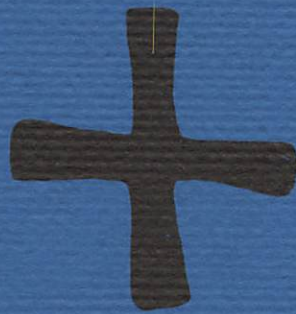


# THE PANCHAYAT REPORT

for the  
Year 1978 - 1979



The Order: Ecumenical

PANCHAYAT MEMBERS

YEAR 1978 - 1979

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The Global Panchayat 1978-79 offers this report to the Global Order Council as a symbol of accountability to our commissioning and in gratitude for the structural care and prayers that sustained us.

## 16 February - Maliwada

Eight o'clock a.m. was the opening ceremony for the new JWM street and bridge in the village. School children lined both sides of the road and sang, "When Iron Men Go Marching In" as Lyn and Pundlick walked between them to the banner-bedecked bridge. There Lyn broke a coconut shell, cut the ribbon and made a brief speech, "Joe was always a bridge builder . . . had a special love for Maliwada . . . and would probably approve of this, although he disliked monuments."

Of all the bridges in the world—the Golden Gate, Tower Bridge, Hoogley, Sydney Harbor, Brooklyn Bridge, etc.—this one probably best represents what we are all about:

It's one bullock-cart long and wide.

It's over a bone-dry ditch that has water at most one or two weeks per year

It's in the shadow of the Fort, symbol of past glory.

It's opening a street for new housing which is already committed.

It's a labor of spirit and care.

Men, women, children and elders participated in the construction and the celebration.

It's transparent spirit in primal community.

And perhaps as symbolic as anything of Being's wink, the sign newly painted and neatly lettered—reads: "Dr. Jou Mathus Road."

## THE GLOBAL PANCHAYAT PRESENCE

## Introduction

THE  
PANCHAYAT

The Panchayat is selected by the Order: Ecumenical to Guard the Comprehensive, Defend the Deeps and Watch over the Election. The year 1978-79 was the first time a group has been set aside to embody these functions as a full time assignment. Five people were selected as full members of the Panchayat and five as deputies; because of missional exigencies, two of the full members served part time and their deputies operated full time to fill out the term of five.

THE  
TASK

The Panchayat was commissioned by the Order to fulfill three tasks in its inaugural year: first, to visit every House, second, to provide the objective viewpoint on issues requiring decisions; and finally, to read and announce the Order's consensus on matters of futuric strategy and polity. The visitation was in no sense an inspection tour. It was an attempt to dramatize participatory polity. In every place the visit was a collegium--the introduction of genuine futuric issues and a collection of insights and options for dealing with them. The "cubicle dynamic" of the Order was put on the road. The democratic dynamic of polity was being intensified. The Panchayat was not set aside to make decisions, nor was it ruled out of the decision process like an abstaining voter. Rather, the Panchayat was charged to remain informed on all issues of the Order so as to bring to bear a comprehensive perspective on decisions. This comprehensiveness is best held in Councils, but between times as centrums and areas are making operational decisions, the Panchayat insures that they are made in light of the whole mission. This function strengthened the bureaucratic dynamic of our polity. Finally, the Panchayat is charged to speak the mind of the Order--which is neither the members' individual or corporate bright ideas, nor is it simply the least common denominator of the Order members' opinions. When the Panchayat speaks, it is regarded as the voice of the Order. The Panchayat provides an occasion for the Order to dramatize its stance before God and its respect for its own calling. Functioning in this way strengthens the symbolic dynamic of our polity.

THE  
REPORT

This document is a report to the Order by the Panchayat on the result of its year's work. It is neither an agenda for the Order's future nor a travelogue covering 115 visitations. Instead, it is an attempt to delineate the state of the Order in its mission, its spirit and its forms as it developed during the year. As such it is a rendering of accountability for its commissioning to pioneer in the formation of a dynamic that all of us understand to be important for the Order's future but even more, as a model for the polity of any group or community.

## OBJECTIVE DATA

### THE FORMATION

The Panchayat began its functioning at the Global Prior's Council of 1978. At that time its task was to read the forming consensus of the body and to announce out of that reading the Priorities for the year. After the Council, the group met to line out its itinerary for the year and to devise the construct that would best hold the dynamics of the visitation. Very early the group began working as a team with a convener rotation. Meetings for context and spirit probing began at 5:00 a.m. and were open to whomever chose to attend. The space of the cubicle was chosen and enlarged to accommodate the group while still holding the symbol of being located in the center of Nexus activity. The Panchayat regards this choice as wise to dramatize accessibility and participation in the corporate task. Only on a few occasions was the nature of the issues such that they required a private place for deliberation. In fact, the intrusions into discussions substantially enriched them and provided an informal mechanism for keeping abreast of issues. The mail was examined daily and left available for whomever chose to read it. This provided the possibility for the Order to be comprehensively informed.

### THE TRAVEL

The travel began in mid-October and went on through mid-May. All ten of the full members and deputies participated in the visits, with the five assigned full-time making most of them. Each team included two Panchayat members, the area prior, and a guardian. Twenty-seven guardians participated in the visitations. The Panchayat members conducted the sessions, but the roles of the others in the visits were exceedingly important. The area prior provided an in-depth grasp of situations in light of global strategy and served as continuity among disparate locations. The Guardians' presence provided a source of confidence for the Order in its capacity to be taken seriously by society's establishment. The guardians also assisted in many authorizations calls and assisted houses in formulating their local network of guardians. Each visit included a movement event in which local colleagues gathered, and in every case that event was an important occasion--both for the colleagues and the House. Over 2,000 movement colleagues participated in these events. In late January, nine of the ten members and deputies met for a day to reflect on their experience and to make appropriate adjustments for the future. Then in mid-May, the five came together and began debriefing and pulling together insights for the GRA and the Global Prior's Council.

### THE BUSINESS

While the visitation and its attendant details consumed the major time and focus for the year, the Panchayat in residence--whether one or five--was constantly called upon for advice and consent on hosts of missional issues ranging from internal assignments to major framing or strategic crises. To deal with them, it was occasionally necessary to mobilize ad hoc strike forces that were outside the normal centrum and area functions. One aspect of the Order's genius is to provide for flexibility through the use of this mechanism of extraordinary maneuvers.

## LEARNINGS

### THE ARCHIVES

The Panchayat discovered the critical importance of ready access to archives. Whereas an enabling role cannot be reduced to that of archivist, it became apparent that any future Panchayat depends heavily on having the Order's past wisdom and experience at its fingertips. This role reflects objectivity when played by one not directly a party to the decision. This role requires further clarification, but should not be minimized.

### CHICAGO NEXUS

The Panchayat further discovered the depth of symbolic importance globally attached to Chicago Nexus. This does not have to do in the first instance with the particular tasks of the four Centruns located there. The centruns are bands and the first among equals may be anywhere--Chicago is not the "head office" in a bureaucratic sense of "running" the campaigns. In fact, areas, centruns and houses together form the polity dynamic that makes our decisions. Nevertheless, on the symbolic level, Chicago Nexus has a prominence not unlike a "first among equals." Practically, this means that to be effectively abreast of the current situations, the presence of the Panchayat in Chicago is simply necessary. Although a dynamic of travel is important for the Panchayat in any year, effective operation would suggest that no fewer than two and preferably three Panchayat members be in residence at the Chicago Nexus at all times. During periods of visitation, deputies may be used to insure this value be held.

### PANCHAYAT MODELS

In terms of injecting its wisdom and models into action, the Panchayat discovered itself having to hold a delicate balance between attempting to "take over" a task on the one hand and being pure disengaged "symbol" on the other. This is difficult: the Panchayat has to guard the effectivity of action, the role of the assigned priorship, the dynamics of consensus, the wisdom of the Order and the role of the symbolic. Practically, this means the Panchayat cannot simply enter into deliberation as one party among others, but neither can its wisdom from the global perspective be withheld from the discussion. But finally the Panchayat's assigned role is to read and to announce the Order's consensus when it is formed. This means at least that the Panchayat never enters a meeting unprepared and makes every effort to insure the global perspective is widely shared. Participation in collegiums, frequent reports to the gathered body, holding the mail open to whomever will, occasional conferences and periodic visitations to centruns and posts to push edges have all been found helpful in allowing the consensus to move wisely. Perhaps a key to effectivity in this arena involves having issues and models thought through well in advance of the time they are at hand. This allows a perspective from which to float balloons and to spot and deal with perversions before they become ingrained.

## LEARNINGS

### EXTRAORDINARY MANEUVERS

As mentioned above, the Panchayat on rare occasions, finds it necessary to "seize the reins" and mobilize an extraordinary task force to deal with unusual crises that occasionally arise. Last year they had principally to do with framing issues, and the "Wedge" dynamic became a helpful vehicle through which to operate. One could imagine entirely other arenas in which major contradictions might arise. But this cannot become a standard operating procedure for every issue that arises or these extraordinary maneuvers lose their symbolic power and undercut the global priors. Neither can they be so rare as to suggest Panchayat "indifference" to the mission. The most useful screen is that of a global contradiction: when one arises, the Panchayat moves on it with force and not only unblocks its problematic dimension, but also insures that its doorway to the future is not only opened but marched through.

### TEAM DYNAMICS

It was rare to have the full-time Panchayat convened this year. But when it happened, the dynamics of team were evident. The five were very different individuals, and yet the gifts and propensities of each were called on and held in check by the group. The key was the task at hand and the common commitment to the mission. The group was able in this context to hammer out its models, designs, actions and recommendations, and then to speak and act as one. Rotation of the convener role, keeping abreast of the mail, reporting on activities, issues and insights, building maneuvers together and most especially, humor came to be helpful dimensions to maintaining the corporate stance. But even when visiting in dispersion the members were part of a team working on a common task with a common construct for a common result. For an effective Panchayat dynamic, this team dynamic is crucial. Nothing would confuse or divide the Order more quickly than to have the five speaking as individuals. For effective operation as well as to symbolize our foundational corporateness, the five must continue to function as one.

### TAKING CARE

Finally, the Panchayat discovered the cruciality of taking care of itself in the sense of maintaining the perspective of globality, problemlessness, and victory. It is daily bombarded with motivity-sapping issues, and finds itself occasionally acting as a buffer to the Order against irrational conflicts, fears, or gossip. On these matters the Panchayat keeps its mouth shut and its own turmoil concealed--these matters do not affect the mission and their widespread dissemination only erodes corporateness. But this requires of members disciplined attention to perspective. Although no structured set of practices has emerged, members have used such things as journal writing, humor, celebrations, and especially, corporate reflection to keep the perspective clear. One of the more useful practices has been to meet at 5:00 a.m. for brooding. These occasions are not business meetings; they are preparation for the day in the arena of profound consciousness. They may involve songs, spirit spins, edge strategy balloons, or simply working out the day's agenda. When they work well, there is an edge on the day and a preparation even for Daily Office.

## FUTURIC IMAGES

### THE EXPERIMENT

It has been helpful this year, in visiting all the Houses, to rehearse that the full-time Panchayat experiment is a creative activity of the whole Order. Past wisdom has been to move carefully in the arena of polity. This is especially true with the Panchayat experiment. Therefore, at this time we do not want to make firm recommendations that seem good now but at some time in the future could become restrictive. Rather we offer one or two images for the future out of this year's experience.

### THE VISITATION

It appears that the visitation dynamic is both necessary and helpful in symbolizing our global unity and common mission. Its three dynamics are depth reporting, broad visioning, and spirit probing. The question is what would be most helpful in terms of "who" is visited, and how often. Eventually we may have a phased visitation plan over four years. This year, under the dynamic of global commonality and having visited all the Houses last year, the visitation dynamic could focus on specially convened area meetings, centrum bands, and global commissions. This would mean that the Panchayat would give more attention to the transrational model of working with global geography, centurms and commissions.

### THE SELECTION

One recommendation made to the Order was in the letter accompanying the Panchayat selection: that a yearly rotation be implemented, rather than a quarterly rotation as the polity document suggests. We further recommend that two full-time members be re-selected for continuity. Our corporate brooding is that a yearly rotation coincides with yearly assignments and would be less disruptive to the corporate thrust than shifting quarterly. We further sense that three new members annually adequately guards against entrenchment without sacrifice of necessary memory. In terms of timing, it would be helpful to hold the Panchayat selection in April in order to give newly selected people enough lead time so that the Panchayat can be in place by July 1.

### THE POLITY

During the visitation we remarked how few polity issues were raised within the Order. Missional issues abounded and attention to them reflected a level of confidence in our corporate polity. In this atmosphere it may be wise for this Council to have a Task Force set aside to look at questions like classes of the Order and questions about funds that Global Management Centrum would begin to work on. We also considered that 1980 may be a propitious time to convene the first whole Order council - perhaps in a place like Caracas, there to consider in depth our task and our organization for the decade of the 80's.

## 24 April - Bontoa

This is being written in Bontoa in the collegium room, which is a shelter in a field in the center of the village. We are in a driving rainstorm, with fifty to one hundred kids running around yelling and playing soccer outside and twenty or so more milling around and chattering inside the shelter, mostly girls inside, mostly boys outside. A very mangy dog, ants, and mosquitos also populate the dirt-floored, slat-sided, thatch-roofed structure. The talk is going on in sentence by sentence translation. And somehow it all feels perfectly normal. At least one forth of the little boys are stark naked. Most of the young women—who are Town Meeting leaders—wear heavy coats of rice powder on their faces giving what to Western eyes is a ghastly pallor to otherwise attractive features. But it's not the look of a prehistoric culture—the dress and the eyes (bright, lucid and alert) deny that. It's just other. The rain is pelting now and it sounds like a tin roof. Rob is yelling at the top of his voice and is barely audible. If it weren't for the fact that all ten of us around the table are furiously taking notes and the fact that Rob is as profoundly serious in dealing with GSD issues as if he were in Chicago at Council, you'd say this is an impossible situation in which to conduct business. But it's not. It's just other. And otherness is no enemy in this outfit; it's just the best indicator we have of life's final Mystery. And as in all situations of Mystery, it's uncomfortable and requires great creativity—sometimes the shape of which is continuing business as usual in extraordinary circumstances.

## II

### THE GLOBAL CAMPAIGNS

#### Introduction

This section of the report deals with the Missional Campaigns. It is not our intention to describe in detail what has happened through the year; those reports will be given by the priors of the areas and centers.

Rather, this section holds something of our corporate reflections on our missional engagement through this past year in Awakening, the Human Development Projects and the New Tools that have been created.

We had a short descriptive sentence with which we summarized our experience: "The mission goes well, and where there is any uncertainty, great creativity breaks loose."

The second major part of this section looks to the future as we stand before possibilities the likes of which we once hardly dared to dream about. Now they are real and require thought-through global strategy. We are after creating a climate of receptivity with local man, to work with him--we were after a breakloose in global advocacy: it happened! Now we do our work until "the world picks up the sign."

## THE AWAKENMENT BREAKLOOSE

### CAMPAIGN ACCOMPLISHMENTS

In this campaign we intend nothing less than the awakening of the earth's population to the profound depth and possibility of full human life in the local situation. It is our primary thrust in history. We started the year having held one Community Forum in every county of the six areas in North America and in comparable geography in most of Europe, Kenya and several nations of SEAPAC. Documentation reports disclosed not only the awakening of communities but that community action was catalyzed by the proposals.

### CAMPAIGN BREAKLOOSES

This year the wisdom was used in the breakloose of Global Community Forum in Areas London, Frankfurt, Brussels, Paris, Tokyo, Sydney, Suva, Nairobi, Lagos and Hong Kong. In North America, the breakloose has happened in state campaigns. The Assembly is a dramatic sign of a state with its diverse demography empowered to plan its future. Mississippi 200 has opened the way for 15 other states to launch a similar program. Mactan has dramatized our possibility of quickly covering limited geography, and Sydney, of covering a broad area. The second breakloose has been the use of Global Women's Forums, Community Youth Forums and Economic Issues Forums in communities that have had Global Community Forums. The GWF has taken off in the urban centers. The experiment of taking the women to the HDP for a site visit, followed by a Forum the next day is an edge of the convergence of the two campaigns. The CYF has been particularly effective when used throughout a public school system. The Economic Issues Forum has provided a channel for the private sector at the local level to exercise social responsibility. The receptivity to the LENS Seminar suggests that multi-national corporations are looking for a training construct that focuses on motivation, participatory planning, and team effectivity. This breakloose promises to bring program income commensurate with developed income. The presence of project residents on Community Forum teams has been important for the development of local leadership and is a verifiable sign of possibility for the communities with which they have worked.

### CAMPAIGN VULNERABILITIES

In the acceleration of the awakening campaign, there is the danger that orchestrators and workshop leaders will have a shallow understanding of the depth of awakening. At this point, we must stress "quality control" so that every community forum calls forth a life decision. Second, the increased number of events in a defined geography intensified our vulnerability from specialized interests. Careful framing and authorization is a necessary buffer in mass awakening. Third, although we are concerned with awakening the masses, this must be held in tension with comprehensive geographic coverage lest we forget the foundational principle of social change. Finally, in the press of the campaign and engaging people to do the forums, we must remember that our task is to demonstrate the style of Those Who Serve—as a vocation, not as an exciting pastime.

### CURRENT EDGES

The current edges in the awakening campaign are: 1) developing a simple transrational image for the saturation phase; 2) developing private sector funding to match the support of the public sector; 3) creating intensive training in impact pedagogy for local residents; and 4) experimenting with modules in Community Forum communities as an advanced awakening event.

## THE TWENTY-FOUR

### PROJECT TRANSITION

The original twenty-four Human Development Projects have all reached and passed their two year mark. Although their levels of accomplishment have varied, all have succeeded in providing a demonstration of effective engagement in caring for local community. The Panchayat raised the question in each visit of what it would mean to "leave" the projects and so to demonstrate the potential of local residents to sustain their own development after an initial injection of motivity, training and capital. We quickly discerned that "leaving" was a complex matter--for strategic, not for practical reasons. "Abandonment," however, is not what we intend. At the very least, leaving" means turning complete control, implementation and responsibility of the project to the villagers who might then have ICA function consultatively for a period. At the most, "leaving" means physically moving the auxiliary residence elsewhere. Many suggested maintaining the house presence in the village as a base for training, replication, expansion or Town Meeting. Among the more creative images is that of going "through" the village to the world. Its major component is the systematic engagement of villagers in service beyond their home village. Many projects have already provided forces for global assignment, and others have residents leading programs outside (and within) their community.

Although the balloons in this arena range widely, there is merging consensus on several points:

### CORPORATE INTENTS

1. We intend local man to succeed in effectively enacting care.
2. We know that sustained motivity requires relations beyond one's own community.
3. We have no intention of remaining forever in every project.
4. We must continue to show the showpieces for the awakenment of their circle of influence.
5. The edges of demonstration are in creating signs of local man's self-generating motivity.

### SECOND CONSULT

The Council will decide which among our options we will implement and then design ways to carry it out. For example, we may need to invent the "Second Consult" event to launch each project into its new phase, or to carry out special keystone maneuvers prior to the event of its transition. In fact, Oombulgurri, Delta Pace, Maliwada, Sudtonggan and Kwang Yung Il have all marked a transition in one way or another. Part of this issue is our public story: we are being asked regularly what has happened to villages after the ICA has left. Although our frame never dictates our strategy, the opportunity to demonstrate local village resurgence is at hand.

## PROGRAMMATIC STATUS

The creative edge of programmatic actuation is shifting to focus on the center column of the Programmatic Chart:

### CREATIVE EDGES

Reconstructing Local Living Environment  
Catalyzing Local Corporate Patterns  
Recovering Local Identity Systems

We have seen miracles in the economic. No longer need we be paralyzed by economic self-depreciation. Of course, there is much to do, but we have broken through in critical arenas of tripling the gross Village Income. We have nowhere near the same prowess in, for example, the stunning excellence in visible space transformation, despite an immense amount of effort.

### SPACE TRANSFORMATION

To illustrate with one project, Bontoa demonstrated both the possibility and the power of simple stunning beautification. Around every house and along every street is a white bamboo fence, three and a half feet high. The staff put up one section, the village people built the rest (and they maintain it) and began cleaning up houses and yards. Central to the community is a large field--flat, grassed and fenced--that is the community gathering area. Each time you enter the village you are clear that this community is something special. The auxiliary reports that this did more to catalyze villagers' engagement than anything else. It also motivated the community's plan to do Town Meetings and "tell their story" to other villages. Similarly we saw the need for intensified attention to corporate patterns and identity systems because of their catalytic effect.

### PROJECT LEARNINGS

Several learnings have begun to focus in the programs of the Human Development Projects. First, because there are no master images of what a village for the twenty-first century looks like, space visibility is hard, multi-faceted and long range. We need to create a phasing plan which includes immediate, intermediate and long range schemes that produce a continuing series of motivity bursts during the project and ultimately result in the substantial reconstruction of the community. Second, local myths and fables allow local people to experience the deeps and to sustain the vision of human development. It is a key to the hearts and minds of the people. Third, water, in acquisition, delivery or removal, remains a large issue in virtually every project from Bayad to Minto to Kelapa Dua. Fourth, where stakes and guilds are in place, program actuation moves ahead rapidly. Fifth, while we discerned the center column to be the creative edge of the projects, it cannot stand alone or we fall into the trap of sociological mysticism. Changed lives and changed situations complement each other. Neither can stand alone. We do human development through socio-economic development. We do socio-economic development through changed lives.

## THE NEW TOOLS

### IMPACT EVENTS

The Panchayat discovered an immense creativity in the development of tools for doing our mission. We have gotten so inside of awakenment that we are able to design events and programs for it almost at will. This means that our "impact arsenal" has expanded beyond our intentions or even our fondest dreams. This year the Order has employed the Community Forum Assembly as a tool for intensifying the awakenment of the Town Meeting. There seems to be no universal format for the Assembly, but the dynamic itself has become a useful tool for impact. HDP site visits have long been known to produce life-changing results; this year we experimented with group visits and found them to be effective. This year the film, "The World of Human Development" was shown hundreds of times and was a powerful awakenment tool. Slide Shows, particularly those with "before" and "after" pictures of a project also were effective. Both of these need further work--on the format of presentation and the conversation construct--to allow increased self-consciousness on the happening that they occasion, but they are both immensely creative additions to our "repertoire," partly because of their accessibility to many audiences.

### AWAKENMENT COURSES

The Economic Community Forum represents a more formal invention of the year. It is a one-day adaptation of the LENS seminar, aimed at the business sector; it has been designed and presented with good results, but as yet has had only a few people working on it. Furthermore the Modules from the HDTS have been offered as one-day events in several projects with other communities represented. Three-day methods modules and awakenment training models were also used. These events were also found to occasion awakenment, not only among the project residents, but also among the other communities, the outside consultants, and the guardian supporters as well. It was even suggested that these modules might easily be offered in non-project communities as an "advanced course" following Town Meeting. They require further refinement before assuming we have a totally new tool, but their potential is great.

### ENGAGEMENT TOOLS

Within the Engagement Campaign, we have invented a three-week HDTS which now, because of its brevity, commends itself to established village leaders. This is especially important in replication situations where resident auxiliaries are not assigned to care for every village. A further creative response to the configuration of forces has been the circuit design wherein a team of two or more systematically and rhythmically visit a select number of villages, in each occasioning a missional breakthrough. Furthermore, the bi-weekly circuit meeting has emerged as a vehicle for moving projects ahead by bringing together representatives from several projects, and thus allowing direct interchange of wisdom and motivity. The cluster designs from the Philippines represent fresh thinking on how a project may expand itself to additional nearby communities.

## THE NEW TOOLS (continued)

THE  
FUTURE

This is not an exhaustive list, but it indicates that we have been tooling ourselves for a leap to the masses. The exciting fact is that these inventions emerged in the field; the corresponding danger is that none of them have received the broad-based corporate review and refinement we normally accord new programs to insure that they are not less than excellent. Our new tools, therefore, present us with two tasks: first, to subject them to corporate scrutiny to insure top quality and depth; and secondly, to weave them into our global strategy for awakening and engaging the globe.

## EXPANSION OPPORTUNITIES

### THE REQUESTS

The Panchayat encountered a surprising openness to the work of the ICA around the globe. Local community resurgence has become a concern of public and private sectors in many places, and yet effective methods of engaging local citizens in their own local communities are rare. The Town Meetings and the Social Demonstration Projects have now provided visible signs of possibility, and the ICA is being besieged with requests to expand our work (particular examples of these requests would include Korea, Egypt, the Republic of the Philippines, the Republic of Indonesia, Thailand, Kenya, Jamaica, the United States, Canada, Ireland, Spain, Sri Lanka, Austria, Scandinavia, Bangladesh, Mexico, the Cameroons, Liberia, and South Africa).

### THE DANGERS

This situation of unparalleled opportunity places us in a vulnerable position. It is a situation of which we have dreamed for years, and we intend nothing less than the awakening and renewal of all the communities of the globe. But there are dangers. It would be an error to fall into opportunism that accepts invitations indiscriminately--soon we would be dispersed into ineffectivity. Nor will it work to become advisors or consultants to governments and agencies as if someone else will do our work. The presence of the Way is finally what makes programs work, not just methods. A further danger is perverted Xavierism, wherein an area does whatever it chooses without calling on the Globe--this will quickly divide us. But even with these dangers, the opportunities cannot be ignored: the time is right to move wisely.

### THE STRATEGY

This situation has issued in the call from many quarters for a new look at global strategy. The hope is that such a look would issue in a set of catalytic priorities that move us toward every village without loss of intensity or effectivity. The push for strategy has raised again the question of the adequacy of our grid, particularly in Europe and SEAPAC. This is important because a prime value in strategy is systematic geographical coverage, and our first screen is that of the fifty-four areas of the globe. Then at the more local level, we have been pushed to devise a screen of values to consider in evaluating expansion opportunities. It includes ten items:

1. Stability of the government
2. State of the frame
3. Extent of the movemental base
4. Private sector participation
5. Role of the nation in the world's imagination
6. Substance of invitation from the public sector
7. Philosophy of local development
8. Role of the religious bodies in the nation
9. Does the geography lend itself to rapid geographic expansion?
10. Who can be the public symbolic leader?

## EXPANSION OPPORTUNITIES (continued)

THE  
GAP

There is an obvious gap between these expansion criteria and the analysis of the grid. It is deliberate at this moment. For the tools, methods and programs for doing every village has not yet emerged. They will certainly be different from our original way of doing demonstration projects and Town Meetings, but they will emerge from these programs. Replication in Maharashtra has already issued in breakthroughs in training, organization and actuation. Modules have been devised from the HDTIS curriculum. Cluster experiments have been conducted, and results of Town Meetings have been documented. All these provide grist and clues for going to the masses. The GRA push on the Way and the human factor represents a multifaceted approach to the gap by pushing through existing programs to their profound basis. It is perhaps premature to fix the current wisdom into a new program or strategy until further experimentation is done and the programs emerge indicatively. In the meantime, we continue to expand on the basis of what is clear and to experiment with emerging models for what seems workable. A caution is necessary here: our experiments are not tentative—we put our life into them, and intend that they win. So this approach is not license for wildness, but rather an openness to design several expansion modes which could be the way into the future for the human communities of the globe.

## STRATEGY

### STRATEGY ISSUE

Our strategy issue is more complex than it appears. At first and even second reflection, the issue appears to be how to take our relatively limited resources and shove them into our relatively unlimited opportunities with best effect. But there is an inadvertent capitulation to this approach. Our key is to fix our eye steadily on the two million villages and the urban communities of the world. With that as a target, the strategy question takes a twist. For it is more than obvious that we will never DO the two million villages by Town Meetings or HDPs. But it is even more obvious that all of us have that target in mind, and anything less is not worth our lives.

### ILLUSTRATIVE PRECEDENT

At this point an analogy from the Book of Acts is illuminative. Peter and John went around to places and DID healings. And when they did, they were flooded with more to heal. They seemed to handle that matter with dispatch but without becoming simply healers. In fact, you have the sense that they did the miracles simply to attract the attention and to raise the questions so they could tell the life-changing story.

### DOCUMENTATION EDGES

Our campaigns have done the miracles. And we're besieged with requests to do more. But perhaps our real edge--and that which does move toward the two million--is the story telling. We now have the attention of the world. What do we do with it? Something in the arena of documentation approaches the answer. Statistical documentation serves mostly to establish that the miracle occurred--not what it means. Statistics are useful to get attention. Now the edge is to tell the story that changes lives of the hearers. We now need to gather a host of vignettes that are transparent to the ultimate and address the spirit issues of the reader. These vignettes--abstracts, brochures, pamphlets, books, slides and movies--are capable of massive distribution. This clearly needs further work and great experimentation--but it mitigates against throwing all our eggs into the baskets of replication or saturation. Those need to continue, but with an openness to the vehicles that will get to the two million.

### 11 February - Bombay

Today there was a corpse on the sidewalk in front of the house. It was wrapped, incense was burning, and three women, two children and one policeman were squatting in attendance. The house called the hearse which arrived six hours later. The driver got out, conferred with the women and drove away without the body. It was a jolt - but the jolt was that of death, not of pity over poverty. Having seen death among the 15%, this sidewalk wake compared favorably in terms of human care in the face of the ultimate, but of course, unfavorably in terms of social structures. But finally—what are one's thoughts in his last conscious moments? Whether fifteen or eighty-five—how finally does one assess his contribution to Being? Life and death can be done on a sidewalk, humanly (how else?). Pity, anger, guilt or contempt are equally inappropriate before our unavoidable humanness that, in being inescapable, binds us ontologically to one another.

### III

## THE GLOBAL MOVEMENTAL FORCES

### Introduction

Imagine a hotel reception room in Kuala Lumpur. Thirty men and women are gathered with the Sungai Lui auxiliary and Panchayat team. It is time for introductions. The businessman who speaks first says, "My name is \_\_\_\_\_ and the reason my wife and I are here tonight is because of Sungai Lui and the ICA....." He is followed by twenty more people introducing themselves and making their "testimonials" to their participation in Human Development.

Imagine also a two-person House in North America. The Guardian event is held in the home of a local guardian and again some thirty people sit around to hear of the work of the Institute and talk about what it means to be engaged.

Or again, look at the local community people from the Human Development Projects caring for their neighboring communities with Town Meetings.

Letters requesting internship or part time service are being received regularly.

We have participated in the formation stage of a global movement, and positioned to serve this Movement are the Houses and Centrums of the Order.

## THE WORLD FRAME

### SUPPORTIVE FRAME

The Panchayat discovered a supportive frame for the ICA programs that surpassed our expectations. Corporations and governments are looking for effective programs that catalyze and implement local development. We have formal and informal access to the public and private sectors and to voluntary organizations that allows us to plan short and long range objectives for support of the Human Development Projects and Community Forums. We have moved from securing the symbolic nod needed to do a Community Forum to the receipt of the first half of the \$1.8 million for Majuro required legislation by the United States government. We have seen and been received by members of Parliament, ambassadors, national and international agencies, governors, bishops, cardinals, mayors and corporation executives. The Governor of South Selawasi presented a gold plaque to the Panchayat on television and then delivered five million rupiah, the first of three installments, to the Bontoa Human Development Project. We have moved far from the initial framing call in 1965 on Mr. Bernie Neistein, ward committeeman for Fifth City.

### FRAMING TEMPTATIONS

The Panchayat discerned certain temptations that we must heed in this arena lest we put our mission into unnecessary situations of disadvantage. Temptations we observed are: not to do our homework because of over confidence or pressing demands; to forget we are nobodies as we walk with princes and kings; to succumb to paranoia in the face of criticism and thus lose our courage; and to yield to opportunism rendering us unstrategic and non-global.

### FRAMING LEARNINGS

Out of this have come several important learnings. First, the frame is an umbrella not a parachute. It shields you from the sun and the rain but if you are falling, it will not hold you up. The frame is protective because it stands to benefit from success of the operation. Second, the frame is permission to do our work not the troops to do it, and it is not our work itself. The Mississippi State Campaign was a superb piece of framing, but it is still we who design, set up, implement, coordinate and report the community forums. Third, documentation of the results of Community Forums and Human Development Projects is mandatory for broadening and deepening our frame. The Town Meeting report, and the Sudtonggan report have been valuable tools. Fourth, the frame stays effectively in place to the degree to which there is participation, either directly or indirectly, in the task.

### FRAME RECOMMENDATION

On reflection the Panchayat makes the following recommendations: 1) The Global Development Centrum should meet annually, to pull together the comprehensive data on global networks, such as the 50 Target Corporations, 2) "key clout" accompanying the staff on extended trips should be strategically planned and intensified, 3) systems of global interchange, at least on monthly basis, should be worked through so that the assigned staff is informed of calls made that are related to more than the local situation, and 4) publications as a way of telling the story of the resurgence of local community need to be designed and aggressively and systematically used.

## THE LOCAL CONSTITUENCY

### LOCAL COLLEAGUES

A local constituency in the projects and town meeting communities has emerged this year. We have become adept at engaging local leadership in doing human development. This has to do with a readiness at the local level which is beyond the confines of religious tradition and national or cultural insularity. This constituency is made up of those who are not self-consciously related to the Movement but represent a resolve to break through the shackles of past social forms and cultural stereotypes. Generally speaking, these people are committed to their particular local situation, but we also encountered citizens who have decided to assume the responsibility of leadership on behalf of the larger community.

### LOCAL CATALYSIS

The Human Development Project consult was crucial to catalyzing the resurgent citizenry: this is your village; you are the ones who know what needs to happen; you are the ones who can do it. Consults and community forums are events that transform lives, releasing them to engage in building local community. This local citizenry, who are clearly not part of us, exemplify changed lives, social responsibility and depth commitment. Doing quick miracles is an effective catalytic tactic. A three-kilometre approach road into Sikror laid in thirty-six days, gave rise to a local citizenry who have demonstrated to themselves that whatever they saw as necessary for the future of their village could be done. There is an added benefit when such signs of possibility are done before the consult: it releases broad participation in planning the actuating programs.

### COLLEAGUE SUSTENANCE

Once the local community is awakened, it cannot be taken for granted. There are human development projects where the initial excitement of local people has not been sustained. Key to continued engagement are the stakes and guilds, regular workdays, guild and community meetings and some structure in which a group representing the total village establishes priorities for the expenditure of funds, renders accountability for assigned tasks, and engages in short and long range planning. Such structures ground comprehensive care, develop leadership and sustain village morale in a profoundly significant way. This newly emerging local constituency is of tremendous import for the future of the campaigns of awakenment and engagement. Key to continued depth commitment is the immediate engagement of local people to do town meetings, speaking engagements, slide shows, and framing and authorization calls so that the "on behalf of" style is demonstrated and developed. A less structured arena is how to nurture, sustain and train the local people who have arisen out of community forums and other impact events. We must design ways to engage this local constituency. A basic question is how to transfer the spirit prowess needed to keep the vision alive and the resolve firm. We need practical and realistic models that journey the capacity to be comprehensive in care, effective in action, and corporate in style.

## THE GLOBAL MOVEMENT

### MOVEMENTAL FORCES

This year the Order witnessed growth and strength of forces across the missional front. The campaigns of awakening and engagement have raised up a body of troops that are prepared to move, given the direction and the training. This force is pluriform in composition; beyond doctrine, ideology and creed, and transcending traditions, cultures and nationalities. The movemental event was when the exposure to the power and possibility of these forces was most dramatically encountered.

### BLUESHIRTS

Catalytic to the expansion of forces has been the quantum leap the Human Development Training School started in Maliwada and more recently in Cano Negro, Sudtonggan, Korea, Kenya and Fifth City. Graduates of these two-month training events are called "blueshirts," most of whom are in a two-year assignment to Houses that are engaged in a human development project. They serve as auxiliary or as part of the support forces. Fifty of these young men and women in India have completed their two-year assignment and have the intention of continuing as ICA staff.

### GUARDIAN PARTICIPATION

Another breakloose is the increased engagement around the world of the guardians. In every area the task has been more effectively carried out because of the expanded number and commitment of the guardian dynamic. They have moved into a more self-conscious relationship to the movement. Their engagement in the world is not a vocational end in itself but an assignment that enables their primary task of awakening the four billion. The reflection on paravocation points to the self-understanding and vocational decision of this force.

### VOLUNTEER ASSOCIATION

A third expanding force, inadequately referred to as "volunteers," has been working this year in the human development projects as short-term auxiliary and engaging in Community Forums as coordinators, circuiters, and enablement forces. Within this group, there is an awareness that goes beyond "volunteerism" to "association" in missional engagement. A phenomenon of our time is that people are no longer satisfied with "put-in-time" activities. All of these forces together represent that without which the victories of this year would not have been won.

### YEAR'S LEARNINGS

Out of this happening have come some learnings: 1) old colleagues are ready to be re-engaged and new colleagues are in the wings by the thousands waiting for the cue to come on stage; 2) national, racial, and cultural differences are not divisive; 3) the style of those who care is the most powerful dynamic of awakening; and 4) the presence of the blue (the symbolic order) is foundational as the radical sign of being obedient to the election to serve.

### FUTURIC EDGES

Two edges for the global movement have moved into the indicative: 1) to invent the forms that will nurture, sustain, and direct the present and potential capacity of these forces; and 2) to examine the practical and long range implications of the "blueshirt" dynamic, which at this moment are "us but not us" and to recommend new forms or expanded definitions of old forms that are required to give structural expression to the gift of our pluriformity. In this arena we are embarking on an utterly unique historical venture that calls for prudence, courage, and trust. The awakened Those Who Care are ready. What is the vessel that will care for the totality of who we are?

## THE RELIGIOUS HOUSE

### HOUSE PRESENCE

The major task of the Panchayat during the past year was that of visiting the Houses around the world: fifty-four primarily doing human development projects and fifty-four doing community forums--each demonstrating care for its turf. Add to this the 234 replication houses in Maharashtra and there are 342 wayside inns spread across the seven continents in twenty-nine nations. It is a wonder that has happened since 1968 holding the joy and pain, frustration and fulfillment, life and death which marks primal community everywhere. The Houses are a montage of troop configuration: some with few people--others, many; some where all are doing self-support--others, where one salary supports four family units; some with youth clusters--others, with none; some with Phase Four members--others, with emerging generation. Each House sparkled with intentional decor and manifested gracious presence. We brood about our glue these days; perhaps the space we claim, with its global decor, is what, in this moment, holds our common story of what we are about. Local missional decor--quarter maneuver charts, timelines, area grids--points to the missional task. The care of space was an index to the internal well-being present and dramatized the creative spontaneous happening that corporateness releases.

### CORPORATE STRUCTURES

The intensity of the task that has required people to be out of the Houses for extended periods of time, has taken its toll. The wayside inn dynamic of the radical presence in the area or region was limited in many locations. Structures for reflection and planning, such as collegiums and ecclesiola, in many cases, were not operating with any consistency so that the practical vision was reduced to local action or became dimmed. The Global Research collegium constructs this past year were refreshing and appreciated, allowing the House to stand present to the larger task and participate in speaking to future needs and do edge reflection. The clue to symbolic life is not, in the first instance, content but the daily repetition of the exercise itself. Such rituals rehearsed the profundity of life and sustained the Order in its task. In Houses where everyone is employed or where there is only one Day I troop, it is difficult to cover the assigned turf. Self-support remains an arena of deep concern, and new images and practical means need to be forged out. However, when a small House draws upon the time and commitment of regional colleagues and organizes a team, the two campaigns are alive and productive. The movemental order becomes a living reality.

### TROOP STRENGTH

Troop strength needs to be a major consideration this year as we deploy ourselves. Over and over, we witnessed that a five-member team is an effective unit. Nexus strength vis-a-vis House strength should be held in creative tension. The global scheduling of HDTs, consults, ITIs and HDP special actuation events will allow for the assignment of special strike forces maximizing the engagement of experience and skill and at the same time, releasing people for the Houses. A network of guardians around each House can be called forth; the movemental event held at each location bore witness to that fact. There is also a broad based constituency waiting for task assignment. Regular evening events at the House should be planned particularly for new colleagues to further broaden the engagement base. A priority for such events needs to be rehearsed. The important learning of this year in the HDP's (immediate training and sending local residents to conduct forums) must be intensified in the project locations and "replicated" in other Houses. It is this kind of activity that allows the House to be the radical presence in its assigned turf and to serve as the catalytic center for those who care.

## THE CENTRUMS

### DEVELOPMENT

Global Development Centrum has broken loose funding across the globe to a far greater extent than ever before. Within North America, not only has the 222 been consistent, but the Centrum has also focused on public image. Major funding for projects from the public sector has been secured, and circuits have operated with new power. The attendant monitoring and documentation have been extensive and handled with finesse. A systems trek began to give new forms to data and wisdom both for direct funding and public image. Globally focused attention to the private sector has only begun to touch the care and funding there.

### RESEARCH

Global Research Centrum has continued to supply the Order with internal constructs and program breakthroughs. Two noteworthy creations of the year include the Retreat and the Modules, both of which promise an intensification for communities. The edge of transparentization may well be timely for pushing. That, along with the need to turn on the Myth Factor in local community, may will make this the Year of Research.

### OPERATIONS

Global Operations Centrum has dramatically supported the campaign convergence this year through coordinating volunteer engagement and scheduling actuation and acceleration treks. The Miracle Month of May in North America projects was the first continental mobilization in this campaign and resulted in both project advancement and guardian intensification. Edges for Operation include intensified interchange, saturation strategy and human development project transitions.

### MANAGEMENT

Global Management Centrum has provided a solid basis for the campaigns. Common bookkeeping systems and reporting forms have been established for all global accounts. These financial records have stood the scrutiny of auditors and proven themselves more than adequate. Edges for Management include working through global fiscal formulae for disbursement of funds, extensive systems to include every House, and prioritizing project systems.

### BANDS

In this past year the centurms came of age as bands. All four held band meetings in which the non-geographic nature of the centrum was dramatized and made more functional. The challenge is still before the centurms to flesh out how the nexus location is secondary to the banded centrum. It is more than a matter of interchange, though that is important. A partial answer might lie in symbolic practices, such as management in one nexus checking with two others when a large amount of money is moved across a national boarder. Strategic use of forces globally within the bands not only empowered the task but became a sign of the globe.

### QUOTABLE QUOTES

**"In preparing for this visit we decided our style should be problemlessness, graciousness, and having the time of our lives. Now that it's over, we like that style so much we think we'll keep it."**

A House Prior

**"Congress wants its foreign aid money spent at the grassroots, and you're working where there's not even any grass."**

A U.S. Ambassador

**"If the vision is large and complex enough, the generals stand up. If it's less than that, the clerks stand up."**

HDP Prior

**"Caution in a time of uncertainty is death. Caution is a relevant category only when you are moving ahead with a clear direction."**

Centrum Prior

## IV

### THE FUTURIC IMPLICATIONS

#### Introduction

It broke in upon us during the year that ten years from now when we chart our journey, 1978-79 will be seen to mark a significant shift in our whole journey. Many have referred to it as a watershed year.

On the one hand it could be said that we did not do as many Town Meetings as we anticipated, nor initiate as many new projects as we earlier imagined. But there is no doubt that through all that has been done in the year, we are launched into a new orbit of care.

In many Houses visited one recurring image used to describe the Panchayat visit was that of "The Global Collegium."

This final section of the report holds together some arenas of brooding and spins that may well be used for the brooding, reflection and collegiums of the Order in the future.

## THE LOCAL APPROACH AND HUMAN COMMUNITY

### LOCAL APPROACH

A major multi-national company recently sponsored a one-page ad in Newsweek entitled, "Think Globally and Act Locally." It was a startling awareness of the world. The local approach is indeed a developmental strategy. Thirty years of frustration of the "trickle down" approach have revealed the necessity for local initiative. But it is more than effective strategy: it reflects the crucial need of the sociology of the twenty-first century; the redefinition of human community.

### LOCAL SOCIALITY

It seems that the intensity of the technological revolution will require a new commitment to human community. Human community is local sociality. That is, without local sociality, there will be no selfhood. In fact, our whole existence has led us to this one focus. Our Order life, Fifth City RS-1, Town Meeting, and Social Demonstrations are all experiments in new human community. The locally gathered (the ecclesia), are the key to the new ethical self.

### DELIBERATE CONCEPTUAL GAP

The question of what next is a deceptive question. It is not simply an issue of how to do replication as we have known it, nor is it an issue of reforming societal structure, nor is it alleviating innocent suffering in a particular sector. Our historic question has been, "What does primal community look like for every last human being?" That has been our vision and continues to be. It would seem that our intense engagement over the last nine years has produced a deliberate conceptual gap between our vision of primal community everywhere and our present programs of engagement. We are finally out to learn from the awakenment and demonstration campaigns as they unfold the unknown future.

### STRATEGY

This raises the profound issue of strategy. As new modes of implementation and tactics unveil themselves, it is critical that we keep one eye on every last community. A successful demonstration project does not necessarily imply starting a buffer project. Nor does it imply an end goal of replication. The divine economy, perhaps now, perhaps later, will allow us to see the new. The only focus will be the new person, in the new community, in the new world.

## THE RELIGIOUS HOUSE:

### "If I Were the First Among Equals"

The outstanding privilege of the Panchayat this year was to visit each of the Religious Houses. It was apparent that an effective House was the key to missional accomplishment, and the key to a House was the first among equals. Empirically, the Panchayat noted fourteen (14) points of priorship.

If I were first among equals, I would

1. have exquisite non-expensive space
2. have inclusive vision of the future
3. cover all my geography
4. have a close guardian net
5. have a substantial patron net
6. have an effective development mechanism
7. have a fantastic collegium every day
8. have an "in the center of the table" polity
9. have a rich spirit life
10. have an equitable, not equal assignment structure
11. have an adaptive training program
12. have depth political protection
13. have extensive church relations
14. have a profound celebrational life
15. have a good time

THE ONE DANGER: AMNESIA

or Failure of Courage

FUTURIC  
DREAMS

A compelling piece of poetry about our current state of being is, "All our dreams have come true; it is time to dream once more." If there is one qualifier, it would be to dream without amnesia. One jarring reality of the Panchayat visitation this past year was the capacity within us all to fall victim to amnesia, methodological and foundational.

METHODOLOGICAL  
AMNESIA

Methodological amnesia is a deceptive category. It is not simply forgetting the value of, say, the shadow principle. It is forgetting the benefits of taking a village resident with you on every call, however difficult or awkward this may be. It seemed to us that methodological amnesia was due to a more foundational amnesia.

FOUNDATIONAL  
AMNESIA

Amnesia that is foundational because it deals with who we really are, shows up in our language and in our strategies. One arena has to do with geography. In maneuvers it is easy to forget that we operate out of our own picture of the world. We are not continents or nations, though we may use government boundaries to maneuver. We are fifty-four areas that cut across national boundaries. A second arena has to do with pluriformity. In public relations it is easy to forget that we are one global society. We are responsible for the whole globe from our own postage stamp. A third arena has to do with our strategic function. In this period of intense engagement it is easy to forget that we are a historical religious order. We are not a community development organization or a non-profit consultancy organization. We are the ordering dynamic of the religious as it has been and shall be historically known. A fourth arena has to do with our posture. In this time of achievement it is easy to imitate the mock heroic. We are "nobody winners."

THE  
WAY

The irony is that these arenas of amnesia have to do with our fundamental identity. That is, only the constant rehearsal of who we are will maintain us on the Way as we create the future.

## TRANSPARENTIZATION AND THE THIRD FORM

NEW  
SHAPE  
OF THE  
CHURCH

A classic spin on the future is the imagery of the New Shape of the Church as the grub worm metamorphizing into a butterfly. The picture is valuable not only as it illustrates the radicality of the new—but as it conveys the retaining of the archaic. This creative tension of the archaic and the new will need to be held as we continue to work on transparentization.

GRASSROOTS  
ECUMENISM

The eschatological moment has foreshortened time so that the future of the New Shape of the Church is not as distant as we thought. We had naively anticipated that it would be our children who would have to grapple with the implications, not ourselves. This is the moment we have waited for all our lives. Our concrete identification with the poor has occasioned grassroots ecumenism that perhaps only we are privileged to participate in. Hindu, Christian, and Muslim work side by side without religious ideology and bound by a common mission and the blue. The "they" has become a radical "new we."

METHOD

This "new we" has pragmatic implications for our work on the transparentization of Christianity. The method can be neither eclectic nor comparative. Our best classical illustration is three old men walking the fields of Maliwada. One a Hindu, one a Christian, one a Muslim—all fall through three separate wells of their religious poetry and meet at the common water table of profound humanness. We have never been out to occasion a new religion but to tap the archaic religious symbols as a ground for our new common experience of effulgent living.

FUTURE

Though the future has been foreshortened, our previous methodologies should be retained. Through empiricism we can conceptualize. We go out and do, and then reflect. Though we do need common spirit methods, this does not mean an abstract liturgical approach is the answer. This is the one issue that feels problematic and yet is all we have ever wanted. In that sense we have plenty of time as we, to paraphrase Camus, create dangerously.

## THE TRANS-ESTABLISHMENT AND THE THIRD WAY

NEW  
VISIBILITY

It is our observation that our increased missional activity has produced a heightened visibility, and in many areas, new authorization issues such as the media. It is our profound belief that no external attack will do us great harm (it should in fact, be expected if we are being effective). But harm will come if we suffer amnesia about our profound relation to society--that is, that we are the trans-establishment.

REVOLT  
OR  
RESURGENCE

This is extremely crucial in this kairotic moment. The profound awakening of local man and community could result in either revolt or resurgence. The propensity to change governments, the populism of simplistic solutions, the anger caused by the impending "age of scarcity" have made revolt not just a category for a developing country, but a danger to the developed nations as well.

THE  
THIRD  
WAY

What is this heading to? What will be the tone of the balance of the 20th Century? Either there will be intensified adversary relationships between the dynamics of the pro-establishment and the dis-establishment or society will see the Third Way of the trans-establishment. In our new found approbation by society, the greatest danger to the Order perhaps will be to be absorbed in the establishment and not know it for ten years. Clues to this are statements like "advising governments," or being "consultants to the U.N."

CULTURE  
EMPHASIS

What are the nuances of the trans-establishment in the balance of this century? Our names and history are uniquely suited for this moment. One has to do with the root term for "religio." It means to rebind. The other has to do with the profound responsibility of the cultural revolution. We are uniquely apolitical and have witnessed the end of economic and political ideology. The cultural has come of age; therefore we stress the HUMAN FACTOR. It is important that we not forget that it is the cultural. Therefore, the emphasis on Town Meeting is not participatory democracy or problem solving but events that pronounce the Word and give intimations of human community of the twenty-first century. The cultural has come of age and it is religion in its profoundest sense.

## TRANS-UNITY

### THE UNITY

The most outstanding observation emerging from the year is that of indicative unity among the Order. Despite differences of age, culture, education, religions, and even though there is a diversity in symbolic forms and programmatic approaches, the Order around the world is one. It is composed of disciplined, committed, profound human beings determined to catalyze profound human and social awakenment around the globe. This means that future work on commonality of methods and constructs and the search for universal symbology need not be seen as an emergency measure for the Order and can be put in its proper perspective as service to the World. This indicative unity is a gift not to be taken lightly: many groups in history have sought it and fallen into either uniformity or divisiveness. Its source is our commonality of mission and our style of poverty, chastity and obedience. Its one common sign is the blue. Its determinative factor is engagement with local man.

### THE CLASSES

Exactly this given one-ness has occasioned several perplexities. For it is an inclusive unity, yet one which requires forms. A very large number of people participate to varying degrees and for varying lengths of time in the mission and experience the same passion, effectivity, and fellowship as the most wizened old hand. At the same time the Order is no formless abstraction without requirements of itself. Practically the questions are raised by the 600 or so "blue shirts" on the one hand, and by those who have terminated their Order covenants yet participate in missional programs, on the other. The task is before us once again to clarify our present wisdom on the classes of the Order and Movement--not out of principles but out of our common experience. The intent of the clarification is not to be exclusive or hierarchical, but to provide guidelines for operating with the increasing number of Those Who Care to form an effective Global Servant Force.

### THE FORCES

Although we encountered many Houses with fewer than the recommended five adults, virtually every place has a substantial number of colleagues participating in the missional thrusts. In the Western Sphere the majority of these colleagues are in Phase III, while in Spheres East and South they are Phase II. These factors suggest several reflections: first, the mission is well supplied with troops, and the evidence points to their increase when the task expands. More people are in the Order than ever before. It is not necessary to curtail the task because of the numbers in Houses. Secondly, efforts to generate additional Order members derives from a concern to offer people the opportunity for a profound vocation, not from a desperation to fill houses. Thirdly, in the West the great untapped pool of people is Phase II which suggests possible project engagement (especially with students); whereas, in the East and South it is Phase III which commends intensification of the Guardian dynamic. Finally, it is participatory events more than training events which currently draw people into deeper levels of engagement.

**APPENDIX**

HOUSE VISITATION SCHEDULE

MONTH	OCTOBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH	APRIL	MAY					
DATE	17 20 23 26 29 18 21 24 27 30	1 3 6 9 12 15 21 24 27 30	3 7 10 13 16 18 4 8 11 14 17 19	4 7 10 13 16 19 22 24 31	3 6 9 12 15 18 21 24 27 4 7 10 13 16 19 22 25 28	5 8 11 14 17 24 6 9 12 15 18 25	4 7 10 13 16 19 22 25 29	1 4 7 10 13 16 19 2 5 8 11 14 17 20					
AREA	EUROPE		NORTH SEAPAC		HOUSTON		NEW YORK		MONTREAL				
HOUSE	P F B A B F L B M G O A R E M R R O R N L M R N R S U U N I C S E I K L T S S D S H G S F I R O T S W T N D H N N L T	T S O F S J T K H H O E S U E E A A K K K N A K O J I O Y D K U U U P S H N O A A O L E H S X I K I	T C A D S H N M M A C U K M A A O E E I T H L L R L N U W M A L R S A I L S P M N L A L A A T O H I T T S N N R S A T	R B P W P N I A I A H Y C L T S I H T T H L N M M S D D W R B C L K	M B B R H A O R O R N S K C T C T L H F H O Y S R S N T D			H M O T A N T O L T T R I R A N P E W T X L A O					
PANCH	Epps/Mathews/Vance		Duf/D'S/Vnce	Duffy/D'Souza	Ollison Duffy	Duffy/Parekh	Duffy/D'Souza	Epps/ Mathews	Ollison Mathews/Vance Robins				
BR. ON	Pckr Tolmar	Lapka Ha Cramer	Clark	Hilliard	Lush	Morrill							
GUARD	M. Pesek Phillips		S. Hansen	Antenen	H.W. Moffett		J. & S. Clarke	Armour Phillips	Burns				
AREA				LATIN AMERICA	INDIA		AFRICA		AUSTRALIA				
HOUSE				K G S R C N U A I A C A N O R S T T A T C	D H C K M S V C B E Y A E A E A H O L D L N L V V I M H R C D I A I K B I B T O W G H O A D T R A L Y A	C L N K L A A A A U I G I M S R O R W A O S O E K B L	S M C N A P B S A M Y U A E D E R Y P A D R N L E R S D I J N R B B L T B N A U E N R R D H N E R Y A N E E Y O B						
PANCH				Sickr/Vnce	Mathews/Epps		Duffy/ Ollison	Mathews/Vance					
PRIOR				Davila	P B J Parekh	Pi Oy RB Fr	Oakley Bailey						
GUARD				Pesek/Wood	B/M Coggeshall		Wilsons	D/A Patrson	M Pesek				
AREA				CHICAGO		SAN FRANCISCO		CHICAGO		SOUTH SEAPAC		EDMONTON	
HOUSE				D C C I M S L K E L I N L T R A T V N D L I N R L C P L M C I N T L S U R Y T D Y S H S	D P W L S S B S S R E H I O A A I A E A N O C S N N L C A P V E H L R T I R N I A J F N A T D X T N O R G M L	G M S M C R I T L H E N K N E N C E E A E T E X	M C D S S K J M H A E A P P U A A E N B V R R A K N D I U A L A A A L O N H A R D N A X S T O				A V E S W N N D A I C C M S N H V N K N R R T T P G N N G		
PANCH				Epps/D'Souza	Kang	D'Souza	McClesky/Ollison	Vance D'Sza	Duffy/Epps		D'Souza/Epps		
PRIOR				Vance	Knutson		Vance	Hillrd	Cock	Holmes			
GUARD				Ga. McBurney	J. Seacord	Ep	Ayres DM KFS	Bedell	M. Dove				

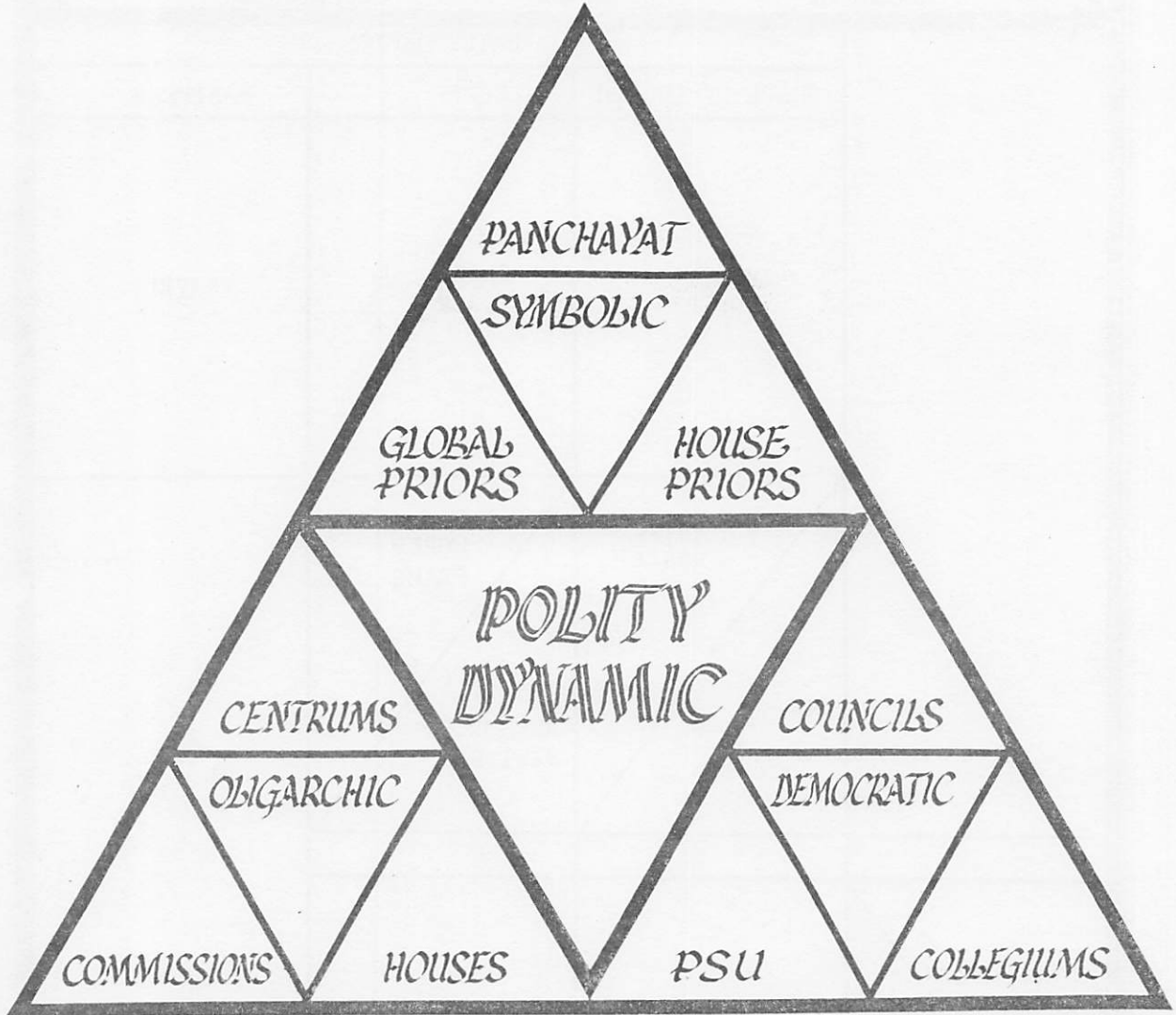
GLOBAL PANCHAYAT VISITATION  
1978-1979

THE  
CONTEXTUAL  
RETREAT

THE  
EVALUATION  
CONSTRUCT

DAILY OFFICE			
SHAPE OF CHURCH	DUNNE	PANIKKAR	
IMPACT	GLOBAL TASK	TRAVEL	
(site visit)	WORLD FRAME		
HDP	AUTHOR. VISITS		
INTRODUCTION	MOVEMENT EVENT	HOUSE EVENT	
GLOBAL CATCH-UP			

*Guardianship  
SYMBOL*



*GLOBAL  
Commonality*

*LOCAL  
Consensus*



GUARDIANS WHO ACCOMPANIED THE PANCHAYAT

Jay Antenen  
James Armour  
Audrey Ayres  
Eleanor Bedell  
Gaythorne Burns  
John Clarke  
Sheila Clarke  
Bayard Coggeshall  
Mary Coggeshall  
Kitty Cole  
Mark Dove  
Marian Emerson  
Samuel Hanson  
Georgianna McBurney  
Donald Moffett  
Mary Warren Moffett  
Anne Patterson  
David Patterson  
Betty Pesek  
Martin Pesek  
James Phillips  
Laverne Phillips  
Joan Seacord  
Floyd Stanley  
Priscilla Wilson  
Rodney Wilson  
David Wood

PANCHAYAT WORKING NOTES

INTRODUCTION

1. 1978-79 commissioning was to visit every House around the globe.
2. The greatness of the visits
  - claimed and shining space
  - global decor functioning as global glue
  - youth clusters
  - everyone looked great
3. Sings of danger
  - paranoia as tendency to capitulate to the standpoint of critics
  - sequentialism as doing one thing after another rather than a swirl
  - lots of being that was other than the intensification of knowing and doing
  - Daily Office with forgotten rubrics

I. THE THREE AMAZEMENTS

1. The Local Constituency Around the World

- readiness at the local level
- nothing to do with us
- readiness for methods

e.g. Walking in village of Chikale, India, saw on an open patio a collegium table and blackboard.

Two women from Gibson were overheard saying, "Gibson won't be done until we deal with the sub-standard housing in this town"

The Question: How to transmit spirit prowess to keep the vision alive and resolve firm?

2. The World Frame

- necessary to do all levels
- need to find ways to deepen the frame constantly, such as July 25 event
- frame is umbrella, not a parachute
- key clout on extended trips is a tremendous tactic

e.g. Visit to Minister of Health, Australia to pick up grant check. He had one of our internal self-support documents on his desk. He commented, "I did not know you had a project in Siberia!" Later that week we made an appointment to see him. In a matter of hours Sir Roger Darvell flew from Melbourne to Canberra to accompany us on that call as the authorization needed to release that grant.

Mrs Eleanor Beddell, whose husband is a US Congressman, accompanied the Panchayat on a portion of the India visitation trip and subsequently has set up a GWF in Washington DC, September 18.

The Question: In the midst of documentation, how articulate the human factor?

3. The Global Movement

- our guardians are ready for a more disciplined engagement with us
- we have a grassroots ecumenism that perhaps we are the only ones around the world who have the privilege to participate in.
- constitutes a "problem" for us but the best problem we have ever had
- we do need common spirit methods; that does not mean that an abstract liturgical approach is the answer.

e.g. 27 guardians accompanied the Panchayat and many more were present at movemental events

letters arrive daily with people offering their services

volunteers are showing up everywhere

600 in auxiliaries in India and the Philippines

The Question: What is the vessel that will care for the totality of who we are?

II. WHAT WE NEED TO DO --- FUTURIC INTENTS

1. Where we are going

- we are learning how to give form to villages and urban communities around the world, but tools, methods and programs for doing every village have not yet emerged...

Replication: breakthrough in training, organization and actuation  
HDTs/3-week training schools

Cluster experiments around Sudtonggan and Langub--no resident auxiliary

- continue to expand on what is clear--maintain the deliberate perceptual gap between our vision and current programs
- a replication project in each sphere seems likely, perhaps Kenya or Zambia

2. Towards presence in 54 areas

- we operate out of our own picture of the world--revolutionary
- we need to look seriously at our grids--particularly Europe, SEAPAC, and it has been suggested, North America
- first criteria for expansion is area coverage
- what does strategic expansion look like?
- what projects are we going to "leave"?

3. Towards strategic permeation of the Established Structures

- go in depth with Town Meeting/GWF/CYF/LENS in the areas
- GWF in national capitals where we are--to awaken 15% women
- CYF in education structures
- LENS with corporations
- transrational planning with global calendar as corporate glue

4. Towards Re-empowering/Reconstituting the Religious House

- Religious House has come back in style as wayside inn.
- Image: Sacred Ground
- Religious House is our future, would be a mistake to close any down
- Religious Houses are the demonstration, the presence that calls forth service
- we need seasoned priorship; there are people in many places ready to move into priorship roles

5. Towards a New Form of Global Resource Distribution

- intentionalize assignments relative to training and exposure:
  - 2 years in a House; 2 years in a HDP; 2 years in centrum;
  - 2 years as a permeator
- deal with the Trust/Task funds
- look at the global stipend construct; who does that?
- six year experiment of Student House at an end; what is its role?
- what is the future of the Youth Clusters in the projects?

6. Towards Articulation of the Global Myth Factor

- myths and fables spring up out of the local situation
- the articulation of these relates to the New Human Story

III. BALLOONS

1. 1980 Council

- think through the practices of holding Global Order Council in Mexico City, Caracas or somewhere with low visibility
- as we approach the Third Millennium we might choose to write a new Manifesto

2. Assignment Fruit Basket

- we have gotten into a "climbing-the-ladder" mentality
- every assignment is of equal weight in our mission
- first among equals in one Centrum at Chicago Nexus a woman
- there is no such thing as noble and ignoble work for us

3. Nexus Rationale

- time to decrease the number assigned to Chicago Nexus--perhaps to 120
- increase the number assigned to the other Nexus to 12

4. Global 6pm Prayers

- might think about creating a global prayer room
- the form of 6 o'clock prayers would be such that anyone could lead them

5. Replication Model

- the southern sphere will most likely be the next to do replication
- in the continent of Africa both Zambia and Kenya are ready.

6. Convergence

- convergence will be a reality next year with HDPs doing TM and TM producing demonstration (not HDP) communities

7. Urban Probes

- the time is right to move on the urban, there were significant probes last year

8. Panchayat Presence

- this is the year for the Panchayat to devise methods and screens for learning how to keep on top of the task globally
- three members of the Panchayat need to be in the cubicle in Chicago Nexus at all times
- in the next two years a four-year rotation for visiting the Houses will be formed
- recommendation for this year is that the Panchayat visit areas in Quarter III; not an area council, but a meeting with representatives from each of the Houses to brood on the total mission.



