Local Man Methods Manual." The presentations would be of various sorts, almost like a county fair image with various "events" going on simultaneously. The events would imaginally teach the what, how, and why of the method in an hour or so.

GRA 1979

TF 9 Forces
Mobilization

DANCE TO A NEW RHYTHM

FOCUSING TASK OF THE NEW MOVEMENT		GROUNDING IMAGES OF THE NEW MOVEMENT			POLISHING TOOLS OF THE NEW MOVEMENT			RELEASING SPIRIT OF THE NEW MOVEMENT			
JULY	AUG	SEPT	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUNE
GRA COUNCIL	RE SETTLEMENT	AREA COUNCIL	METHODS MOXIE MARATHON	RS1	COUNCIL NEW YEARS EVE	IMPACT FORUM TRN'G	IMAGINAL ED	PROJECT ACCELERATION EVENT	LENS/RS1 ped	NEW RETREAT	CAM-PAIGN CELEB
C	E	L	E	B	R	A	T	I	O	N	!

TRAINING TOOLS

The following charts supplement the DANCE TO A NEW RHYTHM training chart:

TOOLS FOR TRAINING EVENTS		
INTELLECTUAL METHODS	SOCIAL METHODS	SPIRIT METHODS
RS1 CS1 Imaginal Education Eccleseols Curriculum CSIII Nation and World Common Memory Papers Five Pillars of Religious House Ur Course	Impact Forums GCF CYF GWF LENS Special Focus Forum RS1 Pedagogy Community Methods Modules HDP Modules Local Man Methods Handbook Awakenment Manual HDP Workdays	The New Retreat Profound Humaness Lab TM Assemblys 8-Hr. Forces Mobilization Vehicle Evening with Institute Regional/Area Councils Directors Meetings Order Wedding Community Assembly

MODELS FOR ORCHESTRATING TRAINING EVENTS		
Reporting	Reporting	Collegium
Training	Spirit Exercise	Training
Planning	Training	Training
	Planning	
	Celebrating	Celebrating

RELIGIOUS HOUSE CONFIGURATION SCREEN

HOUSES ARE DEPLOYED ON THE BASIS OF DECISIONS MADE WITH REGARD TO COMPETING VALUES

CLASSIC FUNCTIONS	SYMBOLIC ROLE	BASIC COMPOSITION
<p>EACH HOUSE AWAKENS AND ENGAGES ITS PARTICULAR GEOGRAPHY</p> <p>BY CATALYZING A REVOLUTIONARY SERVANT FORCE</p> <p>AND BY MAINTAINING A WAYSIDE INN AND TRAINING CENTER</p>	<p>A PERMANENT SIGN OF PRIMAL COMMUNITY (NOT STRATEGIC OR TEMPORARY)</p> <p>DEPLOYED ON THE BASIS OF A LONG-RANGE, TRANSRATIONAL MODEL</p> <p>TO THE SYMBOLIC CITIES OF THE GLOBE...AND</p> <p>COMMISSIONED BY THE GLOBAL ORDER COUNCIL</p> <p>TO DO THE WHOLE MISSION</p>	<p>A MINIMUM OF 5 ADULTS WHO FORM A SELF-SUPPORTING UNIT</p> <p>COMPOSED OF BOTH GLOBALLY ASSIGNED AND LOCAL STAFF</p> <p>AND LIVING AS A SECULAR/RELIGIOUS COMMUNITY</p> <p>IN A COMMON RESIDENCE/OFFICE</p>
	<p>...IN DIALOGUE WITH...</p>	
<p>THE HOUSE PROVIDES TRAINED TROOPS FOR GLOBAL ASSIGNMENT</p> <p>AND PARTICIPATES IN MANEUVERS DESIGNED BY THE CONTINENT AND AREA</p>	<p>RESPONSIVE TO HISTORIC TRENDS AND EMERGING ADVANTAGES OR VULNERABILITIES</p> <p>FOR THE SAKE OF IMPACTING THE TWO MILLION VILLAGES OF THE PLANET</p> <p>UNDERSTANDING THE LOCAL HOUSE AS BOTH TOTALLY AUTONOMOUS AND TOTALLY RESPONSIBLE FOR THE WHOLE GLOBE</p>	<p>SELF-SUPPORT IS ASSURED IN THE CONTEXT OF AREAL AND CONTINENTAL SUPPORT</p> <p>SELF-RELIANCE IS ACHIEVED BY MEANS OF THE PRESENCE OF A BALANCE OF STRENGTH AND EXPERIENCE WITHIN THE AREA</p>
<p>EMERGING CONTRIBUTIONS</p>	<p>REVOLUTIONARY POSTURE</p>	<p>ACTUAL POSSIBILITIES</p>

CONCLUSION

Recommendations:

We recommend to the Movement quarterly rhythm that includes action, training and reflection. We recommend that 3 to 5 manuals be given to each House. We recommend experimentation of an 8 hours orientation to introduce people to our work. We recommend that the Council review Religious House location and discuss the Five Pillars of the House.


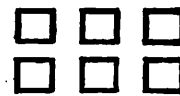
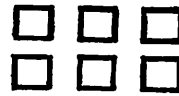
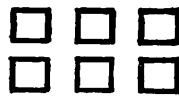
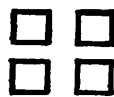
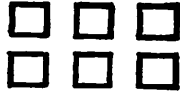
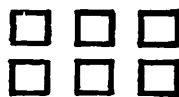




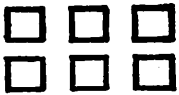





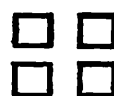










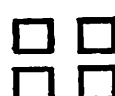

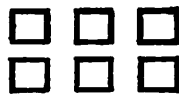



The unresolved issues are: "New" House mutation, precise form of our finished product, common way to care for grads of the HDPI.

The future work of our Task Force

1. To create Impact Orchestration Guide.
2. To take a more thorough look at the five - ten year rationale Religious House location.
3. This next week we must finish the ANTHOLOGY, and also assign one graphics person to work with one task force #9 person on finishing the Methods Manual.
4. During the year Chicago Nexus needs to clean and reorganize the archives and next summer we must assign a materials retrieval person.

Materials that we found particularly helpful were: Internal Life Guides, Order Polity Document, 1000 Religious House Model, Profound Function of the Religious House, Priorship Pack, HDPI Manual, Academy Manual, ITI Manual, Campaign News, work of GRA 77 & 78, Leadership Handbook and a variety of volunteer brochures.

RELIGIOUS HOUSE DEPLOYMENT

CONTINENT	PRESENT	ONE YEAR 1979/80	FIVE YEARS 1984/85	TEN YEARS 1989/90
NORTH AMERICA	 6/33	 6/33	 6/36	 6/36
EUROPE	 4/10	 6/13	 6/18	 6/36
U.S.S.R.	0	 1/2	 3/5	 6/10
LATIN AMERICA	 6/6	 6/6	 6/20	 6/36
N.A.M.E.	 1/1	 1/1	 4/12	 6/24
AFRICA	 3/4	 3/5	 6/21	 6/24
SEAPAC	 5/24	 5/27	 6/32	 6/36
SUB ASIA	 4/6	 4/6	 6/28	 6/33
CHINA	0	 1/2	 2/2	 6/12
SUMMARY	AREAS: 29 REGION: 84	33 95	45 174	54 247 (76%)