

FINAL LAB REPORT

ORDER FORMATION

Chicago

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INTRODUCTION

The world today, more than ever before, caught between its clarity about the reality of its common future and the divisive patterns of theory and action which are the legacy of the past 200 years, requires a sign of a covenanted body of people of all walks of life, all traditions, all ages and all cultures engaged in an inclusive common mission with a common mind and a common style. Creating and sustaining such a body is the task of Order Formation. This task is, to a large extent, a matter of intentionalizing existing relationships, programmes and styles. It depends finally upon our willingness to offer the joy and pain of the whole task and the whole context to all whom we come in contact and to one another perpetually. It is our sense that the time has come to make that decision. As a symbol of that decision, we offer five programmatic bold moves for 1982-83.

BOLD MOVESORDER DAY

An order day will be held in every house at least once in 1982-83.

1983 GLOBAL COUNCIL PREPARATION TASK FORCE

A July 1983 Preparation Task Force will be assigned to include 24 people for May-June, 1983.

THE GLOBAL ACADEMY

The Global Academy will be held in two locations during the year 1982-83: In Chicago, Quarter II (October/November) and the Philippines, Quarter IV (April/May).

VOCATIONAL JOURNEY LAB

Vocational Journey Lab pilots will be held in six locations Quarter II, 1982-83 and extended to other regions in Quarter III and IV. The pilot will be initiated by a team from Global Operations Centrum.

STRATEGIES FOR THE 100

Every house will participate in a sojourn/intern mobilization campaign towards the inclusion of an additional 100 globally assignable family units in the Symbolic Order by July, 1983.

Our world is a single entity. Never before have people everywhere been so aware of the intricate bonds of sustenance, decision-making, skills, styles and symbols which weave the future into one destiny for all. Never before have so many people been self-consciously engaged in attempting to build this new global village. And yet our world is tragically fragmented. Never before have traditional ways of dividing humanity into antagonistic sectionalism been so powerful. And never before have these traditional divisions been philosophically undergirded with essentially anarchic presuppositions which tend to polarize the given diversity. The physical warfare between Israeli and Palestinian, Iran and Iraq, Black Africa and South Africa, erupting into acts of individual terrorism, is more subtly paralleled in the imaginal dichotomies of North and South, first, second and third wave societies, even the 15% and the 85%. Such polarizations are indicators of the ideological and operational vacuum at the center of our society. This vacuum lies in the arena of the actual means of engagement which will honor the diversity and yet transcend it, which will embody the many perspectives and traditions in the one radical unity of mission and vocational resolve.

People everywhere are aware of the new paradigms; no longer can awareness of these paradigms serve as the sign of social repentance. But people who are passionately engaged in building the new, negate the vision and the reality of the one, the unity, under a misplaced concern for the many, the diversity. The depth of engagement is authentic, but in the absence of a common global focus, a common global methodology and a common global style, the residue of that engagement perpetuates the tragic fragmentation of our times.

In times such as these, what does it mean to give form to profound vocation? What is the new sign of radical engagement which is required? How is it actually possible to be one people corporately engaged in the whole complex task? How can such a people lead in the act of social repentance which our times require? In short, how are we to form the secular-religious sign which is the Order: Ecumenical in this time of engagement? These questions are at the heart of the task of order formation. For we must form one global pluriform people as a sign of social repentance. And we must create the actual structures in our actual lives which rehearse and carry out this missional decision.

The Order: Ecumenical, as an historical order, has two basic aspects: to be a perpetual sign of repentance and possibility for society in response to God; and to give form to the creativity and care in society. Our society struggles with covenants and with prioritizing them. We the citizens of a global village, are painfully aware of the collapse of structures and of the conflicting loyalties and responsibilities to the broken pieces of family, nations, sexes, races and classes. The question is whether we will be or will not be the covenanted sign which is needed. It is a moment by moment and yet once and for all question and response. We are, in our first aspect, a revolutionary community committed to being the glue, the catalytic servants on behalf of enabling full humanness for all people. At the same time, in our second aspect, we are a living experiment in new forms of social relatedness to be replicated in society itself. The mission is both of these aspects integrated in every dimension of the order's life. The order today is on the brink of objectifying, radicalizing and ritualizing its covenant, rule and destinal relations.

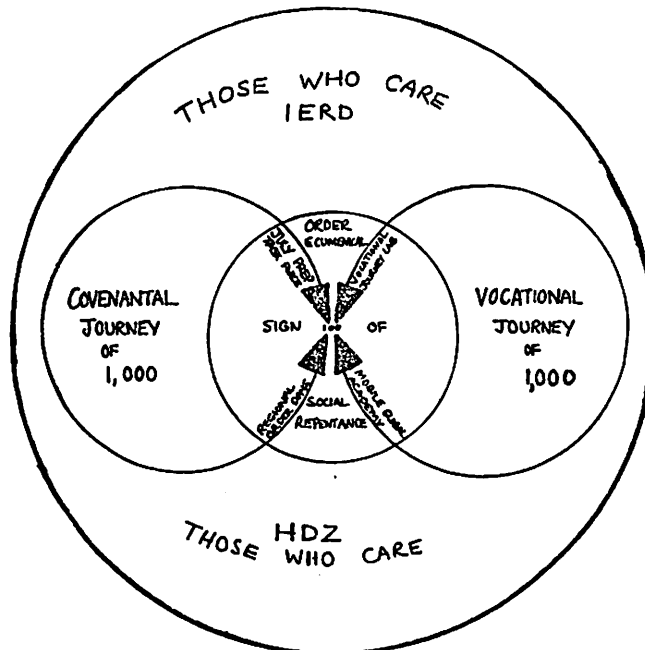
The resolve to turn now to the mode of formation comes from listening to the world and from looking at ourselves. As for the world, the mission we have set for ourselves requires more than we have the present capacity to give. The open declaration of the IERD will release opportunities for service beyond our present capacity to deliver. If we are to deliver then, we must get ready now. As for ourselves, we are in profound pain over the apparent loss of depth and clarity of purpose which were evident in our earlier more focussed mission of awakening, when we regularly and structurally laid the demand on people to decide about their lives, and in so doing rehearsed the radicality of the claim on our own lives. Now the shift to engagement has deterred us from laying this radical claim on the thousands who depend on us. But the truth is that beneath the surface of the engagement mode people are actually consumed with an interest in fulfilled living. The attractiveness of the order is

is in a style that is committed, open, focussed and energetic; comprehensive, intentional and futuric- affirmative of the past, but not trapped in it.

It is the sense of the order formation lab that the time has come again to lay the claim on people to build the earth. In the first instance this necessity does not require of us a separate set of activities, but rather a mode of approaching every activity as a formation vehicle and using each missional program to push vocational decision and deepen corporate resolve. Formation is deeply caring for all whom we meet and for one another whenever we meet, in a world where the life of the entire planet itself is precarious, where millions are starving physically and billions are starving spiritually and where the powers and circumstances that work against full humanness for all seem all but overwhelming. In all that we manifest, in all that we declare, we are called to illuminate the radical demand of history. Just so shall we vocationally form the new people. The formation task may be empowered by the decor, lifestyle and available housing of a religious house for example. Reflective questions, as a part of every event, whether workday or planning session, can enable decision and deepen resolve. Commitment is elicited through engagement in virtually any task with a specified goal: a brochure creation for the IERD, learning a basic skill, planning a celebration. The task of formation in these tasks is to significate the tasks themselves and to illuminate their vocational implications. When we exchange models, research, and personnel care for one another happens in the witness to the experience of the radical demand that was met in the mission elsewhere.

As we move to the HDZ, we must be ever mindful of the fact that a transformed society finally depends on transformed lives. We must invent images, vocabularies, questions and habits of reflection that enhance our capacity to bring this kind of consciousness to bear in all that we do. This is not a kind of piousness or moralism; rather it is calling for the hard realism which recognizes that sharing our resolve and our corporate life with power is part of the work that is ours.

Yet it is not enough simply to inject the consciousness of formation into our missional tasks. Nor is it enough to decide to dare to claim lives for the historical mission. There are designated programs--some well tested, others are yet largely untried--which we believe will allow the two aspects of formation to intensify in 1982-83. We have designated two campaigns, each with an intensive and an expansive programmatic spearhead: the covenantal journey of the 1000 and the vocational journey of the 1000.



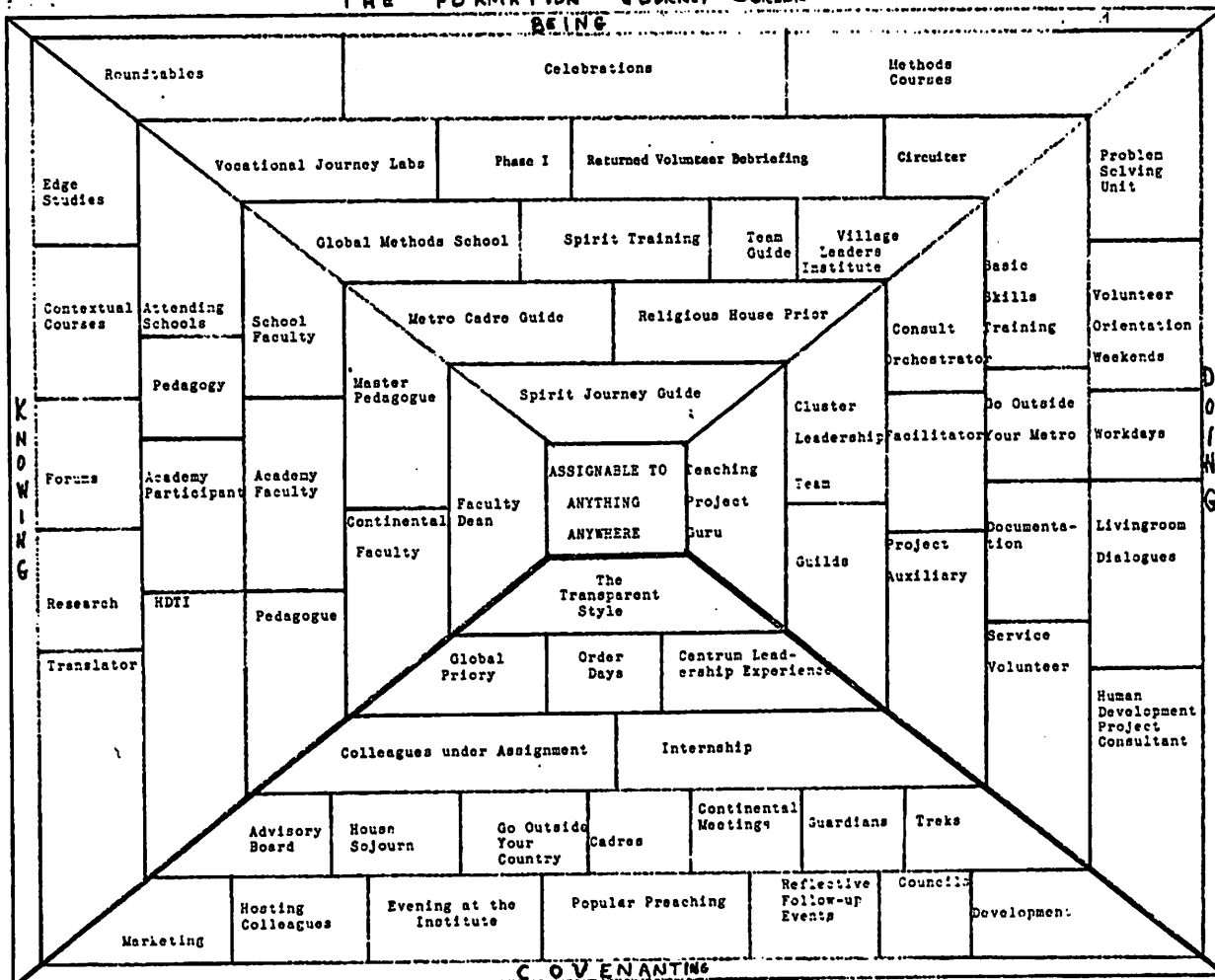
THE FORMATION JOURNEY SCREEN

Formation within the order is the journey to becoming assignable to do anything anywhere. Although the journey is complex and mysterious, and above all a matter of spirit decision, it is possible to point to many experiences through which it takes place and to identify several levels of the deepening journey. The following chart identifies these experiences and groups them according to four perspectives: the identifying covenant (base, knowing (left), doing (right), and being (top).

This picture can be used as a guide to comprehensive formation. The journey starts with an invitation by one who knows the journey. The response is to come to an event, such as an Evening at the Institute, a work day, or a course. Reflective follow-up may occasion a decision to take further steps along the journey, which is holistic rather than linear. Too much activity in one dimension without enough in another leads to burnout or ineffectiveness. An infinite number of combinations of engagement may follow, in a swirl or by leaps to the center.

The task of caring for the planet earth requires 30,000 persons who have travelled the journey to being assignable to do anything anywhere. This means 96 per region or 19 per metro self-consciously related in disciplined corporateness.

THE FORMATION JOURNEY SCREEN



VOCATIONAL JOURNEY LABORATORY

"Will we prove able to divest the search for self-fulfillment of its fallacies, contradictions and moral ambiguities? If not, the cultural revolution will tear our civilization apart, leaving us with the worst of both worlds. ... People are growing less self-absorbed and better prepared to take the first step toward an ethic of commitment. A social ethic, however, requires that a further large step be taken. The first step was described as if people make their commitments in a social vacuum, whereas for a successful social ethic to take hold, people must form commitments that advance the well-being of society as well as themselves."

"New Rules", D. Yankelevitch

1. Most Recent 44-hour Construct (June 24-27, Denver Religious House)

After 18 months of research the Order has pulled together a powerful vocational commitment construct that can be used for any committed person without a movemental context, though equally powerful for the Order. Global Operations Chicago sent one person to Denver House four days early to revise the five-session lab. Values held were movement and non-movement audience and constant reference to the "standing place of commitment" for the participants, e.g. workplace, community, organization. This event was seen by all to be a most viable formation tool for calling people to decide their profound vocation to the "cry beyond" that is embodied in the life of service. This is not an Odyssey, Voyage, or old vocational journey retreat. It is a brand new construct.

2. Participant Response.

The Vocational Journey Lab was the easiest recruited 44-hour event of the year in the Denver Region because the words "vocation" and "commitment" are authentic drawing cards today. Of the 30 participants, and 3 guides present, there were 11 non-movement contexted people, 15 regional team, and 4 "old colleagues" for whom this was a first movement event in a number of years. The vocational "bite" was there for all. Even before the first session was over, there was a sense of one group struggling with life vocation. The address was deep though the mood was reflected through many bursts of spirit laughter and times of reflective hush. Though a movement context was never explicit in the lab, the body sensed deep collegiality; there are finally no experts in the vocational journey. All participants listed two or more persons they wanted to recruit to the next lab scheduled for October. Many said they wanted to go through it again—a few even quarterly. Since the lab many journey-leap stories have been noted by the Denver House. Follow-up is indicated. Future dialogue has a strong reference point: the image and concretion of profound vocation.

3. Underpinnings.

The five sessions deal effectively with the five essential pillars of profound vocation-- the sociological, historical, ontological, mythological and decisional dimensions of every one's life. The mode of the whole weekend is consistently indicative: each person discovering where his or her life experience has been leading. One way of talking about the process is that in the course of the weekend they build their own "bear trap." What is revealed to them from the depths of their own life is their profound vocation, "to God for the world." They discover that their commitment is far beyond career, community or family. They are led to discern the Archimedian point, or the place in their life, present situation or a new one, where they can insert their "crowbar" and change history. It pushes them beyond Justification, toward Sanctification, and journeys them towards Integrity.

4. Reflections.

The whole weekend provides an effective instrument for global order formation that calls the new and empowers the old. Because of all past work all the elements of the construct are provided in detail. Therefore, it is comparatively easy pedagogical/guide task to lead the participants through the weekend. It is the opinion of the Order Formation Lab that the Vocational Journey Lab will be a major instrument in building the movement and order.

5. Recommendations

It is our intent to keep these Voc. Journey Lab(VJL)'s in a common format; therefore we recommend the implementation take the following form for year 1982-83.

- In Quarter II six pilots of 30 participants be held in conjunction with Global Operations. Refinement and training be done at area councils and operations band meetings.
- In Quarter III and IV forty additional Vocational Journey Labs will be held.
- Council '83 will build plan for global usage and areal coverage.

INITIATION YEAR DESIGN: VJL					
Phases Arenas	I	II	III		IV
COMPONENT	REFINEMENT PILOTS	REFINEMENT AND TRAINING	AREA EXTENSION		GLOBAL USAGE
ACTIVITY	6 PILOTS	EVALUATION REFINEMENT TRAINING PUBLISHING	20 LABS	20 LABS	FUTURE GLOBAL AREA COVERAGE
TIME	QTR II	DECEMBER COUNCILS AND BAND MEETING	QTR III	QTR IV	COUNCIL '83

7. The Five Sessions

Each session begins and ends with a different five minute pluriform ritual (the participants rated these as essential). Solitary exercises on printed forms follow the meal--after a break when all participants engage in their team enablement assignments, e.g. clear and wash. Then the colloquy begins. This is a corporate brooding input session with intentional procedures, where the group in different configurations builds a product corporately. (See VJL brochure)

Friday: Exercise: "Stages of the Journey"--creating the experiential reflective grist for for profound past vocational journey.

Colloquy: "Vocation as Inclusive World Concern" -- Corporate listing of 100 plus global concerns and valencing on comprehensiveness screen.

SATURDAY:

Morning: Discourse: "Vocational Journey Research" -- A profound pull-together and grounding of vocational journey and formation structure.

Colloquy: "Vocated Life Biographies" -- A reading of Dag Hammarskjold's journey; reflection; and play-script conversation with Dag by pairs.

Afternoon: Exercise: "Life Soliloquies" -- each participant writes his or her soliloquy; sharing; reflection.

Colloquy: "Corporate Art Form of Vocation" -- nine montages placed onto one screen with nine adjoining poetic declarations.

Evening: Video: "Excalibur" (2½ hours) -- earthy context with scenes chart. Off stage: "no conversation about movie until morning."

SUNDAY: Colloquy: "Mythology of the Journey" - long movie conversation after which participants ground in individual lives.

Exercise: "Focus of Vocation" - individual LENS process on oneself re: next year of vocational journey in a "standing place of commitment."

Lab Reflection/

Commissioning: An hour corporate reflection of Lab with final push for vocational articulation; each person writes out a commission for the group and reads.

THE ORDER DAY EVENT

CONTEXT	<p>In the journey of deepening the covenantal relationship of the Symbolic, Extended and Movemental Order: Ecumenical, it is recommended that an Order Day be held in every Religious House/Ashram at least once during the year 1982-83. In addition, such an Order Day could be done within an Area or a Continental gathering, or at quarterly intervals during the year.</p>
INTENT	<p>It is intended that the Order Day enable the Order: Ecumenical to rearticulate its destinal role, ground that role in the indicatives of the 21st century and to move toward designing covenantal forms that symbolize the relationships of persons to the Order.</p>
VALUES	<p>The values to hold in the design of this event include its being do-able, discontinuous and celebrative. It needs to provide opportunity for rehearsing and regrounding our commitment as the Order: Ecumenical. This Day's audience is the Order: Ecumenical, to the extent that those participating, beyond the Symbolic, are ones who are actively and regularly engaged in the missional task and the life of the community. The Order Day <u>is not</u> a time for recruitment, planning or teaching. The Order Day is a time for <u>being</u> the Order: Ecumenical in the context of humility, gratitude and compassion for this community of people, and for people of the world on behalf of whom we experiment as a community in radical covenant.</p>
STRUCTURE	<p>It is envisioned that an Order Day would include at least the following elements: Corporate Study, Corporate Writing, Special Activities, Order Recollection and Spirit Exercises. The focus is- the Order : Ecumenical - its role and task in history.</p>
	<p><u>The Corporate Study</u> is intended to expose participants to writings on the Order: Ecumenical from the past , common memory papers, broodings and talking papers of the present and to look at books or materials outside the Order which inform or speak to the role of an order in history, such as <u>Shaping the Coming Age of Religious Life</u>. Such an indepth study would serve as a stimulus to creative brooding and clarifying the role of the Order : Ecumenical in its present and future task and offer clues as to how best configure ourselves for that task.</p>
	<p><u>The Corporate Writing</u> is intended to begin articulation of the current understanding of the Order: Ecumenical in history as well as individual participation in this Order. These writings will push our intuitions relative to potential elements of the religious vocation, how to articulate our role and task, provide an opportunity for dialogue on vows and classes, marking the passage of being the Order.</p>
	<p><u>Special Activity</u> is intended to introduce an element of the discontinuous and includes a wide variety of physical activities, treks or visits, and conversations with other religious orders or groups. Such activities might well set the stage for further reflections, conversations or writings.</p>
	<p><u>Order Recollection</u> is intended to ground the individual and local team in its own history in the context of the globe. It would offer an opportunity to rehearse the destinal role of the Order and provide some anticipation of its role in the future.</p>
	<p><u>Spirit Exercise</u> is intended to allow insight into one's own spirit deeps and rehearsal of one's resolve to live the on-behalf-of dynamic. It would provide distance, new perspective and celebration of each individual's decision.</p>
RESEARCH INTERCHANGE	<p>It is recommended that the Global Research Centrum Band assume responsibility for designing a global reporting mechanism for each Order Day event, construct and reflection.</p>

GLOBAL RESEARCH COUNCIL
Chicago

FINAL LAB REPORT
ORDER FORMATION: An ORDER DAY Model

July, 1982
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RATIONAL OBJECTIVE:

To know the Order's journey
as my own.

EXISTENTIAL AIM:

To experience the radical
change in my life to be ORDER.

RESEARCH INTERCHANGE:

Evaluation and report mailed.

I. REHEARSING COMMON MEMORY

Canonical Hour (1981)

II. SHAPING THE ORDER

Canonical Hour (1982)

III. RE-ENCAPSULING THE JOURNEY

Canonical Hour (1982)

Meal (simple yet elegant)

Meal

Meal

RECOLLECTION CONVERSATION:
"Your Journey with the Order"

POETRY READING/DRAMA

CONVERSATION: "Communities
of which I've been a part"

CORPORATE STUDY

Bonhoeffer: "Community"
Seminar
or
Prolegomena: The Role of
the Order

CORPORATE WRITING

Wall of Wonder: "History of
the Order" as prepara-
tion for declarative state-
ment on the Destinal Role
of the Order as Demonstration
of Christ Community

SPECIAL ACTIVITY

House Blessing: Creation
on the theme of the
Order's destinal role

SPIRIT EXERCISE:

Journal Writing on the
Corporate Life; symbolic life,
intellectual life, corporate disci-
pline, missional engagement, declar-
ational address.

ORDER REFLECTION:

Class Pictures for global
meetings: Summer 1983,
1982-86, 87-81, 82-86, 87-81, 1982.

Reflection of the day.

FINAL LAB REPORT
ORDER DAY COMPONENTS: SUGGESTED CONTENT

ORDER FORMATION

CORPORATE STUDY	SPIRIT EXERCISE	ORDER RECOLLECTIONS	SPECIAL ACTIVITIES	CORPORATE WRITING
<p>Common Memory Papers:</p> <ol style="list-style-type: none"> 1.The Role of the Order in History (July 1970) 2.Community (Bonhoeffer) 3.The Order:Ecumenical (July 1980) 4.Global Order Council Closing Address (1972 JWM) 5."Something Beautiful for God" -An interview with Mother Teresa (entering year,vows,training) 6.Order Polity:The Experiment of the 80's (April 25, 1981) 7.R.E.P. Denver Talking Paper (May 1982) 8.Towards a Prolegomena of the Historic Pluriform Order (July 1988) 9.Journey to the Center (JWM) 10.Corporates Lecture (1970) 11.Nature and Existence of God (Bultmann) 12.Purpose of the Church (R. H. Neibuhr) 13.Event and the Story (Knox) 14.Sickness unto Death (Kierkegaard) 15.A Family Talk about the Order:Ecumenical (March '81.Bombay Centrum) <p>Books:</p> <ol style="list-style-type: none"> 16.Shaping the Coming Age of Religious Life(Coda et al 17.Book of Five Rings (Musashi) 18.Warriors of God (Nigg) <p>Others:</p> <ol style="list-style-type: none"> 19.24 Revolutionary Principles (Polity Document) 20.Interview of Joseph Campbell by Bill Moyer - Contemporary Role of Myth 	<ol style="list-style-type: none"> 1.New construct of the NRM Odyssey, grounding poverty, chastity, obedience 2.Exercises from the Voyage 3.Song writing 4.Poetry writing/Haikus 5.Psalm writing 6.Exercises from "Shaping the Coming Age of the Religious Life (Coda et al) 7.New Canonical Hours 8.Transposition paragraphs of St. John of the Cross 9.Dialogue with Saints on O:E 10.Family 20 year timeline 11.Family symbol <p>Readings and Art Form Conversations from:</p> <ol style="list-style-type: none"> 12.Kazantzakis:Saviors of God Samuel 13.Castanada:Journey to Ixtlan 14.Fisley:The Immense Journey 15.Yankelovich:New Rules (spirit issues & edge) 	<ol style="list-style-type: none"> 1."how I got involved in the Order 2.regional history 3.video tapes of founders-Lyn Mathews,Joe &Ann Slicker, Joe Pierce 4."gifts I have received from and given to the Order 5."people in the Order who have been important to my journey" 6."events in my journey in the Order that have refreshed my spirit" 7."my journey in the Order" 8.photos taken of individuals and groups by class for global montage (when you first encountered the Order) 	<ol style="list-style-type: none"> 1.Creation of a local slide show - regional Order history 2.Building a regional Order history scrap book 3.Wall of Wonder of the Region 4.Creating decor piece of symbols that have focused the life of the Order 5.Wall of Wonder using Symbols 6.Shared work in House 7.Organizingthe archives 8.Visiting a convent or religious order 9.Other world montage 10.Visiting a museum 11.Movie and conversation (E.T. relating to shaping the Order) 	<ol style="list-style-type: none"> 1.Destinal role of the Order 2.Order's task in history 3.The Pillars of the Religious essential elements of religious vocation for 21st century 4.Marking the passage of being the Order <ul style="list-style-type: none"> vows classes rituals retreats 5.History of the Order in the Region 6.Meal rituals 7.Directions for spirit life of the intentional family

GLOBAL ACADEMY

Thirty-five Global Academies have been held to date. The Academy, with its capacity to deepen and sustain the vocational commitment of the awakened, is the best tested formation tool we have. In light of the expansion of grassroots urban and rural development work, the exposure through the IERD, the intensification of HDZ's globally, and the need for depth contextual training and priorship skills development, the expansion of the Academy is increasingly urgent.

The Academy has been in the process of transposition for two years, building the new style, form and context of its curriculum. In addition to extensive work on the courses themselves there has been injected a wide variety of "informal curriculum" which includes: viewing of 14 movies to build common imagery and dialogue, practical skills guilds providing supplemental training in 12 arenas ranging from conversational English to computers, and a Cabaret written and performed by the participants for a guest audience outside the Academy community. The Academy also includes intensive LENS work, Town Meeting training, the ES-1 course, etc.

The Academy is ready for the next step in transposition - that of testing and pushing its global applicability by holding it in another continent. More specifically this will:

1. continue the depth polishing of the whole curriculum toward serving the pluriformity of the Movement;
2. enlarge the ecumenical dialogue already begun across cultural and religious barriers, particularly through the participation of contexted persons from the Muslim, Hindu and Buddhist traditions in a pluriform setting;
3. make more accessible the comprehensive range of curriculum and depth training devices where there is an expanding Movemental base;
4. expand dramatically the faculty, priorship and Movemental forces outside of North America.

In response to the decision at the Seapac Continental Council, December 1981, that there be a Global Academy held in Seapac and in response to the 81-82 Global Council mandate to transpose the Global Academy, the Order Formation Lab recommends that TWO GLOBAL ACADEMIES BE HELD DURING 1982-83: ONE DURING OCTOBER-NOVEMBER IN CHICAGO; ONE DURING APRIL-MAY IN THE PHILIPPINES.

We further recommend:

1. that both events are the 8-weeks Global Academy with participants being recruited from all continents;
2. that this move to hold one Academy outside North America be imaged as a pilot which we will evaluate in July 1983. It is a next step towards intensifying our work on the foundational curriculum in readiness for the massive formulation task ahead of us;
3. that the Academy pays for itself through tuition fees. Travel and tuition will be the responsibility of the participants;
4. that 18 faculty will be required for a 100-person Academy: 3 master pedagogues, 3 - 1st & 2nd level pedagogues, 12 - 2nd, 3rd & 4th level pedagogues;
5. that the same 3 persons be the master pedagogues for both programmes;
6. that an advance set-up team of 3 begin in January in the Philippines (who to be coordinated by Area HK and Academy faculty).
7. that the constructs of the transposed Academy be pulled together into manual form by a core of 6 people at the Chicago Nexus.

THE GLOBAL ACADEMY IN SEAPAC

Location: The Republic of the Philippines, either in Manila at Stella Maris College or in Sudtonggan, at the ICA Regional Training Facility.

When: April-May, 1983 (April 10-June 5)

of participants: 100

Cost: US \$250 tuition fee per participant & travel costs.

Budget: U.S. \$20,000

Participants: approximately 75 from Seapac and 25 outside Seapac, invited from Pacific Training School Graduates Selected village leadership Order: Ecumenical members Guardians/Advisors/Regional Team 80-90% Christian/10-20% non-Christian

Why Seapac?

- at Seapac Continental Council, Dec. 81 in KL, it was recommended that the Academy be held in Seapac this year.
- many of the poorest nations are in Seapac.
- Seapac is the gateway to China.
- Mactan is a long-standing demonstration of human development.
- cultural diversity is great.
- operational costs are cheap.
- the common language is English in Seapac; the Philippines is an English-speaking nation.

Who would staff it? 3 faculty core assigned to Academy for 82-83, from Chicago Nexus; a faculty of 15 from Seapac, including 3 Filipinos, 4 from Area Singapore, 4 from Area Sydney, 4 from Area Tokyo.

How would it be paid for?

- participant fees would cover the budget costs
- funding possibilities include:
 - Abottiz family
 - SGV FDN Mitsubishi
 - B.P. S. West
 - Mobil Oil

Who might sponsor it?

- Dr. Amanaki Havea, President, Free Wesleyan Meth., Tonga
- Cardinal Pio, W. Samoa
- Mayor of Lapu Lapu City, Philippines
- Philippine Businessmen for Social Progress

GLOBAL ACADEMY
CONTINENT SEAPAC SCREEN

CONTINENT/ AREA/ REGION	PARTICIPANTS					FACULTY
	Total #	Order: Ecumenical Members	Regional Colleagues	Guardians/ Advisors	Other	
SEAPAC: Area Hong Kong Hong Kong Philippines Taiwan	4 25 6	(not broken down) 1	4		5 (new)	- 3 -
AREA SINGAPORE	10	5			5 (new)	4
AREA SYDNEY	5+	1	4+			4
AREA SUVA	10	2	6	2		-
AREA TOKYO Japan Seoul	10 1	2 1	1+	3	2-3 (Res. Volunteers)	4 (from both Japan & Korea)
TOTALS	71+	12	15+	5	12-13	15
POSSIBLE CONTINENTAL PARTICIPATION FROM OUTSIDE SEAPAC:						
SUBASIA	2	(NOT BROKEN DOWN)				
EUROPE	4					
EURASIA	2					
BLACK AFRICA	2					
N.A.M.E.	2					
LATIN AMERICA	2					
NORTH AMERICA	4					3 (Faculty Core)
	18					3

100 NEW INTERNSCONTEXT

The world today is rushing toward the creation of a new global society. It is being born simultaneously out of the co-existing industrial/electronic cultures of the first world and the agricultural cultures of the third world. The essential question of our time is how the gifts of both of these cultures are synthesized into the emerging "third wave" culture.

In the past ten years we as an Order have made phenomenal strides in releasing the gifts of the third world, as is evident, particularly, in Maharastra and Kenya. Today that which threatens to hold back our mission is twofold. In the third world our mission is threatened by our inability to deliver rapidly enough the gifts of the first world -- such as organizational ability, team development, rational planning, reflective capacities -- so that the momentum of our third world experiments is not lost. Without the injection and development of those skills the contradiction of the physical poverty of the third world will continue to dominate, and the humanizing gifts of the third world will not be part of the third wave synthesis.

In the first world our mission is threatened by the social alienation that seems to be a byproduct of the industrial/electronic culture. What is sorely needed in the industrial/electronic world is the demonstration of a viable supportive community which can sustain individuals in their human journey. Without the demonstration of viable, human community the alienation and burnout caused by industrial society will continue, and the number of Order members will continue to shrink.

Both of these contradictions point to the need for a renewed emphasis on the finding and sustaining of the sensitive and responsive elements of the 15% of society, that are found in both the industrial/electronic society and in the elite of the third world societies, and the recruitment of those individuals into the Order.

STRATEGIES FOR THE 100

In 1981-82 there were 68 interns, 16 of whom came from the West. The 16 came through the Volunteer programme, regional consults, Academy and House events. This year, the strategies we have identified are the Volunteer Programme (Sojourn Programme to the Third World), Minorities Engagement, English teaching, the Vocational Journey Lab, The Academy, the Order Day and Village Interns, and a Sojourn Programme.

Where the numbers will come from:

Volunteer Programme:	60 to get 6	Vocational Journey Labs:	1000 to get 10
Minorities:	18 through Academy to get 2	The Academies:	200 to get 30
English teaching:	50 to get 3	Order Days:	100 to get 10
Village Interns:	40		

CONTINENTAL STRATEGIES:

North America: Volunteer Programme, Academy, Vocational Journey Lab, Order Days, Black Engagement Strategy	(28)
Europe: Volunteer Programme, English teaching, Vocational Journey Lab, Order Days. (English teaching includes minorities).	(15)
Sphere East: English teaching and Vocational Journey Lab and Academy.	(India 5 SeaPac 23)
Sphere South: I.E.R.D. Steering Committees and Vocational Journey Lab and Village development.	(Black Africa 25 Latin America 5)

At Continental Meetings the continental figure is to be assigned among the Areas according to the appropriate strategies.

INTENTIONAL VOLUNTEER PROGRAMME (Sojourn Programme to the Third World)

This could be done by expanding contacts through advertising, making presentations to churches, schools and universities, mass mailings to Deans of students and sociology professors. There would be a minimum of 6 months in the project and one month in the Religious House followed by de-briefing in the project and the Vocational Journey Lab upon return to the home country.

This Lab will also be used with groups who have spent short periods in Projects, such as De Pauw.

SOJOURN/INTERN MOBILIZATION COMPONENT

Three existing structures are in position to take responsibility for sojourn/ intern mechanisms:

I. The Religious House:

1. Has a target prospect list for sojourners/interns.
2. Revises the list regularly to focus the target priorities.
3. Makes available brochures for visitors and interested people.
4. Schedules and holds "Evenings at the Religious House" to describe the patterns and significance of life in the House with the targeted priority families.
5. Has at least one intern/quest room.
6. Conducts conversations with interested intern prospects.

II. The Empowered Personnel Post in Operations Centrum:

1. Intern conversation constructs.
2. Intern reception ritual.
3. Fellow reception ritual, and intern send out ritual.
4. Standard intern manual.
5. Guidelines for intern care, and "Evening at the Religious House" talk.

III The Deanery of the Schools (Academy, ITI, Other Institutes):

1. Has on hand PR materials for ICA, EI, OE.
2. Ensures participant familiarization with the local missional programs.
3. Has a targeted prospect list from among the participants.
4. Conducts an "Evening at the Religious House" on the family night of the last week of the School.
5. Conducts prospective intern conversations after graduation.

IV. The Area Formation Team (assigned by each area):

1. Makes available PR material to the houses with recommended strategic targets for its use.
2. Ensures at Area and Continental Councils that each regional house has an intentional mobilization program.
3. Ensures an intern training program and journey tracking system.
4. Arranges exchange of prospect data from impact events houses.
5. Creates collegium constructs on Order destiny mobilization strategy.