

THE GLOBAL COUNCIL

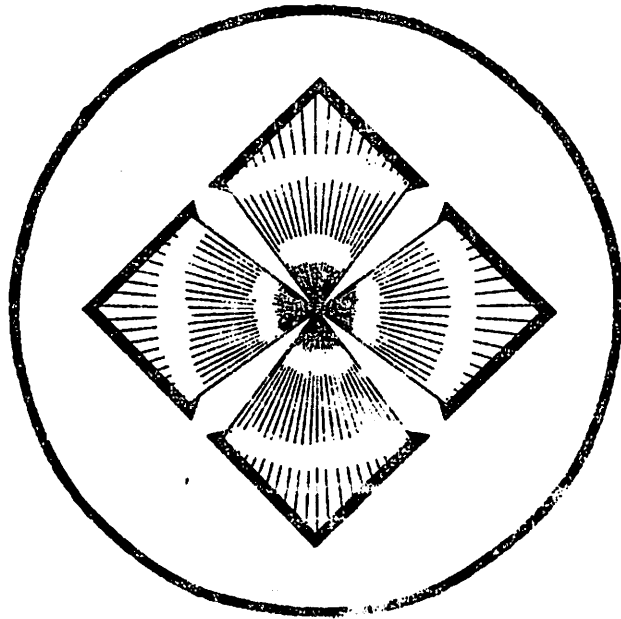
GUIDEBOOK

(WORKING DRAFT)

July 1981

Chicago, Illinois

U.S.A.



THE GLOBAL GOVERNMENT

GUIDEBOOK

(WORKING DRAFT)

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.A.S.U

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THE SUMMER SYMBOL CONTEXT

The summer symbol is blue, burgundy and gold. The blue pointing in four directions is for service, Those Who Care. The directions have the double meaning of the four corners of the earth and the archaic, the comprehensive, the futuric and the profound. This is the one pluriform Order. The blue represents the Master Strategy, Vocational Formation.

The burgundy points to the whole earth, the unity of the globe. This is where expenditure happens. It is for which expenditure happens. This is the one, common earth. The burgundy represents the Master Strategy, Social Manifestation.

The gold within the blue is the four exemplars, the saint, poet, general and sage. The appointed is the center point where those in service, the world and the exemplars converge. This is the transparent style. The gold represents the Master Strategy: Ethical Declaration.

Several other things are implied by the shape or colors: The Other World, the Four Sectors and the Symbolic, Extended and Movemental Order.

Global Council

TOWARD THE PRACTICAL FORMS OF
THE NEW SOCIAL VEHICLE
AND
THE NEW RELIGIOUS MODE
THE SECOND OF FOUR YEARS

5 July 1981

Chicago

July Prep

I Stating the Socio-Spirit Situation					II Stating the Socio-Spirit Tasks										III Stating the Socio-Spirit Resolves						
					A Focussing the Missional Vision					B Intensify- ing-the Missional Prowess			C Naming the Missional Directions								
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2

DECLARATION

MANIFESTATION

MANIFESTATION

DECLARATION

DECLARATION

MANIFESTATION

MANIFESTATION

FORMATION

GLOBAL COUNCIL DESIGN

COUNCIL PLANNING TASK FORCE

14-A

1981

I STATING THE SOCIO-SPIRIT SITUATION					II STATING THE SOCIO-SPIRIT TASKS										III STATING THE SOCIO-SPIRIT RESOLVES							
					A FOCUSING THE MISSIONAL VISION					B INTENSIFYING THE MISSIONAL PROWESS			C NAMING THE MISSIONAL DIRECTIONS									
12S	13M	14T	15W	16T	17F	18S	19S	20M	21T	22W	23T	24F	25S	26S	27M	28T	29W	30T	31F	1S	1S	

DAILY LITURGY

OPENING	SOCIO-SPIRIT EXERCISES		PANCH TALK	5 GREAT TALKS			COMPR CURRIC	COURSE	5 GREAT BROODINGS			SOCIO-SPIRIT EXERCISES			COMMISSIONING			
	REPORTS: • AREAS • PROBES REFLECTIONS: • REVOLUTIONS • PRIORITIES		STATE OF MOVEMENT DOCUMENT	BASIC THEORETICAL MODELS: • REGIONALS • PRIMAL COMMUNITY	GLOBAL GRAND STRATEGY	BASIC ACTION MODES: • INSTRUMENTS	COURSE RESOURCES		INCLUSIVE CONCERNS: • TOOLS • MODELS	GLOBAL MEMORIALS (MANDATES)	REGIONAL ACTUATION	CENTROM BANDS	WALK AROUND THE WORLD	DECL. OF THE SPIRIT MOV'T				
	EXERCISES		ASSGNTS CONTEXT	DISCONTINUIT-Y	CONFIGURATIONS			DEMONSTRATION COURSES:	ASSIGNMENTS			EXERCISES				COUNCIL DEBRIEF		
	• CONTINENTS • ETC.				• HDZ • PLURIFORM ORDER	• PONDERABLES	CELEBRATION PWRP		• RS-1 • LENS • HUMAN DEVELOPM. • MOTIVITY • IMAGINAL EDUCATION • RETREAT	↓	↓	CELEBRATION PPREP	AREA ACTUATION	WALK AROUND THE WORLD		WALK AROUND THE WORLD	CELEBRATION PPREP	
	EXERCISES				TEAMS	DISCONTINUIT-Y			CELEB.	CURRIC. & PROG. DESIGN	TEAMS		DISCONTINUIT-Y	CELEB.		EXERCISES	ART FORM	WRITINGS
MOVIE	SOLLIDOUY	EVENT	CELEB.		2ND FLOOR					2ND FLOOR								
5		5			2			5			5							

THE GLOBAL COUNCIL TASK STATEMENTS

Preparation Task Force

Third Draft

It is the missional task of the Global Council to become corporately and profoundly aware of what is going on in the mission around the world, to discern the appropriate response to the call of the future and to build a unified global missional plan which both points to the long-range and releases the local.

It is the spirit task of the Global Council to enable every participant to experience the commonness, the depth and the impact of this movement in history and to provide the individual and corporate tools needed to objectify and to rehearse this experience.

It is the further missional task of the Global Council to:

It is the further spirit task of the Global Council to:

ARTICULATE THE SINGULAR VISION of all those of the global mission through providing unifying contexts, images and methods which ground missional thrusts in revolutionary style, and through creating a missional vision beyond the current four years in order to bring focus to the complex task which we have undertaken.

SIGNIFICATE THE CORPORATE JOURNEY of all those of the global mission through recontexting the vocational decision, allowing participants to experience the profundity of being the Order, to appropriate the sense of forsakenness that is part of being on the edge and to rearticulate the life journey and destinal role of those who have been called to be the religious in history.

GRASP THE INDICATIVE SITUATION of all those of the global mission through building reports from each region, discerning learnings from Regional Consults, CEM's and other programmatic activities, seeing through current working relationships with the four sectors, and pushing all these data to discern the depth socio-spirit contradictions of this moment and the missional advantages relevant to them.

REEMPOWER THE PROFOUND UNITY of all those of the global mission through creating structures, modes and methods which capitalize authentically on the gifts of the differences of age, sex, race, culture, religion and national or regional interest of the globe to beckon all to full participation in the task of being sociological spirit care for the world.

DEVELOP THE STRATEGIC FRAMEWORK of all those of the global mission through describing the implementing means of the master strategies, delineating the guidelines for regional application, creating the stories and parameters which hold the multiplicity of action into a single global thrust and symbolizing the consensus by devising tactics for a set of actional priorities.

INTENSIFY THE RELIGIOUS LIFE of all those of the global mission through releasing the spirit depths present in the body by re-marking paths through The Other World for the spirit guides of the globe and through developing methods formats, social art, liturgical forms and spirit exercises that can be used as tools in forming the regional teams.

SECTION INTENTS AND PRODUCTS

Chicago

July Prep

SECTION	INTENT	PRODUCTS
I STATING THE SOCIO-SECTION SITUATION	To experience corporately the eventfulness of 1980-81 within the framework of profound humanness, hearing through the data to the underlying waves of the Movement of Spirit in history	Document on the State of the Movement which includes breakthroughs, historical shifts and trends by continent
II A FOCUSING THE MISSIONAL VISION	To create the basic theoretical models and action modes required for the missional situation after the regional consults, and to clarify the questions and issues arising from them	* The Practical Manifestations of the New Social Vehicle; The Pluriform Ordering Dynamic; The Regionalis Dynamic; The Primal Community; The Human Development Zone. Action Modes of the New Social Vehicle: A Catalogue of Instruments. Ponderables for the Pluriform Order: Strategic Questions and Major Issues
II B INTENSIFYING THE MISSIONAL PROWESS	To familiarize the Council with the old and new curriculum resources and with intentional and imaginal pedagogical skills	Six demonstration courses conducted and evaluated
II C NAMING THE MISSIONAL DIRECTIONS	To discern mandates and directions (Memorials) facing the Order in the coming year	* Statement of Global Mandates (Memorials) for 1981-82 Global Assignments for 1981-82
III STATING THE SOCIO-SPIRIT RESOLVES	To discern the missional implications for the regions, areas, continents and centurms in the context of the Global Council	Regional implications paragraphs, Area implications paragraphs, Master strategies 1981-82 implementation. Statement on 1981-82 anticipated deposit in history, Declaration of the Spirit Movement, Global Priorities

DAILY TIME DESIGN

Sections I & III	sections IIA & IIC	section IIB
5:00 DAILY LITURGY	5:00 DAILY LITURGY	5:00 DAILY LITURGY
5:30 BREAKFAST SOCIO-SPIRIT EXERCISES	5:30 DAILY LITURGY	6:00 DAILY LITURGY
	6:00 BREAKFAST COLLEGIUM	6:30 BREAKFAST CONVERSATION
7:30 BREAK	7:30 BREAK	7:30 BREAK
8:00 MORNING SESSION	8:00 MORNING SESSION	8:00 MORNING SESSION
11:30 BREAK	11:30 BREAK	11:30 BREAK
12:30 LUNCH SOCIO-SPIRIT EXERCISES	12:00 LUNCH CONVERSATION	12:00 LUNCH CONVERSATION
	1:30 BREAK	1:30 BREAK
1:30 BREAK	2:00 AFTERNOON SESSION	2:00 AFTERNOON SESSION
2:30 AFTERNOON SESSION		5:00 AFTERNOON RITUAL
5:45 AFTERNOON RITUAL	5:15 BREAK	6:30 DINNER CONVERSATION AND EVENING SESSION
6:00 BREAK	7:30 TEAM DINNER	
7:00 DINNER SOCIO-SPIRIT EXERCISES		9:00 LA GRANDE PLACE
10:00 LA GRANDE PLACE		

Global Council

5 July 1981

COUNCIL

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A Guild	B Guild	C Guild	D Guild
Team 1	Team 5	Team 9	Team 13
Team 2	Team 6	Team 10	Team 14
Team 3	Team 7	Team 11	Team 15
Team 4	Team 8	Team 12	Team 16

8

THE COUNCIL RITE

- L: From the beginning humankind was created
and multiplied upon the earth.
C: For new life abounds forever.
- L: People of the Way are elected to forge history.
C: For new life abounds forever.
- L: New possibility has burst forth upon the earth.
C: For new life abounds forever.
- L: A new life style sprang forth to demonstrate
profound humanness.
C: For new life abounds forever.
- L: Life has mightily awakened those who care
C: For new life abounds forever.
- L: That we might know and love anew all of
creation.
C: For new life abounds forever.
- L: We have been chosen to be a sign of those
who care
C: For new life abounds forever.
- L: That knowing and doing might be intensified
on behalf of all.
C: For new life abounds forever.
- L: We are called forth to know, love and serve creation
C: For new life abounds forever.
- L: That profound humanness might be manifested
across the earth.
C: For new life abounds forever.
- L: The glory of our calling, the gift of our care,
and the collegueship of the Mystery be with us all
evermore.
C: Be it so.

COUNCIL SYMBOLIC LIFE CONTEXT

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Our symbolic life has always been that which has sustained us in our task. It is our common rehearsal of who we are as a group of people and what our task is. Our symbolic life is always for the sake of the world not for ourselves. That is to say our experimentation has always been out to discover what it will take to sustain primal community in a pluriform globe.

The symbolic life of our summers has traditionally had two aspects. It is built upon our common memory or past experimentation and in particular draws upon our past years experience. It also creates our common images for the future in terms of our coming year.

The symbolic life of this Council is an attempt to honour the wisdom our past experimentation has brought us from our emerging pluriformity.

The Council rite itself is an experimental revision of the rite used by Africa this year. We are attempting to experiment with meal rites and rituals that might lend themselves to global commonality in the awareness that such commonality is not necessarily uniformity.

Daily rituals will continue to mark our time design and we will experiment with using drama to intensify the dramatic elements of the offices. The Daily Office will mark the beginning of our day or Day I. The social rituals that will mark the transition from Day I to II (much as a Geneva) will serve as our evening symbolic office and will be the prayer dynamic.

COUNCIL SYMBOLIC LIFE RECOMMENDATIONS

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July Prep

In the whole arena of symbolic life the next steps in the experiment have yet to be discerned. They might include research into the major myths of the world or research into the structure of worship in other religions comparable to the work done on Christian worship. It is fairly clear that beginning to deepen our pluriform religious frame will be a critical step. At the same time, the experiment will continue. We will have to spell out what offices the Houses will do, including particular related aspects (e.g. the dramaturgy), what form the research will take and who will do it, as well as the recommendations for all the other aspects of the symbolic life of the Order.

Therefore, we are recommending that during this Council we punctuate both Day I and Day II by taking the opportunity every morning to rehearse the life understanding behind the particular form known as the Daily Office in preparation for research on the question of commonly using another form and by taking another step in the experiment with Daily Rituals, using them to begin Day II in Section II-A and II-C, working on the dramaturgy. We are suggesting we use the Tagore and Kenya Daily Rituals for this part of the experiment. We are further suggesting that the other rites of this Council hold the pole of our major experiment with new forms using universal poetry. In addition, there will be opportunities throughout the Council proceedings for structured conversations on arenas like the Liturgy and Order forms that could lead to a task force being set aside in Section II-C to write up our recommendations for the particular form of the experiment in the coming year.

LITURGY SHORT COURSES

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These are suggested outlines for the short courses to be given each day prior to the Daily Office. They are imaged as 5 minutes in length and the opportunity to rehearse and impart what we know about liturgy as we have worked it out within the Christian context as an initial contribution to whatever it is that will emerge in the pluriform dimension.

DAY I

The Cultic Act:

- Present perversions in worship.
- The beat of life
- Total involvement.

DAY II

Rehearsal of The Way Life Is.

- Confession
- Praise
- Dedication.

DAY III

The Architecture

- The Unsynonomous
- The dialogue
- The World

DAY IV

On Behalf Of

- Not for us
- Maintain in History.
- For the sake of the future

DAY V

The Human Response

- Humility
- Gratitude
- Compassion

DAY VI

God and Self

- Self understanding in presence of god
- Worship honors god
- Worship honors self-understanding

DAY VII

Worship Portrays

- Forgiven ones
- Thankful ones
- Dedicated ones

DAY VIII

Worship Informs

- Common Study
- Life together
- Service to the world.

DAY IX

Without worship

- Mutual Admiration
- Humanitarian Programs
- Lost in time

DAY X

Dramatic Representation

- Past approved
- Self received All is good.
- Future open

LITURGY SHORT COURSES
(cont.)

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DAY XI

- Not a spectator
- Can't observe life
 - Can' philosophize about life
 - Only total participation

DAY XII

- The Experiment
- To recover the corporate symbolic
 - To risk a new articulation
 - To standat full attention

DAY XIII

- The Daily Office/Public Worship
- Not a replacement
 - recovering the universal expce.
 - This the dedication of A community

DAY XIV

- Space and Worship
- As much a witness as content
 - Intentional use of
 - For the sake of the Corporate.

DAY XV

- Worship and Decision
- Liturgy demands a response
 - Is this TWLI or not?
 - Declaration: Amen

DAY XVI

- The Public Voice
- Not psychological
 - Not individual interpretation
 - Declaration: For all to hear

DAY XVII

- The Prayers
- Extemporare Participation
 - Particular Cares
 - The Corporate 'Amen'

DAY XVIII

- The Roles
- The Liturgists
 - Reading and Witness
 - Community Left and Right

DAY XIX

- The Corporate
- Life bound with life
 - In each other's gaze
 - My neighbour speaks the word to me

DAY XX

- The Irrational
- Life cannot be sewn up
 - Ecstasy is a human emotion
 - The drums, -the clapping

The following 3 themes are suggested for short courses prior to the Rituals used at the evening Roundtables. The attached palette of shortcourses will possibly be of use to you in your preparation. These short courses will allow the rehearsal of wisdom forgotten or never known. Take enough time to get over the heart of these matters.

FRIDAY I

The quest for humanness leads us inevitably to the unsynonomous. We cannot know ourselves unless we are over against that which is not us. We meet the unsynonomous in another's gaze, in a rock or a starry night, and can never be the same after that encounter. In a ritual, the presence of the unsynonomous element is key to a profound rehearsal.

SATURDAY I

Rituals sustain self-consciousness. We can either decide to be pigs or persons. We have chosen to be persons and therefore invent these little dramas like little injections of electricity, to keep us attentive to the whole of life.

SUNDAY I

Dramas and liturgies and rituals hold us before the way life is. Human beings never want life the way it is and always are trying to invent escapes. A self-conscious group uses its rituals to smoke out illusions and give us back our lives just as they are to be lived in all their glory.

MONDAY I

Rituals link us to our heritage. To be human is to embrace our roots. The words and actions of a ritual hold often in the subconscious the great moments, actions struggles that have gone to make us the people we are, with the task we have and the vision of the future before which we stand.

FRIDAY II

Rituals sustain action. Our mission is a long march. We will never see its completion. When that recognition comes to us we are tempted to relax or give up. The rituals sustain our vision and keep us at the tactics.

EVENING RITUAL SHORTCOURSES

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SATURDAY II

There are 3 acts in this sort of ritual. These acts are not arbitrary but are the way life is. They are called Confession, Praise and Dedication and refer to the fact that self-consciousness begins with an experience of life's tragic brokenness, which strangely stands side by side with the experience of gratitude that we are given the opportunity to participate and always leads us to a decision about the way we are going to expend our lives.

SUNDAY II

A Liturgy like this allows us to rehearse the three basic moods of a self-conscious group. The first is humility. Our sense of insignificance and unworthiness; the enormity of life's task, the grandeur of life's designs inevitably lead us to our knees in humility. The next mood is Gratitude. That life has given us a chance to participate; has not taken us out of existence; has honored our efforts. And the third is Compassion... so much suffering; so much ignorance; so much possibility.

MONDAY II

Finally we do a ritual or a liturgy not for ourselves, but for the world for all our brothers and sisters. We do not expect them all to begin to join in our rituals; yet we know that people cannot be truly human unless there is some group of people rehearsing - on their behalf the truths of the way life is.

JULY 81 SONGBOOK CONTEXT

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July Prep

It is the recommended model that the present five-section songbook which was published in December 1980 be the basic songbook of the coming year. In order to maintain global commonness the book will not be edited or modified but will be corrected for typing and layout errors. This corrected present songbook will be printed for limited distribution by the close of the Council. There are an existing 350 copies which can be bound for use at Council plenary sessions.

A supplementary songbook has been called for this summer for our common usage in places where we sing with people in the midst of our work across the globe. It should contain songs which are the most foundational to our life, work and self-understanding without offending any serious participant in our work. It should contain enough diversity to sustain any working group in a task of several days. It can be printed for the use of every working group in the Council and for mass distribution at the close of Council. It might be the foundational section for a revised songbook next year.

50 songs is the intended size of this global songbook supplement. This is our recommendation.

- | | |
|-----------------------------------------|-----------------------------------|
| 1. The Vision | 26. Kwangyung Il |
| 2. The Sign | 27. Hello Kelapa Dua |
| 3. Create the New Way | 28. Enampuluh Ribu Desa Indonesia |
| 4. March Onward Now | 29. Raghupati Raghava |
| 5. The Exemplars | 30. Yeh Dosti |
| 6. The Possible Now | 31. Rise Up Africa |
| 7. Ride the Whirlwind | 32. Tiyende Pamodzi |
| 8. We | 33. Harambee |
| 9. Care is Everywhere | 34. Victory's Cry |
| 10. All the World is Looking for a Sign | 35. Gibson Town Love Song |
| 11. A New Earth Alive | 36. Marching Ahead |
| 12. Cries of the Earth | |
| 13. I Know Why | 37. More |
| 14. The Way of the Earth | 38. Blue Skies |
| 15. The Time is Surely Coming | 39. On the Street Where You Live |
| | 40. The Preparation and the Cry |
| 16. By the Power of Every Local One | 41. Creation |
| 17. New Communities | 42. Stillness Lingers in My Soul |
| 18. Social Demonstration Love Song | 43. Poverty |
| 19. Local Man Shall Rise Again | |
| 20. Marching Song of the Iron Men | 44. A Strange Gladness |
| 21. The Impossible Dream | 45. Amazing World |
| 22. When Iron Men Go Marching In | 46. The Cost Of My Care |
| | 47. Dawns the World |
| 23. Journey On | 48. At the Center Tranquil |
| 24. Run Into the Future Run | 49. I Am the One |
| 25. Sudtonggan: Paglaum | 50. At the Center |

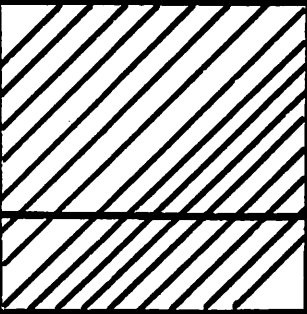
I. Stating the Socio-Spirit Situation

July Prep

5 July 1981

12	13	14	15	16
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DAILY OFFICE

The Panchayat Declaration				
SOCIO-SPIRIT EXERCISES				

THE STATE OF THE MOVEMENT: PROLOGUE TO DECLARATION	GLOBAL PRIORITY REPORTS	SOCIO-SPIRIT EXERCISES	ASSIGNMENT	PRESENTATION
	MISSIONAL PROBE PANELS			
	GLOBAL PRIORITY REPORTS			
	CORPORATE ADDRESS REFLECTIONS			
	CORPORATE ADDRESS REFLECTIONS			

DISCONTINUITY	GLOBAL PRIORITY REPORTS	SOCIO-SPIRIT EXERCISES	PROCESS	PRESENTATION
	MISSIONAL PROBE PANELS			
	GLOBAL PRIORITY REPORTS			
	CORPORATE ADDRESS REFLECTIONS			

PREPARATION	GLOBAL PRIORITY REPORTS	SOCIO-SPIRIT EXERCISES	CONSULT	REGIONAL
	MISSIONAL PROBE PANELS			
	GLOBAL PRIORITY REPORTS			
	CORPORATE ADDRESS REFLECTIONS			

OPENING FEAST	The Mythic Journey Artform (Movie)	Socio-Spirit Exercises: Soliloquys	REGIONAL	EVENT
			CONSULT	PRESENTATION
CELEBRATION				

Reports and Reflections

Chicago

July Prep

Intent: To experience corporately the eventfulness of 1980-1981 within the framework of profound humanness, hearing through the data to the underlying waves of the Movement of Spirit in history.

Product: Document on the State of the Movement which includes breakthroughs, historical shifts, and trends by continent.

Reporting Design..

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July Prep

		Monday	Tuesday	Wednesday
M O R N I N G	PRIORY REPORTS	1. Madrid 2. London 3. Paris	13. Bombay 14. Global Research 15. Delhi	25. Edmonton 26. Houston 27. Chicago
	ARENA PANELS	ECONOMIC STRUCTURES McDonalds PTP VI Training, Inc.	URBAN PROBES Chicago Caracas Frankfurt	INCLUSIVE TRAINING Pisinemo HDTS LENS Academy
	PRIORY REPORTS	4. Frankfurt 5. Global Development 6. Rome	16. Madras 17. Calcutta 18. Singapore	28. New York 29. Montreal 30. Mexico City
CORPORATE REFLECTIONS		C O R P O R A T E R E F L E C T I O N		
A F T E R N O O N	PRIORY REPORTS	7. Stockholm 8. Cairo 9. Abidjan	19. Hong Kong 20. Tokyo 21. Sydney	31. Havana 32. Global Management 33. Lima
	ARENA PANELS	RURAL INTENSIFICATION Minia RV I IERR	SEVEN REVOLUTIONS Women's PSU University Colloquy Black Strategy	MOVEMENT FORMATION Phase I Formation Fortnight Tokyo Sojourn
	PRIORY REPORTS	10. Lagos 11. Kinshasa 12. Nairobi	22. Suva 23. Global Operations 24. San Francisco	34. Caracas 35. Buenos Aires 36. Rio de Janeiro
CORPORATE REFLECTIONS		C O R P O R A T E R E F L E C T I O N		

Rational Objective: To allow the council to grasp rapidly but imaginably and profoundly, the socio-spirit structure of the regions of the area, the movemental activities of the year, the breakthroughs & new positions & the global implications in the context of the next 27 years.

Existential Aim: To allow the council to experience the profound realities of the mission, to feel as if they have been comprehensively blessed of meaning and that the depth missional issues have emerged.

Context: The first five days of the council are devoted to discerning the objective data and the futuristic implications of the memorial activity of the year. The 36 global priory reports, the six arena panels, and the six hours of reflection built into days 2, 3, and 4 are to provide the grist for these ruminations. Each global priory declaration is to be no more than 20 minutes in length. There should be a two page written report prepared, and the declaration should refer to this written report but go beyond it. The screen for both the report and the declaration is:

- I. Stating the Socio-spirit Reality of the Area
 - A. Demographic Data
 - B. Impacting Historical Events
 - C. Manifest Innocent Suffering
 - D. Depth Human Struggle

- II. Describing the Movemental Response
 - A. Movement History
 - B. Strategic Thrust
 - C. Programmatic Emphasis
 - D. Colleague Development

- III. Articulating the Missional Breakthroughs
 - A. Key Programs
 - B. Revolutionary Significance
 - C. Current Advantages
 - D. Existing Vulnerabilities

- IV. Naming the Futuristic Implications
 - A. Replicable Constructs
 - B. Significant Learnings
 - C. Underlying Ruminations
 - D. Destinal Gift

This is intended as a screen rather than an outline for both the written report and the spoken declaration. These presentations need to be grounded in the objective data, yet see through it. Questions of clarity will be entertained after each report, and deeper reflection after each set of three reports. A session reflection will be held after two sets of declarations and a panel, and the writings done during these reflections will be the grist for a state of the movement document which will serve as a prologue to a Declaration of the Spirit Movement.

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Session Name The Missional Arenas Panels

Date 13-15 July 1981

Chicago

July Prep

Rational Objective: To enable the council to grasp the objective state of the memorial arenas, the practical operating images and forms we have so far developed, and the missional and destinal implications.

Existential Aim: To allow the council to experience the excitement of our probes into missional arenas and sense the gifts and dangers in our future experimentation.

Context: This year we have assigned ourselves to do serious research in dealing with the social structures in local situations. In some instances we have named such probes "laboratories" and others have arisen in response to emerging missional demands. The 18 declarations of missional arenas take the form of panel discussions organized around the broad arenas in which probes have been undertaken. Each panel will have two - three speakers on separate but related topics. Each panel would last 60 minutes, with 40 - 45 minutes given over to the declarations and the remaining 15 - 20 minutes in conversation pushing for clarity and consequences. Each panelist should prepare a two page written report and should use it to speak from, without being limited to reading. Some reports will deal with specific probes and others with broader arenas. The suggested outlines for both types follow:

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THE R E V O L U T I O N A R Y I N T E N T	THE R E V O L U T I O N A R Y E D G E
THE O P E R A T I O N A L S T A T U S	THE O P E R A T I O N A L R E S P O N S E
THE G L O B A L S I G N I F I C A N C E	THE G L O B A L I M P L I C A T I O N S

This is a screen to be used in preparing the reports and declarations, rather than an outline. The values which seem most critical are adequate objective data and thought-through ponderings.

Rational Objective

To be a corporate reflection of what has been heard in these reports and see thru to the unity.

Existential Aim

To experience the whole groups wisdom on what is being said in the reports.

These conversations are held six times, after each block of reports.

There are four general arenas of conversation:

- Knowing 1. What have you heard going on in the world?
- Doing 2. What are the edges of our task being revealed in these reports?
- Being 3. What is God calling us to be in the last years of the 20th Century?
- 4. Standing in the next 3 years, what would you see are the implications for our task in history?

It will be important for the whole group to participate--gimmicks like each table or Area or Continent to answer may broaden the dialogue participation and the depth of insights.

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I STATING THE SOCIO-SPIRIT SITUATION
RETREAT DESIGN

Chicago

July Prep

	Retreat Introduction	Journey Chart Presentation	Resolve/Reflection	
	Time/Myth Study	Journey Chart Grounding in Arthur's Life		
	"Excalibur" Movie	Solliquy Writing		

THE VOCATIONAL JOURNEY

SOCIO-SPIRIT EXERCISES #1

PROCEDURES

JULY COUNCIL

1981

CHICAGO

Global Council

Chicago

Session Name

Date


SOCIO-SPIRIT EXERCISES CONTEXT

July 13, a.m.

5 July 1981

July Prep

25

PROFOUND INTENT		RETREAT RESEARCH		SOCIO-SPIRIT EXERCISES		SOCIAL EXPERIMENT	
(Intents Page)	R. Consults reminded us		RS-I		1) Journey		Not the intent
Social Situation	Humankind sep'd. from deeps yet know this now Ripe time	Past 28 Years	Odyssey Experimental exercises Ignatius Retreat; did not	Vocation Deals With	2) Covenant 3) Service 4) Intensification: Presence	Taking Care ...	Misunderstanding/Reductionism Original spins: (JRM)
Historical Imperative	Need pluriform journey method for 30,000 plus 4 sectors profound ecumenism demos	Last 7 Yr. Retreat	Went to the desert of world Radical test of doing Snatches of refl. exercises Now serious brooding re: retreat	Socio-Spt. Council (Bridge)	Cncl. is one socio-spirit exerc. No one chunk of "spirit" Pronounced Exercises throughout Each (work and spirit) frames oth	30,000 & Beyond	Methods for awakened and engaged Contentless depth method Common global experi. parameter Inform future forms of Order
Ontological Method	"Want all your methods" Horizontal 2-story universe socio-spirit is one reality authentic strategy out wellspring	Panchayat Work	Contrad. analysis Trek dialogues 4/5 working papers sent Fell thru 5th on classes & vows	2 Sets of Soc-Sp.Ex.	#1-ground voc'l journey more individual #2-ground vocationed service more corporate	Towards Retreat	Guinea Pigs in Council 81-82 interchange and pull together Maybe retreat by 84 Maybe wkII, wk 13 This year
Theological Intent	Psychological hell-bent intro Move thru spectn human despair to Godly despair over historical to declaration to rebuild NSM	"Retreat" Probes	Many globally "Vocatl Journey Chart" Houston Univ. Colloquy Chicago Nexus plus Cncl. Prep	The Journal	Writing flood Maybe time for journal Experiment during Council During #1/#2 & "Dialog"-book	New Style	Soc-Spirit exer. Declaratn Strateg A key to Formatn at intersection of NRM-NRM; We know knowing again As we intensify our doing

Global Council

Session Name SOCIO-SPIRIT EXERCISES CONTEXT
(PROFOUND INTENTS--Hand Out)

5 July 1931

Chicago

Date July 13, a.m.

July Prep

TASK FORCE: <u>"Retreat"</u> <hr/> COMPONENTS: <u>Retreat</u> <u>Exercises:</u> <u>*Journey</u> ↓ <u>*Covenant</u> ↓ <u>*Service</u> ↓ <u>*Presence</u> ↓	SOCIOLOGICAL SITUATION 	Humankind separated from the deeps relative to recreating the New Social Vehicle, but now knows it (ripe time)
	HISTORICAL IMPERATIVE 	Pluriform pilot for life journey grounding that moves beyond just contexting, so that the 30,000 learn style of authentic care as perpetual revolutionaries
	ONTOLOGICAL METHOD 	Experiencing socio-spirit as the one reality of authentic mission; or that authentic strategy is built out of the Other World in the midst of this world, not out of this world
	THEOLOGICAL INTENT 	Embracing despair as good, as the well-spring of motivity relative to recreating the New Social Vehicle out of the New Spirit Mode and symbolization of transforming declaration of the vocated

Products/procedures Report Summary

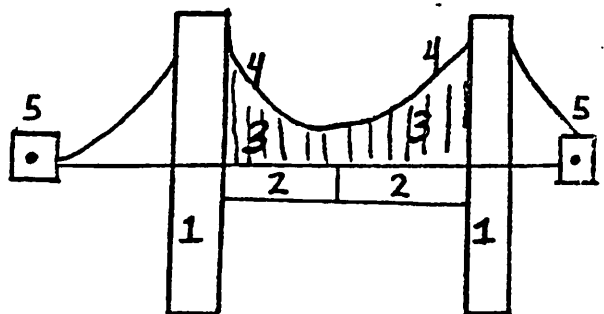
- I. Vocational Journey Chart
- II. Contextual 4 x 4 x 4 on "Retreat"
- III. Overall Intent Chart
- IV. Procedures for 6 sessions "Retreat"



- ← a. Study
- ← b. Movie (context)
- ← c. Chart 4x4x4
- ← d. Movie conversation/chart ground's
- ← e. Autbio-Soliloquy-Declaration
- ← f. Resolve/Reflection(1 and 2)

V. Journey Master Orchestration Components Sheet

SOCIO-SPIRIT BRIDGE



- 1. 2 pillars - 2 "retreats"
- 2. 2 spans - Team suppers
- 3. Bracing-Corp./Sol. "Dialog"
- 4. Cables-journal experiment
- 5. Anchors-The Global Priory

Preface

1 What kind of story are we in? Is it the story of an adventure, a journey, a voyage of discovery? Or is it something simpler like the story of a child playing by the sea? "I do not know what I may appear to the world," Isaac Newton said in his old age, "but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."¹

2 If we are in the story of an adventure, a journey, a voyage of discovery, we are in a story where time is all important. Our journey may in fact be a quest of life like that of Gilgamesh, carrying us to the boundaries of life in an effort to conquer death. Or it may be a return from the boundaries, a journey like that of Odysseus, carrying us from the wonderland of death back into the life that can be lived within the boundaries set for us by time. It may be like a journey through the otherworld, through the land that lies on the other side of death, carrying us like Dante from a hell through a purgatory to a paradise. Or it may be an exploration of this world, carrying us like the Odysseus of Nikos Kazantzakis to the poles of the earth where we meet death in ice and darkness. However we tell it, our adventure appears to be somehow a story of death. Within the story of death there is a story of love like that of Odysseus and Penelope or that of Dante and Beatrice, and within the story of love and death, or containing them, there is a story of the world. We enter the story of the world in childhood, that of love in youth, and that of death in manhood.

3 Still, our life story, where we go from childhood to youth to manhood to age, seems to be neither a story of the world nor one of love nor one of death but something else containing all of these or contained in all of them. It may well be a simpler story like that of a child playing by the seashore. If it is, then time does not count in it so much as in the stories it contains or that contain it. The story of a child playing is simple enough to be a story of God, a story of the timeless. It can be a story of man and God like that of Jacob wrestling with God. Our life may be the story of a wrestling with the unknown, a wrestling that is like a child's playing, as easy as child's play and as hard as overcoming God.

4 "What kind of story are we in?" is a question we might ask if we were characters in a story and the storyteller would let us ask it. As it is, we can ask it anyway, and I would like to make it the question of this book, for stories can be told of what we do and what happens to us and what we become. It is a question about myth in the original sense of the word *mythos*, a "tale," a "story." There are stories within stories. Let us ask about them, beginning with the stories where time counts most and ending with those where it counts least. going from time to timelessness, from time to lifetime to the moment. We will come to a timelessness within time, to a time that is full of eternity. "Time," Heraclitus said, "is a child playing."² As we engage now in hearing and telling stories, we will be carried, I am hoping, from a time that is almost the same as death to a time that is a child playing.

Lifetime and the Life Story

5 When a man's life has become a voyage into the unknown, a voyage with only the unknown for a companion, he may begin to long for human companionship. He may begin to long for a human life with which to match his life. "Let me look into a human eye," Ahab exclaims in *Moby Dick*. "It is better than to gaze into sea or sky, better than to gaze upon God."¹

6 Living with only the unknown for a companion is like being a long time at sea, always watching the sea and sky, always gazing and yet never seeing the sea and sky return one's gaze. One longs finally to gaze into something that will gaze back, to look into a human eye. When one looks into a human eye, one sees another who sees oneself. One sees in the pupil of the other's eye a tiny image of oneself. One sees there also a reflection of the sea and the sky; one gazes still upon God. Sharing the life of another human being, even momentarily, requires a shifting of standpoints, a shifting from one's own perspective to that of the other. It is indeed like looking into the other's eye and seeing there the images of what the other sees. Remembering one's own past life can require a similar shifting of standpoints, a shifting, for instance, from the perspective of one's manhood to that of one's childhood or one's youth. It is like looking into the eye of the child or the youth that one was and seeing there a tiny image of oneself as a man, the child's or the youth's vision of the man, and seeing there also the sea and the sky that the child or the youth saw, facing the unknown that he faced.

7 Sharing the life of another human being is like remembering one's own life and remembering is like sharing the life of another. A man has to have within himself what he shares and remembers. The child and the youth must live on in the man if he is to go back to their standpoints. He must be able

through his own childhood and youth and manhood to understand that of another if he is to go over to the standpoint of the other. Before he remembers and shares, he seems to have nothing but the standpoint where he stands, gazing out into the sea and sky, gazing upon God the unknown. After he remembers, he seems richer, he seems to have within him the youth and the child. After he shares, he even seems to have within him the other human being. When he comes back again to his own perspective, when he gazes directly again into the sea and sky, he sees with new eyes. He sees with the eyes of the child and the youth as well as with those of the man. He even sees with the eyes of the other.

8 What does he see? Ordinarily a man sees only what he can observe from his own perspective. He understands the things of life in terms of his own relationship to them. If he sees with the eyes of the child and the youth as well as the man, though, if he sees with the eyes of the other, he sees from perspectives other than his own. He is able to see beyond his own relationship; he gains, in fact, a new and fuller relationship to the things of life. God remains the unknown to him: God is the unknown to the child, to the youth, to the other. Yet when a man comes to know the unknown as the child does, as the youth does, as the other does, he gains a vision of God that he did not have before. Let us see what such a vision would be. Let us examine our own lives and the lives of others. Let us try remembering our own lives and examining the remembrance of other lives in autobiographies, and let us see what it would be to see with the eyes of the child, the youth, the man, and the other man.

3. *The Man and the Story of Death*

9 A man's vision of time, when it first comes to him in the passing of youth, is a lonely and foreboding prospect. It is like daybreak at sea. Dana describes that in *Two Years Before the Mast*:

There is something in the first grey streaks stretching along the eastern horizon and throwing an indistinct light upon the face of the deep, which combines with the boundlessness and unknown depth of the sea around you, and gives one a feeling of loneliness, of dread, and of melancholy foreboding which nothing else in nature can give.²³

One's vision of time is like that too at first. It is a daybreak that reveals the horizon of one's life, that suggests the boundlessness and the unknown depth of time encompassing one's life. It fills one with loneliness and dread and melancholy foreboding.

10 The loneliness is like that of Ahab gazing into sea and sky: "Let me look into a human eye; it is better than to gaze into sea or sky, better than to gaze upon God." Looking out over time, one feels alone, gazing into an inhuman expanse, into something that far exceeds one's lifetime. One longs to look rather into a human eye, to see the vast expanse reduced there to tiny human dimensions. The experience is that of unmediated existence. There is nothing human to stand between one and the unknown, and here the unknown takes the form of the immense ocean of time. One longs to see the vision of time in another human eye, to see it seen rather than to see it, to let it become human through the mediation of another human being. This is what we have been trying to do throughout this book so far. We have been looking for the vision of time in the eyes of former men and contemporary men. We have been looking for the vision of the moment and the vision of life that precede the full vision of time in the eyes of childhood and youth.

11 Everywhere we have found something of the loneliness, the dread, the melancholy foreboding that one experiences when one faces time by oneself. It is not lonely, though, or dreadful or melancholy or foreboding to see those things in another human eye. The mediation of other human beings seems to take away somehow the inhuman quality of time. We have called the approaches of former men a "quest of life" or a "return home" or a "journey through the otherworld." We have called that of our contemporaries an "exploration of this world." What should we call our own approach? Perhaps a "search for mediation." Perhaps it is by searching for mediation, by going from mediator to mediator, by looking into many human eyes, that one goes in quest of life, returns home, journeys through the otherworld, explores this world.

12 The classic autobiographies of modern times, those of Rousseau, Wordsworth, and Goethe, can all be read as accounts of the search for mediation. Rousseau's *Confessions*, like his later *Reveries of a Solitary Walker*, describes a man living in a state of unmediated existence, a solitary man. Wordsworth's *Prelude* describes such a man, too, but it describes one who seeks always to deal with time through the mediation of his own memory, who seeks to put himself as child and as youth between time and himself as man. Goethe's *Poetry and Truth* describes the original of Faust, a man who seeks always to put woman (the "eternal womanly," as he says²⁴) between himself and time, to put woman transfigured by poetry between himself and the truth of his life.

13 One may find oneself doing all of these things. One may find oneself living like Rousseau in a state of unmediated ex-

istence, feeling it to be at times a state of unhappy loneliness, at times a state of happy solitude. One may find oneself making use of memory like Wordsworth, as we have been doing in this chapter, to see things with the eyes of the child or the youth, to place oneself as child or youth between time and oneself as man. One may find oneself trying like Goethe to place woman between oneself and time, or more generally to place other persons between oneself and time, and going in search of mediation from one person to another. Is the search for mediation, one wonders, merely an escape from time? Does it amount, as Camus puts it in *A Happy Death*, to "taking refuge in humanity"?²⁵

14

Let us imagine a man who goes in search of mediation. Say he starts from a situation of unmediated existence. Say he succeeds in finding mediation. Say he goes from one mediator to another. Say he always comes back, though, to unmediated existence. Like Ahab, he longs to look into a human eye, but as soon as he looks there, he turns away again to gaze once more into the sea and sky. He does not escape, therefore, from time. His vision of time, nonetheless, may be profoundly changed. He starts with a simple consciousness of mortality, an awareness of the things of life, how they enter his life and how they must pass again from his life. His dread at this spectacle makes him long to look into a human eye and see it seen rather than see it. His fascination with it, though, draws him back to gaze at it again and again. Going back and forth between mediated and unmediated existence, he may come in the end to see not only the things of life but also his relationship to the things of his life. He may progress through adventures of

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the spirit from a simple consciousness of mortality to a consciousness of spirit.

15

Say the first person who succeeds in mediating between him and time is a joyous and selfless person, a woman who accepts her death with joy, a man who gives his life to the service of others. Seeing time in the eyes of such a person, the man we are imagining is amazed that such joy and selflessness are possible and he is ashamed at his own self-centered life, at how he is unwilling to say Yes to his own death, at how he seems never to pursue anything other than his own happiness. Yet it is the self, he reflects, that sacrifices the self. The word "selflessness" is not really an accurate name for the self-sacrificing life that he is admiring. "The self," Kierkegaard says, "is a relation which relates itself to its own self."²⁶ To sacrifice itself is a way of relating to itself. When a man encounters self-sacrifice, when he sees a man or a woman sacrifice themselves, he is encountering what we have called "spirit." He is encountering not one of the things of life like sexuality or mortality but a relationship to the things, in fact, "a relation which relates itself to its own self."

16

Self-centeredness, too, is "a relation which relates itself to its own self," a self seeking itself, just as self-sacrifice is a self giving itself. Say the second person who succeeds in mediating between time and the man we are envisioning is self-centered like him but more passionately so. Such a person can be very attractive. Somehow the person who is absorbed in self has a kind of ascendancy over others. "One person's narcissism has a great attraction for those others who have renounced part of their own narcissism and are seeking after object-love," Freud says. "The charm of a child lies to a great extent in his narcissism, his self-sufficiency and in-

accessibility."²⁷ Narcissism, being absorbed in self like Narcissus, who fell in love with the image of himself reflected in the water, is very fascinating to others because it seems to reveal a beautiful and fascinating self. Looking into the eyes of such a person, a man sees time only insofar as it reflects that person's image. When he comes back to himself and gazes directly again into the ocean of time, he may see his own image there.

17 When one sees one's own image reflected on the waters of time, when one sees everything in terms of oneself, there is danger that the boundary between self and other will disappear, that one will fall into madness, that one will lose oneself. We can imagine Narcissus drowning as he tries to embrace his image in the water. Say the third person who comes to mediate between the man we are supposing and time is indeed mad. Say the madness consists in losing the self in the other. "You and I, are we not the same?" such a person might say, ". . . sometimes I cannot tell myself from other people."²⁸ Or say it consists in losing the self in things. "That's the rain. I could be the rain," a mad girl once said. "That chair—that wall. I could be the wall. It's a terrible thing for a girl to be a wall."²⁹ The man we are imagining, let us say, is fascinated by such a person. He knows that she is mad, but he is fascinated nonetheless. There is some kind of profound truth, he sees, in her madness. If the human spirit is a relationship to the things of life, there is nothing to stop it from being a relationship to all the things in the world. Everything in the world enters a life.

18 What is there then to stop one from falling into madness, from drowning, from losing oneself in everything? To relate to the things of life is spirit; to relate to the relationship is

self. The self is "a relation which relates itself to its own self." To go beyond the self one must learn to relate to the things. To see beyond one's own reflection and hear beyond one's own echo, one would have to look and listen in such a way as to let something other than oneself appear. "Wherever we are, what we hear is mostly noise," the composer John Cage says. "When we ignore it, it disturbs us. When we listen to it, we find it fascinating."³⁰ Something similar could be said of seeing. When we ignore what is before our eyes, it disturbs us. When we see it, we find it fascinating. Say the fourth person who comes to mediate between the man we are envisioning and time is one who truly sees and hears. Looking through the eyes, listening through the ears of such a person, a man begins to see and hear what he has hitherto ignored, what has hitherto been only a disturbance in his life.

19 The things he learns to see and hear are wonderfully indifferent toward him. They neither love him nor hate him; they leave him completely free. He enjoys a freedom of spirit, seeing and hearing, going from one thing to another. The persons he has met so far have left him free too, each one of them simply mediating between him and time. Say he comes at last, though, to meet a person who falls in love with him, who will not merely mediate between him and time, merely be transparent for him, but loves him and wishes to be loved by him in return. Now he truly encounters self, the "relation which relates itself to its own self," the self of another person. He has already encountered self-sacrifice and self-centeredness, it is true, loss of self in the other and seeing and hearing the other as distinct from the self, but the selves he has encountered up till now have not included him in their circle. The circle of the self is closed, but now,

meeting one who loves him and wishes to be loved by him in return, he is caught in the circle of another person's self. A woman who loves him relates to his self but wants that self to relate back again to her own self; she says Yes to him but wants him to say Yes to her in return.

20 If he does say Yes in return, then each one's self becomes included within the other's self, each self relates to itself by way of the other. The woman took a risk in loving him, the risk of losing herself somehow if he should not return her love. Say he sees the risk she has taken and sees also that he is taking the same risk himself, that if the relationship should be destroyed, he would somehow lose himself. Say it is in fact destroyed; she is taken away from him by some eventuality. Now he faces time alone once more. Having related to himself by way of another, he finds it difficult to relate to himself again in his aloneness. He feels as though he had no more self. Once the circle of self has been opened to include another person, it seems that it can never be satisfactorily closed again.

21 There is nothing but spirit left, it seems, his relationship to the things of life. "Spirit is the self,"²¹ Kierkegaard says, but that is true only so long as the relationship can come back upon itself, only so long as the circle of the self can be closed. When the circle has been opened, there is the beginning of an infinite spiral. Spirit still comes back upon itself through consciousness; the relationship to things is a conscious one and to that extent it relates to itself. It does not come back upon itself through consent, though; the broken circle does not consent to its own brokenness. It is like a spiral, therefore, always coiling back upon itself but never meeting itself. If the broken circle were to consent to

its own brokenness, it would be mended; the circle of the self would be closed again. If a man were to consent to the life of the spirit after seeing it lead to the breaking of his self, then his self would be restored to him. The act of consenting would be the closing of the circle.

22 When the circle is broken, a man feels that he is sundered, sundered from himself, from others, from God. "As I write this a madman is howling in the next room," Nietzsche wrote from the insane asylum, "and I am howling with him inside of me, howling for my lost integrity, sundered from God, Man and myself, shattered in body, mind and spirit, yearning for two clasped hands to usher in the great miracle—the unity of my being."²² It does indeed seem to take two clasped hands to close the circle of the human spirit. Nietzsche was speaking of love, the failure of his relationship with the woman he loved, Lou Salomé. He had succeeded in his lifework; he had created Zarathustra much as Goethe created Faust; he had created a self of poetry, but he had lost his self of truth. A man's lifework is always something like this, the shaping of another self, a self that can withstand time and death. His true self, however, is endangered by the self he has created. When he has spent his life fashioning a particular image of his being, he may break and shatter rather than become something else.

23 It may be that he is required to become something else, that his part in the story of mankind is other than what he thought it to be. His lifework from the viewpoint of others is his way of mediating between them and time, while from his own point of view it is the making of an enduring self. He may take responsibility for others; he may struggle for them; he may take risks for them; he may suffer for them; he

may die for them. Whatever he does, he faces time somehow for them, while for himself he fashions a self that can stand in the face of time and death. A broken and shattered self too, though, can mediate between others and time; it can refract time as the broken pieces of glass refract light in a kaleidoscope. Time faced directly seems inhuman; reflected by an integral self it seems human and even tame; refracted by a broken self it seems wild and yet human. What a man is to others can succeed, therefore, while what he is to himself fails. He can still successfully mediate between time and others when the circle of his own spirit has been broken.

24 Closing the circle of the human spirit is a different quest than searching for mediation. The object of a search for mediation is to find a relationship to time and death. The object of closing the circle of the spirit is to find a relation to the relationship itself. The one quest may lead into the other. A man may set out to find someone to mediate between him and time and end, like Nietzsche, "yearning for two clasped hands to usher in the great miracle—the unity of my being." If he ends this way, he is likely to feel that he has regressed, that he has turned back from the man's task of relating to time and death to the youth's task of relating to life and love. "Not art, not science, not philosophy," Nietzsche wrote, "but falling in love has usurped the whole landscape of my foundered being."³³ To the degree that a man seeks a relationship to sexuality, he is indeed returning to an unfinished task of youth. To the degree that he seeks a relationship to spirit, however, he is facing a task that he has never really faced before.

25 Spirit seems to become an issue at a certain time of life much as sexuality and mortality do, though like them it

pervades the whole life from beginning to end. Sexuality becomes an issue with the passing of childhood and the beginning of youth; mortality becomes an issue with the passing of youth and the beginning of manhood; spirit becomes an issue in the midst of manhood. If the emergence of death into one's life is like daybreak at sea, an experience of loneliness and dread and melancholy foreboding, the emergence of spirit is like the passing of daybreak into what Dana calls "the ordinary monotonous sea day."³⁴ The restlessness of the human spirit makes the prospect of life opening up before one all the way to death seem monotonous. The only cure for the restlessness, it seems, is consent, a Yes to the life of the spirit, a Yes to the restlessness itself. The restlessness is like the unquiet of the sea, the constant motion of the waves. To be willingly restless is to be at rest; to be willingly unquiet is to be quiet. It is like a calm in which the sea becomes transparent to its depths.

26 A willing restlessness is still restless, though, a willing unquiet still unquiet. The most one can say is that it is a rest in restlessness, a quiet in unquiet. It was on a clear and tranquil day at sea that Ahab uttered the words we quoted, "Let me look into a human eye; it is better than to gaze into sea or sky, better than to gaze upon God." Ahab, to be sure, was not at rest in his restlessness nor quiet in his unquiet. Yet even a man who is willingly restless, willingly unquiet, could still desire to look into a human eye. Consenting to the restlessness of the spirit amounts to consenting to the adventures of the spirit and that would include all three of the things that Ahab names, looking into a human eye, gazing into the sea and sky, and gazing upon God.

27 At each stage of life something unknown comes one's

way: in childhood it is the world, in puberty it is sexuality, in the passing of youth it is mortality, and in the midst of manhood it is spirit. "Gazing into the sea and sky," we could say, is the adventure of coming to terms with the unknown at each stage. First the unknown enters one's consciousness, and then it becomes a matter for one's consent. When it first enters one's consciousness it is dreadful and fascinating; it is holy, that is, and the "gazing into the sea and sky" is a "gazing upon God." The world is dreadful and fascinating to the child, sexuality is so to the youth, death is so to the man, and spirit itself is ultimately so. When one consents to the unknown, however, it seems to lose its dread and fascination, to lose its divinity and become human. The world becomes familiar; sexuality becomes one's manhood or womanhood, death becomes one's mortality, and spirit becomes one's self. The difficulty of consenting, though, is that one cannot bring oneself to say Yes to the unknown until it seems human, but it does not seem human until one says Yes.

35
28 "Looking into a human eye" is the way through the dilemma, the way from consciousness to consent. For when one looks into a human eye instead of gazing directly into the sea and sky, instead of gazing directly upon God, one sees the unknown reduced to tiny human dimensions, one sees it lose its dread and fascination. The child, for example, when he sees the world through the eyes of the storyteller, sees the world in all its dreadful and fascinating mystery, and yet feels it to be human and familiar. It is like looking at a beautiful image of something ugly. One sees the ugliness and yet one sees it through the medium of beauty. So it is with one's sexuality and mortality too. Seen directly, they appear to be wild and dark powers at work in one's life; seen

through the eyes of another they can appear to be integral aspects of one's humanity. With one's own eyes as a child, one sees the things of the world in all their strangeness; as a youth, one sees that each of them belongs to one's life and must enter into it; as a man, one sees that each in its time passes away again from one's life. Looking through the eyes of another one sees not only the things but one's relationship to the things. It is like actually looking into the pupil of another's eye and seeing there the tiny image of oneself set against the tiny background of sea and sky.

29 When one looks into a human eye, one finds that one can consent, can say Yes to the things of life, to the sea and sky in the background, and can say Yes also to the relationship to things, to oneself in the foreground. A Yes is required of one, it seems, at each stage of life. There is a task at each stage that begins with a consciousness and ends with a consent. The world emerges into consciousness, then sexuality, then mortality, and then spirit. At each stage, one's task is accomplished when one makes one's way through to consent. If one does not reach that point, the task remains unfinished and carries into the next stage of life. If one does succeed in consenting, then the thing that has emerged into consciousness becomes something human. It loses its divine and uncanny quality and becomes part of one's humanity. When that happens, one comes up against God. It is as though the Yes were a Yes to someone and not merely a Yes to something, a Yes to God and not merely a Yes to the world, to sexuality, to mortality, to spirit. God becomes God in the moment when man becomes man.

	#1 Past/Future Episodes Selection 20"	#2 Present/Future Episodes Jottings 20"	#3 Further Work on Jottings 20"
Solitary Procedures	<ol style="list-style-type: none"> 1. Introduce "Life Episode Worksheet" (Big foldout) 2. <u>Not</u> life timeline beginning with birth. 3. Brainstorm 10-15 significant 2months to few years long life episodes marked by event, crisis, etc. 4. Divide episodes on "years/ episodes" by dropping lines to bottom of page. About 5-7 episodes before '81 and 3-4 after '81 (ex.: 1963-1965: "first call") 5. Begin "jottings" in first first past episode column, guided by side categories: detail and holding images 	<ol style="list-style-type: none"> 1. Picking up where left off... 2. Fill jottings in the episode in <u>present</u> column, one in now, guided by side categories (most time) 3. Then move to first future episode column and fill jottings 	<ol style="list-style-type: none"> 1. Pick episode columns not yet full of jottings and work on those. Make sure present and first future column are full before filling in others.
Close	<ol style="list-style-type: none"> 1. "jouney on" chorus 2. announcements 3. send out/ritual 		

Session Name: "Excalibur" Movie Context

Chicago

Date July 13 p.m.

July Prep

- A. You will be watching a myth unraveled before you. Not a "slice of life" like "Requiem", "Ordinary People" or "Norma Ray".
Myth:
 1. Story created out of history (interpreted)
 2. Story that allows people to move
 3. Defines their role in the civilizing process
 4. Framework of what it means to be humaness
 5. Out of a particular period of history
- B. Value
 1. Women do not fare too well: they are to be the dazzling damsels, the complying bedchamber mates, the protected pieces of delicacy. It is playing the role out of a particular time and place.
 2. Men do not fare too well either: they are forever "on the service". Lancelot pledges his allegiance to his King and his undenying love to the King's wife in the same breath. His brains are located in his crotch. Arthur collapses because his wife has run off after this crotch.
- C. -Not a great melodrama with well-known Hollywood hero; just plain folk.
 -Not a smooth-flowing Cecil B. DeMille picture.
 -You get hunks of the story--this happened, then this, etc.
- D. Focus is Arthur (Hand out Scene Sheet)
 His vocational journey and what happens to this hunk of humaness
 - points of shift
 - resolve
 - address
 - despair
 - decisions
 - declaration

EXCALIBUR - ARTHUR: JOURNEY TO KINGSHIP

THE BIRTH OF ARTHUR	MARKINGS OF THE JOURNEY					THE DEATH OF ARTHUR
	I BECOMES KING	II CREATES CAMELOT	III CRISIS OF KINGSHIP	IV SEARCHES FOR GRAIL	V SECURES KINGDOM	
SWORD FROM THE LAKE	SWORD FROM ROCK	LANCELOT BROKEN SWORD	ROUNDTABLE BROKEN	MORGANA CONCEIVES	RECOVERS SWORD	SWORD TO THE LAKE
	TAKES UP BATTLE	ROYAL WEDDING	GUENEVERE AND LANCELOT	KNIGHTS SEARCH THE LAND	FINAL BATTLE	
MERLIN TAKES ARTHUR	VISION OF ROUNDTABLE	PERCIVAL TO CAMELOT	SWORD INTO EARTH	DRINKS FROM CUP	DOUBLE DEATH	SHIP SAILS OFF

Session Name "Excalibur" GroundingDate July 14, Lunch

Chicago

July Prep

1. Scenes--lines--music--sounds
(All have Scene Chart of movie in hand)
2. What a character
3. Plotting of the movie (focus on Arthur)
-Walk through the vocational journey chart
4. Grounding of "Excalibur" in the chart
-Where did you see the turning points for Arthur
-Where did you sense the struggle of Arthur
-Where did you see the resolves of Arthur
5. Looking at the chart, individually place events in line #1 fr. Arthur's Life.
6. Now look at the human struggle, line #1.
7. Where in Column I would you plot Arthur's scenes
II
III
IV
on Journey Chart
8. Looking at the plotting of a myth, which of the boxes/fascinate you?
9. Where did you find yourself identifying with Arthur?
10. If you were going to give another name to this movie, what would it be?

VOCATIONAL JOURNEY CHART

Screen for Socio-Spirit Exercises

THE DYNAMICS			I	II	III	IV
EVENTFUL ENCOUNTER	A	INTRUDING EVENT	2 CONFRONTED BY HUMAN PAIN	2 BESEIGED BY INCLUSIVE CLAIMS	2 ASSAULTED BY SHEER ABSURDITY	2 ENGULFED BY INFINITE OBLIGATION
		PROFOUND ADDRESS	3 EVOKED CONSCIOUSNESS	3 EXPERIENCING SEIZURE OF LIFE'S CARING	3 ENGAGING UNJUST UNIVERSAL SUFFERING	3 SUFFERING DOUBT-FILLED SOLITARY SACRIFICE
	B	OVER THE HUMAN STRUGGLE	1 SELFHOOD AUDITED BY VOCATIONAL AUTHENTICITY	1 INTERIOR DISCIPLINE EXPOSED BY OVERWHELMING DEMANDS	1 VOCATIONAL INTEGRITY EXTINGUISHED BY FRUITLESS EXPENDITURE	1 ELECTIONAL CERTITUDE UNDERMINED BY UNWORTHINESS
		PROFOUND DESPAIR	ABOUT THE MYSTERY'S DEMAND	4 DETERMINING AUTHENTIC SIGNIFICANT EXPENDITURE	4 EFFECTING HUMANNESS IN UNIVERSAL JOURNEY	4 BEARING THE OFFENSE FOREVER
INTENTFUL RELATIONSHIP	C	SEDUCTIVE PLATEAU	5 CREATING INSULATED LIFE OPTIONS	5 SEGMENTING LIFE INTO PRIVATE OBLIGATIONS	5 CONTROLLING COVENANTAL CLAIMS	5 YEARNING FOR HISTORY'S RESPONSIVENESS
		PROFOUND DECISION	DESTINAL LEAP	6 ACKNOWLEDGING MYSTERY'S CLAIM	6 ACTUALIZING PERPETUAL REPENTANCE	6 WILLING VOCATED HUMILIATION
	D	TRANSFORMING DECLARATION	7 I AM THANKFULLY CARE FILLED	7 I AM AWE-FULLY EXPENDED	7 I AM WONDROUSLY CHOSEN	7 I AM BEING'S TRUST

(Notes from J. Morrill's presentation during June Chicago Nexus experiment)

The Vocational Journey

1. The Journey in care, not towards it
2. The Journey in being addead person, not towards it
3. The Journey in the resurrected life, not achieving it
4. A Journey of intensification, not initiation

Everyone assaulted by care. This about self-conscious decision, not unconscious compliance. Demonstration of life intent, journey of self-conscious ones.

This chart is a tool for the journey of those who self-consciously place themselves in the presence of care.

- where fatih meets severe tests
- where courage flags
- where raw sensitivity doubts
- where physical exhaustion limits vision

This chart will not help you one whit!

- not better person (moral progress)
- not more religious
- not protect you from tested faults, flagging courage, ethical doubts, or limited vision

This chart will not help you

- feel better
- know more
- atuned to the mvstery in special way
- overcome loneliness (estrangement)

All we will do with the chart is notch the trees in our journies in care, being provided hints to the demonic and perhaps help one to declare his story.

Perhaps the underlying intent of this chart and this experiment is steadfastness in the journey of care; or sustain the troops in pernetual revolution. For it is a journey. Time is the category, interior time. Any journey is of course the relationship of time and space. In Einsteinian universe these are finally one. Talking about them separatedly is almost impossible except for analysis. Yet we do tend to emphasize one and then the other. History long and world wide, for example. World wide has been a necessary down beat and we have unselfconsciously moved to the now, yet not to the eternal now or the eschatalogical moment--just the now now.

Last year we spoke of distancing, but that was not a space category, really,

but a time category.

The issue in interior time/myth of time/story of time is same: I am a dead man now, time is alien intruder, an enemy, not a friend.

Time is the vehicle of encounters to which a relationship is taken and life is altered. That life is therefore a new and different declaration: a new knowing, a new doing and a new being. This is a huge dialogue with self, society, history, mystery --to which yeses and no's are said. This is ever recurring yet always new, for I am ever a different being because of age, decision, experience, cultural and historical situation. What was encounter at one time may not be at another (4 Seasons"illus).

Perhaps a more helpful way --life is profound address...daily. Daily I am intruded upon...a flower or St. Helena, a wart or cancer....something, somehow and someday, breaks in. Which results in a wrestling with something in the context of life itself (despair). (I wake up in despair every day, though that is not quite right, it is also right.) A response is worked in me one way or another (decision): which decision is expressed in the way one's life moves (declaration).

Overarching question: how to use us as a tool to allow people to stay on "Journey to the East"

PANCHAYAT RESEARCH

THE VOCATIONAL JOURNEY

27.5.81
H.J.

PARAMETERS		I SELFHOOD	II ENGAGEMENT	III	IV
Global Council Chicago 5 July '81 July Pre Session Name Voc'l. Jrnv. Chart Date July 14, a.m.	ROLE IN OVERALL JOURNEY	Because living in freedom - Set out for great adventure to the world The 60's chose the day of my library tour, 20.9.81 to really get underway	Because caring, open- Years of expenditure: Self support, SAC. Research, As. finished Univ did Univ. Guide, teaching & teaching	Because expended -	Because Chosen - (intensification)
THE CONCERN • Teresa • John of + • NRM • Being lecture	ADDRESS	AB Human Pain Life's Caring	AB Inclus Claims Univer Suffg	AB Sheer Absurdity Solitary Sacrifice	AB Infamie Obligation Finished Care
THE CHART ASSUMPTIONS • TYPE OF CHART • OW - Comprehensive Atlas • Prof Hum - City Guide • NRM - Book of road maps • VOCAPJ Jrnv - Route guide • ASSUMPTIONS • Universal Journey • Same → Justification • Theoretical - Context for pract. • → SOME COMMUNITY	DESPAIR	CD Selfhood Audited Signif. Expand	CD Discipline Exposed Univer's Human-ness	CD Integratd Extingd offense forever	CD Certified Undermined Mystery's Instrument
THE JOURNEY OF CONSCIOUSNESS S/K Chart: best wisdom center line universal sets Despair: transition from human to mystery (Some never cross)	DECISION	EF Life Options Mystery's Claim	EF Private Obligatn Perpet. Repentance	EF Covenant Claims Vocaled Humilitate	EF Husband's Response Creation's Compassion
THE JOURNEY DYNAMICS VERTICALLY → like M/F: both include both • Yin-Yang: but where stand • Dynamics stage/element • Walkthrough - Are you in HORIZONTALLY - CONSCIOUSNESS • Not linear • Not "once for all" • Places where cons. occurs • Flashbacks & precursors	DECLARATION	G I am Willingly Care-filled	G I am Aca-folly Expendable	G I am Wonderously Chosen	G I am Bend's Trust

Context and Auto-Biography Writing	Soliloquy Workshop Exercises			Soliloquy Refinement
<p>1. At this session, we will be writing our own soliloquy after our auto-biography.</p> <p>2. Pick <u>Present</u> column episode to write an auto-biographical paragraph.</p> <p>3. Use Chart "Dynamics" only as guide to write your paragraph, using content off jottings on worksheet. (15")</p>	<p>"Soliloquy Worksheet"</p> <p>1. Standing at center of consciousness, re-read your auto-bio paragraph to the mystery.</p> <p>2. Stand at center to write: -not self-talk -under gaze of all of history, in the eye of mystery, all of ancestors, etc. -the spotlight is on you, its beam coming from the All -talk to "I AM THAT I AM"</p> <p>3. Begin with box #1 re: despair and fill it in.</p> <p>4. Look at the Vbc. Cht. Which box in the despair column holds your self-talk?</p> <p>5. Use the <u>column</u> of the despair box and fill out the rest of the</p>	<p>Writing Soliloquy</p> <p>1. First, let me give you some images: -sonnet -poem -psalm -Isaiah -Gita</p> <p>2. Now, take 20" to write your statement to life about the journey of vocation (soliloquy sheet) (30")</p> <p>Continued.....</p> <p>Soliloquy Worksheet.</p> <p>6. Put a name on the column on the Jrny Chart beside the numeral I, II, III or IV. (30")</p>	<p>Reflection and Public Declaration</p> <p>1. Okay, stop.</p> <p>2. Get all your work out from tonight.</p> <p>3. How many wrote off of col. I, II, III, IV? Raise hands.</p> <p>4. As you wrote, what was the hardest box to fill out?</p> <p>5. Every table--have one or more persons read their soliloquys.</p> <p>6. What phrases stuck with you?</p> <p>7. 's you heard people read, how was it revealing in terms of what we're doing with exercise? Why would we want to write this way?</p> <p>8. Hear others read. (eliciting role) (30")</p>	<p>1. On the "soliloquy refinement" sheet in Journal write your refined soliloquy.</p> <p>2. Copy it on another extra sheet to hand in.</p> <p>3. Reflective send out. (20")</p>

SOLILOQUY WORKSHEET

DYNAMICS		CLUE QUESTIONS	SOLILOQUY ELEMENTS
PROFOUND ADDRESS	INTRUDING EVENT	2 What event do you recall that began this dialog?	
	EVOKED CONSCIOUSNESS	3 What was the address? What new consciousness occurred?	
PROFOUND DESPAIR	OVER THE HUMAN STRUGGLE	1 What is your key self talk these days? What is your most legitimate personal axe?	
	ABOUT THE MYSTERY'S DEMAND	4 What is the radical, unconditional issue in this dialog?	
PROFOUND DECISION	SEDUCTIVE PLATEAU	5 What is the practical dimension of this struggle? Where could you be seriously trapped?	
	DESTINAL LEAP	6 To what is a yes in this situation a yes. What could it look like?	
TRANSFORMING DECLARATION		7 What is life disclosing now? Why now?	

Global Council		5 July 1981
Chicago		July Prep
Session Name <u>RESOLVE/REFLECTION</u>		
Date <u>July 15 a.m.</u>		
Introduction	<ol style="list-style-type: none"> 1. Song: Morning of Freedom (14) Song: Born to Forge (2) What Column on Jrny Chart? Why? 2. Acct/Absol(Life as it is, is sacred) 3. Eat behalf new spirit mode, new social mode 	
Movement	Meal	Eat
	Exercise	<ol style="list-style-type: none"> 1. Read several parts or wholes of the "soliloquys" 2. Artform: phrases; mood; themes; what are these things? 3. What the <u>resolves</u> in these? 4. What do these resolves point to as our corporate resolve? 5. What does all this say about our role as an historical order?
Transition	Go to Evaluation #1 and/or #2 or part of both.	

Session Name RESOLVE/REFLECTION
Date July 15 a.m.
(EVALUATION #1)

1. Context
2. Chart the Retreat on the Blackboard
 - What do you remember?
 - What happened to us?
 - What was the high point?
 - How would you name this set of socio-spirit exercises? (#1)
3. Conversation
 - What did you find helpful? Why?
 - What did you find least helpful? Why?
 - Why do an event like this relative to our body?
 - Why do an event like this relative to history?
 - Why do an event like this relative to the summer?
4. Individual Writing
 1. What would you tell someone about what this event is? (Write down)
 2. List other exercises we could explore and use in such a retreat.
 3. Read some of your work aloud.
 4. All mark your paper as to whether what you have written is talking about--Context
 - Intent
 - Depth
 - Implications
of the Retreat. Please hand over your papers.

What song do you find wanting to have the group sing these days?

-Sing one

-Sing page 8--"Stillness Lingers in My Soul"

A. Context

We need to look at this retreat time together to get our best wisdom to hand over to the Spirit Task Force so that they can now pick up this work and do the next steps of preparation for the so-called retreat.

We want to look at this time in two ways, first in terms of the group and then in terms of the content.

B. Group

Let's first pull the weekend through this last session.

1. What remember about the weekend from this morning?

-words

-phrases

-where were you excited

2. As you look back over the whole weekend . . .

What happened to people?

-to the group as a whole

-to individuals/solitary

C. Content

Now let's walk around this from another point of view--the content.

1. What were the pieces (components) (Put these on the board.)

2. Where were key points of address?

-What happened

1	2	3	4	5
6				

Divide into 5 groups and assign.

a) What would the intent of such a session be?

b) Mood

c) If you had to do this next week, would you do something different in terms of content here? This is not a brainstorm, but reflections that have occurred during our time together.

3. How would you chart the time?

4. What is an appropriate name for this event?

II.A. Focusing the Missional Vision

Chicago

July Prep

17	18	19	20	21
DAILY OFFICE				
20th CENTURY REVOLUTION VORTEX	FIVE GREAT NEW ESSENTIALISM OF RADICAL HUMANNESS	TALK PRIMAL COMMUNITY	COLLEGIUMS REGIONALIS	VOCATIONAL JOURNEY
BASIC THEORETICAL MODELS		GLOBAL GRAND STRATEGY	BASIC ACTION MODES	
CONFIGURATIONS WORKSHOPS				
-PLURIFORM ORDER -REGIONALIS -PRIMAL COMMUNITY -HUMAN DEVELOPMENT COURSE		-INSTRUMENTS -PONDERABLES		DISCONTINUITY
SECOND FLOOR				

COUNCIL DESIGNS

Chicago

July Prep

		I I . A . THEORETICAL DESIGNS															
		THEORETICAL MODELS		IMPLEMENTING ACTIONS													
		17	18	19	20	21											
MORNING	<div style="border: 1px solid black; padding: 5px; text-align: center;"> PLENARY ORIENTATION TASK FORCE CONTEXT </div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Region- alis</td> <td>HDZ</td> </tr> <tr> <td>Primal Communit</td> <td>Pluri. Order</td> </tr> </table>	Region- alis	HDZ	Primal Communit	Pluri. Order	<div style="text-align: center;">DRAFTING</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Region- alis</td> <td>HDZ</td> </tr> <tr> <td>Primal Communit</td> <td>Pluri- form Order</td> </tr> </table>	Region- alis	HDZ	Primal Communit	Pluri- form Order	GLOBAL GRAND STRATEGY Plenary conversa- tion on strategic House configurations in light of the models.	<div style="text-align: center;">REFINE</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Instruments</td> </tr> <tr> <td>Ponderables</td> </tr> </table>	Instruments	Ponderables	PLENARY REPORTS -Receiving the work of the T/Fs; -Listing strategic questions; -Announcing 1981- 82 configurations.		
		Region- alis	HDZ														
Primal Communit	Pluri. Order																
Region- alis	HDZ																
Primal Communit	Pluri- form Order																
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AFTER- NOON	<div style="text-align: center;">RESEARCH</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Region- alis</td> <td>HDZ</td> </tr> <tr> <td>Primal Communit</td> <td>Plurif. Order</td> </tr> </table>	Region- alis	HDZ	Primal Communit	Plurif. Order	<div style="text-align: center;">REFINEMENTS</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Region- alis</td> <td>HDZ</td> </tr> <tr> <td>Primal Communit</td> <td>Plurif. Order</td> </tr> </table> <div style="text-align: center; border: 1px solid black; padding: 5px; margin-top: 10px;"> PLENARY REPORTING & MEMOS </div>	Region- alis	HDZ	Primal Communit	Plurif. Order	<div style="text-align: center;">RESEARCH</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Instruments</td> </tr> <tr> <td>Ponderables</td> </tr> </table>	Instruments	Ponderables	<div style="text-align: center;">WRITE</div> <table border="1" style="width: 100%; text-align: center;"> <tr> <td>Instruments</td> </tr> <tr> <td>Ponderables</td> </tr> </table>	Instruments	Ponderables	<div style="font-size: 2em; font-weight: bold;">DISCONTINUITY</div>
Region- alis	HDZ																
Primal Communit	Plurif. Order																
Region- alis	HDZ																
Primal Communit	Plurif. Order																
Instruments																	
Ponderables																	
Instruments																	
Ponderables																	
		E D I T O R I A L															
PRODUCT: Document on practical manifestation of New Social Vehicle. I. Social Dynamics A. The Regionalis Dynamic B. Primal Community II. Movemental Response C. Human Development Zone D. Pluriform Ordering Dynamic 1. Regional Team 2. Religious House		PRODUCT: Two Documents 1. Action Modes of New Social Vehicle Catalogue + descriptions of the programs and instruments for the 3 Master Strategies with source, recommended use, & fees 2. Ponderables for the Pluriform Order Comprehensive Screen of major issues and strategic questions for the long range future with issues + questions clarified + recommendations for which need resolution over next 1-5-10-20years.															

50

Focussing the Missional Vision

Chicago

July Prep

INTENT: To create the basic theoretical models and action modes required for the missional situation after the regional consults and to clarify the questions and issues arising from them.

PRODUCTS: Document on "The Practical Manifestation of the New Social Vehicle: The Regionalis Dynamic, Primal Community, The Human Development Zone, The Pluriform Ordering Dynamic." Document on "Action Modes of the New Social Vehicle: A Catalogue of Instruments." Compendium of "Ponderables for the Pluriform Order: Strategic Questions and Major Issues."

Focusing the Missional Vision
Basic Theoretical Models
17 - 18 July

Chicago

July Prep

		Pluriform Order	Primal Community	HDZ	Regionalis
17	MORNING	Read and discuss contextual paragraphs Read past resources Rough outline document	Read and discuss contextual paragraphs Rough outline document Read past resources	Read and discuss contextual paragraphs Rough outline document Read past resources	Read and discuss contextual paragraphs Rough outline document Read past resources
	AFTERNOON	Talk through experiences, learnings, and implications T/L history of Houses List RH Def.s & Func.s	Talk through experiences, learnings, and implications Assess CEM documents List PC definitudes	Talk through experiences, learnings, and implications Analyze Reg'l Consult plots List elements & defin.	Talk through experiences, learnings, and implications Analyze Regional Consult plots List reg. aspects
18	MORNING	Draft holding paragraphs Swirl futuristic considerations Recommend council considerations	Organize data Draft holding paragraphs Swap and critique	Draft holding paragraphs Talk through experiment parameters Recommend strategic actuation	Divide data Draft holding paragraphs Swap and critique
	AFTERNOON	Draft final report Read and critique Report to plenary	Talk through document Write final draft Report to plenary	Talk through document Write final draft Report to plenary	Talk through document Write final draft Report to plenary

Regionalis: Reports, Document II, Regional Consult plots, Panchayat papers on HDZ, Regionalis PSU, Repository spins
Document: Economic, Political, Cultural, and Profound function of Regionalis Dynamic and vision and contradiction, and directions of each.

HDZ: Reports, Regional Consult plots, Panchayat paper, Manifestation strategy material, Maharastra and Kenya replication, framing
Document: Historical background, experiment intents, HDZ definitudes, experiment parameters, implementation recommendations.

Primal Community: Reports, PCE context, Estimates, TM Assembly reports, JWM talks
Document: Historical background, empirical definitudes, missional implications (rural and urban)

Pluriform Order: Reports, profound function of House, polity document, formation strategy, JWM talks on RH & O:E Doc.: Hist, def.,func.s, consid.s, & recom.s

Context For Basic Theoretical ModelsTitle: The Regionalis DynamicDate 17 July 1981

Chicago

July Prep

Our historic task has been that of placing deposits of socio-spirit authenticity into history in a way that addresses the major historical contradiction. The Order and the Houses address the disjunction of religion from life--piosity; Fifth City addresses the disjunction of black minority from the mainstream of urban life--ghettoism; the Local Church Experiment addresses the disjunction of the religious organizations from society--institutionalism; Human Development Projects address the disjunction of the 15% from the 85%--development.

At every point we have known and done catalytic action bridging the disjuncture, being ourselves the paper mache of that authenticity.

From our work both with local villages and with non-local institutions, the emerging issue is becoming sharper: awakened and engaged persons exist at all levels and remain estranged--not personally, but dynamically and structurally. This fact shows up in the increasing polarization of management and labor, in international and local terrorism, in the discrediting or shooting down of symbolic figures, in the growing gap between rich and poor and in the alienation of youth, elders, families, and cultures. All this persists in a time of global awareness of interdependency, of sensitivity to the self-interest in harmonious relations and of a plethora of methods of human relations. The gap is not simply in personal relations. It is a sociological vacuum of imagination. We live with an adversary mode of thought and action. In a time when inclusiveness is called for, our models are exclusive; in a time of global commonality, we find ourselves polarized; in a time of interdependence, our models stress self-interest. Participation, interchange, delivery, and pluriformity are called for at every level and between levels, but all are frustrated.

As an Order, we have done extensive work on models for the globalis dynamic--the social process triangles, pressure points, whistle points, grids, etc. Similarly much has been done on the localis--program charts, organization charts, modules, etc. We have done nowhere near the theoretical work on that mediating, reconciling dynamic, the regionalis, even though that dynamic is what we have been activating in our work.

The regionalis does not exist. It is the interplay between the two other dynamics allowing for appropriate forms of bridging among diverse parties that creates a new reality. It does not exist, but we have immense wisdom on how to do it--practically and theoretically. What neither we nor the world has is an image of the elements of the bridge. The problem is not that there are rich and poor, but that they are disrelated and increasingly hostile. But what does an authentic relation look like--economically, politically, and culturally? Economic benevolence stifles local initiative. Political representative democracy limits local responsibility. Cultural permissiveness breeds anarchy. The easy answers have failed as dangerously as their harsh alternatives. What are the hard answers? There is a gap in our and the world's imagination.

Yet we have wisdom. Work with coalitions, the happenings of regional consults including the four sectors, experience in the HDPs and GCFs and our

operations as an Order all afford experiential insights into the dynamics and functions of Regionalis. We have even done some initial work on this dynamic in Document II. Our internal struggles with pluriformity, global finances, and polity all indicate our experience of the global contradiction--a vacuum in models of a functioning regionalis dynamic. This is also our point of hesitation in initiating the HDZs: we know what to do, but we don't know FOR WHAT we're doing it. We are in need of the theoretical grasp of the regionalis dynamic to guide us in employing and inventing the strategies that will effect the future.

The regionalis dynamic has an economic dimension, the image for which is distribution meaning the equitable interchange of resources. It has a political dimension, the image for which is participation meaning the effective interchange of responsibilities. And it has a cultural dimension the image for which is pluriformity meaning the appropriate interchange values. Yet "interchange" does not do justice to the active and aggressive dimension of regionalis; coalition is more than collection, it is an active provocation of profound renewal of globalis and localis dynamics in their interrelation. In its profound dimension, distribution is the social form of love, participation is the social form of faith and pluriformity is the social form of hope.

The task of this guild is to write a document on the theoretics of regionalis. The document will have an introduction stating the historical issue and need for this model. Then it will include sections on the economic, political and cultural and profound dimensions of this dynamic. Each section will spell out the healthy operating dynamics, the current contradictions, and the futuric directions facing that aspect. The document will conclude with a list of implications for and issues facing Those Who Care in the historical task of unblocking the regionalis dynamic in society.

Resources to be used include: Council Reports, Document II, Regional Consult computer data, Regionalis PSU report, Manifestation strategy document, and papers on the HDZ. None of these have direct bearing on the regionalis, but all presuppose an understanding of its healthy functioning--they must be seen through.

There are traps to be avoided:

1. equating "regionalis" with our regions. The term is not geographical, but dynamical: What are the DYNAMICS our regions are out to activate?
2. equating "regionalis" with institutions. The term is not structural, but dynamical: What are the dynamics the world's institutions intend to activate?
3. using "regionalis" to escape local particularity. The term is neither abstract nor hierarchical, but refers to dynamics that do or do not operate within and among local communities and between local communities and service agencies. What are the dynamics of linkage that avoid domination or polarization?

Our inclusive commitment to socio-spirit renewal as well as our three master strategies depend on clarification of this dynamic. Without that clarity our mission is unfocussed or reduced. With it we have the target of our strategies that address the global contradiction. To address it is to further extend our historic mission of profound reconciliation.

Context For Basic Theoretical ModelsTitle: Primal CommunityDate 17 July 1981

Chicago

July Prep

From the earliest days of the Order our task has been that of inventing, catalyzing, and demonstrating Primal Community as the most immediate locus of selfhood and consciousness. The Order, the Houses, Fifth City, PCE, GCF, and HDPs all had at their roots our intent to set in motion those dynamics which distinguish geographic settlement from profoundly human community. We have done it singly and massively and have amassed a sizeable common store of wisdom. Now, however, the rise of local man in community has reached another stage. No longer does a single community consume awakened person's consciousness or care. The aspect of being on behalf of is emerging as a critical factor, both to prevent narcissistic inwardness and to spread the gifts of primal community widely. But the danger of ungrounded activism, the purveying of idealistic images and escaping from the daily burden of the local impells us to take another look.

We have set out several analyses of the dynamics of primal community, but none recent enough to account for the learnings from CEMs or the cluster and replication experiments or the forum campaign assemblies. At a time when the diversity within the local is becoming pronounced and the elements of local self-sufficiency are turning competitive, it is important to look again at that basic social unit in which consciousness and selfhood are formed.

What are the dynamics of primal community? Its physical limitations, its external relations, its internal operations, and its profound bases? Clearly it is more than a political, an economic, or a cultural unit. Development efforts in these arenas have accomplished wonders--but often without releasing the nebulous dynamics of primal community. And occasionally local communities resist the introduction of humanizing technology for fear of losing just those factors which keep it together. There does not now exist an image of a 20th Century rural community--existing images come from past ages. Nor does there exist an image of urban primal community beyond that of the self-contained ghetto of similarity. The cry for values, discipline, and participation all point to the need for primal community in which they are forged.

Our own concern to extend our work beyond single village projects also raises the question. Neither clusters nor replications nor zones can exist save in their midst is a highly visible, intensive sign of primal community. It is both the foundation and the aim of our expansive efforts.

The task of this guild is to produce a document on the dynamics of primal community that includes an introduction stating the historical significance of the topic and sections which deal with the physical aspects, the dynamics (economic, political, cultural) and the profound sustenance of primal community. A section of implications for the Movement will conclude the document.

Resources include CEM documents, HDP reports, Estimates, JWM writings, Council Reports, PCE documents, and TM Assembly Reports.

Context: For Basic Theoretical ModelsTitle: Pluriform Order DynamicsDate: 17 July 1981

Chicago

July Prep

The Order: Ecumenical has always attended carefully to its forms and dynamics, not for itself but as a sign to the world of authentic life in community and as a servant of the Movement in History of the People of God. Once the Movement required social form for effective expression, so we invented regional councils, metro cadres, pedagogy guilds, area councils, and national presidiums. Then as those forms began to assume institutional characteristics, we abandoned them and initiated Religious Houses as intensive centers of spirit. depth, societal experimentation, and comprehensive training. The task of the Order is not to establish eternal structures but to keep the Movement moving. Later the Order set in motion HDPs and Forum Campaigns which were both signs of possibility for profound awakening and engagement for the Movement and the world. All of these tasks have been accomplished with a staggering result: the world has recognized, if not the Order and Movement, the residue of awakening and engagement that has been produced. And we have found the Movement to be much larger than previously imagined. The time has come to rehearse the function of the Pluriform Ordering Dynamic once more and to discern its service role for the Movement. This is not for the sake of more compatible relations internally, but for the sake of profoundly and effectively serving the world.

The Regional Team has emerged as a reality with staggering diversity of ages, classes, cultures, and levels of commitment. Yet all play a vital role in the mission. The question is no longer how to awaken the Movement, but how to formulate, orchestrate, and sustain that Movement in history which God has called forth. Secondary to that is what forms in our own life demonstrate the intensification of that dynamic.

The Religious House is our structural answer. In recent years House forms and practices have developed a remarkable diversity occasioned by variations in their assigned task. The time has come to look seriously at the various experiments to mark their learnings and to discern wherein lies our commonality. Again not for the sake of more comfortable existence but for the sake of effective service.

The task of this guild is to produce a document on the Pluriform Ordering Dynamic. It will contain an introduction which sketches our historical journey and locates the Ordering Dynamic as that without which history is not made. Then a section on the Regional Team will describe the various dynamics found among the Movement in a Region, how they function, and how they can be effectively orchestrated, formulated and sustained. A section on the Religious House will mark the definitudes of a House, the nature of its mission and note the long and short-range issues emerging from its mission of serving the Movement.

Resources for this document include Council Reports, the Religious House document, the Polity Document, Formation Strategy, and JWM Talks.

This guild, in addition to the document on definitudes, is to come up with recommendations for Council Considerations, both as models to be built with a rationale of why they are necessary, and as brooding arenas to be

pondered as we face the long-range future.

Traps to be wary of include:

1. writing the document out of the stance of problems or irritations. For history the important element is less our internal irritations than our historical task. The Houses of the Order are resounding successes in the Divine Economy. The task is to discern what is now required.

2. trying for easy resolutions to imponderable issues. In some arenas, resolutions have not yet come clear, and to opt for the simplistic is to sacrifice excellence. On other matters, resolutions are obvious and to belabor them is to waste time.

3. mistaking uniformity for unity. The Houses experiment have many facets and emphases. The task is to discern and mark the real definitudes that in fact exist.

This document is indicative--it will be valuable to the extent that it is written from experience rather than from ideals.

Context For Basic Theoretical ModelsTitle: Human Development ZoneDate 17 July 1981

Chicago

July Prep

Around the early Seventies the Order found a new edge to the mission emerging in the midst of our engagement in the local church experiment. As you recall during that experiment we had mounted a frontal assault on the institution of the local church in order to release effective comprehensive care to the parish. There were certainly instances in which local congregations did in fact begin to break loose to practical forms of local care, but for the most part we experienced that the experiments began to turn inward upon themselves and were unable (for reasons I am not sure I can articulate) to assume the role of structural local service.

Simultaneously our experience in Fifth City and the PCEs provided us with the intuitive grasp that what was required was to do an end run on the local church in order to form practical images of structural parish care. I think we understood that as we made the turn to the world and began to give form to the awakenment and engagement campaigns that we would return at some point to deliver the methodologies developed during these campaigns to the institutional church.

So, we then entered into the Great Turn and began social demonstration and community forum programs across the globe. Initially we used our contacts in the church as a base for setting up these programs. In many instances (although these were exceptions) we found that we could move more effectively through other social institutions--public and private for funding, authorization, and program set-up in the campaigns. Through the Town Meeting campaign much to our joy and surprise we discovered that the invisible college was not an abstraction, rather that in every local community, in every social institution there were the people who cared--the church dynamic scattered across the globe. We did not awaken these ones rather they as the awakened ones did the programs--set-up events, gathered people, etc.--and were in fact the awakers. We shared this role with them.

As we stood from our vantage point in the villages as we did Human Development Projects across the globe we made many discoveries. One of these was that we could not in the first instance do the projects ourselves. We found that we had to call upon resources in the four sectors and catalyze their engagement with the local. Moreover, we saw that while there were already pre-existent in the structures many worthwhile programs, the villages lacked the practical skills necessary to access these programs. In the midst of dealing with this contradiction, we made one of our cornerstone breakthroughs in methodology, the shadow method. Rather than ourselves independently act as intermediaries we took the villagers with us to establish linkages with societal institutions. The villagers learned the methods of accessing the structures as they visited the collectors, inked small business, and submitted proposals to industry. This residue of methodological prowess in establishing linkages was one of the most profound deposits the HDPs left in the villages.

As in the awakenment campaign as we established linkages with structures in HDPs, we discovered Those Who Care were to be found in every social institution from the service clubs to the government to business and industry.

Certainly, we did encounter structures and people in power who did not care but were ready to move and give of their expertise, time, and resources. It is almost universally true that the most substantial support dynamics we discovered were those resident in the immediate surrounding zone of the projects.

Painfully we watched the engagement of those who responded to the projects from the structures. As well intentioned as they were most of the time they lacked the practical methods to effectively support the village effort. The government official or businessman would take his Roberts Rule of Order Mentality into a Village Meeting and the villagers and he would come away frustrated at being unable to break loose what all wanted to see happen. The excited agriculture extension agent with his kitbag of new seed technology could not understand the lack of response from the villagers when he lectured at them in traditional primary school teacher style. How many times have we encountered caring people like these who fail because they do not possess ways of building imaginal curriculum which calls forth the wealth of wisdom of the learner into participatory learning and planning methodologies? How many times have we encountered emerging guardian cadres which burned out because they lacked the spirit methodologies to corporately reflect upon and transform the pain and frustration of engagement?

Last summer we talked about the end run being over. But somehow in the process of doing the end run our intent of returning to the local church with what we had learned was transformed. Rather than seeing our new role in relationship to that societal institution only because of our discovery of Those Who Care in every societal institution and every local community (as ill equipped as they are) we saw our new task to be that of carrying what we had learned to the church dynamic in all of these structures and localities.

One of the emerging focuses for how we carry out our new role is the vehicle of the HDZ. As we have done the regional consults across the globe this year we have seen that Those Who Care who are deposited in the midst of social institutions and localities have undergone paradigm shifts and have been transformed. There are four elements of consciousness which are rising in such individuals commonly across the globe. One is that new forms of cooperation among the four sectors are called for. The second is that local community rather than being the periphery and the target of development efforts is the center and the origin. Thirdly, many many of those sensitive and responsive ones (in many instances irrespective of and outside of our efforts) have discovered the need to be trained in methods which allow them to facilitate locally based planning and priority setting. Many times the best articulation they have of this is the need to be sensitively flexible in calling forth and responding to local decisions. And the fourth is the discovery of the new methodologies in adult education which have been emerging across the globe for the past fifteen to twenty years. Such people are just beginning to awaken to the reality that you cannot teach adults but only facilitate their learning and are searching after methods which call upon the experience of the adult learner in active corporate engagement.

Put these trends along side the emerging reality of regionalis and along side our clarity that we catalyze not do it ourselves and the task of the Human Development Zones begins to take on new images.

The task of this guild is to produce a document on the Human Development Zone. It will contain an introduction which portrays the historical journey and declares the profound intent of the HDZ at this point in history. Then a section on the dynamics of an HDZ how they are enabled to emerge and be sustained. A section on the implications for the movement will conclude the document.

Resources include CEM documents, summer 1980 documents on the manifestation strategy, HDP reports, TM Assembly reports, Formation Fortnight documents, regional consult documents, JWM talks, structural permeation reports, and block development documents.

Traps to be wary of include:

1. Thinking of the HDZ as a program we will do rather than grasping after an emerging societal dynamic of manifestation.
2. Imaging the HDZ as a huge HDP or as necessarily a scheme of replication.
3. Failing to hold the tension between emerging pilots and universal form.

* RESOURCES INCLUDE PANCHAYAT PAPER ON HDZ

Session Name Basic Action Modes: InstrumentsDate 20 - 21 July 1981

Chicago

July Prep

Rational Objective: To develop a comprehensive picture of our current understanding of the effective utilization of established instruments and the arenas in which new instruments require development and to re-articulate the action modes of the three master strategies.

Existential Aim: To experience a new clarity about the instruments which we are required to use in giving form to our emerging new role in the global fabric.

Presuppositions:

1. There are several new instruments which are being born or which we grasp need to be created.
2. All of our established instruments have many potential new applications and we need to gain a grasp of how and where they are most effectively utilized.
3. The reports of council Section I will point to some of these new instruments and creative uses of old instruments.
4. The implications section of documents produced in II.A.1; will illuminate the use of the instruments.

Resources:

1. Regional/Area reports.
2. Implications section from documents in Section II.A. Part 1.
3. Council briefs--(those in the know provide descriptions--each one write two).
4. GRA 1980 strategic systems
5. Regional Consult reports
6. Documents I and II.

Configuration:

1. One large task force composed of 1/3 to 1/2 of council 100-150 people.
2. Three teams of 30 - 50 people one for each master strategy.
3. Writing units of three - five people.
4. A separate team of five - ten who will rearticulate the action modes related to the master strategies.

Products:

1. Chart and description of new articulations of action modes.
2. Catalogue of currently existant instruments organized by the three master strategies which contains a description of each instrument including what it is, how it can be used effectively, what the expected impact will be for different target audiences, how it relates to the master strategy, materials required, what it costs.
3. A catalogue appendix which lists new instrument being developed or which need to be developed giving a description of intent, form, and recommended uses.

Methodological Alternatives:

1. Task force as a whole or teams generate initial list of instruments under each master strategy.
2. If team generate initial list what do you do with overlap of instruments? Is task force plenary needed before going on?
3. Teams might be divided into two major groups once list generate established instruments, emerging new instruments.

Time Frame: One task force plenary Sunday evening--one hour. Three working sessions of three-four hours over one-and-a-half days ending in three hour plenary.

Traps and Unresolved Questions:

1. Assuming that any given instrument is only related to one of the master strategies.
2. Attempting to state rigid guidelines for how an instrument may be used.
3. Holding the tension between wild broodings and tested new forms in creation appendix.
4. Articulating the action modes in terms of their manifestation rather than in terms of their functional dynamic.

Session Name Basic Action Modes: PonderablesDate July 20 - 21 July 1981

Chicago

July Prep

Rational Objective: To clarify contemporary issues facing the Order and Movement in the light of our profound historical intent and long-range future, and develop recommendations for short- and long-term approaches to their resolution.

Existential Aim: To provide for open consideration of some of the more difficult corporate issues we are encountering through a mechanism which we will experience as releasing us from corporate and individual despair into a new sense of hope and resolve.

Presuppositions:

1. Data for the content of this section would be generated through a comprehensiveness screen developed in Section I.
2. Transitional categories from the comprehensiveness screen would need to be created and teams assigned to categories.
3. The categories of ponderables will vary greatly in the type of product which can or needs to be produced.

Resources:

1. Comprehensiveness screen.
2. Each task force once categories are decided will need unique resources, e.g., self-support document from North American PSU, etc.
3. Notes from council members to the teams.

Configuration:

1. Large task force composed of 1/2 to 2/3 of council.
2. Number of teams will depend on number of gestalted categories--probably in the vicinity of 10 - 20 teams.
3. The size of the teams may vary according to the category assigned to the team--that is items of immediate concern, broad concern, most profound concern may be weighted with a larger team.

Products:

1. Each team will create a statement which describes the arena including:
 - a) The related issues,
 - b) The key questions which are involved,
 - c) A timeline of which questions require resolution over the next one to 20 years, and
 - d) Recommendations for forms or ways in which those questions requiring resolution in the coming year might be approached.
2. The teams will probably vary in the degree of clarity/ambiguity. Some may have no questions which require resolution in the coming year.

Methodological Alternatives:

1. Give consideration to writing alternative scenarios of the future for each category.
2. Create issue gestalt categories in a council plenary or have a small group do on behalf of.
3. Should there be a task force push back before teams focus on questions to be answered in coming year?
4. Should small group be pulled aside during writing session to build a chart of questions to be dealt with in coming year?

Time Frame:

Three working sessions of three to four hours over one-and-a-half days plus one

three hour plenary.

Traps and Unresolved Questions:

1. Allowing fear of certain issues to prevent open consideration.
2. Assuming that all categories will have questions which must be resolved in the coming year.
3. Avoiding clear proposals where they are emerging or, on the other hand, forcing over-simplification of complex long-term issues.

THE FIVE GREAT TALKS OF SOCIO-SPIRIT RESURGENCE

Chicago

July Prep

INTENT

The intent of the Five Great Talks is to present the council with a profound pull-together of our corporate insights into the times in which we live and the task in the midst of these times in order that our Houses in the coming year might equip all to declare these images to the regions in which they serve.

IMAGES

1. The Revolutionary Vortex of the 20th Century
2. The New Essentialism of Humanness
3. The Profound Journey of Primal Community
4. The Universal Journey of the Vocated
5. The Regional Role of the Global Servant Force

MODE

The pedagogical mode of presentation is the effective drama necessary, in order that the council can practically envision the facilitating of pedagogical constructs to be implemented at the regional level. This will be done through reflection on the talks and initial individual work grounding the possibility of these declarations.

1. The Revolutionary Vortex of the 20th Century

I. The Century of the Great Transition- We are experiencing today a global vortex in which a social mutation and a cultural revolution is occasioning a resurgence in human life.

II. The Emerging New Earth- The resurgence has brought about a new economic paradigm, localized polity, humanized wisdom and a secular life style.

III. The Human Life Questions- This has produced an authentic human dilemma of recovering a sense of identity amidst the perplexity of forging a life vocation in the venture of spiritfilled living.

IV. The Radical Response- In response to these questions a visible college has emerged as an historical elite that is forging life images that are occasioning a radical turn of history.

2. The New Essentialism of Humanness

I. The Existential Situation- New images of humanness are occasioning an experience of depth making possible the exemplary life for every human being.

II. Profound Humanness- Humanness is : event, mystery, and consciousness; action, totality and corporateness; declaration, creativity and presence; integrity, care and effulgence.

III. The Other World- The states of being where people live the depths of their lives is like a river of consciousness in a land of mystery beside a mountain of care plowing into a sea of tranquility

IV. The Exemplary Style- The life style of those anointed by history is that of the sage, the general, the poet and the saint.

3. The Profound Journey of Primal Community

I. Primal Community- The twentieth century revolution has occasioned a recovery of primal community through seven key revolutions occasioning several approaches to world development.

II. Development Principles- We have worked out a set of local planning methods based on three sets of reconstruction principles that develop local leadership and avoid most dangers in implementation.

3. The Profound Journey of Primal Community

III. Community Journey- Initial excitement in a community begins with rapid actuation leading to a time of disillusionment requiring systematic actuation that occasions recreated preserverance and avoids several strategic traps.

IV. Organizational Structures- The developing community requires a support frame and a community organization that wage a number of development costs and rest upon three leadership qualities.

4. The Universal Journey of the Vocated Life

I. The Vocated Life- The context for the vocational crisis today is not some reduced understanding of vocation but is a calling to what is needed destinally which if accepted recovers vocation for everyone.

II. Journey in the Deeps- My vocational journey was occasio occasioned by a profound address on my life in the midst of of profound decision out of which I made a transforming declaration.

III. Commissioned to Sacrificial Service- This universal journey is being experienced by everyone today who cares and who has been enabled to intensify the journey toward affirming their own commissioning.

IV. One Deed: Universal Service- The three facets of the one deed we are all called to today are declaration, formation and manifestation; there are costs to pay for saying yes to these tasks.

5. The Regional Role of the Global Servant Force

I. The Global-Local Interface- The socio-spirit vehicle emerging on planet earth requires a regionalis dynamic currently blocked by a disjunctive style of operating ; the local unit of a human development zone could remove this block.

II. The Historical Indicative- In the actual givens of our time local people are making radical demands on social structures that is creating a structural revolution in order to care for all the people.

III. The Profound Ecumenism- A total mode of care goes beyond the diverse cultures

THE FIVE GREAT TALKS OF SOCIO-SPIRIT RESURGENCE

The Four Sentences continued

Chicago

July Prep

5. The Regional Role of the Global Servant Force

III. The Profound Ecumenism- A total mode of care goes beyond the diverse cultures of the world through one grasp of humanness amidst the many forms of humanness occasioned by the few who give themselves to the task.

IV. The Qualities of the Global Servant Force- The ones who play this role are the sensitive and responsive part of the society who act out of a pluriform regionalis in a self-conscious movement that is taking care of the way history is going.

GLOBAL COUNCIL

5 JULY 1981

CHICAGO

EVENINGS IN THE TEAMS

JULY PREP

THE DAYS		FRIDAY	SATURDAY	SUNDAY	FRIDAY	SATURDAY	SUNDAY
THE EVENT		17	18	19	24	25	26
THE OPENING (15 min)		THE PRELUDE THE OPENING THE FEAST					
THE CONVERSATION (45 min)	THE PRIORSHIP CONTEXT (10 min)	AS OCCASSIONER OF THE TRANSPARENCY	AS BEARER OF THE WISDOM	AS STRATEGIST OF THE VOID	AS STYLIST OF THE MYTHOS	AS SIGNAL OF THE STEADFAST	AS SIGN TO HISTORY
	THE OTHER WORLD EXERCISE (20 min)	THE OTHER WORLD CHARADES	THE LAND OF MYSTERY SONGS	THE RIVER OF CONSCIOUSNESS PAINTINGS	THE MOUNTAIN OF CARE POEMS	THE SEA OF TRANQUILITY DANCE	THE OTHER WORLD DRAMA
	THE CORPORATE LEARNINGS (15 min)	ON PROFUNDITY	ON CERTITUDES	ON EXPENDITURE	ON CREATIVITY	ON CORPORATENESS	ON THE FUTURE
THE DIALOGUE (15 min)		THE ENTRY THE DIALOGUE THE REFLECTION					

II B INTENSIFYING THE MISSIONAL FOCUS

Chicago

July Prep

	22	23
6:00	Daily Office	Daily Office
	Comprehensive Collegium	Course Session III
7:30	Overview of Six Courses: RS-I LENS Hum. Develop- Course Motivty Imag. Educ Retreat	
12:00	Course Session I	Course Session IV
6:00	Course Session II	Curriculum Building
10:00		

II B. INTENSIFYING THE MISSIONAL PROWESS

Chicago

July Prep

Intent: To familiarize the council with the old and new curriculum resources and with intentional and imaginal pedagogical skills

Product: Six demonstration courses conducted and evaluated

Session Name Intensifying Missional Prowess Overall

Date 22/23

Chicago

July Prep

Rational Objective

To retool the Movement in courses relative to the Three Master Strategies

Existential Aim

To experience prowess and power of courses

Image: Hold six courses (see below) simultaneously
 4 Pedagogues for each course:
 2 Master
 2 Lead Pedagogy

12 groups of participants

In reflection times include:
 -manual walk thru
 -marketing
 -context/rationale

Style: the Blue

In collegiums look at and work on comprehensive curriculum

First session: 12 groups rotate through sessions on each of the six

Four sessions of each course

Sixth session: Training scheme to enable regional formation

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1	2	3	4	5	6
RS-I	LENS	Imaginal Education	Human Develop't	MOTIVITY	RETREAT

Global Council

5 July 1981

Session Name Missional Prowess/Exchange on the 6

Date 22/23

Chicago

July Prep

Rational Objective

Become familiar with these
six tools

Existential Aim

Experience crucial role of
formation in Movement

Time:
30"
each
x 6
=
3 hrs

Session 1:

Set up six rooms - one for each course

Presentation of course by pedagogues

Hand out course and pedagogy manuals

Hand out assignments

Shift to next room, until each one has visited each
course room

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Global Council

5 July 1981

Session Name Missional Prowess/Training Schemes

Date 22/23

Chicago

July Prep

Rational Objective

Create training schemes for regions and houses

Existential Aim

Experience crucial role of training/formation

Session # 6

Meet by course groups
Spin: Course Building
Workshop: Methods for building House and Region.
Training Systems.

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Session Name Missional Prowess ./RS-I

Date 22/23

Chicago

July Prep

Rational Objective		Existential Aim		T I M E	N U M B E R
Rehearse foundational religious deeps		experience healing of journey in deeps			
Day	Wednesday	Thursday			
Collegium	Comprehensive curriculum	practice of pedagogy or curriculum development			
	Exchange on the Six Courses	Session # 3 (Bonhoeffer)			
	Session # 1 (Bultman) + Pedagogy	Session # 4 (Niebuhr)			
	Session # 2 (Tillich)	Session # 5 House/Region Training Schemes			

Global Council

5 July 1981

Session Name Missional Prowess/Imag. Educ

Date 22/23

Chicago

July Prep

Rational Objective

Equip movement with
Imaginal Education skills

Existential Aim

Experience revolutionary power
of image making

Day	Wednesday	Thursday	T I M E	N U M B E R
Colleg- ium	Comprehensive curriculum	pract. of pedagogy or curriculum development		
	Exchange on the 6 courses	Tools of Imaginal Educ + Pedagogy		
	Philosophy of Imag. Educ + Pedagogy	Workshop Methods + Pedagogy		
	Charting + Pedagogy	House/Region Training Schemes		

Global Council

5 July 1981

Session Name Missional Prowess/Retreat

Date 22/23

Chicago

July Prep

Rational Objective Acquaint and train movement in retreat methods	Existential Aim Experience depth dialogue of Journey
--------------------------------------------------------------------------------	-------------------------------------------------------------------

Day	Wednesday	Thursday	T I M E	N U M B E R
Colleg- ium	Comprehensive curriculum	Pract. pedagogy or curriculum development		
	Exchange on 6 courses	Socio-spirit dialogue + pedagogy		
	Journey + Pedagogy	Service + Pedagogy		
	Socio-spirit Dialogue + Pedagogy	House/Region Training Scheme		

Global Council

5 July 1981

Session Name Missional Prowess/Motivity Course

Date - 22/23

Chicago

July Prep

Rational Objective
Introduce theory and practical depth motivational methods

Existential Aim
Experience prowess in motivation/journey

Day	Wednesday	Thursday	T I M E N U M B E R
Colleg- ium	Comprehensive Curriculum	practical pedagogy or curriculum development	
	Exchange on 6 courses	Relation + Pedagogy	
	Time + Pedagogy	Style + Pedagogy	
	Space + Pedagogy	House/Region Training Scheme	

Global Council

5 July 1981

Session Name Professional Prowess/Hum.Dev. Course

Date 22/23

Chicago

July Prep

Rational Objective

Demonstration/Refinement of new course

Existential Aim

Experience methods for local development

Day

Wednesday

Thursday

Collegium

Comprehensive curriculum

practical pedagogy or curriculum development

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Exchange on 6 courses

Actuation Journey + Pedagogy

Times and Human Development + Pedagogy

Organization + Pedagogy

Project launch + pedagogy

House/Region Training Schemes

<p>Rational Objective</p> <p>Acquaint and train movement in LENS dynamic</p>	<p>Existential Aim</p> <p>Experience power of profound awakenment</p>
-------------------------------------------------------------------------------------	------------------------------------------------------------------------------

Day	Wednesday	Thursday	T I M E	N U M B E R
Collegium	Comprehensive Curriculum	Pedagogy pract./curriculum development		
	Exchange on the 6 courses	Human Factor + Pedagogy		
	Leadership Effectiveness + Pedagogy	Effective Methods + Pedagogy		
	Corporate Process + Pedagogy	House/Region Training Schemes		

II.C. NAMING THE MISSIONAL DIRECTIONS

Chicago

July Prep

24	25	26	27	28
DAILY OFFICE				
FIVE GREAT COLLEGIUMS				
THE 20 YEAR TASK	BUILDING THE NRM	MONASTIC PARADIGM	HISTORICAL RESIDUE	DESTINAL ROLE
I N C L U S I V E C O N C E R N S		G L O B A L M A N D A T E S (M E M O R I A L S ,)		
A S S I G N M E N T S W O R K S H O P S				A N N O U N C I N G G L O B A L A S S I G N M E N T S
- T O O L S - M O D E L S - P O N D E R A B L E S		G L O B A L M A N D A T E S (M E M O R I A L S)		D I S C O N T I N U I T Y
T E A M S U P P E R S				
S E C O N D F L O O R				

IIC NAMING THE MISSIONAL DIRECTIONS

Chicago

July Prep

INTENT: To discern the mandates and directions
(Memorials) facing the Order in the coming year.

PRODUCTS: Statement of Mandates (Memorials)
for 1981-82; Global Assignments for 1981-82

PRACTICAL DIRECTIONS

Chicago

July Prep

	24	25	26	27	28
M.	<p>Plenary: Total Council Context for the 5 days .review 'theoretical designs' documents-artform .present key strategic questions: ponderables, guidelines for proceeding, best wisdom to date, implementing models (see construct) useable tools (womens PSU), program fine-tuning (LENS) .30min/major strategic questions:ponderables .name basic decision required (assign to groups to bring back recommendation) .assign teams</p>	<p>TEAMS Build models. Prepare initial drafts/charts for interchange walkabout.</p>	<p>Plenary: Total Council. Reflect as total grp on walkabout--where sense consensus .where on target .where major work B/S Mandate arenas each person name the "8 Mandates history requires this Order deal with "8 things we must do this year or we fail the call of God" Put on cards - turn in Assign mandate grps: 20 people, representative to draw together Mandates</p>	<p>TEAMS MANDATES -Review Disperse first group draft of amongst mandates/ teams to recom.s present/ -Write record sugges- feedback. tions/ recom. -artform consensus -more work Prep Distill input final refine Mandates rec'd products Prep publi</p>	<p>FINAL PLENARY (Total Council) -Final reading of mandates/recommendations -Final presentation of models/tools/ponderables Have the reading of the Global Assignments</p>
A.	<p>Go to guild space for assignments/orientation .review/artform plenary discussion .list clarity/issues .name product(s) .outline procedures/timeline =4 yr/lyr objectives victory -RO/EA -4x4x4/paragraphs -phasing model -initiating steps -guidelines -dangers -recommendations</p>	<p>Interchange Walkabout through team spaces 20 min. each station 10 min presentation 10 min reflection/write comments (each team leaves 2 people back to present report and take notes) (27 teams 1/3 visits each, 9 visits/team in 3 hours)</p>	<p>Teams Mandate T/F .review .gestalt dat input fr .discern walk- crucial man- dates about .write 1st .refine draft/ models .exchange .rewrite .b/s key recommend'ns .write sentence .produce 1st draft .reproduce 1st draft</p>	<p>Reflect on work/method Plenary: Total Cncl .2nd reading of Mandates 22nd reading of Recommendations .Review-is this the Mandate on this? .Revine/condense/expand Publish Publish models final drafts</p>	

Session Name: Practical Directions

Date 24 July 1981 afternoon page 2

Chicago

July Prep

Rational Objective: Name the final products required to state our consensus; Designate the procedures; Launch into first draft.

Existential Aim: Experiencing the form of the Order's consensus in the team's assigned arena.

Guild/
Team

(Ponderables/Strategic Thrusts/ Tools and Models assigned by master strategies)

ORIENTATION

-Review input from plenary

Artform by assigned arenas: What did you hear the council saying regarding the Women's Advancement Module?, etc. Review notes from plenary.

Teams

TEAM WORK

-Outline/Consense on procedures and timeline:

List clarity--arenas of consensus

List issues/unclarities

Name product(s) of team's task

Consider--

-4year/1 year victories/objectives/bottomlines

-Rational Objective/Existential Aim

-4x4x4 and ponderables

-phasing model--four year/one year

-what models/wisdom is already available

-initiating steps

-screens/guidelines

-dangers

-images

-back up materials

recommendations

-Assign working T/F within the team

-Break for dinner

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3:00

5:00 or
5:30

Session Name: Practical Directions

Date 25 July 1981 morning page 3

Chicago

July Prep

Rational Objective: Prepare initial 4x4s, images, charts, timelines, etc. for display at the interchange.

Existential Aim: Grasp the initial beauty of our common mind as it is focused in practical form.

Teams

TEAM WORK (2)

- Check progress within the team:
 - Where did you get yesterday?
 - Breakthroughs? Blocks?
 - Where need corporate wisdom?

- Go back to T/F work--context
 - (Education Taskforce needs to have some chart, model, etc. to share our progress with our colleagues during the interchange.)

- Work in T/Fs

Announcements: Two people to stay in our team space to brief visiting teams on our work and take input.

(Exchange rationale to be distributed at end of lunch. Rationale should have teams visiting across guilds--nine visits per team.)

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830

12:00

Session Name: Practical Directions

Date 25 July 1981 afternoon page 4

Chicago

July Prep

Rational Objective: Articulate our total wisdom regarding each of our practical directions.

Existential Aim: Experience our total wisdom being drawn into the process of stating our common practical directions.

Teams

INTERCHANGE

Teams walk about to their assigned teams to

- hear a progress report
- write their input/leave in team space
- brief corporate reflection on each team's work:
 - What's most helpful?
 - What's left out?
 - Where is there overlap?
 - What's this teams most important product to enable next year?

27 teams--each visit three different teams in each of three guilds.
25 minutes at each space, five minutes travel time.

- 10 minute presentation
- 10 minute writing input
- 5 minute reflective input

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Session Name: Practical Directions

Date 26 July 1981 morning 5

Chicago

July Prep

Rational Objective: Discern actual consensus on the practical directions for 1981-1982; Name the mandate arenas and recommendations.

Existential Aim: Experience the coming together of our common mind.

Council

SECOND PLENARY

-Reflect on the team walk-about interchange:

- What struck you yesterday during the walk about?
- Where did you experience breakthroughs?
- Where experience consensus?
- Where note major unclarity, need for major work?

-Brainstorm mandate arenas:

Each person name the five to eight mandates that history has placed on us: internal/external. (Use screens of master strategies, action modes, theoretical designs, seven revolutions, practical directions, extensive--intensive--symbol--frame.)

What do you sense we, as a group, see fairly clearly, what history is demanding of this Order. Write down your insights--separate notes/arenas.

Write on the back of your sheet/at bottom the appropriate recommendations for our action this year.

-Call out some of your clearest mandates

-Send in your five to eight mandates and recommendations. Assign 20 person team to work on mandates.

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8:00
9:00

10:00

10:30

12:00

Rational Objective

TEAMS: Make the hard decisions in light of total body's reflections.

MANDATES: Quickly draw together the consensus on our mandates/recommendations. Produce 1st dr.

Existential Aim

TEAMS: Experience the burden of forging our best wisdom into the practical directions.

MANDATES: Experience the struggle and unity of our consensus.

Teams

TEAMS

- Review input from the morning and yesterday's interchange.
- What struck you? What was helpful? Where do we need to work differently today? What is our key product?
- Assign into units to rewrite/re-do the work.
- Send finished products to typing pool for publication.

(You will have two to three hours of final team work tomorrow--late morning/ early afternoon.)

MANDATES

- Swirl the data from the plenary. (Perhaps polar gestalt using the master strategies to organize by broad arena.)
- Name the 10 - 15 mandates
- Plot the recommendations into mandates
- Assign small units to write up each mandate and the three to five recommendations.

Exchange for suggested clarification.

Produce first draft.

Publish first draft. Get team assigned to take to the teams for input.

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330

430

Session Name: Practical Directions

Date 27 July 1981 morning page 7

Chicago

July Prep

Rational Objective

TEAM: Commit to paper the consensus.
MANDATE: Listen deeply to our common resolve and emerging clarity.

Existential Aim

TEAM: Experience the glory of getting our consensus hammered out.
MANDATE: Experience the forming of our common resolve.

Teams

MANDATE REVIEW

A member of the mandates taskforce will bring the first draft of the mandates to your team for your input.

- Distribute/read mandates and recommendations.
- Go through one by one (mandates and recommendations):
 - What strikes you?
 - Where on target?
 - Where unclear?
 - Where not bold enough?
 - Which recommendations on target
 - What's left out?
 - Too specific/too broad?
 - Want to take out

TEAMS

Finish final products and get to typing pool.

After lunch return for team reflection/celebration.
Send out.

MANDATES

Revise and refine mandates and recommendations in light of corporate input.

Prepare for plenary at 3:00.

ANNOUNCEMENTS

We meet back after lunch and then go to plenary at 3 p.m.

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10:00

THE FIVE GREAT MUSES OF SECULAR-RELIGIOUS STYLE

Chicago

July Prep

INTENT

The intent of the Five Great Muses is to explore in the context of our historical moment and in relation to purposeful community the critical responses necessary by the ordering dynamic in history. This will enable the Houses to begin a year of collegiums on the emerging relationships and expressions of what it means to be the Ecumenical Order who creates the New Religious Mode.

IMAGES

1. The Twenty Year Task
2. Building the New Religious Mode
3. The Monastic Paradigm
4. The Historical Residue
5. The Destinal Role

MODE

These five brief discourses are to provide context for collegiums. They will present thought provoking images to enable the council to experience the awe and gather grist for individual reflection, small group discussions, and corporate sharing.

THE FIVE GREAT MUSES OF SECULAR-RELIGIOUS STYLE

The Three Sentences

Chicago

July Prep

1. The Twenty Year Task

I. 2001 Indicatives- The Earth Age will be founded on a New Religious Mode called for by today's prophetic cry.

II. Comprehensive Task- The task will be done by comte contemplative teachers wo do service.

III. 20 Year Timelines- The key images from our earlier work indicate underlying trends and require interpretation.

2. Building the New Religious Mode

I. Contextual Frame- The New Social Vehicle is simultaneously accompanied by a New Spirit Mode that is seen in the transparent style of some people.

II. Transparent Event- The global ur images have found a common water table in profound humanness.

III. Profound Screen- We will create the NRM out of the screen of the solitaries, corporates and journeys needed in every religious mode.

3. The Monastic Paradigm

I. The Religious in History- History rides on the back of the religious who are the secular religious today.

II. The Monastic Style- Our journey in missional nodes has led us through the great transition toward becoming the abbots of the 20th century.

III. The Simple Life- People everywhere are struggling toward a simple life style that avoids enumerable traps and sustains the desert people we in the secular age are.

4. The Historical Residue

I. The Task- Our task is not to be some kind of agency but the secular religious who reveal the deeps of life.

II. The Global Movement- The life of the movement is based upon the team who builds primal community through a conciliar polity.

III. The Phenomenological Method- By using the art ~~form~~ method we create corporate solitaries who live out of the Other World.

5. The Destinal Role

I. The League in History- We are a part of the journeyers of historywho enact radical expenditure as maintainers of ultimacy.

II. The Order Ecumenical- We have forged the new forms for ourselves as we made the turn to the world in building the movement.

III. The Election- We are called to do the one task, upon one ontological ground, as one global people.

GLOBAL COUNCIL

5 JULY 1981

CHICAGO

EVENINGS IN THE TEAMS

JULY PREP

THE DAYS		FRIDAY	SATURDAY	SUNDAY	FRIDAY	SATURDAY	SUNDAY
THE EVENT		17	18	19	24	25	26
THE OPENING (15 min)		THE PRELUDE THE OPENING THE FEAST					
THE CONVERSATION (45 min)	THE PRIORSHIP CONTEXT (10 min)	AS OCCASSIONER OF THE TRANSPARENCY	AS BEARER OF THE WISDOM	AS STRATEGIST OF THE VOID	AS STYLIST OF THE MYTHOS	AS SIGNAL OF THE STEADFAST	AS SIGN TO HISTORY
	THE OTHER WORLD EXERCISE (20 min)	THE OTHER WORLD CHARADES	THE LAND OF MYSTERY SONGS	THE RIVER OF CONSCIOUSNESS PAINTINGS	THE MOUNTAIN OF CARE POEMS	THE SEA OF TRANQUILITY DANCE	THE OTHER WORLD DRAMA
	THE CORPORATE LEARNINGS (15 min)	ON PROFUNDITY	ON CERTITUDES	ON EXPENDITURE	ON CREATIVITY	ON CORPORATENESS	ON THE FUTURE
THE DIALOGUE (15 min)		THE ENTRY THE DIALOGUE THE REFLECTION					

III STATING THE SOCIO-SPIRIT RESOLVES

29 July	30 July	31 July	1 August	2 August
Daily Office				
Socio-Spirit exercises		Practical Manifestation Talk	Vocational Formation Talk	Buffet Breakfast
Region Actuation of Memorials	Centrum Band Meetings	Walk Around The World	Declaration of the Spirit Movement	
Socio-Spirit exercises		Ethical Declaration Talk	Council Debriefing	Commissioning
Area Actuation of Memorials	Walk Around the World		Celebration Prep	Building Reset
Socio-Spirit exercises		Drama of the Future	Celebration	
"Shogun" videotape	Declaration writing			

III Stating the Socio-Spirit Resolves

INTENT: To Discern the missional implications for the regions, areas, continents and centrums in the context of the global council.

PRODUCTS: Regional Implications paragraphs, Area implications paragraphs, Master Strategy 81-82 implications paragraphs, Statement on 81-82 anticipated Deposit in History, Declaration of the Spirit Movement and Global Priorities.

Rational Objective

To state broad ways each region sees itself putting the Practical Direction of the Global Council into practical actions

Existential Aim

To experience the excitement of doing the Global Mandates in my assigned turf.

I
CONTEXT

Meet by assigned Areas. If there are more than one House subdivide into smaller groups so that each Regionis thought thru. Centrum band personnel assigned to turf (where they might expect to spend most of their time this next year).

1. Draw each region's operational grid (Place key towns with blue dots)
2. List names of a)colleagues b) interested contacts c) referrals within the region. Put red dot on grid where these people reside.
3. List program activity of last year and last four years (where appropriate) in this region.
4. List major historical events shaping this region.
(For example the Houston Area would have six of these grids and lists)

II
Discern
The
Keystone

Report out the state of the regions. As you listened to this data fill in the chart as the conversation proceeds:

AREA HOUSTON				
Regions	ADVANTAGES	POTENTIAL ADVANTAGES	VULNERABL.	socio-spirit contradi.

1. What are the great advantages in each activated region? Why?
2. What are the advantages waiting to be created in each activated region?
3. What are the vulnerabilities of each activated region?
4. What is the socio-spirit contradiction in each activated region?

III
The
Globe
Requires

Read the Memorials/Global Mandates/ Book I for 81-82

1. What would be the means of implimentation of _____ (a specific item) in each region (this is making a long list)
2. Working within each region, answer the following:
 - a) How impliment each memorial. Go thru by regions and list concrete examples.
 - b) How are the Three Master Strategies being actuated in this region? Talk thru each strategy separately for each active region
 - .The Practical Manifestation of the New Society
 - .The Ethical Declaration of the New Humanness
 - .The Vocational Formation of the New People

IV
Histor-
ical
Deposit

Spin scenerios of the next year.

1. List each regions 5 bold moves.
2. List new position being created in each region
2. State Regions's 5 Major Intents

Write a prose statement on each activated region.

- A. Demography B. Socio-spirit Reality C. 81-82 Thrusts

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Chicago

Rational Objective

To state broad ways each region sees itself putting the Practical Direction of the Global Council into practical actions in assigned Areas

Existential Aim

To experience the excitement of doing the Global Mandates in my assigned turf.

Items to be covered in each section:

- A. Demography 1) identity centers 2) population 3) geography
- B. Socio-spirit Reality 1) economic mechanisms 2) education structures 3) ethnic basis 4) migration patterns 5) religious institutions
- C. 81-82 Thrusts 1) Bold moves 2) New Position 3) Major Thrusts

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Rational Objective

To grasp the broad task of the Area where you are assigned

Existential Aim

To experience the power of the Area's Practical Actuation of the Global Memorials

I Socio-Spirit

Put up the Area Situation Chart from the morning workshop.
 Pass out the prose statements written on each activated region in the morning.
 Put up the Area grid with region and metro lines that you presently operate within (we are all clear that there is not a global consensus on all these grids but we are all operating out of some grid)

1. How big is this Area?
2. Where are population concentrations? Where are the poverty Areas?
3. Put Blue dots where Religious Houses are now to be located.
4. Put red dots where groups groups of colleagues now reside.
5. Put orange dots where we have done programs in last 2 years.
6. Put green dots where we have key advantages
7. Put black dots where there are issues burning. What programs are being proposed to deal with these issues?

(Note: it is important that each Area use the same key on dots so that when the Area grids all go up in the Great Hall there is a commonness to them)

- . What strikes you about this grid?
- . Where do you see something about Area you'd not seen before?
- . Where are you excited about this Area's mission?

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II 81-82 Thrusts

Read each Region's prose statement.

1. Individually list the 5 thrusts for the Area (put on 4X6 cards)
2. Go around the room and get up 10-15 different thrusts and place them beside the map. Are there others that are totally different?
3. Select one and ask. What Global Mandate is this related to?
- " " .What Advantages (the green dots)
- " " .What issues (black dots)
- " " .How does this impliment the Master Strategies
- " " .What are the bold moves being called for?
- " " .Who are the colleagues being engaged?
- " " .What will be the Religious House's role?

(Be sure each thrust has at least one question ask of it)

4. What new got revealed?

III Strategy

Look at the whole of what has just been done and rehearse the 5 elements in strategy (see attached statement)

1. Which are our extensive strategy? (cover whole Area)
2. Which are our intensive strategy? (focused geography)
3. Which are our futuric probes?
4. Which are protecting our flanks?
5. Which are symbolic undergirding
6. Which are "that without which"?
7. What programs/instruments will we use to do each strategy?
8. What do we have to invent? Where will we use our volunteers? Where our colleagues? Our Religious House staff?

What is the new that got revealed?

Chicago

Rational Objective

To grasp the broad task of the Area where you are assigned

Existential Aim

To experience the power of the Area's Practical Actuation of the Global Mandates

IV
The
Report
Prepara
tion

1. Write a short paragrph on how each Global Mandate (Memorial) is being implimented in the Area.
2. Write a short holding paragraph on each of the five strategic forms
3. Move Area Situation chart, Area Grid, 81-82 thrust cards to designated place in Great Hall
4. Have the paragraphs from 1 and 2 above typed and printed for the plenary in the next two days.

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THE HISTORIC MOTIFS OF STRATEGY

Five historical motifs have emerged in foundational components from 25 years of designing strategy:

- 1) Expansive Coverage
- 2) Intensive Demonstration
- 3) Selective Probes
- 4) Supportive Flanks
- 5) Symbolic undergirding

EXPANSIVE STRATEGY

The Strategist begins with expansive coverage as indicative that every last human being deserves the possibility of engaging in the inventions of history. The forum campaigns were both concrete action and symbol as we grounded the care of total geography with "a Town Meeting in every county." Geographic coverage was a theoretical principle, until we found ourselves turf we had never before entered; and, once entering it knew ourselves fully responsible for it, very practically, from that moment on. In that responsibility we met Those Who Care, face to face, and were reminded again that revolutionary change involves every person's life and profound humanness is every person's prerogative.

INTENSIVE DEMONSTRATION

The Strategist engages in intensive demonstrations which raise the signs of hope and possibility for constructing a human society. The HDPs have been impactful in directing attention to new human life as people pick up responsibility for their communities. Perhaps the HDZ presents, for the Regions, this same potential for a larger piece of geography. Without intensified demonstrations of a vision longed for, our words become reduced to mere rhetoric and our action to momentary interest.

SELECTIVE PROBES

The Strategist utilizes selective probes to experiment and research in new arenas that may coagulate in future common thrusts. For instance, the H.R.M. (Human Resurgence Mission) explored what it meant for a local congregation to focus its attention and care on its immediate geographical parish. We did H.R.M.s in 1974-1975 only for a short time and then dropped them as part of our priorities. However, it was only recently that Korea did 50 H.R.M.s in 50 local congregation with amazing results. We had no idea when we stopped that a moment would come when they would be appropriate.

When we are not yet sure of what to do or just what outcomes we can expect, selective probes allow a controlled experiment in which intensified endeavors can go on within a particular geography and time frame, with built-in feed-back, evaluation periods and readjustment until breaklooses begin to reveal the emerging directions or forms for the future, or it becomes clear that this direction is not the direction to take.

SUPPORTIVE
FLANKS

The Strategist considers the supportive flanks of forces, resources and frame and adjusts the current action to the necessary means. We began Maharashtra with a long-range three phase plan. However, after each phase we have re-evaluated and redesigned the next phase, taking into account the present framing, political and other shifts, limits and potential of funding and people resources. In each case we stood before the next phase (i.e. Phase III) with it looking considerably different than three years earlier. Yet, our grand strategy has not changed. We are accomplishing what we intended.

Clear strategy requires adequate comprehensive and continuous reconsideration of the indicative situation, which includes both advantages and vulnerabilities, updating of all four sector framing, expansion of resources and the continual calling forth of engagement at every level, which guards our task, surrounding the work with supportive and active collegueship.

SYMBOLIC
UNDERGIRDING

The Strategist creates the symbolic undergirding provided by stories, songs, banners, decor, publications and slogans which dramatize victory at every moment. The "Golding of the Counties", though at first a seemingly irrational gesture, gave the whole Movement a story of the rise of Local People; and focused energy and decisions, literally forging the future. It spawned imagination which generated songs and symbols for communities in which their geographical and historical realities were captured in poetry and imagery which could be rehearsed again and again. The mere "golding" of a map released momentum to cover geography, very practically, and the creativity that produced a three to four hour forum.

Without an ongoing symbolic life--singing, rites and rituals, decor using symbols and working charts, celebrating victories won and claiming promises of things to come--then the missional motivity and the task itself flounders. Symbol is as much "strategy" as much as are overt actions strategy and provides the foundation upon which the forces can continue to move.

CONCLUSION

By standing on these historical motifs of strategy in a time of uncertainty about the forms for the future, we will be enabled to forge the new modes of expansive coverage, discern the most powerful demonstrations needed, decide the new experimental selective probes, re-evaluate our supporting flanks and create new symbols.

Global Council

5 July 1981

Session Name Centrum Band Meetings

Date 30 July 1981 Morning

Chicago

July Prep

Rational Objective

To define the specific implimentation of the global mandates (memorials) in the Centrum Bands

Existential Aim

To experience the missional integrity of the Centrum Bands

The Four Bands: Global Developemnt Band
Global Research Band
Global Operations Band
Global Management Band

will meet each in a sparate group with Area and Regional personnel strategically assigned. Very practical models need to be built.

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Rational Objective

Existential Aim

To grasp how the historical indicatives in each particular Area/Continent do the Global Mandates (Memorials)

To experience the historical shift we are catalyzing

I
Socio-Spirit
Situatio
Rehearse

Read all the Socio-spirit situation from each area in a Continent.
 .What are our advantages in this continent?
 .What are our vulnerabilities in this continent?
 .What is the Socio-Spirit Contradiction of this continent?
 (This will require pedagogical gimmicks like
 a)ask tables to respond b) people in a particular phase to respond c) women, d)men, e)people who have never been on the continent. f) people who have been on continent but not for five years etc.)

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Work thru each continent where we have assigned a Religious House (Probably 7 continents)

II
Global
Mandate
Intensit

Have each Area walk whole group around their grid and the paragraphs on the Global Mandates and the five elements of strategy
 Do this for each Area in a Continent. In North America for example that would be six reports and in SEAPAC that would be five reports. The emphasis of these reports is the programs and instruments proposed to do this years Global Mandates (Memorials). The grids for the whole continent have to be where all can see them.
 .Where are the key advantages in this continent?
 .Where are the burning issues in this continent?
 .What Global Mandates are being intensely required?

Work thru each continent where we have assigned a Religious House (Probably 7 continents)

Rational Objective

To grasp the implimentation of the Global Mandates

Existential Aim

To experience this year as doable.

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Strategi
Compon.

1. Read from each Area in one continent the implimentation of Global Mandate number 1. Then read for global mandate number 2, etc until you have again re-read all the implimentation of the mandates.
2. What did you hear?
3. What is the intensive strategy of this continent?
4. What is the extensive strategy of this continent?
5. What is the experimental probes of this continent?
6. Where are the flanking maneuvers of this continent?
(this will call for pedagogical gimmicks so that answers come from the whole group and an authentic picture of what has been written gets expressed)

Work thru each continent where we have assigned a Religious House (Probably 7 continents)

II
Faithful
To
Global
Mandates
Reflecti
on

1. What did you hear?
2. Where excited?
3. Where puzzled?
4. What seems impractical
5. Where have fear and fascination over global implications.
6. Where does this seem to be undergirding what we said earlier about our global strategies?
7. Where does this seems to be in conflict with our global plan for 1981-82? How? Is this historically necessary? Why?

III
Master
Strategy
Concre
tion

Pass out the Master Strategies paragraphs from 1980. Divide into three groups. Individually write on your assigned master strategy the implimentation the continents are planning.

Have five read for each master strategy. Collect them all Assign group of 9 people to composite and write 1 to 2 pages on how each master strategy is to be implimented this year.

IV
Centrum
Function

Each year since 1974 we have assigned ourselves to Areas/regions and Religious Houses and to Centrum Bands and Religious Houses. The Centrum Bands have for several years created a functions chart. Pass out the current copy.

1. What strikes you on this chart?
2. What seems right? Where move something? Where rename?
3. What functions are not shown? What new functions need to be added?
4. What is the function of the centrum bands from your Region's view-point? Where have bands been of best service? Where have bands been helpfully irritating? What is the new in creating the creative tension between Area/Region and Centrum Bands?

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Rational Objective

To state the historical residue anticipated by 1 July 1982.

Existential Aim

To experience the sober necessity for actuating this year.

I
Reflect
on two
Days of
Implim
entation
Planning

Careful gimmicks in pedagogy so we he. . from the whole group.
1. What remember from session 1 (29 am), Session 2, session 3, 4?
2. Where surprised?
3. Where excited?
4. What wanted to add?
5. What wanted to see bracketed?

II
Histor
ical
Deposit

Look at notes on mandates implimentation in the Areas
Rehearse what was said about implimentation of Mandates on
30 July afternoon.
1. What remember?
2. Where pleased
3. Where puzzled?
4. What is the deposit in history being made in 1981-82?
..have individuals write paragraphs, have some read, collect all
to have pulled into a 1-2 page statement.

III
Histor
ical
Deposit

Pass out yesterday's compliation on the Master Strategies. Rehearse
what was said about implimenting Master Strategies (30 July afternoon)
1. What stands out for you?
2. What sees really correct?
3. Where still puzzled?
4. What is the deposit in history?
..have individuals wirte paragraphs, have some read, collect all
to have pulled into a 1-2 page statement.
Note this is one statement from II and III together.

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Chicago

Rational Objective

To study the Declaration of Spirit Movement Document to get inside its structure and function.

Existential Aim

To experience the richness of this document

1. Chart the Declaration of the Spirit Movement Document.
 2. What were the key elements of that document?
 3. What has been "life and death" lines of poetry for us in these 10 years in this document?
 4. What has been the function of this document?
 5. What is the function of such a document in the future?
- Why are we deciding to write this new statement? Existential aim?
- Rational Objective?

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THE
DECLARATION
of the
SPIRIT MOVEMENT
of the
PEOPLE OF GOD
CENTURY TWENTY

The following is the declaration put forth by the second conciliar gathering of those persons seeking to give form and style to the Spirit Movement of the twentieth century. They represented twenty major metropolitan regions from all parts of the United States. The declaration was forged out of intensive planning and struggling, nation-wide study and correction and extensive assimilation and polishing. A second full section is currently undergoing the same process, and the entire completed document will be published in the Fall of 1968, following the action of Council III.

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PROLOGUE

1. Massive upheavals rack our world. The whole globe is in revolution heretofore unknown in the history of man. It is a violent disturbance in the deeps of consciousness itself. Only its radicalness matches the vastness of its scope. The race at large is hurled into a great struggle to invent, as if from the beginning, what it means to be human. This beyond all else defines our time.

2. Nothing remains untouched. All dimensions of our personal and social existence are affected, and every individual, every people, and every institution is involved. The worldwide economic tensions and political strife which have marked our century are but symptoms of this depth eruption. Long-honored social constructs are called into question, family patterns are upset, educational systems rendered inadequate, religious institutions cast into shattering self-doubt. This is a universal crisis in human identity and vocation. Men in every clime and in every state of life reach with passion after fresh, significant images, life styles, and intellectual models. In brief, the total fabric of humanness is challenged.

3. The accompanying possibilities and consequent demands are overwhelming to the point of collective trauma. Many individuals, social bodies, and indeed whole peoples have suffered failure of nerve. Hoping to stem the futuric tide, some fanatically cling to outdated goals and anachronistic structures. Others expend themselves in frantic activism, preferring the relative security of remedial busyness to the anxious dread of giving wholly new form to the future. The malaise of our age is not revolution itself, but the fear-filled refusal to embrace it. Yet finally there is no escape, for man or for mankind. Time finally takes its due. Soon or late we must forge new patterns of social relations create new symbols of personal meaning. Only then will the deeper levels of consciousness be harnessed, releasing new tides of creativity into the total human process. Herein is the key to the future.

I. THE PRESENT REVOLUTION

INTRODUCTION

4. Previous revolutions in recent centuries have focused on the political or economic dimensions of social existence. But today's upheaval is foundational. It touches the very ground of human existence itself. Therefore it is called a cultural revolution. Through it man is being reconstituted.

5. Man lives by his self-images. In one sense he is nothing but his self-images. To change the images is to change the man. A new human being is emerging from the present radical cultural transformation. For man is creating new concepts of common sense, new patterns of social relations, new symbols of human mode.

6. This is occasioned by, and manifest in, the present worldwide scientific revolution, the worldwide urban revolution, and the worldwide secular revolution. This inseparable trinity comprises the cultural upheaval. To understand contemporary man is to grasp this tri-dimensional revolution.

THE SCIENTIFIC REVOLUTION

7. The three hundred year Scientific Revolution has come of age, altering the common sense of man. The everyday, taken-for-granted images out of which we live have shifted radically. Man has a new mindset, altered more radically since the turn of the century than in the previous nineteen hundred years.

8. No longer does man experience his world and himself mechanistically. He knows that his picture of the universe is just that—his picture—and that he is forever shaping this picture, determining his own destiny. He sees himself not as body and spirit, but as a universe of relationships perpetually restructuring itself. This means man no longer depends on rational principles inherent in the structure of the universe to give order to life. He is not merely a victim of a predetermined evolutionary drama, playing the role of detached observer. He participates as producer and director.

9. As it looks into the structure of all things, science is continually finding ever-new dimensions of interrelatedness and interdependence. We find dynamic energy packets moving on an irreversible course toward total expenditure. We experience the planet we populate and ourselves as the energy releasing itself into history. Every occurrence, no matter how trivial, has its impact on all else in the universe. Thus from the scientific revolution we have gained new images of man's power to create history itself.

10. From history viewed as a static machine grinding out an inevitable course, we have shifted to a picture of life as dynamic process, always in the state of becoming. Each of us is continual surprise to himself. Even language reflects this basic shift from static definitions to dynamic processes as nouns are transmuted into verbs. While we wait for clarity on our current situation, the situation itself is changing. Thus the tendency for men to ooze aimlessly into tomorrow is suicidal. Man commits himself to creating deeds which die at the moment of creation.

11. The total image of man, then, has shifted from that of victim of determined laws to that of predictor of future trends. No longer are we merely in search of new laws of nature. We determine the future of the evolutionary drama. We are now deciding the shape of this planet and of self-consciousness itself. It is not enough to spend one's life in seeking. Each man alone and all men together can and must create. Man is responsible.

URBAN REVOLUTION

12. From the first primitive human collectives, man has travelled an incredible distance. At the deepest level, the city of man is invisible; it is an unseen web of structured human relationships which enable suffering, growth, death, and change to be met in meaningfully patterned ways. Each such structuring leaves a residue of architecture, artifacts, political programs, and economic functions. In today's metropolis the new invisible web nears completion and encounters yesterday's residue. Everywhere the urban mindset overtakes the rural.

13. In the rural mindset of yesterday, man's consciousness was narrow and parochial. Against overpowering and unpredictable nature, men built secure, closed relationships. Strangers of differing ethnic groups and other religious forms were suspect. But with the electric gridding of the planet has come the new urban mindset. Cosmopolitan man does not fear the foreign and unfamiliar. Having gained relative control of his natural environment, the world is his home and all men his neighbors.

14. Simple natural rhythms were reflected in rural-minded men. Crises were natural catastrophes and decisions were few. Reaction was the norm. But the technopolis we live in reflects a mindset which is complex and constantly changing. Every moment requires multifarious decisions of far-reaching consequences. Nervous tenseness characterizes a man aware of his interdependence with all men.

15. The secure, closed relationships of rural men meant one-to-one mutuality and intimacy. The circle of intimates was small, and secrets were not possible. Love was an immediate meeting of a friend's need. Mega-city man never knows the end of his relatedness; unseen voices deliver his phone messages; invisible men bake his bread; unidentified screams jar his slumber. Urban-minded men appear cold, hard, indifferent, and analytical, for their concern is exercised in building structures of justice for all men. They are re-educating their emotions to care for the many rather than the few.

16. Urban man is not an ungrounded being. But he chooses a stance, he builds his foundations. Rural man took root in his land and grounded himself in his family. His stance was toward the immediate past, built of traditions and customs which made life safe and dependable. Urban man cannot root himself in a plot of land handed down through the generations. Instead he establishes himself in a geographic community, building his common identity in the midst of the greater identity of the metropolis. He grounds the family in a task beyond itself—that of building the new city. His stance is toward the uncreated future for which he is responsible, and he reinterprets man's total heritage as he works.

THE SECULAR REVOLUTION

17. The collapse of the Newtonian world view and the coming of the urban world has had repercussions deep into man's mood, or depth relation to life. Man's very sense after what it means to be human has undergone an upheaval comparable only to that known in the times of Gautama the Buddha or Jesus the Christ. This is the coming of age of the Secular Revolution.

18. With our clarity that there is no eternal realm wherein rest the perfect essences of life substances, we no longer experience the impingement of the incomprehensible in the strange or unusual. We meet the mystery of life at its center in the midst of our encounter with the everyday demands upon us. A news report sears into our parochialism, forcing us to wider vision; alert youth tear from us our anachronisms and push us out into the uncharted future. The urgency of saving the planet from our own destructiveness presses in on our floating and indecisiveness, demanding radical intentionality. The center of life appears to us as transparent, illuminated by fresh consciousness, and this transparency burns us. God is born: the Mystery lives.

19. In the midst of routine detail, the response required is the creation of temporal models. There are no longer eternal patterns for us to "discover" and duplicate. Every situation is unique in itself,

requiring a creative response never before ventured. Yet for man to overcome successiveness as a new kind of "victim of the circumstances," models of the operating context are necessary. Man the model builder is the secular saint, deeply human and newly religious.

20. As model builder, man no longer struggles with natural demonic powers but with his own historical decisions. Everyman knows, consciously or unconsciously, that every historical event is a consequence of his own personal decision-making. Every worldwide problem is an extension of our refusal to be responsible persons. A mood of seriousness marks our hour as we struggle, not against the powers of inertia and apathy, but with our past decisions to give such life-postures power in our life.

21. Ironically, Post-Civilized Man knows there is no authority which justifies his decisions. he stands naked before the raw experience of Being and Non-Being, forging out the new civilization of urban consciousness. No person, no book, no structure, no idea or doctrine is final. Human authenticity is realized by committing one's death in the civilizing task. Man is one thrust into history: he authenticates that thrust as he projects himself to the edge of his grave and from that perspective chooses the necessary deed, not for the moment, but for all of history. Such spirit intentionality is unseen, unheralded; yet it is the one quality which marks the authentic secular man.

CONCLUSION

22. In summary, Century Twenty's revolution is a great leap forward in the drama of man. It is a fundamental breakthrough in the spirit of man to the utterly scientific, urban, and secular world. The depth of the spirit breakthrough intensifies its threat to both reactionary and liberal forces. It is equally an offense to dogmatic secularist and entrenched religionist, for both prefer encounter with surface reality to engagement with the dark conflicts of the deeps of consciousness.

23. The need is for radical spirit revolutionaries who pioneer as the bearers of the new humanity. Those who decisionally embody the actualities of the times, who take into themselves the anxieties of surrendering the security of yesterday, who embrace the dread of forcing back the unknown of the future are the new saints for whom all creation groans.

24. All of history has conspired to bring us to this hour. All hopes and despairs, all joys and sufferings, all deeds and decisions of all men from the beginning are fulfilled in our time. The present revolution in the deeps of consciousness is a signal moment in the destinal journey of man.

II. THE JOURNEY OF MAN

INTRODUCTION

25. The history of man is the history of consciousness. For man is the consciousness of consciousness. The emergence of consciousness is an ongoing struggle of pain and fear, a continuing experience of wonder upon wonder. Our time brings a major breakthrough in this never-ending process. It is a new and mighty wonder, fraught with pain and fear.

26. Emerging from the primeval darkness, man gradually transcended the immediacy of the here and now, creating for himself memory and anticipation. At the same time he was experiencing a continual enlargement of the space in which he lived. His horizons were slowly pushed beyond the limits of sight to the unknown edges of the universe itself. Inseparable from this time and space experience, man became, deep within himself, conscious of the consciousness of consciousness. He discovered his capacity to transcend himself, to project himself. Here is man's dreadful awareness of the freedom that is his. Thus he became a historical creature, setting himself apart from all other forms of life.

27. In any revolutionary hour man is driven to review his journey, to reconstruct his social memory, to reformulate his story about himself. The more crucial the time of upheaval the more radical must be the historical reconstruction. Now, therefore, it must begin with the very dawn of consciousness. It is in redoing our past that we find the wisdom and courage to create the models which determine the future.

PRE-CIVILIZATION

28. Earliest man was marked by the birth of consciousness itself. To think and to act are but first signs. Next is to think about oneself. To say "I" indicates the emergence of a new kind of life. But consciousness, once born, could not immediately rise above the hard realities of life. It saw itself as the pawn of powers over which it had little influence and no control. Early nomadic man wandered the earth in obedience to the need for food and land. Flood, famine, and plenty were determiners of his life and movement. He moved by their seemingly capricious commands.

29. For this man, there was no real history; there was only today, yesterday dimly remembered, tomorrow fearfully anticipated. Food, warmth, shelter, sex, the basic needs of life provided the only thread of continuity which bound together the succession of days.

30. Lacking effective tools of communication or means of travel, his horizons were limited to what he had seen. His environment was circumscribed by the perpetual struggle to stay alive. He began to invent tools to assist him in this task, but the tools were always immediately related to his day-to-day needs; they were not intellectual tools which freed him from his limitations of time and space.

31. The men of pre-civilization were oriented more to the past than to the future. It was in the past that valuable lessons had been gainfully learned; the future was full of demons ready to present fearful new problems and to threaten his very existence.

32. In this kind of life, the only freedom lay in the ability to adjust to the demands; by moving, by inventing, by experimenting with rituals to appease the spirits and demons. Consciousness was present; transcendent freedom was not.

CIVILIZATION

33. The vast reservoir of human experience has been developed in the long period of civilization just now coming to a close. During this time, man rose to a high level of perception and lucidity, achieving the ability to see himself in relationship to an ordered reality. As the human mind stretched beyond

the immediacies of life and began to analyze and probe into the nature of matter, it "discovered" patterns which had the appearance of holding things together, reflecting an intelligent system. Man saw himself as one who could decide to cooperate with these patterns and adjust his life to conscious harmony with the order that was there.

34. His sense of history developed rapidly, and as he imposed his discovery of pattern of time, he saw rhythms and meaningful progressions in the past and the present, thrusting into the future. History seemed clearly to be in the process of fulfilling itself, of achieving predetermined goals and ends that were already partially revealed by events of the past.

35. All of this led the men of civilization to construct a picture of the universe as they saw it wherein there were eternal and unchangeable values and principles. "Natural law" became the symbol of a world which was governed by processes which man could discover but could not change.

36. In like manner, his understanding of time reflected an affirmation of eternal order. The future was always there, but it was already a closed book. With enough intelligence, a man could analyze the causes and effects of the past and could know exactly what the future held. In this context, the duty of man was to order his life in such a way that he cooperated with the eternal ongoing processes of which he was but a small part.

37. Man's freedom was always circumscribed by the unchangeableness of life. True, he was free to rebel and to refuse to cooperate, but in that case his fate was sealed, and he would be crushed by history itself. On the other hand, he could choose freely to align his existence with the cosmic order, adjust to the reality he knew, and receive the consequent benefits.

POST-CIVILIZATION

38. Now, in the fulness of time, man has discovered the deep secret of history. After countless centuries of seeing himself as an object among objects in a world whose structures are both given and fixed, he has risen to a new perception. Nothing in the universe exists except the onrushing givenness of chaos. It is only human rationality that creates patterns and imposes order on all that is. This is the age of the birth of transcendent self-consciousness that is lucid about this fact of life: man places an overlay of order on reality and creates a universe.

39. This task is continual, thrusting both into the past and the future. History is a product of the mind of man. The only progression that exists in the past is the order we discern; the future is built by human decision and can at any moment be altered by human decision.

40. Given this vision and given the exploding boundaries of scientific knowledge, the universe itself is now known to be a model that man has created in order to live. From an insignificant planet on the edge of one galaxy, he had reached out to see the finite but unbounded wonders of the endless reaches of space. As new data become available, the model is changed in order to be inclusive and rational.

41. Experiencing himself as an agent in the creation of the future, man has felt the claim of the inescapable task: to predict the future and so create it. There are no immutable laws relentlessly grinding out his destiny. Rather there are powers, and forces, and probabilities, all of which he relates to as the controller and determiner. Man, come of age, is the master of his own destiny.

42. This is the realization of the eternal gift: finite freedom. At every point in his life man is free by virtue of his knowledge that he transcends the given, relates self-consciously to the past, and predicts the future. This is both his gift and his burden. He is no longer privileged to escape into the stance of a victim, but he is required to take charge.

CONCLUSION

43. The new situation of man in post-civilization has become transparent. We are lucid about the basic decision to be made, and the question can no longer be evaded: Will man accept this awesome responsibility to be the self-conscious lord of all that is?

44. No longer can history be regarded as an inevitable happening. No longer can we point to one aspect of life, the economic or the political, as the source of the power and patterns which create the future. No longer can we wait, confident that tomorrow will produce acceptable alternatives to the present. The universe is dependent upon us. It is our responsibility.

45. Man is now forced to live as a creature of the future. The destinal decisions he must make today create the structures future generations will inherit. It is a matter of freedom: the freedom to affirm our lives; the freedom to possess the universe; and the freedom to create tomorrow. It is a fearful and wonderful moment in the emergence of the consciousness of consciousness. It is a critical turning point in the very destiny of life itself. The voice of today cries for a new birth of the willingness to be Spirit Man.

III. THE HUMAN STANCE

INTRODUCTION

46. The coming of this new age has perhaps shaken religious institutions most violently. Christianity has lived its life in a context that is now dismantled. It must now, therefore, reformulate itself for an entirely new world. This trauma has produced the most basic theological retooling ever experienced by the church.

47. The twentieth century revolution in Christian theology has above all, given clarity to the sickness of current Christian forms in comparison with the explosion of spirit that burst forth in its original formulation. But also twentieth century Christian theology has broken loose a vision interpreting the total situation of man in this historical moment and providing the key to the entire future.

48. This theological description of how life has now been embodied in a new human stance toward life which everyman in this crucial hour must be asked to assume. It is expressed in three dynamic poles -the impingement of the secular mystery, the occurrence of the contentless transformation, and the enactment of the cruciform response. It is in the stance of those who see the vision which is the HUMAN INDICATIVE and embrace the mission which is the HUMAN IMPERATIVE.

THE SECULAR MYSTERY

49. Every man knows or can know the Unknown that forever remains unknown. That Final Mystery is impinging upon 20th Century man in the depth of the very mystery which rendered that Mystery present to earlier eras of human reflection. The supernatural two-storied mode of religious symbolism has been dead and dying for several hundred years. Now, when popular media acknowledge the enchantment, man is experiencing a searing assault of sheer Mystery.

50. Mystery is manifest whenever human attempts to live in reduced visions and responses are impinged upon by the unbelievable demand for inclusive responsibility. All parochialisms, whether in race, religion, culture or world view, are under assault by the inescapable demand for global community. The gigantic intra-cultural complex that actually constitutes our life assails everyman and all his narrow molds.

51. Mystery is manifest whenever the long established traditions of the past are uprooted by the startlingly novel future that faces the human family and every member of it. No redundant refuge will stand before the inevitable changes that are now seen to be the perpetual explosion of human destiny. No image of reality, no social fabric, no depth certainty will escape the perpetual revolution of life that faces every participant in this historical process.

52. Mystery is manifest whenever the inclination to indecisiveness is impinged upon by the realization that no power other than man himself will create an answer to the overwhelming problems of the planet. No law of inevitable progress, no superhuman powers, no technological magic will automatically solve everything. Man has before him blessing or doom, and he must decide what is blessing and work for it or he will drift into planetary disintegration.

53. This triform impingement of Mystery determines the depth struggle with which 20th Century man must deal or from which he must flee. Though many lips are embarrassed to pronounce the words "God the Father Almighty," the 20th Century recovery of Christian clarity knows that these symbols are again filled full with this powerful rebirth of Mystery at the depth of secularity.

54. Every man knows or can know the happening that revolutionizes the basic self-understanding and life motivation of the human spirit. An awareness of profound emptiness and futility, of basic purposelessness and guilt has paralyzed the spirit of 20th Century man. More than many, our age has

become lucid about the bottomless estrangement in all relations of human society, in all relations to our own self, and in relation to that searing Mystery that confronts all aspects of our lives. Now, when it has become popular to be cynical and pessimistic about human change, the primal transformation of life is taking place with astounding power.

55. Human life at its extremity has been seized by the dawning of the fact that totally estranged life is supported in being by the impinging Mystery itself. In spite of the fact that no man can ever tolerate his own being, and in spite of the fact that no other man can understand or accept him, man is in fact uncondemned. Each life, and the whole reality to which each life is related, is unconditionally given, waiting to be picked up and lived. The past is past, and man is not condemned by it, however much he may condemn himself. The future is open, the possibility to face it and shape it has not been denied to the most miserable of men. Man is accepted. But in a way and to a degree never quite possible before, the awakened Spirit man of the 20th Century knows that this transformation is dependent upon no deed, no belief. For it is not transformation of life itself which is accomplished, but transformation of the perception which receives life. This is the quality of the contentless transformation. Everything is the same, but everything is different because man is transformed. Life changes as the transformed man lives it.

56. Human life at its extremity, seized by this primal dawning, is offended by the implications. Human efforts gain no righteousness. Human guilt gains no condemnation. Human reasons for significance are foolish, and excuses for insignificance are escapes from man's bestowed grandeur. The human mind is offended; all rational authority has been destroyed. The human drives are offended; all hope for an emotionally satisfying life is crushed.

57. Human life at its extremity, seized and offended by this primal dawning, must decide. The decision is nothing more or less than the decision to live life exactly as life is given—impinged upon, estranged, but accepted. The decision is a decision to value the real, however uncomfortable or disquieting, because it is real, and accepted. The decision is a decision to reject all search for something more than an impinged upon, estranged and accepted humanness. The decision is a decision to die; for death is real, and in this decision death is valued above all illusions.

58. This seizing, offending, decisional happening is the basic revolution of the spirit of man. It is the happening without which the human drama does not renew itself and launch into new adventures. Though many lips are embarrassed to pronounce the words "Jesus Christ," the 20th Century recovery of Christian clarity knows that the first community that named this name pointed to this primal transformation of human life and proclaimed that revelatory happening the universal truth, Lord of all visible and invisible reality.

THE CRUCIFORM RESPONSE

59. Every man knows or can know the radical imperative that comes to the man who chooses to be the estranged and accepted man he is. To live life as it is given means that one takes upon himself the imperative to be intentional. Life is decisional, however much men flee from the risk and responsibility of decisiveness. To live life as it is given means that one takes upon himself the imperative to venture from the safe patterns of the past and create an adequate response to the future. Real life is a demand for radical response.

60. Those who embrace this tri-form imperative are those in the historical drama who see their vocation rendered up on behalf of all that ever was and for the sake of all that will ever be. This response on behalf of the whole universal drama requires all of one's life. There have always been and always will be in the historical drama two responses: those which intentionally lay down life on behalf of all, and those which do not. Men who intentionally expend their deaths possess the power to direct the course of history; those who cling to their lives are directed by the historical process. This decision to die is the cruciform response.

61. Those who embrace this cruciform imperative know themselves to be free. They are free to confront boldly the tragic and glorious deeps of life, free to participate in life fully without losing detachment, free to decide the course of human history in spite of all the perplexities and ambiguities of every comprehensively viewed situation, and free to require of the self this invincible style of living.

62. Those who embrace this cruciform imperative know themselves to be the solitary ones who must live out of their own initiative, counting on no one to aid them. These people are those who risk being foolish, phoney, and disastrously wrong in the eyes of all. These people are those who need no rewards of peace, joy, or status, but count humanness itself sufficient reward. These people are those who are perpetually the revolutionaries in the historical drama.

63. This cruciform response is the key to the historical process itself. It is the mission without which all self-conscious life comes to an end. Though many lips are embarrassed to pronounce the words "Holy Spirit," the twentieth century recovery of Christian clarity knows the entire future of the comprehensive drama depends upon those who do. They are the elect of God, the holy people, the embodiment of ultimate spirituality.

CONCLUSION

64. The primary vocation of those who have seen clearly the human indicative and have set before their own lives the human imperative is to build the practical forms that manifest historically the reality of the cruciform response. The task, in other words, is to rebuild the church as that part of the human community which visibly manifests the response to God on behalf of all mankind.

65. In this hour of global injustice the people of God are those who know they must, and do rebuild the economic and political design for the planet. In this hour of total cultural revolution, the people of God are those who know they must, and do rebuild the structures of education and the structures of urban community life. In this hour in inadequate and demonic religious forms, the people of God are those who know that they must, and do rebuild the manifest structure of religion.

66. The first priority of the self-conscious and intentional people of God is to develop those new religious forms that hold, mature, and coordinate the cruciform response. Only renewed structures of intentional church life will explode the cruciform response to the proportion of a worldwide force that can produce the response demanded by this historical moment. The self-conscious and intentional people of God now live out of the rediscovery of the Human Indicative. The Human Imperative demands that the people of God rebuild the entire construct of the manifest thrust of the church for the sake of releasing the reconstruction of a just and human world. This is the Human Stance.

IV. THE FUTURE VISION

INTRODUCTION

67. Now, in our time, these new religious forms embody a fresh vision of a redeemed future. This vision, grounded in the secular mystery, the contentless transformation, and the cruciform response, has always been latent in the minds of men, and from time to time has assumed conscious and visible form. From the earliest, man struggled to envision a world composed of those structures by which he could realize a fully human life. In the twentieth century, an explosion of possibilities has occurred, radically altering man's ability to plan and create the social constructs in and by which he lives.

68. A new dimension of freedom, consciousness, and choice has evolved, manifest wherever men and women chose to design their personal and corporate structures. People in countless disciplines have assumed responsibility for inventing the future by undertaking to build models and conceptual visions of what shall be. The broader range of human knowledge and the increasing ability to handle abstract concepts and minute detail has permitted the vision of the future to become thoroughly comprehensive, encompassing all aspects of man's life: economic, political, and cultural. The vision of the future marks the direction of the civilizing process.

69. The vision, finally, is one of the new man, authentic to the core of his temporal being; the new church, reformulated for the task at hand; and the new world, human to the depths as never before. This is the vision which impels all people and which stands as a beacon for the spirit people.

THE NEW MAN

70. The new man, a mutation in humanness itself, has emerged in the midst of the historical process. He is the comprehensive man who dares to do all that he does before the totality of existence—before all that has ever been, all that is, and all that is to come. He is the futuristic man who appropriates the past as his teacher, but stands resolutely directed toward the future. He is the intentional man who dares to decide the course of his own life and, in concert with others, the course of all history. He is a spirit man.

71. This new man has moved through the tragic confrontation with the historical forces which have ravaged human life in the twentieth century, and he is lucid about his own contingency and the utter contingency of all about him. As the lucid man he dares to see what he sees, and to know what he knows about the depths of tragedy and suffering. He refuses to hide from what he sees and knows, taking it into himself and creating new possibilities for humanness within the limitations which the historical situation places upon him.

72. The new man is aware of the problem of reductionism. He remains obedient to the universal as it is manifest in the particular, and the particular as it is related to the universal. That is to say, the new man refuses to surrender his life either to a floating attachment to universal essences, or to a narrow involvement in trivia. He is engaged in the total social process in his every concrete action in order to pioneer in the formulation of social structures which minister to all people everywhere.

73. As the man who lives on the edge of human creativity, he is the corporate man of covenant who knows that the time of individualism is past. As the disciplined man, he binds himself in covenant with others who are comprehensive, futuristic, and intentional, for the sake of performing the pioneering deed.

74. As the self-conscious man he decides in freedom what deeds are necessary and acts upon his decisions. He has no final appeal but the appeal to himself and his deed. He knows that all his deeds impinge upon the whole of humanity, and he assumes responsibility for their consequences before all that is.

THE NEW CHURCH

75. The new church has emerged throughout the world in every concrete manifestation of religious traditions. This new church envisions itself as the representational people within every society, and in mankind as a whole, who act on behalf of all in the tradition of their revolutionary fathers.

76. The new church is a celebrational people who know that it is the symbol which unlocks the power of the spirit in history. They symbolize in their corporate being and acting what is involved in living before the Universal Presence, according to the Universal Word, performing the Universal Deed. They know that the symbolic dimension of their life is that essential aspect of their existence out of which flows all their humanizing activity.

77. The new church is also a reflective people who know that without reflection both on the times in which they live and the Universal Presence, the Universal Word, and the Universal Deed, they and their deeds will be parochial and irrelevant. The reflective dimension of their life is never an exercise of inwardness, but is solely for the sake of the deeds which have become necessary.

78. Both the symbolic and the reflective dimensions of the new church undergird the pioneering activity of these missional people. The new church does not have a mission—it is a mission in history. As mission it is constantly expending itself on behalf of all that is, and all that shall be. It loves the world by bearing the liberating Word and creating the structures of justice which make human life human.

79. The new church is a radically disciplined people living under the covenant to expend themselves in the performance of the necessary deed. Its discipline is never for the sake of its own integrity, virtue, or merit, but only for being the representational people in all the societies of the world.

THE NEW WORLD

80. The new world is emerging within all cultures and all societies of the planet. All people everywhere now have the responsibility of envisioning a global network of interrelatedness in which every man has access to the whole world, and through which the whole world is available to every man. The actuality of such a vision is both possible and imperative.

81. The economic structures of the new world are the global patterns in which the unqualified claim of all people to resources, technology, and products is honored by the guarantee of all that is necessary to sustain and encourage full humanness. The ancient disparity between rich and poor is behind us; the equitable distribution of the abundance of the planet is at hand.

82. The political structures of the new world are the global designs which assure for every person participation in the decision-making process. The ancient divisions of master-slave, manager-managed, ruler-ruled are at an end. The just participation of every person in the political process as a bearer of destiny is at hand.

83. But at the center of all economic and political revolutions of our times there exists a radical revolution in culture wherein every man may grasp his life afresh as significant. Whereas in former times upheavals in the economic and political orders of society have been of primary importance, in the new world it is precisely at the point of radical cultural change that the edge of the civilizing task is to be found.

84. The vision of a new world culture is understood in and through three abstractions. The secular mood of the new world is a synthesis of the basic life-responses of all cultures, producing new symbols of inclusive humanness. The scientific sense of the new world is the extension to every man of pragmatic education to the depths of all dimensions of life. The urban style of the new world is the living out of the necessary interdependence which is human life.

CONCLUSION

85. The vision of a new man, a new church, and a new world is utterly inclusive in its compelling power. Throughout the world, there has arisen a new breed of spirit people with a comprehensive grasp of all that is, who with radical intentionality have decided to build the future. For these people, this vision is the shape of tomorrow.

86. The emerging body of visionary people, compelled by the concrete possibility of a more human world, is now to be found in all communities of society, all institutions, and in every culture. Not only is the vision held among artists, poets, priests, and humanitarians, but among businessmen, politicians, economists, and scientists. Institutions which have been largely tradition-bound are enthusiastically opting for the future, raising unprecedented questions and reaching for new answers. Cultures across the world, often stagnant for generations, are now springing into life, compelled by the vision of the new humanness. Men of low and high estate are equally confronted by the power that is being released, and, as they respond, become part of the new spirit elite.

87. This vision of a new man, a new church, and a new world, the construct of an ever more human future, compels all people, and is thrusting into the civilizing process. This vision is here and now, a reality which is seen, embraced, and embodied.

V. THE SPIRIT MOVEMENT

INTRODUCTION

88. All that has been said thus far leads us now to see that the human race is in the midst of an unprecedented happening; for in our time there has arisen out of the primordial struggle for humanness a new revolution in the spirit of man. Long sought after, occasionally glimpsed, always latent in the consciousness of sensitive people, the eschatological mutation is now at hand.

89. From the Orient, to Africa, to Latin America, to the Western World, human life is rumbling with a new awareness of the grandeur of the human enterprise. Struggling to take possession of their own destiny, people of every culture and religion are experiencing the pain and joy of the Spirit Movement of the twentieth century.

90. A new spirit elite has emerged as this movement. They are the ones who have decided to give their lives for the revolutionizing of culture, as those who create by intentional word and deed the future of mankind. Nothing will stop this spirit elite, for it is the wave of history that will manifest itself in every aspect of the civilizing process.

PERVERSIONS OF THE CHURCH

91. In the midst of this spirit movement are the various manifestations of the church, that strange community in history which has throughout the ages been the spirit people who took responsibility for the civilizing process. For the church has preserved the creeds, the stories, the self-understandings, and treasures of its revolutionary fathers. This very community, with all its sicknesses, has nevertheless provided that connecting link with the past which makes the present understanding of the Spirit Movement possible.

92. But the sickness of the church at this time of Spirit obscures the inescapable challenge to play again its ancient revolutionary role in history. The doctrinal clarity achieved in earlier periods became doctrinalism in which doctrine, once embodied, became right belief and blocked the Spirit vision. Even now the exaltation of doctrine, once impelling, stagnates vital insight.

93. Likewise, institutional forms once fit for the tasks at hand are no longer relevant. Though necessary and crucial, institutional forms, when idolized, block awareness of the necessity for perpetual reformulation. Rigid adherence to institutional forms marks the second deep sickness of the church in our day.

94. Further, the perversion of the earlier image of the Spirit people as a fellowship in history to a worship of a community of peace and harmony has made it impossible for the historical church to appropriate the turbulence, ambiguity, and struggle of the Spirit Movement which is being born anew today. All the Fathers were well aware that tension, struggle, and conflict were the very marks of the Spirit Fellowship. Whatever peace occurred to this community in the performance of its deed was surely beyond common understanding. The pietistic perversion of corporateness is the third great sickness of the church.

95. But the vital core of the Catholic and Protestant Fathers' understanding of the church as a revolutionary movement in history has been preserved to this day. It enables all men within every historical manifestation of the church to grasp a fresh understanding of that same revolutionary movement. That vital core is the protestant principle, the conviction that the church must always attend to internal criticism and constantly subject itself to radical reformulation in every age. Vatican II stands as the sign of the completion of the recovery of the protestant principle within western ecclesiastical institutions. The historical manifestations of the church are now aware that doctrinal formulations, institutional and communal forms, must be perpetually subjected to prophetic discernment.

CHURCH RENEWAL

96. This basic insight, recovered in the last fifty years of radical church renewal, has called into question the perversions of the priestly-prophetic image. All men everywhere now clearly see that the Spirit breakthrough which has marked the global restlessness in our time has occurred decisively within the church itself. There is no turning back. The perversions have been identified and are being systematically repudiated by the wave of clarity which the pioneers of the last fifty years have delivered to this moment.

97. Seldom in the past has there been so profound a recovery of the theological heritage of the People of God. Though much reflection is needed, this basic task of recovery is accomplished. The work of the theological giants of the twentieth century theological revolution stands as a body of thought never to be divided as the object of debate where theologian is set against theologian. This work stands in its totality as a self-understanding to be appropriated and lived out, in which each theologian offers a unique contribution to the whole. No longer can the church revert to scholastic exercise. The way is now prepared for the clear proclamation of what human life shall always be about.

98. Likewise the institutionalism of earlier days has been denied in the ecumenical reality of the last fifty years. The very institutional forms themselves have been appropriated as the bearers of unique gifts, but all to be received under the imperatives of one worldwide movement. No denomination has been left untouched; all denominations may now be appropriated in relation to the one great vision of the new church as the humanizing movement in history.

99. Further, these fifty years have been marked by a radical recovery of a reformulated image of community. Within every part of the church, the rising up of the laity has refocused the commitment of the church upon the world of work, daily life, and social decision-making. The gift of the lay movement lies in the awareness that the church as a revolutionary movement is a scattered community whose gathering has no purpose but to enable the scattering. Gone is the pietistic perversion that makes the church a vehicle for personal salvation. The pioneers of the lay movement have forged a fresh image of presence which embodies anew the age-old imperatives of commitment and self-expenditure. No longer does the self-conscious man hide in fellowship.

100. The theological revolution, the ecumenical movement, and the lay movement stand as accomplished facts and prepare the way for the next step of spirit man's twentieth century journey. By virtue of these revolutions, self-conscious people in and out of the historical church can now be the church. As the despised perversions have been conquered in principle, there need be no reluctance for any man anywhere to be the church and perform the necessary deed for all mankind. The next step of the journey, a full-scale secular-religious revolution, can now be taken.

THE RELIGIOUS REVOLUTION

101. The twentieth century is the third successive century of radical upheaval. We are now approaching a time when a total transformation in the social process will be under way. What began as an upheaval in western civilization has long since become a global revolution. The pattern of these frightening and fascinating upheavals which has brought us to the threshold of the post-modern era is now apparent.

102. In the eighteenth century the very edge of the civilizing process was a revolution in political awareness and its accompanying structures. Wherever there is political ferment to this day, there is to be found the working out of political images of freedom born in those years. That basic revolution in which all men saw themselves as a destined part of the political process has been, in principle, accomplished.

103. In the nineteenth century a new revolutionary thrust in the economic dimension of social existence was undertaken. Even now, all societies continue to struggle with the insight that all men must necessarily share justly in a common economic destiny. Though the implications of this revolution remain to be worked out, its insights no longer lie at the cutting edge of the civilizing process.

104. Now that cutting edge has shifted to the root of culture itself. While the basic revolutions of the two centuries past were political and economic, the revolution of this century is cultural. A radical shift in all dimensions of culture has occurred—common sense, common style of life, and common mood. It is the mood or symbolic dimension, however, which is the key to the gigantic upheaval of our time. And it is for this very reason that the secular revolution is the post-modern religious revolution. This secular-religious revolution is the heart of the Spirit Movement.

105. All that has happened within the church in this century has prepared it to understand and appropriate the twentieth century cultural revolution as its own, since it knows that the religious or symbolic dimension lies at the edge of the civilizing task. For this task the church was brought into being. The church is that historic movement uniquely equipped to embody and shape this revolution. The time of symbol is the time of destiny for the church.

CONCLUSION

106. The day is at hand for all resources of the church to be liberated for the task of shaping a new world. No building, no person within the historical church, no budget, no congregation, no denomination, no board, no agency, is exempt from the imperative to embody self-consciously the new revolutionary task and be the Spirit Movement for the sake of all men everywhere. The decision of every lucid person to expend his very life for the sake of creating the new culture which will make full humanness possible is the decision which is required and which shall at this moment create a new society for the human family.

107. The first task, therefore, is to effect a structural revolution within the church itself. Nothing less than the reformulation of every aspect of the church is the aim of the Spirit Movement. Nothing less than a totally reformulated church will make a reformulated society possible. Nothing less than a totally reformulated society is the goal of the Spirit Movement.

108. Let all men everywhere stand now before this imperative—to be the new church which is the Spirit Movement, and to be the Spirit Movement which makes possible a new man, a new church, and a new world. The demand is clear. A decision is required. The time is now. Every person is summoned to die, the one deed that gives life. The church will be renewed by this deed; the world will be reformed by the church!

Rational Objective

To write the first draft of the new document

Existential Aim

To experience the excitement of corporately Getting this written.

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1. What phrases, lines to go in this new declaration of the People of God?
 2. What are the elements in the new statement?
 3. Name the Sections. Brainstorm content for each section.
 4. Assign groups to sections to write.
1. Do a first write.
 2. Exchange within your section and rewrite
 3. Exchange with another section and rewrite
 4. Receive back your original writing and do a 3rd draft

In Plenary session read the whole document.
Critic

- .what is right
- .where is it still rough
- .what is just not true
- .where is the poetry uneven?
- .is there a section that requires a good deal of work?
- .any recommendations to the editorial group?

Global Council

5 July 1981

Session Name Council Debriefing

Date 1-August Lunch

Chicago

July Prep

Rational Objective

To build a corporate data screen and story to communicate the Global Council practically to the Regional Teams

Existential Aim

To experience the courage and capacity to tell the story and decisions of this Council

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III. STATING THE SOCIO-SPIRIT RESOLVES
RETREAT PROCEDURES

29 July	30 July	31 July	1 August	2 August
Retreat Introduction	Journey chart grounding '7 Revolutions'	Practical Manifestation Talk	Vocational Formation Talk	Buffet Breakfast
Practical implementation of Memorials			Declaration of the Spirit Movement	Commissioning
Strategy for Great Transition Study	Present Year of Service Autobiography	Ethical Declaration Talk	Council Debriefing	
Practical Implementation of Memorials			Celebration Prep	Building Reset
"Shogun" videotape	Prologue Writing	Drama of the Future	Celebration	

THE VOCATED SERVICE

SOCIO-SPIRIT EXERCISE #2

JULY COUNCIL

1981


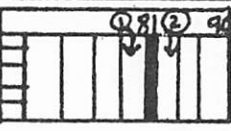
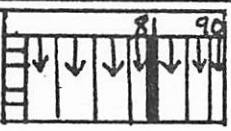
CHICAGO

Session Name Episodes of Service

Date July 29-Lunch, July 30-Breakfast, lunch and Dinner

Chicago

July Prep

SESSION RUBRIC	SESSION I LUNCH	SESSION II EVE	SESSION III BRK	SESSION IV LUNCH	SESSION V EVE	SESSION VI BRK		
MEAL OPEN	SONGS	41- Soc. Demo. Love 57- Minte	MOVIE CONTEXT	1- Vision 61- River of Tomorrow	102- Way of Earth 60- Towns of North 3- Apla Vijay	5- Create new way 62- Yeh Dosti	7- To Care for All 120- Peregrine's Route	
	ACCT	(SYMBOLIC		BY SELECTED PARTICIPANTS)				
	ABSOL.	Journey is good		Our brokenness said "yes" to	Non-being swallowed up by being	Yeats poem	Life as is, is sacred	
	RITUAL	(REGULAR		MEAL RITUALS) →				
	EAT ON 8 1/2 OF	New Evolutionary Steps		Post-Modern Civilization	1st World Nations	2nd World Nations	3rd World Nations	
MAIN EXERCISE	"Strategy for the Great Transition" Study	WATCHING THE TEAM OF SAMURAI IN "SHOGUN" MOVIE	Journey chart Grounding "7 Revolutions"	Present Year of Service Autobiography	PROLOGUE	RESOLVE / REFLECTION		
LIFE EPISODES WORK-SHEET EXERCISES	EPISODE EXERCISE		#1 Past/Future Episodes Selection	#2 Present and Future Episode Jottings			#3 Further Work on Jottings	
	EPISODE SHEET OBJECTIVE		 (Large sheet)	 (Large sheet)			 (Large sheet)	
	SOLITARY PROCEDURES		See following procedures on the next page	→				
	CLOSING		"SIGN" CHORUS ANNOUNCEMENTS REGULAR RITUAL	"SIGN" CHORUS ANNOUNCEMENTS REGULAR RITUAL				

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Global Council

5 July 1981

Session Name Life of Service Episodes

Date July 29-lunch, July 30-breakfast,lunch,dinner

July Prep

Chicago

	#1 Past/Future Episodes Selection 20 min.	#2 Present and First Future Episodes Jottings 20 min.	#3 Further Work On Jottings 20 min.
<p>S O L I T A R Y</p> <p>P R O C E D U R E S</p>	<p>1. Get out your "Life Episode Worksheet" (big fold-out)</p> <p>2. Circle or add in those episodes which designate your turning points, steppingstones, crises in your journey of service.</p> <p>3. On the "Life of Service" page, list the service chunks in chronological order across the top.</p> <p>4. Begin your jottings in the first past episode column, guided by the side categories on the "Life of Service" page, being sure to include details and images that hold that chunk.</p>	<p>1. Picking up where you left off . . .</p> <p>2. Fill jottings in the service episode in the <u>present</u> column, the one you're in now, guided by the side categories. MOST TIME</p> <p>3. Then move to the first future episode column and fill in your jottings.</p>	<p>1. Pick service episode columns not yet full of jottings and work on those. Make sure that the present and first future columns are full.</p>
<p>CLOSE</p>	<p>*"The Sign" chorus</p>	<p>*Announcements</p>	<p>*Send-out/Ritual</p>

Session Name: THE LIFE OF SERVICE

Chicago

Date: July 29-lunch, July 30-brkfst, lunch, dinner July Prep

Chart and poetic
titles relate to
the columns

'81

1. Service chunks

(Where did it begin?
How did the call be-
come manifest? What
were the shifts?)

2. External Situation

Persons, events, miss'l
engagements that compelled
you to service & onward

3. Locus of Care

Describe specifically
the space where this
marking took place

4. Stream of Time

Note how you sensed
the passing of time
during this chunk.
(News items, family
events, sped quickly
or slowly)

5. Situational Consciousness

Note the kind of clarity
or unclarity, certainty
or uncertainty experien-
ced during this chunk

6. Interior Council

Images, phrases, quotes
that hold the point of
service

7. Depth Resolve

List key struggles,
crossroads, breakthrough
decisions and resolves
made; 'roads taken' and
not taken which changed
your style of service

8. Life Declaration

List forms, style, actions
that symbolized your
decisional stance relative
to service during
this marking.

A. You will be watching a myth unraveled before you. Not a "slice of life" like "Requiem"; "Ordinary People" or "Norma Ray".

- Myth :
1. Story created out of history (interpreted)
 2. Story that allows people to move
 3. Defines their role in the civilizing process
 4. Framework of what it means to be humanness
 5. Out of a particular period of history

B. Focus is the Team of Samurai

Their vocational journey and what happens to this group of humanesses on the way of service.

- points of shift
- resolve
- address
- despair
- decisions

NOTE: We will be looking at the section dealing with the escape from Lord Ishido's castle.

1. Scenes--lines--music--sounds
2. Describe individual characters and how the samurai worked as a team.
3. Plotting of the movie (focus on the samurai as a group) by walking through the vocational journey chart.
4. Grounding of the "Shogun" segment in the chart.
-Where did you see the turning points for the team of samurai?
-Where did you sense the struggle?
-Where did you see the resolve(s) of the team?
5. Looking at the chart, individually place events in Row 'C'.
6. Now look at the human struggle, Row 'C'.
7. Where in Column I would you plot their corporate strategy?
II
III
IV
8. Looking at the plotting of a myth, which of the boxes fascinates you?
9. Where did you find yourself identifying as being a part of a team like this?
10. If you were going to give a name to this segment of the movie, what would it be?

<p>MEAL OPENING</p>	<ol style="list-style-type: none"> 1. Singing--Pg. 118 The Citizen's Song 2. Flip through the songbook by tables Left back table--Column I of the Journey 'Chart " middle II Right middle III look at columns re: Right back IV service 3. Each person pick the song for your column. Call them out by table by column. 3. Pick one and sing it. Why is that song in that column? 4. Opening rituals.
	<p>MEAL</p> <ol style="list-style-type: none"> 1. 2. 3. <u>Conversation</u>: What did you do in the "walk around the world" this morning? 4.
	<p>GROUNDING EXERCISE</p> <p>At this meal, we will continue using and grounding the chart with illustrations. This time we will be using examples from the 7 revolutions for grounding. This evening we will be using the chart relative to our own lives.</p> <ol style="list-style-type: none"> 1. Break into 5 groups. 1-4 take a column each, 5 take the flow across the four columns. 2. Select 2-3 revolutions illustrating your section of the chart. Pick one revolution, decide the creative manifestation of this revolution and retell the revolution's journey towards service through the chart, writing a paragraph on the main sections and give a new title to each box on the chart. Put on the board. 3. Give the groups time to work. 4. Have work read by columns. Then ask-What in this has been helpful? Get out differences, similarities and other insights.
	<p>TIMELINE EXERCISE</p> <ol style="list-style-type: none"> 1. Transist 2. Lay out instructions--take current part of the timeline and write the autobiography of service going down the dynamics. 3. Give time to work. 4. Close.
<p>CLOSING</p>	<p>*Announcements, Song, Sendout, Ritual</p>

Transitional Context	Prolouge Workshop Procedures			Exercise Affirmation and Send-Out
<p>1. At this session, we will be writing our own corporate service prologue.</p> <p>2. Stand at the Center and review the columns.</p> <p>3. Stand at the Center and re-read your autobiography of service to the Mystery.</p> <p>4. Stand at the Center to write the prologue: -not self-talk -under the gaze of all of history, in the eye of the Mystery, all of the communities and villages of the planet -the spotlight is on your group, its beam coming from Mystery's eye -talk to the Holy Other and the assembled masses of the earth</p>	Writing Context	Images and Writing	Reflection and Reading	<p>1. The next exercise we will be doing will be to write our futuristic resolve.</p> <p>2. Filling out this form was not the primary concern.</p> <p>3. The primary concern is tapping the great well-spring of our corporateness.</p> <p>4. Key is that the process happened, not the technicalities of performing the steps.</p>
	<p>1. As a group, begin with box #1 relative to the human struggle and fill it in.</p> <p>2. Move on to box #2 and complete the worksheet as a group.</p>	<p>1. First, let me give you some images: -Read the prologue to the Rule of the Order -Read the prologue to Document II: The Construct of the Spirit Movement.</p> <p>2. Now, take 20 min. to fill out the worksheet.</p> <p>3. Then take 20 min. to write up your prologue statement.</p>	<p>1. Okay, stop.</p> <p>2. Get out all your work from tonight.</p> <p>3. How many wrote off of Column I, II, III, IV? Raise hands.</p> <p>4. As you wrote, what was the hardest box to fill out?</p> <p>5. Let's have a couple of groups read their prologues.</p> <p>6. Now, let's hear the others.</p> <p>7. What phrases stuck with you?</p> <p>8. As you heard people read, how was it revealing in terms of what we're doing with this exercise? Why would we want to write this way?</p> <p>9. Considering the insights of our conversation, take 10 min. to refine your prologues.</p> <p>10. Please hand in the prologue statements.</p>	

PROFOUND HUMAN CRY	2 What have we said about our experience of this pain?	
	3 What have we sensed this pain compelling us to do?	
PROFOUND HISTORICAL CHALLENGE	1 How have we talked about the profound human struggle thus far?	
	4 How have we talked about the mystery's demand upon us now?	
PROFOUND FUTURIC DEMAND	5 What practical response is called for and what are traps we see?	
	6 What will it mean for the corporate body to say yes?	
TRANSFORMING CORPORATE DECLARATION	7 What is life disclosing now? Why now?	

<p>INTRODUCTION</p>	<ol style="list-style-type: none"> 1. Song: "Peregrine's Route" What column of the journey chart would you put it in? 2. Why? 3. Accountability/Absolution 4. Prayer
<p>MEAL</p>	<ol style="list-style-type: none"> 1. 2. EAT 3. 4.
<p>PROLOUGE REFLECTION</p>	<p>Read some of the prologue and autobiography statements created in the previous section.</p> <ol style="list-style-type: none"> 1. What words or phrases caught your attention? 2. Where did you find yourself pausing to brood? 3. What new insights did you gain? 4. What is the destinal leap we are making as a result of this Council?
<p>EXERCISE</p>	<ol style="list-style-type: none"> 1. Context: Journeying construct as an Order in Service. 2. Reflect briefly on the chart. 3. As a group on behalf of the future, write: <ul style="list-style-type: none"> 7 conclusions relative to the journey of service 7 implications on the life and work of the Order after this second socio-spirit exercise. 4. Get these out serially.
<p>CLOSE</p>	<ol style="list-style-type: none"> 1. Read one or two. 2. Call Socio-Spirit Exercise #2 out of being. 3. Sendout song. 4. Ritual.

Session Name: Reflection #1Date July 31, breakfast

1. Context
2. Chart the Socio-Spirit Exercise on the Blackboard
 - What do you remember?
 - What happened to us?
 - What was the high point?
 - How would you name this socio-spirit exercise?
3. Conversation
 - What did you find helpful? Why?
 - What did you find least helpful? Why?
 - Why do an event like this relative to our body?
 - Why do an event like this relative to history?
 - Why do an event like this relative to the our assigned task for the next year?
4. Individual Writing
 1. What would you tell someone about what this event is? (Write down.)
 2. List other exercises we could explore and use in such an event.
 3. Read some of your work aloud.
 4. All mark your paper as to whether what you have written is talking about--Context
 - Intent
 - Depth
 - Implicationsof the event. Please hand over your papers.

What song do you find wanting to have the group sing these days?

-Sing one

-Sing page 14--"Cost of My Care"

A. Context

We need to look at this time together to get our best wisdom to the Global Research Band so that they can now pick up this work and do the next steps of preparation.

We want to look at this time in two ways, first in terms of the group and then in terms of the content.

B. Group

Let's pull the time through this last session.

1. What do you remember about this event from this morning?

-words

-phrases

-where were you excited

2. As you look back over the whole socio-spirit exercise #2 . . .

What happened to people?

-to the group as a whole

-to individuals/solitary

C. Content

Now let's walk around this from another point of view--the content.

1. What were the pieces (components)? Put these on the board.

2. Where were key points of address?

-What happened?

1	2	3	4	5
6				

Divide into 5 groups and assign.

a) What would the intent of such a session be?

b) Mood

c) If you had to do this next week in your assigned location, would you do something different in terms of content here? This is not a brainstorm, but reflections that have occurred during our time together.

3. How would you chart the time?

4. What is an appropriate name for this event?

THE TALKS OF THE MASTER STRATEGIES

Chicago

July Prep

INTENT

The intent of the Talks on the Master Strategies is to enable the order to continue to internalize these key images as 4 year strategies, appropriate our learnings out of the first year of initiation and incorporate council insights toward the coming year.

IMAGES

1. The Ethical Declaration of the New Humanness
2. The Proactical Manifestation of the New Society
3. The Vocational Formation of the New People

MODE

Post talk reflections will involve the whole council in grounding and visioning the actuation of the master strategies in the coming year 1981-1982.

THE TALKS OF THE MASTER STRATEGIES
Four Sentences

1. The Ethical Declaration of the New Humanness

I. These are the times for declaration of what it means to be profoundly human in response to the underlying moral issue of the globe.

II. This year, 1980-1981, we have been carrying out the action modes of human factor documentation, spirit resurgence proclamation and ethical posture articulation.

III. In this council we have envisioned a new set of declaration action modes in relation to the regionalis, human development zones, primal community and the pluriform order.

IV. The role of this strategy in the mission of the order is that of probing our futuric edge as the least developed of the three master strategies for this four years.

THE TALKS OF THE MASTER STRATEGIES
The Four Sentences

Chicago

July Prep

2. The Practical Manifestation of the New Society

I. At this point in our mission we are being called upon to go beyond demonstration to carry out both extensive and intensive modes of strategy holding a tension between structural social changes and consciousness producing events.

II. This year, 1980-1981, we have been carrying out the action modes of the Human Development Zone, strategic urban webs and structural permeation probes.

III. In this council we have envisioned a new set of manifestation action modes in relation to the Regionalis, the Human Development Zone, Primal Community, and the Pluriform Order.

IV. The role of this strategy in the mission of the Order is to focus the convergence of all of our previous tasks on the needs of the world risking external and internal crisis for this strategy which is the most developed of the three master strategies for the four years.

3. The Vocational Formation of the New People

I. The third master strategy is done in response to the global milieu of cries for a secular spirit life that undergirds the overwhelming possibilities present for planet earth as it is being called to be one community.

II. This year, 1980-1981, we have been carrying out the action modes of movemental metro development, religious house transformation, and global forces empowerment.

III. In this council we have envisioned a new set of formation action modes in relation to the Regionalis, Human Development Zone, Primal Community and the Pluriform Order.

IV. The role of this strategy in the mission of the order is to bring to bear a new cohesive intentionality into our journey and training modes which are the current practical edges of our task in this four years.

MEAL RUBRICS

Songs (refer to singing contexts)

Accountability (standing)

Let us account for our presence at this meal...
 by Areas and Centrums. (for breakfast)
 by teams for dinner

Absolution (see absolution sheet for brooding context)

Fasting Rite "The houses of Area ____ are fasting this day on behalf of the globe."

Meal Ritual

Invitatory (seated) "Let us eat this meal on behalf of..."
 (See chart of Regions and Mandates Invitatories)

Introduction of guests

Let us feast

Journal/News Conversation (refer to conversation brooding sheet)

Collegium

Announcements

Send out

MEAL RITUALS

Wake-up/Breakfast	Lunch	Dinner
affirmation of possibility resurrection new life/new day	relate to all time canonical image; noon- time reminder of truth of life	celebration of day's end absolution collegiality
L. This is the day we have on our hands C. We give thanks for the life we have. L. That's life. C. Be it so.	L. We are one, we share the earth. C. We give our lives for its rebirth L. That's life. C. Be it so.	L. We are proclaimers of life's abundance. C. We place hope in the Mystery L. That's life. C. Be it so.

There is a people
Born of new spirit

Hope is emerging
Be it so.

There is determination
Hope is the proclamation
Humanness the one creation.
Be it so.

Join the endless journey
Walk in the Way.
Let life go; do the one deed.
Be it so.

Human journey, we are on the Way.
Human journey, it's a glorious day.
Be it so.

O we awaken the human vision
March onward to the cry of history
Be it so.

We are engagers of human caring
March onward to set people free.
Be it so.

We are proclaimers of life's abundance
March onward placing hope in the Mystery.
Be it so.

A new day is dawning
Let's dance to life.

A new day is dawning.
Let's give thanks for this day.

Life is never the way we want it.
We say yes to the way it is.

The gift of life is given to all
It is given to all indeed.

Everywhere is found life's meaning
It is found in the here and now.

Victory is given
Mystery has won the day.

O we awaken the human vision
Future is waiting for you.

Awake now
This is the new day.

Dawns the future, live the new.
Rejoice and live

Hope is not a situation
It is the function of my will

Be ready to launch forth my heart
And let those linger who must
For your name has been called in the
morning sky.
Wait for none.

Send out

~~Images of the world~~
We go forth to the task.

Let our love find its strength in the
service of the day,
And its peace in the union of the night.

Arise and go forth.

The world before us.
The future open.
That's life.
Be it so.

Let us go forth to enact our care
for the world.
Be it so.

This summer the meal hosts will create the absolutions that seem needed at that point. Absolutions do not normally come tripping off the tongue. On target absolutions come out of brooding on the sociological and spirit situation of the group and the word that will address and heal the condition of this group. Putting aside 30 minutes to do just this will assist in sculpturing helpful formulas.

The rationale for absolutions is the sequence of the four areas of the Other World: Mystery, Consciousness, Care and Tranquility.

Short courses on absolution:

- 1) Absolution is not laying an imperative on the group.
- 2) Absolution is not a stoical resignation to the brokenness of life.
- 3) Absolution is not a sermon or a witness.
- 4) Absolution is not ideas about absolution.
- 5) Absolution is a dogmatic proclamation of the word of forgiveness.
- 6) Absolution is a statement of the nevertheless over against the indicative brokenness of the current situation.
- 7) Absolution is the expression of the absurd word that gives permission to live as you are.

Samples:

MYSTERY

Forging the future is an unsettling experience. We find ourselves distrusting our lives, our times, our colleagues and our own experiences, but it is this rocking experience that continually breaks us loose from our preconceptions and delivers us to loving the void as the source of all that is new.

CONSCIOUSNESS

The tangled skein of complex consciousness in its solitariness and freedom seems too much to bear and too bitter to eat and we turn away from it in disgust. It is our unconditional submission to the way life is that we find freedom integrity and courage.

Picking up our experience of freedom is like breaking through a police barricade. We easily lose our nerve. But life itself smiles on our losses of nerve and gives us permission to live the scandal of our freedom.

Meal Rubrics

Chicago

MYSTERY

July Prep

As we come upon ourselves wandering in a thick fog we are seduced into petty certainties and securities and rebel against the no-thing. But it is this encounter with the final no-thing that gives us permission to embrace all of life.

CONSCIOUSNESS

We are a people relentlessly driven to care. We didn't seek that. It was a power against which we continually rebel, seek to escape the consequences, and refuse to accept the possibility. Yet the fact is that when this shattered caring is invested for human need, situations change and humanness flows. That possibility is given to this body at this very moment.

Lucidity has descended upon us like a cast-iron cloak. Our attempts at amnesia, unconsciousness and insanity only intensify the clarity which we do not want and from which we cannot escape. Yet the possibility offered us again at this moment is to take this faltering flame and with it, light the path to the future.

You and I are preposterously nominated. People actually look to us for answers. The illumination given us also elects us the avatars of our time. Midst the experience of disbelief, fear and the desire to hide, I announce the possibility of moving with our humiliating apostasy to assume the roles that our times demand.

As a people we are really very dead. Yet death no longer has power over us. Life invites us at this moment to live in the endlessness, the fellowship and the power of the Other World which is in this world but not of it.

In celebration of the Year of the Region and the completion of the Regional Consults, we are recommending using the Regions and related mandates as the basis for the invitatory during the meal opening. Every Region that has submitted a Consult Document has been included. Below are several examples.

Let us eat this meal on behalf of the Berlin Region as it moves to offer opportunities to workers for integrating their labour with their broader life experiences.

Let us eat this meal on behalf of the Caracas Region as it begins to create mechanisms of social stability toward the rational distribution of riches.

...Dallas Region as it works to apply present and future alternative energy technologies to daily uses.

... Kansas City Region as it works toward effective crime prevention.

...Kingston Region as it works to provide access to capital for the development and start-up of community based economic projects.

...Lusaka Region as it moves toward providing massive development of business skills at all levels in management, industry and labour.

...Nagpur Region as it works toward the industrialization of villages by using local resources.

...Rio de Janeiro Region as they work to broaden child care through children's daytime centers and assisting abandoned children.

...Seoul Region as they work toward continuing environmental preservation through tree planting, forest care and pollution prevention plans.

Meal Rubrics

JOURNAL/NEWS CONVERSATIONS

Chicago

July Prep

13 Mon	14 Tues	15 Wed	16 Thurs	17 Fri	18 Sat	19 Sun	20 Mon	21 Tues	24 Fri	25 Sat	26 Sun	27 Mon	28 Tues	29 Wed	30 Thurs	31 Fri	1 Sat
MYST.	CONSC.	ACTION	TOTALITY	CORP.	DECLAR.	CREAT.	PRESENCE	INTEG.	EVENT	MYST.	CONSC.	ACTION	TOTALITY	CORP.	DECLAR.	CREAT.	PRESENCE

Journal
Corporate
Conversation
Screen

1. Dramatically enable everyone present to remember the quote and the state of being it represents.
2. If helpful, mention the profound humanness/exemplar category related to the quote.
3. Bring out insights, meaning and purpose.
4. Relate insight to present situation.
5. Raise a montage of news events. (See also rubrics for extended news conversation.)
6. Probe for individual relationship to Profound Humanness.

Possible
Questions

Objective:

- What is the data? or
- In what situation might someone say this? or
- What words or phrases caught your attention? or
- What images did you see?

Reflective:

- What real situation does this quote bring to mind?
- What situation in real life comes to mind?
- What surprised or intrigued you?

Interpretive:

- What is the truth about life this passage intends to communicate?
- What is the breakthrough or insight on Profound Humanness?

Decisional:

- How would you use this quote today?

Meal Rubrics

RUBRICS FOR AN EXTENDED NEWS CONVERSATION

Chicago

July Prep

Rational Objective: To stand self-consciously before the globe (54 Areas) and dialogue with significant events and trends through our geo-social screens (9 continents, 7 revolutions). Rehearse our common wisdom of the local being key.

Existential Aim: To experience the releasing power of being grounded in the local with a global consciousness.

The intent of the news conversation is to stand before the significant happenings in the world and dialogue with them through our socio-spirit screens to reveal historical trends. It is an opportunity to rehearse our wisdom of the local and to inform and focus our global mission. The following might be helpful questions to assist your brooding.

1. What are some events or happenings in the news in the last 24 hours that we need to stand present to. Get 3 or 4 events, and simply events at this point, not descriptions or elaborations.
2. Have we covered each continent? Push for comprehensiveness. (e.g. What about Latin American? What's happened there?)
3. Read back the list of events mentioned. Which of these should we look at in more detail? Choose an event that will ensure broad participation.
4. Have someone elaborate on selected event. Does anyone else have more data on this?
5. How does this inform our picture of the world (geo-social grid)? What does this tell us about the 7 revolutions?
6. What is the significance of this event for us today?

Note: This is not intended for use every day.

SEND-OUTS

'Chicago

July Prep

The following send-outs are taken 5
from each of the Other World Charts.
These are suggestions. The form should
be worked on.

1. I send you out as people over against radical contingency to participate wildly, ecstatically in every moment as if and in case it is your last.
2. I send you out as people who know the absurdity that life is, not to be beguiled by the absurdity but to ride it to the profound.
3. I send you out as people who know that nothing is hidden from life. The Cosmic Eye is upon you. Stand fearless in that humiliation.
4. I send you out to rejoice that love has already won the day. Be singular in your adoration of the mystery who has given that victory.
5. I send you out to expect to be spoofed by life today, and to rejoice when you find out that you have.
6. I send you out to be the consciousness which is all that life is, to embrace the shocks of your lucidity and to explore the profound for the sake of those who will follow.
7. I send you out to rejoice over the hole that is at the centre of being and to allow neither fear nor fascination try to take it away.
8. I send you out as children of fate to be who you are, to participate in life as it is given you.
9. I send you out with no defenses. There is no one to blame, no excuse to sustain you, so rejoice in your vulnerability.
10. I send you out as those who know they are accountable to the final judgement, to be ready.
11. I send you out to carry the burden of care like you have just been given the Nobel Prize.
12. I send you out as those who know that their brothers and sisters are four billion in number.
13. I send us out as people caught in the doom of care, to reflect on the fact that, like swinging off a high dive, there is no going back.
14. I send us out as those responsible for the unborn of the 21st Century.
15. I send us out to move mountains, for the gift of depth accomplishment is yours today.

16. I send us out as a people who have come upon the Hesperides, the wonder of it all.
17. I send us out as those who embrace the hope of no hope.
18. I send us out to rejoice in the fact that the couch is gone and that problemless living has been given to us today.
19. I send us out to the throbbing exhilaration of life just as it is.
20. I send us out as those for whom death is swallowed up in victory and endlessness is found in every moment.

Global Council

5 July 1981

FOUR GREAT COUNCIL CELEBRATIONS

Chicago

July Prep

event date elements	1 FAIR (in) Thursday July 12	2 CONCERT (in) Tuesday July 21	3 DRAMA (out) Tuesday July 28	4 FESTIVAL (out) Saturday August 1
MASTER IMAGE	YE OLDE FAIRE	THE GRAND CONCERT	DRAMA OF DISCOVERY	THE FESTIVE DANCE
DESCRIPTION	Lake shore Pavilion of Regions Team Tournaments Barbecue pits	Elegant dinner basket Harry Belafonte in concert	Theatre small dinner parties	Festival of exquisite Pluriformity Formal Buffet
MOOD	MERRY COMRADERY	BUBBLING ANTICIPATION	FASCINATING PONDERINGS	EXCITILARATED ENGAGEMENT
MEAL	Barbecued Chicken Roasted Rabbits Potato Salad/Watermelon Kings Brew	Fried Chicken Assorted Finger Foods Cheese & Fruit Wine	Steak Green Salad Cheese Cake Wine	Soups salads Fish Vegetables Dessert Buffet Wine Champagne
ACTIVITIES	Parade Tournament of Games Barbecue Feast Songfest	Songfest on Bus Team Dinners Concert	Hors d'oeuvres Theatre in Round Dinner Parties	Formal Buffet Folk Dance Participatory Dance Dance Ensembles
BUDGET	\$978.00	\$4,307.00	\$1,390.00	\$2,363.00

Overall Drama:

THE JOURNEY OF RECOVERED COVENANT

I.	1.	2.	3.	4.	II.
OPEN	CELEBRATE	EXPERIENCE	ENACT	EMBODY	CLOSE
THE	THE	THE	THE	THE	THE
GATHERED	YEARS	TIMELESS	NEW	COVENENTAL	UNIFIED
COUNCIL	VICTORY	STORY	REALTY	INDICATIVE	COUNCIL

1. Celebrate the Years Victory: Ye Olde Faire
A picnic in the park using the imagery of King Arthur's Court to allow distance through an outing, physical contests, group singing and merry comradery.
2. Experience the timeless Story: Grand concert Under the Stars
Enjoying a trip to Ravinia with a cultural feast of Belafonte and a fancy shared dinner basket.
"Belafonte is a modern musical pioneer who relates the world of music to people's history and living with songs of seething questions and differing ideologies with ethnic songs of strength and beauty; a music which bridges many gaps in a revolution of ideas and sounds."
"Asked how he would like to be rememebered Belafonte replied, 'you know, I'd like to be recognized, I think, for using my platform to enhanse the human committment.'"
3. Enact the New Reality: Drama of Discovery
A grand mythological drama of an incredible pluriform unity. Salustius said "Myths are things which never happened but always are."
Something like that which always ever has been underneath who we are and are becoming needs to be dramatized this summer. The creation and enactment of such a drama may well be a key to releasing the depth meaning of our reality in the midst of the new reality.
4. Embody the Covenental Indicative: The Festival Dance.
A dance of fantastic festivity embodying pluriform creativity and unity with a formal buffet, folk dances, dance ensembles and participatory dancing.
"Dance is the visible pulse of life and feeling, the spontaneous transformation of external and internal experience into meaningful acts." "The relationship between driving forces of culture and forms of dance demonstates the way in which experience is ritualized."

Rescuros

Time and Myth by John Dunne

Painfilled Turning Paper
Raiders of the Lost Arc (Movie)
Hopi Exhibit at Field Museum
Excalibar
Autobiography of Belafonte by A. Shaw
Dance by Jamala Highwayer

Global Council

5 July 1981

YE OLDE FAIRE

Chicago

July Prep

RO/EA: allow distance through a picnic outing featuring physical contests in imagery of King Arthur's court. Celebrate the Year of the region; embrace hard work of future.

IMAGES: Lakeshore, game/tournament, barbeque pits, the Pavilion of Regions, team contests and jousting
MOOD: Merry Comradery

SETTING:

Lakeshore park (south)
Tent for the Pavilion of Regions
5 long (6-8ft tables set in 3pairs) buffet
Banners: regional flags team standards

ACTIVITIES:

Teams gather to make standards and garlands
Faire Parade to tournament field
Tournament of Games
horseshoes, three-legged, grapefruit from chin to chin, gunny sack hop, leap over teammate relay etc.
Corporate games: cricket, volleyball, baseball

MENU:

Barbequed Chicken
Roasted Rabbit
Corn on Cob
Assorted raw vegetables: sliced cucumbers, tomatoes green onions, cauliflowers turnips, carrots, olives
Potatoe Salad
Watermelon
King's Brew: grapefruit/ pineapple/vodka punch
lemonade

SPECIAL EFFECTS:

The firey pits: chicken & rabbits roasting on skewers
Flower garlands
Music
Minstrels
Regional (Tent) Pravilion

ROLES:

King/Queen (host & hostess)
Wizard/Sorcerer
Musicians: guitarist, horn-blower, flutist,
Juggler
Jesters
Minstrels
Firekeepers

INKIND:

heavy plastic forks
watermelons
fresh flowers
20 dressed rabbits
2-100 lb sacks potatoes
35 loaves Italian break
125 chickens or 500- $\frac{1}{2}$ chicken parts
1,000 ears of corn
assorted raw vegetables
10 gallons vodka
horseshoes, tent, games

PREPARATION:

- locate park spot
- park permit
- inkind list
- gather standards
- inventory game equipment
- assign roles
- research music from "Excalibur"
- write song to "Camelot"
- check menu with Jane
- costumes for major roles

BUDGETS:

100 1 x 1 x 6 ft cloth for flags

watermelon	24x10x25c =	\$60.00	Total: 978⁰⁰ 500people @ 1.96
chickens	500 x 60c =	300.00	
corn	1000 x 10c =	100.00	
pot.sal	500 x 10c =	50.00	
vegetables	500 x 25c =	125.00	
bread	35 x 1.00 =	35.00	
vodka	10 x 10.00 =	100.00	
ice	5 x 1.00 =	5.00	
plastic forks	21/24 x 1.30 =	27.30	

YE OLDE FAIRE

Prelude standards garlands

TOURNAMENT OF GAMES
parade contests

YE OLDE FAIRE FEAST
buffet entertainmt

SONGFEST AT THE LAKE
group special

Postlude clear

6:00

7:15

8:15

9:00

9:45

RO/EA: To provide distance and entertainment to release us to move on. To experience a new unity in the midst of cultural enlightenment.

IMAGES: To enjoy a cultural feast of Belafonte and a fancy shared dinner basket.

SETTING:

Taking a bus ride to Ravinia and participating with colleagues and Chicagoans in the Festival of Music.

ACTIVITIES:

Song fest on the bus.

The fellowship of teams sharing a basket dinner with bright tableclothes.

MENU:

Fried chicken in the basket, buttered buns, radishes, celery, carrots, cheese, pears or peaches, wine, soft drinks and a candy gift.

SPECIAL EFFECTS:

1. Picture of Belafonte & brief write up on life and philosophy.
2. Play Belafonte music at interludes prior to trip.
3. Context on Ravinia history and location.
4. Songsheets and small instruments.

ROLES:

Song leaders.
Musical accompanists'.

Team Leaders for bus accounting, etc.

INKIND:

Tickets
Fried chicken
wine and soft drinks
Fresh cut veges
cheese
fresh fruit
buns and margerine
tableclothes and napkins.
candy gifts.

PREPARATION:

1. Inkind Tickets.
2. Inkind Food.
3. Write sketches on Ravinia & Belafonte
4. Talk with Belafonte or promoter.
5. Save baskets.
6. Locate tableclothes and napkins.
7. Prep. food and pack basket.
8. Organize bus trip by teams.

BUDGETS:

Some estimated values.

Bus - 10 x \$50/	= \$500.	
Tickets - 500 x \$5	= \$2500	
Fried chicken basket		
500 x \$1.79	+ \$900	500 @
Wine 3L. x 25 x \$5.	= \$125.	
Soft Drinkx 25 x \$3.	= \$75.	\$8.61
Veges .15 x 500	= 75.	
cheese "	= \$75.	
Fruit .10 x 500	= \$50.	
Candy .15 x 500	= \$75	
		Image: inkind \$3607 Cost \$700.
	\$4,307.00	

THE GRAND CONCERT

PLANNING	THE GRAND CONCERT			EVALUATION
	I. Preparation	II. BUS TRIP	III. CONCERT	

RO/EA: CREATION OF NEW MYTHOLOGY WHICH REHEARSES PLURIFORMITY AND OCCASIONS RENEWED COVENANT WITH HISTORY.

IMAGES: theatre and small dinner parties; semi-formal; reading; Jabbawauky, soli-loques, futuristic
MOOD: Fascinating Ponderings

SETTING:

theatre in the round in the Great Hall 2nd floor elevated stage lighting

small dinner parties throughout the building (10-12 mixes of cont'l configurations

ACTIVITIES:

Meet in dinner parties at group location for hors'd. anticipation builder

Great Hall for theatre in the round

Return to dinner settings for meal, conversation

MENU:

chilled tomato soup
 tossed green salad
 steak or beef
 mushrooms/onions
 baked potato/sour cream
 dinner rolls
 margarine
 cheese cake
 coffee/tea/wine

SPECIAL EFFECTS:

raised platform
 background music
 sound equipment
 special instrumentation
 program

colorful napkins
 candles for dinner parties
 music
 individuals bring something meaningful they've read (?)

ROLES:

host couples for each party
 conversation leaders
 drama master
 interpretive readers, actors, actresses
 drama writers,
 drama director
 sound and lighting team

INKIND:

steaks
 sound equipment
 wine
 soft drinks
 salad fixings
 dinner rolls
 2-100 lbs potatoes
 program printing & paper

PREPARATION:

1. continued interviewing and sounding the appropriateness of this celebration
2. locate Jabbawauky materials from S'78
3. name host couples/teams
4. name writing team, production units
5. inventory sound, lighting needs
 coordinate with over all council designs
6. timeline of production

BUDGETS:

sound equipment	\$100	
lighting	250	
spot light rental	75	
materials	25	
steaks 5oz @ 1.791b	300.00	
potatoes	80.00	
bread/rolls	35.00	
salad	125.00	500 people
soup	50.00	(\$2.78 ea)
mushrooms/onions	50.00	
cheesecake	50.00	
wine	250.00	\$1,390.00

Individual Prep	DRAMA OF DISCOVERY					Closing
	Hors d' oeuvres 2nd floor	Performance Great Hall	Dinner Party 50 locations in Kemper			
5:30	6:30	7:30	7:30	8:30	9:00	10:30

FESTIVAL OF DANCE

Chicago

July Prep

RO/EA: enacting pluriform creativity and unity beyond the verbal. Ritualizing the glorious metamorphis that is our world, order and style of expenditure

IMAGES: Festival of exquisite pluraliformity, formal buffet, participatory dancing, ensembles, intentionality/discipline
MOOD: Exhilarated Engagement

SETTING:

Elegant buffet on 2nd floor, Guild Hall for the feasting part of the evening
Seating at small tables around the Great Hall for dance part of festival

ACTIVITIES:

abundant food, gracious deast
folk and formal dances by teams, couples
group dances
shared individual performances

MENU:

soup buffet
salad and cheese table
fish, shellfish table
vegetable buffet table
fruit and dessert table

champagne for toasting

SPECIAL EFFECTS:

flowers for table decor
tableclothes/napkins
Wine glasses
champagne glasses
prisms/mirrors/crystals

ROLES:

Festival host and hostess or hosts and hostesses
Dance sketches
Individual excellence dancers
Claire Clemmons, Anita James, etc.
Musical ensembles
Servers for buffet
Servers for champagne

INKIND:

2-3 kinds of soup
salad items
variety of fish
breads
real wine glasses
champagne glasses
flowers for decor
table cloths

PREPARATION:

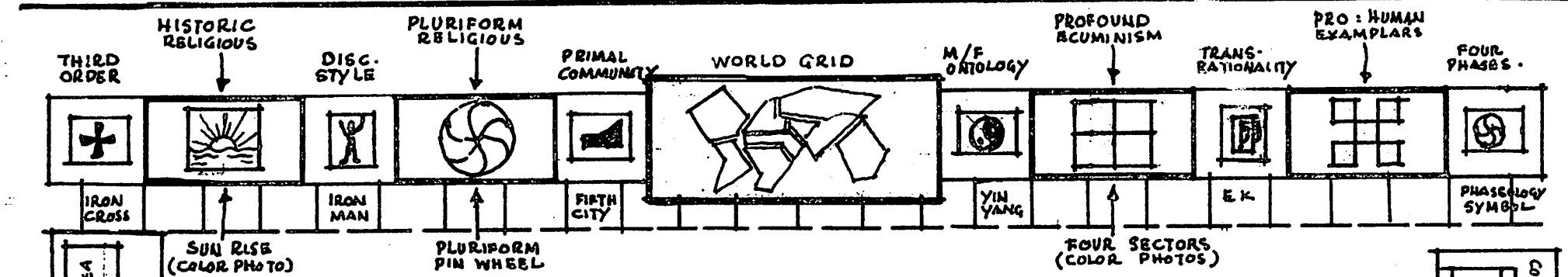
- set up guild hall for 300 people buffet
- set up Grand Place for 200 people buffet
- set up Great hall with tables around edges
- decor great hall (indirect lighting mirror ball at ceiling perhaps, prisms and crystals

BUDGETS:

soups	\$50.00	Band	500
salads	100.00	Decor	150
fish asstd	650.00	Napkins	75.00
vegetables	75.00		
breads	63.50		
white wine	350.00		
fruit			
cheese	150.00		
desserts			
champagne	200.00		

\$2,363.50
(3.94)

Set Up & Preparation	FESTIVAL OF DANCE						Re-Set Clearing
	The Feasting		The Dancing		The Toasting		
5:30 7:30	7:30	8:30	8:30	11:00	11:00	11:30	11:30 12:00

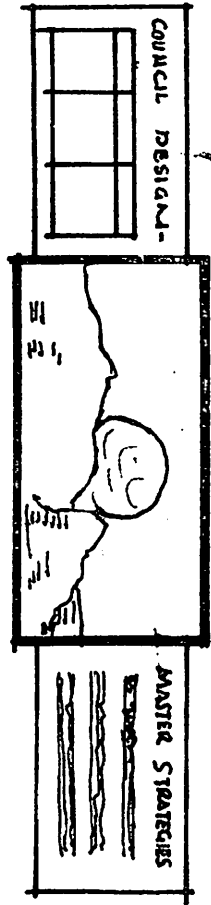
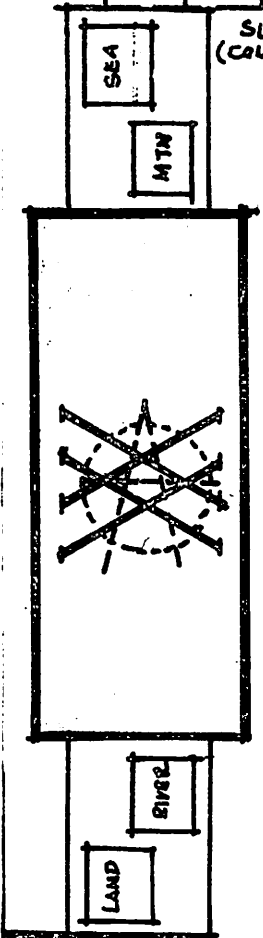


WALL LITURGICAL SOUTH
 FORMS OF THOSE WHO CARE
 (manifestation)

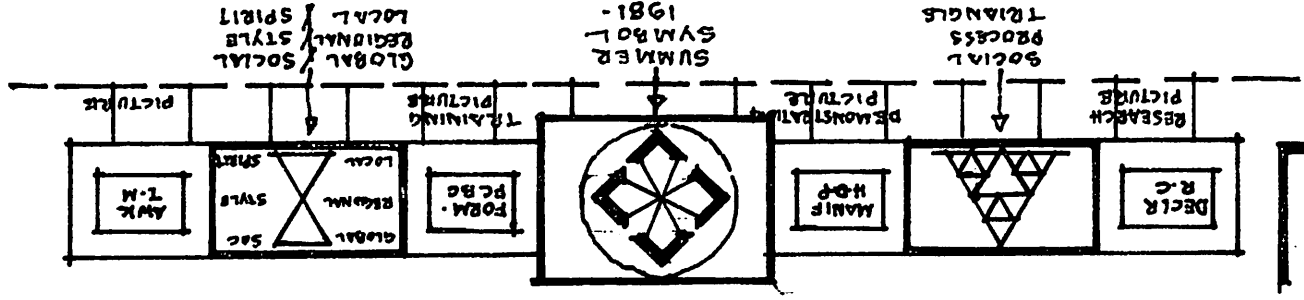
WALL LITURGICAL EAST
 MYSTERY.

declaration

WALL LITURGICAL WEST
 WORLD



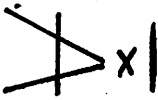
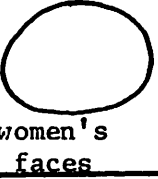
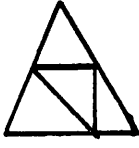
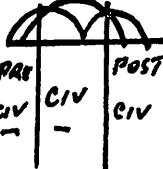
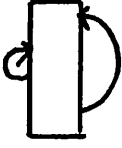
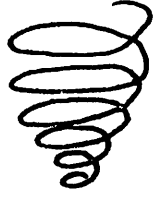
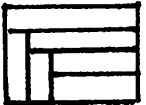
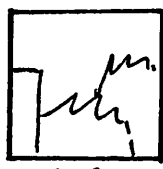
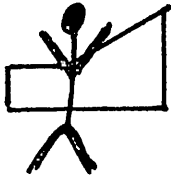
WALL LITURGICAL NORTH
 TASKS OF THOSE WHO CARE
 (formation)



SHAPING THE REVOLUTIONS.

Chicago

July Prep

Stairwell Landings				Elevator Lobbies			
Theme		Depiction		Theme		Depiction	
Flr	Impact	Art Form	Quotation	Flr	Revolution	Art Form	Quotation
8th	Religious Studies I Seminars		JWM - Those who stand between the no longer & not yet.	8th	Minorities Revolution	Gandhi Salt March	Sartre The Oppressor. is also oppressed.
7th	Global Womens Forum	GWF 	Vietnamese peasant women's quote	7th	Womens Revolution	Womens Sculpture or 4 phases montage	Barbara Ward development J.C. Oates
6th	LENS Seminar		Chardin 'Shake o off our prejudices	6th	Multinational Revolution		
5th	Cultural Studies I Seminar		Mumford	5th	Third World Revolution	Third World Urban Picture	Tagore: Our aim is to restore..
4th	Imaginal Education Seminar		Boulding Image	4th	Education Revolution		We are entering a new age of education that is programmed for discov.
3rd	Community Youth Forum		Cat Stevens	3rd	Youth Revolution	Journey of Phase I 	Robt Kennedy
2nd	Global Community Forum		Ronstrom This time we will build in stone.	2nd	Local Revolution		We're building new communities that everyone can share

A FAIR OF SELF-SUPPORT SERVICES

2nd Floor, July 17-20 and 24-27, 9:30-11:00 p.m.

Objectives: (1) To provide images, constructs, wisdom and practical assistance for the Order to enable substantial and timely upgrade of global self-support income in 1981-2. (2) To enliven the imagination of the Order in regards to the self-support role, work opportunities and missional dimentions.

The Fair of Self-support services would be a configuration of events in the Lawrence end of the 2nd floor to run concurrently each of the 8 evenings, allowing a maximum participation in all arenas over the month. The events would be manned by permeators (and others) from all over the globe. Participants would move through the events at their own pace and desire. A tentative model of the fair is as follows:

Computer terminal try-outs: WANG, Commodore or Apple computer demo would provide people with hands-on terminal experience and testing of input skill with expert guidance. Some computer games available as well.

Business Management Magic: professional contexting interspersed with juggling and joking act would introduce participants to the world of management needs, Order gifts to management, and the language of the management world.

Permeation Style Salon: Under the leadership of our Training, Inc. staff, participants would be entertained with a fun style film, engage in job interview and office operation role play, and receive indispensable tips on how to promote ourselves in the business world.

Resume Hall of Fortune: Madamn R's crystal ball and Merlin's employment wizzardry combine to provide participants with secular "career path" objectives and resume construction guidance.

Income Modes Shop: a node of interchange of ideas, models, constructs and procedures for English language teaching, hostilery operations, quality circle team training in private and public service institutions, and more.

Corporate Finance Games: participants play commercial games such as "Money", "Profit" and "Corporation" under the coaching of Order experts in finance, and encounter the language, categories and procedures operative in today's financial institutions.

Job Dart Board: participants try their luck at "hitting" actual jobs available to the Order around the world, then sit at computer terminal to access the information relative to those jobs.