

SUMMER 75

MISSIONAL LECTURES

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	GLOBAL SOCIAL DEMONSTRATION	GLOBAL MOVEMENT DEVELOPMENT	GLOBAL COMMUNITY FORUM
PHILOSOPHY	THE DEMONSTRATION PHILOSOPHY	THE INTRAGLOBALITY PHENOMENON	THE COMMUNITY FORUM
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MISSIONAL LECTURES ROTATION CHART										
TH	MONDAY	THE FIRST WEEK			THE SECOND WEEK			THE THIRD WEEK		
THEME	SETTING OUR HISTORICAL CONTEXT	REPORTING OUR STRATEGIC SITUATION			UPDATING OUR REFORMULATION METHODS			DELINEATING OUR COMMON FUTURE		
TALK	THE FIVEFOLD TASK	THE GLOBAL CAMPAIGNS	THE EIGHT DEMONSTRATIONS	THE COMMUNITY FORUM	THE DEMONSTRATIONS PHIL.	THE SOCIAL METHODS	THE PRIMAL COMMUNITY	THE METRO CADRE	THE INTRA-GLOB'ITY PHENOM.	THE ASSEMBLY FUTURE
ASSIGNMENT GUID				Marianna Bailey	James Wiegel	Steve Allen	Isobel Bishop	Ken Wiltse	Don Cramer	Claudia Cramer
	Joseph Mathews	Joseph Slicker	Vinod Parekh	Carlos Ollison	Carol Pierce	George Holcomb	William Bailey	Maryann Wainwright	George Walters	Donald Clark
				Joseph Pierce	Gary Forbes	Carol Walters	Warren Tolman	James Bell	Kamala Parekh	Joseph Crocker

The intent of these lectures is to focus the practical edge of our task at the most inclusive level to provide a context for the particular work of the Assembly teams and also to clarify practical vision for the local battleplanning which follows the summer.

THE FIVEFOLD TASK

THE EMERGING TASK	Falling into Profound	Puzzling Occurrence	Alien Image	Paralyzing	Moving Anew
	Unlimited Love	Can't Stand	Freedom	Respons'blit	Peace
	Unfocusedness	Weak Pict gone	Dark Night Long March	Profound Engagement	Object Task
	Fivefold Task	The Church	Society	Humanness Itself	The 5
THE PROFOUND AWAKENMENT	Solitude and Consciousness	Aloneness	Final Solitude	Kernal/Cons	Selfhood
	Evangel+ism	Good News	Happening	Secular	New Consciousness
	Global Community Forum	Happening of Happenings	One Day	The Town's	Social Awakening
	World is Ready	U.S.	Commonwealth	Korea	Europe
THE METHODOLOGICAL EPTITUDE	Education we Never Had	Collapse	Just Facts	No Organiza	Came Late
	Education is Method	How to Cope	Rational	Social	Spiritual
	Adadémie	Secular ITI	Academy	Univers 13	Student Hse
	Contradiction: Priorship Training	Called to Ld	48 Things	Xavierism	Dark Night
THE SOCIAL DEMONSTRATION	Protest & Demonstrat'n	60's	Carry Signs	70's	Build Signs
	Demonstrat'n as Hope	Vocat'l Hope	Social Hope	Respon Hope	Tomorrow begins at Majuro
	Band: 24	8/8/8	Time zones	5th City	2 Crosses
	Total Commun Developm't	Geo	vs Institutions	Total Socie	ransparent 5th City
THE SPIRITUAL PROWESS	Other World	Hist. Occurr	Dark Night	Long March	Hope
	Need Roadmap	Stick Chart	Tell Waves	Not Get Lost	Lead The World
	Retreats	Odyssey	Ignatius	Imploded Consciousnes	New Forms
	Our Emphasis Tomorrow	Rampant Resur	Need Guides	Spirit Guard	Symbolism
THE PRIMAL COMMUNITY	All Humanity From Community	Humanness Invented	Not Indivi Family	Community	Prof Task
	Local Church	Always POG	Cong	Parish	Cadre
	P.C.E.	Going Well	7 Times Arnd	Slow March	Replication
	Our "Go For Broke"	w/o Which	Base of Pentagon	Foundation of Civiliza	419,000
THE PRESENT PICTURE	Dual Emphasis	Right Now	TM	Soc Demonstr	Only Tactics
	Network Ready	Metro Hses Everywhere	Movt is ther	Areas	Centrums
	World Service	Cry of Man	Readiness to Move	Signs of Hope	Within The World
	Global Campaign	New Two Suitcases	Fulfillment of World	New Movement	Resurgent

## THE FIVEFOLD TASK

### I. THE EMERGING TASK

1. Falling into profound - We have fallen through into a profound consciousness as the movement.
2. Unlimited love - This profundity is the consciousness of unlimited love or universal benevolence.
3. Unfocusedness - This love has destroyed all our shallow missional concerns and occasioned an unfocusedness in our missional endeavor.
4. The fivefold task - Now the profound basis of society and the church which is our task is coming clear under five rubrics: profound awakening, methodological eptitude, social demonstration, spiritual prowess, and primal community.

### II. THE PROFOUND AWAKENMENT

5. Solitude and consciousness - Everyone is aware of solitude and of the solitude beyond solitude which is the birth of consciousness and selfhood.
6. Evangel-ism - This happening to men and society is awakening or the intrusion of the good news in life.
7. Global Community Forum - GCF is an invisible secular vehicle for this happening for entire nations.
8. World is ready - Wherever we have gone with GCF, we have found that the world is ready and open to this tool and so the time to move is now.

### III. THE METHODOLOGICAL EPTITUDE

9. Education we never had - None of us really received an education, just bunches of data.
10. Education is method - Education today is equipping people with methods to enable effective living in the myriad situation of life.
11. Academie - The Academy in the past has held this task and this image; in what new forms may be invented it will continue as a symbol for this education.
12. Contradiction: priorship training - At this point the major contradiction is trained troops -- adequate numbers of functionally ept leadership to staff the explosion in mission.

#### IV. THE SOCIAL DEMONSTRATION

13. Protest and demonstration - The world has moved beyond demonstration as a protest to demonstration as invention of effective social forms.
14. Demonstration as hope - Demonstration explodes motivity in grounding hope in concrete vocational engagement.
15. Band: 24 - Demonstration is a global band of 24 -- initiated eight per year for the next three years, located strategically in every time zone.
16. Total community development - Demonstration at this point focuses on total community development the total renewal of society focused on a particular geography rather than the renewal of particular institutions.

#### V. THE SPIRITUAL PROWESS

17. Other world - With the deepening awareness of consciousness and of the transparency in life spiritual prowess is coming to the fore.
18. Need roadmap - Spiritual prowess is the ability to create and use roadmaps of this nether land.
19. Retreats - We have and must create retreats (odysseys, etc.) to inculcate this prowess in others.
20. Our empahsis tomorrow - As resurgence blazes further, spiritual prowess becomes more and more our task.

#### VI. THE PRIMAL COMMUNITY

21. All humanity from community - Humanness is founded not in the family but in the primal community - something, in a way, we have never known.
22. Local church - Those who build and glue primal community are the church, the local church.
23. PCE - The Primal Community Experiment is the local church in its parish aspect.
24. Our "go for broke" - The local church is the one thing on which we have gone for broke.

#### VII. THE PRESENT PICTURE

25. Dual emphasis - We stand at a point of dual emphasis on Global Community Forum and on Social Demonstration.
26. Network ready - The network of missional colleagiality stands circling the globe.
27. World service - We are turning it now to be used in service for the world.
28. Global campaign - GCF and social demonstration are our new global campaign toward resurgence.

## THE GLOBAL CAMPAIGNS

GLOBAL STRATEGIES	GLOBAL CAMPAIGNS	SOCIAL DEMONSTRATION	GLOBAL COMMUNITY FORUM	PRIMAL COMMUNITY EXPERIMENT	METRO CADRE
	NETWORKS	102 HOUSES 24 NATIONS	TRAINED FOR MISSION/ TOWARD NSV	4 CENTRUMS 5 LOCATIONS	GLOBAL BANDS
	IMPLICATIONS - SOC.DEMO/GCF	HUMAN DEVEL. SIGN	24 GLOBAL BAND EXPLOS.	IND. COMMUN. NAT'L RESURG.	WORLD ON FIRE
	IMPLICATIONS - PCE/METRO-CADRE	STRUCTURES OF ENGAGEM'T.	INSTRUMENTS OF RESURG'C.	CATALYZE GLD DYN.	GLOBAL SERVANT FRC.
INTER-RELATED THRUSTS	PCE RELATION TO GCF	PCE - PROVIDE CONTEXT	PRODUCT TOOL END	GCF PROVIDES GROUND/BASE	PROVIDES TROOPS & TASK
	PCE RELATION TO SOC. DEMO.	CHURCH DYN. A SCREEN	SOC. DEMO. VISION	PARISH-REPL. ARENA	SLOW MARCH
	METHODOLOGICAL EPTITUDE	DO OWN THINKING	CROSS-CULT. TOOL	SKILLS FOR JOURNEY	WAITING IN THE WINGS
	SPIRITUAL PROWESS	PLUMB SPIRIT DEEPS	KEEPS SOC. DEMO. OPEN	GIVES PERMISSION	LURKING IN THE DEEPS
BACK-UP STRATEGIES	LOCAL LEADERSHIP TRAINING	INTRA-GLOBALITY	LOCAL HOUSE PRIORS	SD,GCF,PCE, MVT. CRSES.	GUARDIAN NET
	AREA DEVELOPMENT	INDICATIVE BATTLEPLAN'G	XAVIERISM	SPIRITUAL	ADVOCACY
	GLOBAL BANDS	HEADQUARTERS EI - ICA	KEY FOR INTRA-GLOB.	MISSIONAL POWER	ENABLEMENT/ DRIVE POWER
	IMPACT INTENSIFICAT'N	LENS	LCC	ITI	SEC'R ITI & SMS - 3 WK COURSE
INSTITUTIONAL STRATEGIES	COMMUNITY CONTEXT	ONE PROBLEM AMONG MANY	REDUCTIO-NISTIC	IMPOSSIBLE THRU SOCIAL	GLOBAL COMM. NETWORK
	CONSULT/PROJECTS	CONSULT - IND.B/P	FUNCTIONAL	PROJECT - DIRECT ENGAGEMENT	CHANGE SYSTEM
	GLOBAL STRATEGY	MEET CRUCIAL ISSUES	WORLDWIDE CONTEXT	OPEN NEW POSSIBILITY	USE RELATIVE TO GEOGRAPHY
	REPLICATION INSTRUMENT	AVENUE FOR FURTHER RENEWAL	PERMEATE ALL SOCIAL DEMENSIONS	BEYOND LOCAL TO GLOBAL NET	PREPARING THE SOIL

## THE GLOBAL CAMPAIGNS

### I. GLOBAL STRATEGIES

1. Global Campaigns - Four global campaigns are to be launched this year.
  - a. Two are frontal attacks: 1) Global Social Demonstration is a 3 year global 24 social demonstration project conducted around the globe every hour on the hour with 8 activated in 1975-76. 2) Global Community Forum is a 5 year project for 1% of the population of all nations under a sliding 3 phase model of preparation, experimentation, and actualization at the end of which period the phasing model is to be adjusted for the next 5 years.
  - b. Two are infiltrations: 1) First is a world wide primal community thrust beginning with the 150 presently planned for this coming year and expanding to a systematic global coverage of metros. The actuation model is to be worked out at this assembly. 2) Second is a metro cadre system with a common format and meeting structure for 12 cadres, 6 for two metros around each religious house in the globe for a total of 1200 with 600 (or 6 cadres per house) actualized in 1975-76.
2. Networks - A radical shift has taken place this year. There is a network of 102 houses positioned in 24 nations around the world not to preserve themselves, but trained for mission and geared for catalyzing the NSV. Included within these houses are six nexus locations manifesting a global band of 4 centurms.
3. Implications - 1) Social Demonstration is a world wide sign of human development carried out on the local level in each time zone. As a demonstration it is also indicative of national development and being held in various cultures around the globe becomes an unmistakable sign that global renewal from the grass roots level is possible. 2) The Global Community Forum with its awakening of the individual, the forming of community, and the creation of national resurgence, and its global replication ends in a world on fire.
4. Implications - 1) Parallel to and undergirding these frontal attacks is a global network of primal community experiments that become structures of engagement for awakened local man which then become signs of possibility, and instruments of resurgence for all communities throughout the globe. 2) Metro cadres undergird all these thrusts. Around the globe they systematically coordinate and catalyze the guild dynamics of the local and beyond the local to care for the metropolitan area. This provides them with symbols of globality and care for the globe. The global band of metro cadres holds the tension between the global and local, providing an ongoing vision and practical form of global servant force.

THE GLOBAL CAMPAIGNS

GLOBAL STRATEGIES

1. Global Campaigns - Four global campaigns are to be launched this year. Two are frontal attacks: (1) Global Social Demonstration in 3 years and (2) Global Social Demonstration project conducted around the globe every year. The Global Social Demonstration project is a 7 year project for 14 of the population of all nations under a sliding 3 phase model of preparation, execution, and actualization at the end of which period the global model is to be adjusted for the next 3 years. Two are initiatives: (1) First is a world wide initial community thrust beginning with the 100 presently planned for this coming year and expanding to a systematic global coverage of nations. The actualization model is to be worked out of this assembly. (2) Second is a network system with a common format and meeting structure for 15 areas, 3 for two nations around each national house in the globe for a total of 1200 with 600 (total 600 per house) actualized in 1975-76.

2. Network - A radical shift has taken place this year. There is a network of 100 houses positioned in 24 nations around the world not to preserve themselves, but trained for mission and geared for catalyzing the 18V. Included within these houses are six nexus locations manifesting a global part of a continuum.

3. Initiatives - (1) Social Demonstration is a world wide sign of human development carried out on the local level in each time zone. As a demonstration it is also indicative of national development and being held in various cultures around the globe becomes an unmistakable sign that global removal from the mass state level is possible. (2) The Global Community Forum with its swarming of the individual, the forming of community, and the creation of national resurgence, and its global replication ends in a world on fire.

4. Initiatives - (1) Parallel to and underlying these frontal attacks is a global network of initial community experiments that become structures of empowerment for awakened local men which then become signs of possibility, and instruments of resurgence for all communities throughout the globe. (2) Metro centers underpinned all these thrusts. They systematically systematize the local to care for the metropolitan area. This provides them with a symbol of globality and care for the globe. The global band of metro centers holds the tension between the global and local, providing an ongoing vision and practical form of global movement force.

II. INTERRELATED THRUSTS

- 5. Primal Community Experiment Relation to Global Community Forum - If the strategy of PCE is infiltration (along with the frontal attack of GCF) we see that it provides the context for awakening to take place and is a tool, product, and end of awakening. At the same time the GCF exposes the ground or base of community and with the awakening happening begins to create community. Also the GCF provides the troops and a task for primal community.
- 6. Primal Community Experiment Relation to Global Social Demonstration - The PCE as a bearer of the church dynamic serves as a screen for building the practical vision of social demonstration projects. At the same time these projects provide a vision of possibility and images of effectivity for all parishes around the world. Yet the SD projects will be like sky rockets disappearing into the night without parishes becoming the arena of replication. The image that holds the global primal community experiment in the world wide campaign is "slow march."
- 7. Methodological Prowess - The pentagon gives us a picture of five activities as our continual task. Three of these are part of the world wide campaigns. Of the other two, one is methodological prowess or functional education which equips people to do their own thinking, acting, and grasping of their lives. It is a tool whereby social demonstration and GCF can be conducted in all cultures as well as providing the skills for continuous journey into consciousness. Indeed these campaigns will drive people to get the methodological tools to effectively act. The image that holds the thrust of functional education is "waiting in the wings."
- 8. Spiritual Prowess - The world wide campaigns will force a new burst of consciousness and requirement to stand in the depths of life. Here the last of the pentagon activities gives secular man permission to plumb the spirit deeps of the other world in order to continue to stand in the white hot heat of consciousness. At the same time it keeps social demonstration projects open to the ontological and the depth of global revolution. In addition it gives permission for the awakening process to take place. The image that holds the thrust of spiritual prowess is "Lurking in the Deeps."

III. BACK UP STRATEGIES

- 9. Four key underpinnings that will make or break the world wide campaigns:
- 9. Local Leadership Training - Develop trained local (indigenous) leadership in the symbolic and movemental order and move into the area of priorship for strengthening the religious houses; conducting social demonstration projects, primal community work, global community forums, and movemental courses; to accelerate the move toward intra-globality; and to build quietly and cautiously guardian networks and begin a pilot global guardian complex.

10. Area Development - Train personnel in all houses and metros to use the indicative battleplan methodology resulting in implementaries; provide them with images and operational principles of Xavierism, of doing the metro for the globe, or the world from the metro; give them practical opportunities for leadership development and spiritual prowess (to take care of themselves); and set up an adequate network throughout the area for church and secular advocacy.
11. Global Centrum Band - Delineation of the global centrum bands as headquarters of EI-ICA around the world running through six locations: Chicago, Brussels, Nairobi, Bombay, Singapore, Hong Kong, and back to Chicago in a fourfold form: Management, Operations, Development, and Research; operating as a servant of and catalytic power for enablement and effectivity of the religious houses and mission around the world: and as global bands guarding against reductions to the geographical, archetectonic, governance or dependency images.
12. Impact Intensification - Alter the strategy of impact courses: 1) LENS - Global treks and local intensifications of LENS for various marketing groups to prepare for social demonstration consults, Community Forums, Primal Community Experiments and special government and business saturation. 2) LCC - The Local Community Convocation to be used in preparation for Primal Community Experiments, social demonstration projects and global community forums. 3) Increase ITI's to at least one per year per area and in Europe and Latin America one per year per area with systematic quotas and recruitment from each region of laity, clergy, and in some cases LENS grads and guild members. 4) Secular Impact Courses - Develop an experimental two week ITI and combine with a 5 day SMS to use for training non-Christian people for social demonstration projects.

#### IV. INSTITUTIONAL STRATEGIES

13. Community Context - Without the social demonstration project and the primal community experiment or some way to relate to the local community, institutional projects are an attempt to deal with one problem among many and thus become reductionistic or the servant of any ideology. In fact, at present, it is impossible to do the whole world through a sociological system. A world wide network of primal communities needs to be constructed before that can happen.
14. Consults / Projects - Consults - are short term working with corporations, local communities, and other groups helping them think thru their unique situation with the indicative battleplanning methodology. Beyond that specific value it is a functional strategy developing advocacy, prospects for courses and guild work, and financial support. Projects - These are direct engagement with a social form, e.g. teaching in an international school. Besides the functional qualities, this strategy is out to change that particular social system.

15. Global Strategy - On the other side of a global network of primal communities, institutional projects can be instruments of meeting crucial issues, break open new possibilities, operate on a world wide basis and work in relation to various and manifold geographical outlets.
16. Replication Instruments - Such projects are avenues of continual fallout in the replication of social demonstration projects and primal community experiments and avenues of further renewal of the social forms. Indeed the possibility is there for permeation of all social dimensions. Renewal can move beyond local communities to the global network of any particular social system. Such permeation opens up a multitude of vocational responses. In the meantime the image to hold the present thrust of these projects is "Preparing the Soil."

Global Strategy - On the other side of a global network of primary communities, institutional projects can be instruments of positive change. In the world wide arena, there are no artificial barriers to work in relation to various and manifold geographical outlets.

15. 15.

Replication Instruments - Such projects are avenues of continual growth in the replication of social development projects and primary community experiments and avenues of further renewal of the social forms. Indeed, the possibility is there for permeation of all social dimensions. Renewal can come beyond local communities to the global context of any particular social system. Such permeation opens up a multitude of vocational processes. In the meantime the urge to hold the present thrust of these projects is spreading the soil.

16. 16.

## THE EIGHT DEMONSTRATIONS

GLOBAL BAND	THE TWENTY-FOUR	Circle the Globe	Strategic Selection	Basic Principles	Revolutionary Posture
	HISTORY: 5TH CITY TO MAJURO	5th City Origin-1971	5th City 1972-75	Mowanjum	Uptown
	FIRST YEAR EIGHT	Strategic Choice	Kairotic Moment	Global Pan- chayat Trek	Catalyzing Community
	GUARDIAN ROLE: PROFESSIONAL SKILLS	Advisory Role	Selected Skills	Guardian Support	Follow-up Consults
MAJURO HISTORY	1969-1974	Jude Samson to 1969	Teachers 1970-73	KITCO Management	First Social Dem. Consult
	THE CONSULT	September 1974	24 Guardians	Battleplang Sessions	MHDP
	CLAIMING MIRACLES	Preschools	Ships	Miracle ¼ Mile	Volume Buying
	PRESENT	U.S. Govt. Support	Territorial Authorization	Phase I: TASC	Phase II
DEMONSTRNS in the EAST	MAJURO	Geography Trust Terr. of Pacific	Demography 30,000 pop. Ocean Nation	Vision Social & Eco. Redevelopmnt.	Consult Sch. 2nd Sched. for December
	JE JU	South Korean Island	400,000 sep. from mainld. Eco. depresd.	To intensify New Village Project	September
	OOMBULGURRI	N. W. Australia	Aboriginal Village 3 mil. acres	Rebuild Aboriginal Community	August
	TAJ GUNJ	Agra, India By Taj Mahal	35,000 Ghetto Vill.	Recreation of new vill.	October
DEMONSTRNS in the WEST	ISLE OF DOGS	London Pennsylvania on Thames	Chas. II kept dogs here Now docks	Revitalizing the Laboring Community	February
	KAWANGWARE	Nairobi, Kenya-Rural	Separated Ghetto like	New Commun. in Africa	November
	TRASTAVERE	Rome, Italy Across Tiber	Was Jewish Ghetto-poor	Soc. & Eco. Redevelopmnt.	January
	CITY 5	Chicago Illinois	Black Ghetto Global Sign	Continuing Economic Stabilizatn.	Second Scheduled for March

## THE EIGHT DEMONSTRATIONS

### I. GLOBAL BAND

1. The 24 - Using the established global network to serve humanity, we will circle the globe with 24 social demonstrations, every hour on the hour, demonstrating the total community redevelopment of 24 isolated human communities.
2. History: 5th City to Majuro - The history of social demonstration began on the Westside of Chicago in 5th City back in the 60's with the creation of a comprehensive social model which began the actualizing phase in 1972 and was reduplicated in Mowanjum and Majuro in 1972 and 1973.
3. First year 8 - Eight social demonstrations will be done this year (1974-75), eight next year and eight the following year to systematically cover the globe. The global panchayat trek visited many suggested locations in order to strategically select the locations in which community can be catalyzed.
4. Guardian role: professional skills - These social demonstrations will be staffed by the guardian network, those advisors with a variety of skills and backgrounds who combine their expertise and financial support and participate in consults which build the plan for socio-economic development of a people toward their own self-sufficiency.

### II. MAJURO HISTORY

5. 1969-1974 - Over the past 6 years, Marshallese, including Jude Samson, have attended ITI's which have resulted in requests to the Institute to send school teachers to Majuro. The KITCO Board of Directors was established and laid the foundation for the first Social Demonstration Consult.
6. The consult - The first Majuro Consult on economic and social development in the Marshall Islands was held in September, 1974, with 24 Guardian members of the ICA staff and indigenous Marshallese leadership, out of which came the Marshallese Human Development Project, a comprehensive plan for social demonstration in the Marshall Islands.
7. Claiming miracles - Miracles, signs of hope are being claimed every day in Majuro. All the resources are utilized; a preschool with 100 children is running, the inter-island ferry system has started, work on the "Magnificent Quarter Mile" is progressing and the beginnings of volume buying through TASC.
8. Present - Currently before the U.S. Congress (in the Senate Interior and Insular Affairs Committee) is a proposal for \$1.8 million for MHDP. MHDP has received support and endorsement from the trust territory officials (see Betty Pesek for names) for Phase 1 and Phase 2.

### III. DEMONSTRATIONS IN THE EAST

9. Majuro - Majuro, a trust territory in the Marshall Islands in the Pacific has a population of 30,000 needing continuing social and economic redevelopment as outlined in Phase 1 and Phase 2 of MNDP. A second consult is scheduled for December.
10. JeJu, a South Korean island of 400,000 is separated from the mainland and is an economically depressed area, participating in the Korean New Village Movement. A consult is planned for September to intensify their participation in the New Village Project.
11. Oombulgurri - Oombulgurri is an Aboriginal village of 200 in N.W. Australia, 45 miles across the tidal river from Wyndham. A consult is planned in August to build the model for recreating the Aboriginal community.
12. Taj Gunj - Taj Gunj, a ghetto village of 35,000, lies in Agra, India in the shadow of the Taj Mahal. The October consult will build the plans for the recreation of a new village concept for India.

### IV. DEMONSTRATIONS IN THE WEST

13. Isle of Dogs - The Isle of Dogs is located in London, England, on a peninsula on the Thames inhabited by dock laborers. The consult will build the plans for the recreation of a new village concept for India.
14. Kawangware - Kawangware is a rural village of 40,000 in Nairobi, Kenya separated as a ghetto from the mainstream of the city. A consult will be held in November to create the new community for the tribes in Africa.
15. Trastevere - Trastevere is a community of 32,000 down-trodden poor in Rome, Italy which needs comprehensive social and economic redevelopment. The consult is planned for January.
16. City 5 - City Five on the Westside of Chicago is a black ghetto becoming a sign of possibility to the globe. Continuing economic stabilization, giving consultative support to local leadership will be the thrust of the second consult in March.

## THE COMMUNITY FORUM

LOCAL MAN	I - THOU	Consciousness in Community	Family-Comm Universal	Sense of Self-hood	Release of Self-hood
	GLOBAL/LOCAL	En soi Pour soi	No local w/o global	No global w/o local	Local Man
	PARTICIPATE IN DECISIONS	Major Contradict'n	Building new Reality	Participate in Decision-making	Consensus Community
	OUR HISTORY	Religious Secular	Indiv-Socio Who Am I	Creates Humans	Becomes How Can We
COMMUNITY FORUM	THE FORUM DAY	The Setting	Lectures Workshop	Interlude	Story, Song Slogan
	NEW CREATIONS	New Polity Struc	Tactical Revolution	Corporate Action	Fellowhood/ Guild
	NEW EVANGELISM	A Happening	Structure Worship	Methods to Stand	Implodes Consciousness
	RAMIFICATIONS	To the Masses	Awaken Indiv/Commun	Awaken Nation	Occasions Resurgence
GLOBAL INDICATIVE	TRANS- RATIONAL CONSTRUCT	GCF/Revolu Strategy	1% Does Revolution	3.5 billion 17=35m	175,000 GCF's
	TIMELINE FOR THE WORLD	GCF Global Now	Time is Ripe	Work Nationally	The Global Design
	THE IMPACT	Prep/ Experi Actuation	U.S.A. & Canada	Australia, Belg/England	Korea/Phili Ger/Kenya
	UNDERLYING STRATEGIES	Catalyze Not Do	Move Rapidly	Town, Nation Globe	Nation Insufficient
FUTURE VISION	WORLD ON FIRE	Build up	Fire Over India	Mass Replication	To the Ends of the Earth
	CONSEQUENCES	New Practical Vision	Social Fabric Shift	Historically Engaged	Wired Advocacy
	RELATION TO SOCIAL DEMONSTRATION	GCF Provides Troops	Possibility of Engagem't	S.D. Provides Vision	Provided Vocation
	RELIGIOUS HOUSE NETWORK	23 Nations	5 Years - 35 Nations	Network for Mission	World-wide Campaign

## THE COMMUNITY FORUM

Introduction: In the turn to the world (spell out), it became necessary to create a new impact tool - the Global Community Forum. We have moved from the world of the movement to the world of the world. We have found ourselves with an instrument to awaken man - not content but a happening.

### I. LOCAL MAN

1. I - Thou - Our first move toward the social was through the I-Thou. We saw that there was no consciousness save in community. The self is a self in relation to family - yet there is no community except in relation to the universal. The bridge between the family and the universal is local community without which there is no primal sense of selfhood or release of selfhood.
2. Global/Local - The relation of poursoi to ensoi helps us see that there is no local community(poursoi) without the global community (ensoi). In other words, there can be no global community unless the local community practices intentionality. At the same time, local man is individual in local community and not the family.
3. Participate in decisions - One of the major contradictions of the world today is the absence of local community so the GCF is out to build a new primordial reality structure that enables local man to participate in the decision making process and of building consensus to form community.
4. Our history - Throughout the history of the Church and society there have been decision making groups, synagogues, ecclesia, forums, town meetings. Our recent history in the movement was directed to the historical church, calling forth an individual decision in relation to the deep life question, "Who am I?" Today, as we face the future to serve the world that question has shifted to the sociological. The question now comes forth out of the mass of mankind, "How can we?" We are re-impacting that journey sociologically. As the religious order is to the Church, so the GCF is to global society. Where there is no GCF there is no society - no world. The GCF is the restoration of human beings.

### II. COMMUNITY FORUM

5. The Forum day - The context and mood built up for the day is one of excitement and expectancy, a happening. The lectures: New World, New Human, and workshops on contradictions and proposals are hard rational probes. Breaking this at noon is a highly celebrative lunch with local music and welcoming. The highlight of the day is the final reporting, reading and singing of story, slogan and song. Expectancy is fulfilled.

6. New Creations - The results of the GCF are manifold. It presents possibilities for new polity structures, provides a revolution to tactical thinking, releases corporate action, prefigures the guild, and gives a context for genuine fellowship to take place. Indeed, people have lived effectively for one day.
7. New Evangelism - This is the new evangelism. The primordial human happening has taken place. The spirit spark enables and jumps throughout the group during the day. The structure of the day itself repeats the daily office. Contradictions are confession; the noon interlude, praise; and the proposals, dedication. Local man is given methods by which he and others in his community can stand before the comprehensive. It doesn't teach him globality but recreates his globality already present - it implodes his consciousness - the happening happens.
8. Ramifications - The GCF is for everybody. Using secular language and designed for local man, it can go to the masses everywhere. It is not only an awakening tool for the individual but also the community itself. But it does not stop there. Designed as a national happening, the nation itself is impacted and awakened. For example, 5000 Town Meetings in North America will increase consciousness to the boiling point. If it was done as the dis-establishment it would create rebellion. Done within the establishment it can only occasion resurgence.

### III. THE GLOBAL IMPERATIVE

9. Trans-rational construct - The GFC is as such a revolutionary strategy for the world. Because its mission is every man and all men it can be rationally applied to the globe. Following Mao who said, "If 1% of the people are affected, the revolution is accomplished", the transrational construct for the globe is as follows: 1% of 3.5 billion people = 35 million; if each GFC has 200 people this would require 175,000 GFCs.
10. Timeline for the world - The time for the GFC is now. There is a new openness. The world wants it. Everywhere the doors are open -- the time is ripe. The strategy is to work nationally for the largest overt decision making process is located in national bodies. A global design is therefore required. (Refer to the chart for the global design.)
11. The impact - The impact is divided into three phases: preparation, experimentation, and actuation. Immediately the actuating stage will be put into effect in USA and Canada. At the same time the experimental phase will be started in Australia, England and Belgium. Crucial because of their location to social demonstration projects either being actuated this year or the next are the nations of Korea, Kenya, Philippines, and Germany.

12. Underlying strategy - Some of the underlying strategies are that our task is to catalyze the setup, and recruitment of the GCFs. We are not out to work on a one-to-one basis but to move with high rapidity. We orchestrate town, province, nation and globe. To do one nation is not sufficient, only the globe.

#### IV. THE FUTURE VISION

13. World on fire - As the design indicates there is a buildup of GCFs. The nation of India is key. The turnover is located in the Delhi Area. A fire is built over India. Once this catches hold of the nation, mass replication will break loose which will proceed to the uttermost parts of the earth.
14. Consequences - At this point we are not preoccupied with the consequences of the GCF for the task of awakening is an endpoint in itself. However, each nation would have welded out from the grassroots level a new practical vision; this kind of mass impact would also alter the very social fabric of a nation; communities would come alive; local man would genuinely be engaged with history. In addition the invisible college would become visible, one example of which would be the wiring together of a framework of advocacy across the globe.
15. Relation to social demonstration - Key to and strategically associated with the GCF is the band of 24 social demonstrations around the world. The GCF provides the possibility for global engagement to take place and supplies the troops for the engagement. At the same time the social demonstration provides the vision for genuine historical engagement and the practical opportunity for vocation in our time.
16. Religious House network - Key to the GCFs are the religious houses located in 23 nations around the world and by the end of five years they will be located in 35 nations. This network of houses is geared for mission to the globe and the new social vehicle coming into being and will be the catalytic force for the world-wide campaign.

Conclusion: A New Vision - Such an undertaking is a venture of faith beyond faith. Those who utter "I believe" will enter in. This is the moment of GCF. The appearance of a new vision has come to the world and is on the peoples' consciousness. The GCF will objectify this and will allow the utterance of "I believe" to release the vision whereby people live beyond the criteria of good and bad, flesh and spirit, the City of Man and the City of God and even the believer and the non-believer.

INTRODUCT'N THE SPIRIT FUNCTION	Pioneer in Civiliza	Loss Craze	Edge, Contradi	Alive Culturs	Beyond Prot.
	Concern w/Spirit.	Brk Inertia	Hist. Possibil	Impact Images	Corp Respons
	Permission-giv. Sign	Engen Craze	Imposs Sit'n	Miracle	Common Tact.
	Authentic Demonstra	Indiv Proj	Raise Sign	Total Re-eng	Hist. Recrea
THE GLOBAL EXPERIMENT	The Global Band	24 Social Demonstrat'n	Autonomous Projects	Common Apprch Method	Symbol of Care
	Universal Sign of Hope	Ministering to Resurgnce	Responding to Challenge	Framework of Ideology	Embodiment of Globality
	Illustrated Change (New Construction)	Releas' Human Motivity	Focusing Mis'n'l Creat	Demonstrat'g Tact Thkg.	Creating a New Piety
	Appearance of Paravocation	Empowered Care	Trans-Est. Style	Servant Forces	Elec & Asnd as TWC
THE NECESSARY CRITERIA	Global Rationale	Inclusive Analysis	Symbolic Time Zones	Cultural Variation	Global Timeline
	Geo-Social Impact	Visible Futuric Sign	Reflection Nat'l Need	Power beyond Local	Authentic Response
	Local Potential	To Broader Areas	City & Nat'l Plan	Adeq. Geo. Insulation	w/In 2 yr Capacity
	Supporting Frames	Public Advoc & Sponsor	Local Sector Backup	Trnd Order & Nat'l Staff	Autonomous Funding
THE INTERNAL OPERATIONS	5th City Replication	Operating Principles	Present Soc. Dem. Projects	Breakthrus in Majuro	Adaptation & Replica'tn
	Miracles as Key	Motivate Community	Turn impos Situation	Capture Imagination	Catalyze Operation
	A Universal Dynamic	Recreate Primal Comun	Same Dynam Present	Cadre, Congre Guild	P.C. The Slow March
	Structural Change	Focuses Power	Total Commun Development	Touches all Press.Pts.	Rapid Replic Demonstrat'n
THE REVOLUTION'Y PHILOSOPHY	The Inclusive Keys	Total Human Development	Cultural Recovery	Postmodern Access	Specific Tactics
	The Strategic Approach	Socio-econo Development	Political Advocacy	Grassroots Key	Practical Change
	The Tactical Forces	Community Consensus	Nat'nl, Regnl Local Allian	Social Healing	Private and Public
	The Historical Suppositions	Invented Future	Anti-Determinis	Act First	Beyond Marx

## THE DEMONSTRATION PHILOSOPHY

### INTRODUCTION: THE SPIRIT FUNCTION

- A. Pioneer in Civilization - A sign that a culture is alive is that it is always pushing the edge of the civilizing process. We are in a time when we have lost our courage to push the edge of the overt contradictions history has given us (e.g. shutting down space stations was a loss of nerve; the U.S. not going through with the SST, with its scientific implications far beyond the European model, etc.) We are in a time where we have moved beyond the form of social demonstration of the 60's in which injustice was attacked by retaliation against the establishment, and now find ourselves in a new age in which social demonstration embraces the establishment which causes injustice, and yet recreates those structures for the future as a sign of not having lost our nerve.
- B. Concern with spirit - The spirit concern of social demonstration is to reawaken the historical possibility, breaking through community inertia and impacting it with new images, in order that a corporate response might be elicited, to show what is possible.
- C. Permission-giving sign - It has, therefore, the task of engendering the courage to do so by doing such social demonstration in the most impossible situations, raising the miracle sign, through common tactical thinking and action, that change is really possible.
- D. Authentic demonstration - Authentic social demonstration has, finally, nothing to do with Majuro, or 5th City, or Oombulgurri, but is that which raises a sign that it is possible for total reengagement in the historical process; that is, history can be genuinely recreated by local man.

### I. GLOBAL EXPERIMENT

Social demonstration exists as only a single global experiment, a world-wide campaign, and in no way as separate locally selected renewal experiments.

1. The global band - Yet social demonstration is no single project. It is a global band of 24 projects each unique, each autonomous and authentically indigenous yet sharing in a common approach of effective change and a common method of thinking, organization and action, serving as a single global symbol of the possibility of profound care.
2. Universal sign of hope - Social demonstration is a concrete sign of hope, ministering to resurgence by illustrating the concretions of the new world coming to be responding creatively not negatively to the challenges of our time and bringing to consciousness that all belongs to all.

3. Illustrated change - Social demonstration's greatest risk is in having to invent actual creative human change in the concrete social fabric of discreet, unique communities rather than simply paint visions or spiritizing individuals or building fine plans. These actual illustrative changes release human drive from cynicism, and by showing the way, focus creative activity in fertile arenas of social invention. Underneath each specific illustration, social demonstration illustrates human motivity, corporate action, tactical thinking and effective actuation.
4. Appearance of paravocation - With the emergence of social demonstration in society comes the appearance of paravocation in the lives of individuals. Care is empowered in demonstration signs to render service within the structures of society, the transestablishment for a moment appears within every social form, and so out of demonstration comes a great new service force as those who care awaken in concrete deeds of love to the possibility of profound service.

## II. THE NECESSARY CRITERIA

The Global Movement must have some way to define which areas are most ready for social demonstration projects; that is, which lend themselves to being a most powerful sign to the rest of their nation and the world; and which will most adequately relate to and support the comprehensive global strategy.

5. Global rationale - Social demonstration settings are determined through a careful analysis of the geographical and social conditions, and the human dynamics and history of the areas being considered; the relation to the symbolism of the 24 demonstrations around the symbolic time zones, and the global strategy timeline; and consideration of the preference for a variety of cultural conditions and communities.
6. Geo-social impact - Social demonstration settings are determined through an analysis of what will be the most visible sign of future possibility, reflecting best the basic need of the entire nation, having the possibility of national or provincial hookup; and having power to catalyze change in other communities beyond itself by the symbolism of its setting or the power of its potential story. It needs to be that which will enable an authentic response from those who participate in the creation of such a sign and those who see it.
7. Local potential - Social demonstration settings are determined by looking at the local setting's relationship to its surrounding areas and considering whether it will carry power as a potential sign, checking as to whether it is part of any present or near-future planning of the city or nation (such as South Korea and the Village projects); whether it is adequately bounded, that is, set off geographically, in order to work well with it; and whether it is a community which is possible to reformulate within a two-year period, or one that is too far beyond the kind of help a two-year plan could give.

8. Supporting frames - Social demonstration settings are determined by raising the questions of the potential for program advocacy and sponsorship development, support network initiation, adequate legal status, and the autonomous funding of the project. As the projects are planned for and entered, a greater finesse is required in relating to the civil structures, and serious consideration needs to be made about the realistic potential for that project. Such considerations as an adequate number of "front men" support beyond the Church, nods from local and national government structures, and public bureaucratic agencies related to community reformulation must be made. Locally, questions of the kind of symbolic support available, guardian net support, indications of patron backup (e.g. bankers, foundations, schools, etc.), how feasible is funding for self-support, and what Order and national staff are prepared to participate in such a project.

### III. INTERNAL OPERATIONS

The internal operations of social demonstration are a blend of reformulation methods out of our common experimentation with new sharpness and inclusivity added to them.

9. Fifth City replication - The main body of wisdom and method for social demonstration finds its source in our decade of experimentation in 5th City. The presuppositions are identical, having undergone only a slight transposition from the earliest days: Delimited geography becoming insular setting, all the people and all the problems becoming total human development, the depth problem and symbol becoming not simply internal operating guides, but also external criteria for the project. The need of a comprehensive or operating model is likewise a carryover from 5th City. Within this commonness there is a uniqueness in each demonstration as it grounds itself transparently in the situation it is addressing.
10. Miracles as the key - Underlying any operational consideration in social demonstration is the issue of releasing local or community motivity towards broad creative engagement in the social fabric. So-called miracles are the key to this release of motivity. This technique has to do with discerning doable tactics which from the perspective of all those involved in the project are so impossible as to be either overlooked or ignored by them, even though they are parts of the inclusive model. These miracles such as the opening of a preschool, the financial stabilization of a faltering business, or the launching of a ferry service, by their unexpected nature capture the imagination of a community and catalyze new modes of activity within it. The concept of a miracle is the essence of the indirect approach in social change, with the essential surprise coming either as shocking rapidity of implementation, or ingenuity of the form of implementation, or impossibility of the contradiction to be overcome. It is this element of surprise which occasions the telling of stories which is the key to this release of motivity.

11. A universal dynamic - The underlying dynamic being occasioned internally in social demonstration is primalized or sustaining community in the form of a recovery of the inherent glue in a society transposed into a present day context. This is the key to sustained renewal--the re-empowerment of the leadership cultic, and civilizing dimensions of the community. Whatever the surface intent of a tactic, it is indirectly aimed here.
12. Structural change - Perhaps the unique element in social demonstration is the need of rapid yet profound structural alteration in society. Social demonstration centers on the pole of rapid effective actuation-- it is intended to show rapid actual change or development in all aspects of society in a brief period through the demonstration of the possibility of effective coalescence of local and above, private and public sectors merging in a common thrust aimed at broad enough human needs to be significantly replicable in other situations.

#### IV. THE REVOLUTIONARY PHILOSOPHY

The effectivity of social demonstration is based on a philosophy of social change which moves beyond Marxian analysis.

13. Inclusive keys- There are four keys to effectively actuating a demonstration. The first is total human development--the inclusive analysis of the situation so as to disclose the underlying contradictions in the total fabric. The second is cultural recovery--the grounding of the human development project in the historical culture of the people so as to recover their common memory. The third is the inventions of modes of participation for that community as an autonomous entity in the postmodern world as a way to release the people to the global. The fourth is specific tactics--the rapid discernment of practical doable acts which begin to recreate the situation of the people in some way transparently related to the other three keys.
14. Strategic approach - The basic approach of social demonstration which began to emerge clearly in Majuro is a coordinated program of socio-economic development with political advocacy at every level but clearly focused on practical change away from any concern for political power. In this approach, the grassroots is the key both in itself and in enabling creative responsibility to the grassroots by the structures.
15. Tactical forces - In social demonstration, Marxian insights are transposed into the 20th century. The dictatorship of the proletariat becomes the necessity of operation by consensus. Rather than the increase of class conflict demonstration aims at the significant healing of that conflict in an inclusive practical vision. Demonstration creates an alliance among national, regional and local forces, and merges the public and private sectors in a common thrust.

16. Historical suppositions - Beneath all this is the antideterminism of social demonstration. Beyond Marx, social demonstration grasps that the future is to be invented and therefore places its emphasis on creative future-oriented action overagainst specific contradictions as signs of hope to release further effort.

## CRITERIA FOR SOCIAL DEMONSTRATION

### LOCATION

#### Social

- 1) Does location have possibilities beyond itself in relation to national or provincial linkup?
- 2) Does it reflect basic national needs?
- 3) Can the community be reformulated vs having to be razed?
- 4) Can it be done quickly (2-4 year T/L)?

#### Physical

- 1) Is this the best location in relation to a broader area?
- 2) Where does it fit in city, national planning?
- 3) Is it adequately circumscribed (insular)?
- 4) Does it fit the global symbolic timeline?

### ADVOCACY

#### Public

- 1) Are there adequate frontman-support in the public sector?
- 2) Is there a nod from local government structures where necessary?
- 3) Is there a nod/support from public bureaucratic structures in relation to community reformulation?
- 4) Is there a nod from the national government?

#### Private

- 1) Is there some symbolic church support?
- 2) Is there some kind of guardian network?
- 3) Are there indications of patron backup? (eg. bankers, foundations, schools)
- 4) Is it feasible to set up a consult?

### STAFF

- 1) Are present Order: Ecumenical staff ready and enthusiastic?
- 2) Do we have adequate local staff?
- 3) Do we have trained social demonstration staff?
- 4) Do we have legal status in the nation relative to moving on the project?

### FINANCES

- 1) Have we worked through self-support?
- 2) What is estimated cost of project?
- 3) Is there possibility of private and public funding?
- 4) Adequate facilities for religious house within the community?

## THE SOCIAL METHODS

PREPARATION	HISTORY	5th City	Oombulgurri	Indicative Battleplanning.	Majuro
	CRITERIA	Location	Advocacy	Staff	Finances
	STEPS	Contact	Framing	Consult	Tactics
	CONSULT	Participants	Intent	Methods	Results
FRAMING	PUBLIC	Local	Regional	National	Majuro Adaptation
	NATIONAL	Legislative	Administrative	Interaction	Legislation
	PRIVATE	Guildsman	Guardians	Patrons	Majuro Adaptation
	METHODS	Actualization	Within Structures	Grassroots Engagement	Tactical Action
FRAMING	ACTUATING AGENTS	Economic/Social	Relation to Cultural	Profound Revolution	Built After Consult
	ECONOMIC (TASC)	Intent	Presupps.	Functions	Benefits
	SOCIAL (MCOT)	Purpose	Presupps.	Functions	Benefits
	CORE	Catalytic	Blue	Building Leadership	Equipping w/ Methods
OPERATION	TACTICS	Proposals	Miracles	Tactics	Miracles
	MIRACLES	Project-90% Motivity	Pre-Consult Role	Post-Consult Role	Hard/Soft
	PROGRAMS	Tactical Vehicles	Related to Proposals	Related to Miracles	Discontinuous Programs
	PRACTICAL VISION	Proposals	Discontinuity	Fulfilled Prac. Vision	Second Consult

## THE SOCIAL METHODS

Introduction: Because man in the present moment anticipates his entire future, he must have a way of thinking, planning and acting self-consciously. Social methods are a dialogue with history having to do with effective action and therefore are never done.

### I. PREPARATION

1. History - Our particular work in social demonstration began with 5th City Community Reformulation project; then the projects with Aborigines in Mowanjum and Oombulgurri in Australia. In the meantime we developed in 5th City the indicative battleplanning procedures which were used for the first time for a new social demonstration project in Majuro in September 1974. This presentation is a report on the work of social methods in that project sharing the direction of our new thrust, for the primary place we are going to get clarity on social methods is in social demonstration projects.
2. Criteria - As mentioned earlier in the lecture on the Philosophy of Social Demonstration, the criteria involves the location, advocacy, staff and finances. (Fill in what was not covered, or what people raised questions about. See attached sheet on criteria.)
3. Steps - The steps in a social demonstration project involve first making contact. This could be anything from a key person attending an ITI like Jude Sampson, to the work of a guild catalyzed by a religious house. The second thing involves framing or getting advocacy established in the private and public sectors. This would include getting direct permission to tamper with that which has to do with the civil structures. This could be the invisible infiltration of KITCO in Majuro to the support of top industrialists in India. Third is the consult itself, and fourth is transposing the results of the consult into a tactical system by the staff.
4. Consult - The consult is the crucial key for getting the project launched. It is made up of awakened people from the local situation, people outside the community itself such as business men, bankers, etc.; guardians, staff from centrum and Chicago. The intent of the consult is to build a comprehensive human development model out of what is already known. If it is totally activated, it simultaneously occasions an acceleration in the socio-economic development of the people. The consult is made up of corporate reflection on the situation (illuminated by field visits) using revolutionary screens out of which emerges a latent practical vision. Next the primary contradictions to the social vision are worked thru and proposals built, and a tactical system for actualizing the proposals is devised. However in a new situation such as Majuro it seemed wiser to begin implementation with a series of miracles until a more systematic approach could be devised from familiarity with the model and the actual situation.

## II. FRAMING

Framing is a method that runs as a basic structure throughout the whole project from its preparation to its finish. It is the most important addition to our social methods since the beginning of indicative battle-planning. (Draw the included diagram of the framing design on the board.)

5. Public - The framing of the project includes eliciting support from both the public sector and the private sector. In the public sector this would include the local, regional and national dimension of public life. This frame is adaptable to each situation and for Majuro would be stated as the district (local), territorial and federal. Without either an implicit or explicit nod of approval from these arenas the project could not go on.
6. National - The knowledge of the dynamics of government operations is crucial. Each country may have different names but the general dynamic would be the same. In the U.S. you have the legislative and administrative branches. The administrative branch has bureaus and agencies that finance governmental approved activities. These are bureaucratic and generally slow, static and legalistic. Each part of the legislative branch has committees that duplicate each other and work in relation to bureaus and agencies. These committees are made up of hard working, bright, alive people. The committees set up guidelines to spending and the bureaus say "how" the money will be spent. The interaction of these committees and agencies is where the power lies. Sometimes instead of getting money through the agencies it can be obtained through legislature--usually as an "add on" i.e. added on to some other bill, and "lined item" which spells out how it will be spent.
7. Private - The lower part of the framing model is the private sector. It is made up of guildsmen, guardians and patrons. The guildsmen and guardians are familiar to us. A patron is a banker, educator, foundation, etc. who is willing to support you before others, either with his stance or money. In Majuro this was adapted to Committee of 100 (In place of guildsmen), guardians and friends. The committee of 100 were local people representing all the islands, of many occupations and some were from local public sector also. Such a body proved to be a great asset for developing advocacy. (You surely do have the local support!")
8. Methods - One of the chief things that the framing method does is immediately show that the ICA project is not just a planning body, but actualizes its projects. It is after grassroots engagement of the local man and after the consult all know the project is not out to paint fine goals but to provide tactical action to fill social vision. Also framing shows that the project plans to work within the structures for their renewal recreation. The project is to make viable what is there.

### III. FRAMING

9. Actuating Agents - These are the economic and social. Human development and vice versa. One cannot exist without the other. No one can do the spirit or cultural head on. The cultural is not the tyrant today and religion has slipped down into the political. The way you do the cultural is to do the socio-economic. Transparantization takes place and you do the cultural. In a superficial revolution you do the economic and political and that takes care of the cultural. In a profound revolution you do the economic-socio and that takes care of the political. When you do an intensification of the socio-economic it goes through to the political to the reconstruction of the spirit itself. The actuating agents cannot be created until after the consult where they can have the practical proposals/programs and miracles before them.
  
10. Economic (TASC) - In the new philosophy coming into being we will see that local economic planning is as crucial as the global. Global economics will not look at any particular local yet each local has to live. An economic actuating agent has to be formed in the project. For example, in Majuro, a non-profit-making para-corporation called Trans Atoll Service Corporation was created and controlled by existing trading companies. The intent of TASC is to enable cooperation among member companies in order to promote economic development. Its presuppositions are 1) To increase the money flow into the Marshall Islands (e.g. Investments) 2) Preserve existing monies within the island community. (e.g. produce locally their own goods) 3) Accelerate the circulation of money throughout the islands e.g. develop small businesses). 4) See that economic and social development are interdependent, i.e. they are concerned with the community at large (e.g. inter-island ferry system). It functions something like a trade brokerage firm, local business mutual, an economic development company and a community service agency. The benefits it provides are lower cost through volume buying, increasing supplier credit, increased revenue from new corporations, bringing in new business and markets, as well as low cost housing, management services, etc.
  
11. Social (MCOT) - In the Marshalls a not-for-profit organization was set up by the private sector called the Marshalls Community Organization Trust (MCOT) which is owned and governed by a board of private citizens. Its intent is to plan, actuate, and coordinate social programs that will assure effective human development. Presuppositions: MCOT is 1) a catalyst for community development at the local level; 2) committed to general well-being of every individual, organization and social structure of Marshallese society; 3) committed to enabling the Marshallese people to recover and authentically reappropriate their unique cultural tradition; 4) cultivate the self-sufficiency of the Marshallese. MCOT specifically functions as a generating force in the arenas of Social Identity, Total Education, Community Care, and Atoll Integration. Benefits: Clarify Marshallese identity, actuate a plan for total education, upgrade social and community services and provide an adequate inter-island ferry system.

12. Core - The central part of the framing model is a core, a cell, or a catalytic body who are out to stimulate the four dynamics. This is usually your ICA staff and some guardians, but not limited to them. The most powerful thing about them as a body is the continued impact of the blue shirts. In addition they are out to build leadership. E.g. on Majuro each ICA staff member is training a Marshallese to replace him in his role or expertise within a two-year period. Also they are out to recreate the functioning roles of symbolic, business and bureaucratic leadership. Key to such leadership training and human development in general are methods of tactical thinking, corporate action, and motivated being.

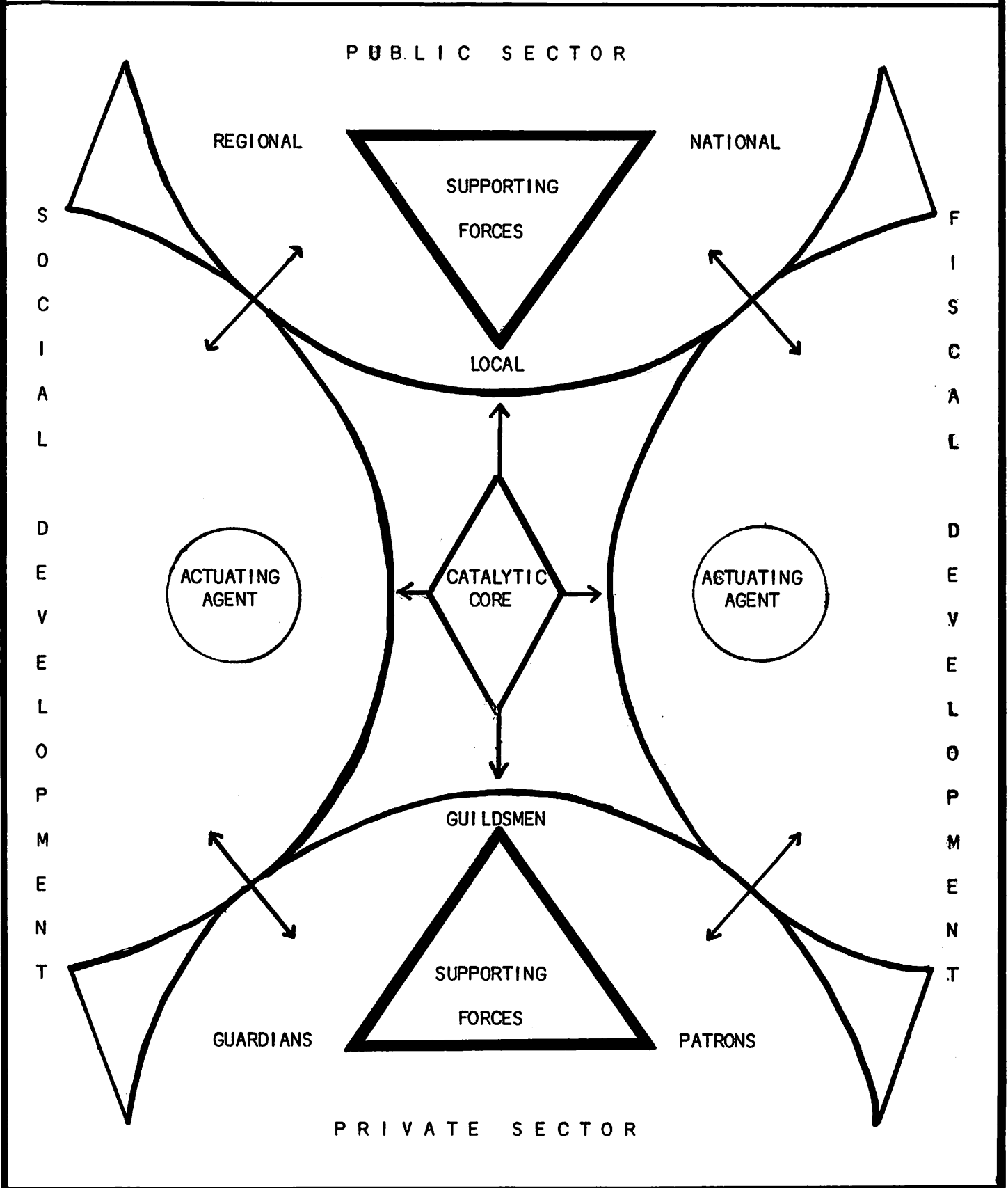
#### IV. OPERATIONS

13. Tactics - As mentioned earlier the consult produced 22 proposals grouped into training, social and economic arenas. These were all taken down another level of fours to produce 88 programs. It was to meet these proposals that the 21 miracles were planned for the first quarter. During that time the actuating agents were set up (which were two of the miracles) and at the end of the quarter the tactical system was intuited for a two-year period in two yearly phases. Another set of miracles were planned for the 2nd quarter of operation. The miracles were dropped for the next quarter and the tactical system took over their role.
14. Miracles - 90% of a social demonstration project is motivity, placing miracles in a key role. Miracles in the beginning motivate the local people to want a consult; e.g. turning KITCO around opened Majuro for a consult. In addition miracles can hit a number of contradictions at once, e.g. Inter-Island Ferry System and Marshallese Training Corps are foundational to other programs. In doing these miracles depth contradictions begin to open up before the people. In addition hard miracles (those which either are "utterly impossible" or radically inject the new) are necessary on some kind of regular basis for the soft miracles ("possible" miracles or ones that are the re-arrangement of something there) to be effective.
15. Programs - Soon after the consult ended operating programs began to be conducted and increased in number as the miracles were begun, the actuating agents organized and adequate core staff were supplied. The operating programs met the miracles almost across the board (e.g. Pre-school, multi-purpose repair center etc.). The next quarter of miracles were designed to fit the facets of the programs' thrust. Now that the role of the miracles has been replaced by the tactical system, the operating programs do not seem to match the system head on. The tactical system will then be actuated by tactics designed within the operating program. As in any step of battleplanning the present Majuro staff is "living out of" its operating program, having dropped the previous steps.

16. Practical vision - One of the strange things is that the proposals of the consult became the practical vision. The miracles, and tactics, and programs do not represent a continuous flow of rationality. Every part has a gap and a skill is needed in leaping. Intuition is required in each creative leap and, as mentioned, one then pays no attention to the previous steps. However, it is necessary to check the project periodically to see if the practical vision is being filled. A quarter's review of the 88 programs (4 down on the 22 proposals) to see which programs are accomplished, is a healthy accountability factor. A second consult is needed soon to rethink the project and make any necessary mid-course corrections.

Conclusion: Only when your love and need are one, and care is embodied in tactical steps does the revolutionary reveal himself in his paravocation. Then his methods become invisible and his living is effective.

toward actualizing the socio-economic development project



## THE PRIMAL COMMUNITY

THE TASK OF BUILDING THE EARTH	SUSTAINING COMMUNITY	Human Dynamic	Individual Corporate	Primary Socializing	Link to Globe
	LOCAL COLLAPSE	Assault on Parochial	Family Castle	Reactionary Stance	Non-geog. Communities
	MASSIVE SOCIAL RECONSTRUCTION	Community Development	Nation- Building	Local Delivery	Every Parish
	INDICATIVE ENGAGEMENT	Care for to- tal as giv'n	Beyond secu- lar & relig.	Beyond Ecumenical	Beyond Ideological
GENERATING A MISSIONAL VISION	UPTOWN SIGN STRATEGY	Symbolic Grid	Intuitional Battleplann'g	Task Forces	Engage Exis- ting Struct.
	AUTHORIZATION THROUGH SERVICE	Levels of Power	Advocacy Frame	Eliciting Concerns	Demonstrat'g Service
	INDICATIVE METHODS DEMONSTRATION	Depth Contradict'n	Strategy of Proposals	Miracle Events	Rational Forming
	COMMUNITY FORUM	Focused Identity	Demon. of Corp. Power	Awaken Destiny	Est. Collab. of Leader'p
ORGANIZING THE MOVEMENTAL NETWORK	GUILD DYNAMICS	Metro Cadre Catalysis	Core Formation	PSU Schedule	Task Force Structure
	SPIRIT CARE	HRM	Clergy Collegium	RS-1	Galaxy
	TRAINING STRUCTURES	Social Meth. School	Pedagogy	Community LENS	Core Curriculum
	RESEARCH NETWORK	PCE Consults	Continental Schools	GRA	Academy
INDICATING THE PROJECTS FUTURE	RAPID EXPANSION	GCF Response	Areal Training	Consultat'n Circuits	Collegial Councils
	REFORMULATION DEMONSTRATION	4-Year Plan	Ward Structures	Community Structures	Metro Catalysis
	CHURCH ADVOCACY	HRM Cultivation	Denominat'l Consults	Pilot Parish Sponsorship	Clergy Support
	COMMON WISDOM	Models Exchanges	Consultation Designs	Tactical Systems	Training Formats

## THE PRIMAL COMMUNITY

Introduction - Primal Community Experiment -- In our strategic care for the world, the Global Community Forum and the Social Demonstration Band are designed to rapidly cover the geography of the earth through the awakening of a new social consciousness while the primal community experiment is a slow march of practically building the earth through the process of community reformulation.

### I. THE TASK OF BUILDING THE EARTH

1. **Sustaining Community** - In building the earth, we are addressing ourselves to the reconstruction of the local sustaining community upon which human awareness and sociality depend, and which links every local man to the destiny of planet earth.
2. **Local Collapse** - At the present time, wherever you go in the world, the local community has collapsed through the assault of the global on parochial society, through the withdrawal of the family into its own castle, reactionary attempts to ignore the forces of the 20th century and the rise of non-geographical communities.
3. **Massive Social Reconstruction** - Therefore, the massive social reconstruction begins at the point of major contradiction, the breakdown of local human settlement, with community development strategies and tactics within the context of nation-building and of distributing goods and services to all the people, with no parish of earth denied access.
4. **Indicative Engagement** - We are startled to find that the process of indicative engagement in the local is resulting in a style of intra-globality that is beyond the secular-religious dichotomy still represented in our terms galaxy and guild, beyond the ecumenism that is concerned with preserving this or that heritage, beyond ideologies that divide the establishment and disestablishment as care for the total reality you have on your hands becomes the given.

### II. GENERATING A MISSIONAL VISION

5. **Uptown Sign Strategy** - We are learning that the movement toward social transformation begins with a process of generating a practical missional vision in a community, first of all through a strategy of signs as was done in the Uptown project: beginning with a symbolic grid and an intuitional battleplan, you begin to catalyze visible transformations in an open manner, engaging existing structures and inviting participation in the task forces.
6. **Authorization Through Service** - Then there is a process of gaining authorization through service in response to suggestion and direction by leaders in community, discerning in the process the several levels of power and developing a comprehensive advocacy frame.

7. **Indicative Methods Demonstration** - The demonstration of the power of our social methods is itself the dawning of a practical vision as people discover effectivity through participating in meetings and consults in the community, attending metro cadre sessions and human resurgence missions.
8. **Community Forum** - Finally, the Community Forum becomes the occasion in which the community identity is focused, the power of diverse corporateness is demonstrated, a practical destiny is articulated by the citizenry and the leadership is brought into a collaborative relationship through the sponsorship dynamic.

### III. ORGANIZING THE MOVEMENTAL NETWORK

9. **Guild Dynamics** - In this calendar year, the primal community experiment has been engaged in discovering how to organize a movemental network within a community that can work in a transestablishment way, grounded in that local and responsible for the globe. This means putting sociological form on the guild dynamics, the metro cadre catalyzing in the community not another organization, but rather patterns of time and space through which a servant core forms, PSU's occur and task forces are structured.
10. **Spirit Care** - The spirit care of the community takes the form of releasing profound human consciousness within the local religious institutions through the H.R.M., clergy collegiums, RS-1 and galaxy structures.
11. **Training Structures** - No longer are training events the call to initial engagement, but courses arise out of the perceived need for effectivity as the primal community experiment gathers momentum and local social methods schools are conducted, pedagogy weekends, community LENS and core curriculum courses empower the engagement already begun.
12. **Research Network** - At the same time the local movement forces are wired together with a hundred other communities in a vast, powerful research network interchanging practical and theoretical wisdom through Primal Community consults, continental schools, the global research assemblies and the Academy and ITI.

### IV. INDICATING THE PROJECTS FUTURE

13. **Rapid Expansion** - We must prepare for rapid PCE expansion in response to the masses of communities awakened by the Global Community Forum, providing the areal training structures and consultation circuits, and collegial councils necessary for authentic movemental engagement in the local.
14. **Reformulation Demonstration** - In the midst of this expansion, we will guard the radicality of the PCE by moving each existing signal parish into overt community reformulation by creating a 4-year tactical plan, developing ward structures, implementing structural changes in community life and engaging in catalysis of the entire metropolitan area.

15. **Church Advocacy** - Also the impact of the project upon the Historic Church must be intensified through an advocacy effort related to the HRM, involving denominational cultivation and consults, heirarchical sponsorship of pilot parishes and clergy support.
16. **Common Wisdom** - Finally, we will be containing the common wisdom emerging from the experiment through a models exchange yielding common designs for consultations, tactical systems, and training formats.

## THE METRO CADRE

THE SOCIAL DYNAMIC  (IMAGE)	FORM OF SOCIAL ORGANIZATION	Civilization Building	Practical Vision	Corporate Force	Comprehensive Context
	MASS MOVEMENT	Catalytic Element	Participation Vehicle	Global Mission	Concrete Engagement
	CONSCIOUSNESS NETWORK	Social Nervous System	Common Images	Global Interchange	Invisible College
	TASK FORCE	Corporate Action	Assignment Rationale	Demonstrat'n of Engagem't	Mission Celebration
THE PRESENT FUNCTIONS  (DEFINITION)	GLOBAL COMMUNITY FORUM	Extensive Thrust	Awake 1% of Population	Occasions Collaborat'n	Grassroots Leadership
	PRIMAL COMMUNITY EXPERIMENT	Intensive Thrust	Sign of Hope	Authorizat'n	Practical Research
	SOCIAL DEMONSTRATION	Global Service	Resource Net	Consult Forces	Framing Action
	PROFOUND CONSCIOUSNESS	Those Who Care	Embodying Hope	Trusting History	In Not Of The World
THE CATALYTIC CIRCUITS	TRANSRATIONAL SCHEDULE	Sanctified Space	Grad Engagement	Regular Schedule	6 Per House
	REVOLUTIONARY PROGRAM	Impact Events	Advocacy Visits	Ecclesiola	Training
	CIRCUIT TEAMS	Week In / Week Out	House / Movement	Self-support Systems	Contact File
	CORPORATE FORMATS	Spirit Care	Leadership Training	Ecclesiola	Global Contexting
THE CRITICAL ISSUES	PARAVOCATIONS	Indicative Passion	Missional Covenant	Local Autonomy	Global Vision
	DIRECT MISSION	Functional Force	Scattered	Task Teams	Self-start'g Leaders
	COMPREHENSIVE FORMATS	Symbolic Life	Interchange	Coordination	Polity
	PROFOUND CONTEXT	Building The Earth	Spirit Task	Deepening Conscious'n's	Catalytic Expenditure

## THE METRO CADRE

Introduction - Our struggle as a movement with this arena is not only to recast the form of the spirit movement, but more importantly to experiment on behalf of mankind with the next stage of human social organization.

### I. THE SOCIAL DYNAMIC (IMAGES)

1. Form of Social Organization - Today we need to think of metro cadre as a unit within a new global social organization which, like the disciplined corporate forces who built the pyramids, is motivated by a civilizational vision and does particular work within a comprehensive orchestration.
2. Mass Movement - We are catching the vision of metro cadre as a mass movement unit, rather than a pocket of elite visionaries, which unit is a catalytic element inserted into the social fabric, providing a channel for thousands of people to participate concretely in the building of the earth. The world of the movement is gone: we are now concerned with the sociological form of the self-conscious resurgence of the whole world.
3. Consciousness Network - The metro cadres are a network of consciousness, a sort of societal nervous system, operating out of common images and methods, interchanging wisdom and movemental experience as a functioning invisible college.
4. Task Force - A metro cadre is part of a global task force corporately serving mankind, rationally assigned to the particular arena where they are located, there to bring off their part of the engagement and to celebrate the progress of the whole task.

### II. THE PRESENT FUNCTION (DEFINITION)

5. Global Community Forum - Like any other social form, the metro cadre is defined by its function. First of all, those who bring off the Global Community Forum are the metro cadre. This is the extensive thrust across the whole of the assigned geography, awakening 1% of the population and occasioning collaboration with existing grassroots leadership as the metro cadre dynamic.
6. Primal Community Experiment - Secondly, those who bring off the primal community experiment are the metro cadre. This is the intensive thrust down into the social deeps to raise the sign of hope of reformulated community, which also becomes the movement authorization across the metro and depth practical research in caring for human life there. -

7. Social Demonstration - Thirdly, those who bring off the global social demonstration band are the metro cadre. These projects are the expression of global service by the whole metro cadre net which mobilizes resources, consultation forces, project staff, and does the initial framing action.
8. Profound Consciousness - Fourthly, those who participate in profound human consciousness are the metro cadre. It is the form of practical engagement for those who care, those who embody hope, and those who trust the unfolding mystery which is in but not of the world.

### III. THE CATALYTIC CIRCUITS

9. Transrational Schedule - The global metro cadre net is catalyzed and sustained through the methodology of transrational circuits. Each urban house practically sanctifies its assigned space by setting up a regular schedule of circuits across its geography with 6 cadre points for engaging grads and other spirit people in the global mission.
10. Revolutionary Program - The metro cadre circuit is planned to generate the total revolutionary program, involving in the week's design impact events, advocacy visits, movement ecclesiola, training, planning, etc. systematically developing movement activity through the year.
11. Circuit teams - Creating the quarter's schedule of circuits allows the setting up of circuit teams, made up of house and movement forces with a rhythm alternating a week travelling on the circuit, and a week home following up and setting up contacts and living-off-the-land arrangements.
12. Corporate Format - The other key to the circuits is the corporate formats which design the quarter's ecclesiola content, training emphases, global contexting and spirit care and are utilized in both formal and informal settings. This is a global operation by all the urban houses utilizing common formats.

### IV. THE CRITICAL ISSUES

13. Paravocations - Among the critical issues we must resolve in working with the metro cadre is finding how to involve people at the point of their paravocation, so that the working covenant comes out of the indicative passion, and the cadre unit has local autonomy within the global vision.
14. Direct Mission - Critical also is keeping the cadre as a functional force scattered in direct mission, with such forms as task teams evolving only as necessary to empower the efforts of self-starting leadership.
15. Comprehensive Formats - It will be critical to develop common wisdom on comprehensive formats that provide the circuits with a proper balance of symbolic life, global interchange, planning, coordination, polity, as well as ongoing reflection on the state of the whole net.

16. **Profound Context** - Perhaps most critical will be learning how to structurally guard the profound context of the metro cadre network in actively building the earth, doing the spirit task of attacking the major contradiction, struggling to articulate the deepening human consciousness, and being the sign for mankind of catalytic expenditure.

## THE INTRA-GLOBALITY PHENOMENON

DESCRIBING THE PARADIGM SHIFT	STANCE	Locality - Globality	Internatio- nationality	Globality - Locality	Intra Global
	PIETY	Building Global Piety	Devalued Nat'l. Herit	Transparent Local Piety	Recovery of Deeps
	INTERACTION	Extending Relationships	Maintaining Control	Ordering Complexity	Building Consensus
	DIALOGUE	Worldwide Ghettos	Confront Otherness	Local Plurality	Confront Unity
THE DEVELOPING RAPPORT IN THE WORLD	MULTI-NATIONAL CORPORATIONS	Architectonic Organization	Managerial Revolution	Decentra- lized	Multiple Interaction
	EDUCATION REVOLUTION	Compartment Curriculum	Teacher - Student	Ungraded Instruction	Life Engage- ment Struct.
	PARTICIPATORY DEMOCRACY	Insular Parties	Issue Groups	Planning Participation	Consensus Process
	ECUMENISM	Polite Appreciation	Comparative Religions	Imploded Heritage	Transparent Religion
THE SHIFTING MOVEMENT STYLE	NATIONAL PIETY IMPACT	Singing Our Heritage	Claiming Origins	Recovering Profundity	Invent Future
	LOCAL GUILDS	Cuts Across Networks	Common Center	Empowers Thru Network	Power of Fusion
	PEDAGOGICAL STYLE	Radical Stance	Demand Selfhood	Rely on Lucidity	Transparent Methods
	MOVEMENT FORMS	Order/Mov't. Distinctions	Low-Profile in World	Visible in the World	Little Fish in Ocean
THE CHALLENGES AHEAD	MULTI-CULTURAL PRIORSHIP TEAMS	Not as Sign of Inter- nationalism	Live thru Plurality	Uncover Bigotry	Radical Tension
	NON-CHRISTIAN PENETRATION	Religious Skins	No s/c w/o Symbols	Method of Transparency	Imploding Self-Images
	METRO CADRE	Profound Liturgies	Multiple Traditions	Symbol Invention	Global - Local
	MASS MOVEMENT	Sociology ahead of Images	Guilds	Extended Order	Invisible College

## THE INTRA-GLOBALITY PHENOMENON

Intro.: With the term intra-globality, we are indicating a paradigm shift that has occurred in the way everyone perceives himself standing in the world, which has thus altered the way in which the problem of human existence presents itself to him.

### I. DESCRIBING THE PARADIGM SHIFT

1. Stance - In the recent past, we were standing in local reality aware of the global relatedness and struggling with internationality as the way to relate the local beyond itself. Since the earthrise, we have been standing in the global reality and struggling with relating the locals together, which is the struggle of intra-globality.
2. Piety - In former days we were concerned with building a global piety which could stand against the powerful national (regional and tribal) pieties, and in so doing we set aside national and local heritages. Today we are presuming that this profound awareness of the interrelatedness of all underlies all local pieties so that pushing through national heritage occasions a recovery of authenticity.
3. Interaction - In the age of internationality we sought to extend relationships beyond the local center while maintaining control at home, guarding integrity in the midst of this interaction. In the age of intra-globality, we find our task is to order rationally the overwhelming complexity of particulars that are seen when standing in the global, and far from maintaining control, we participate in the never-ending coordination of consensus decisions.
4. Dialogue - As the socio-relations overcame the geographic relations, we awakened to globality, but practically we travelled through networks that were worldwide ghettos, and social action concerned itself with confronting the other across the border -- i.e. rich and poor, business and labor, black and white. Today we experience any local community as a complex plurality of networks insulated from each other, and social action involves all these others confronting together the common mystery of their unity in the shared destiny.

### II. THE DEVELOPING RAPPORT IN THE WORLD

5. Multi-national Corporations - In response to this paradigm shift, the world has been engaged in developing forms of intra-global rapport. For example, business has moved from head-office, architectonic organization patterns into a managerial revolution and decentralized, multinational patterns. The struggle now is with an intra-global corporation allowing both local autonomy and a global polity.

6. Education Revolution - The revolution in education is another example in which the struggle has moved through eliminating compartmentalized subjects, graded instruction and static teacher-student relationships, and now struggles to bring back structures and methods which prepare for life engagement.
7. Participatory Democracy - In the political area, participatory democracy has been the symbol for struggling with intra-global politics. In any body politic today, political parties include only a fraction of the population, with issue-groups arising to voice protest from time to time. Yet long-range planning requires participation in decision-making by all kinds of organizations (political, economic, and cultural) and therefore calls for sophisticated consensus processes.
8. Ecumenism - The journey of ecumenism is also illustrative. As an expression of inter-nationality, ecumenical projects involved expanding one's appreciation of the differences in the search for common denominators, as in comparative religions approach. Today men know that twentieth century lucidity has exploded in every culture and the issue has to do with transparent religion, which comes by blowing the bottom out of every heritage.

### III. THE SHIFTING MOVEMENT STYLE

9. National Piety Impact - In the context of intra-globality, the movement is experiencing a shift in our style and operations. For example, the global community forum campaign impacts national piety through the singing of the heritage and claiming the origins, which allows the profound human awareness to bleed through as local men are challenged to invent the future.
10. Local Guilds - Likewise, the emerging local guilds are intra-global in style, linking together the various networks in the community and providing a common center releasing the power of the fusion of opposites into the community through these networks.
11. Pedagogical Style - Our pedagogy style has become intra-global, relying less on challenging participants into selfhood with a radical stance, and more on transparent methods that elicit the common global lucidity.
12. Movement Forms - The most dramatic shift is seen in movement forms as "Xavierism" (sent from the globe to embody the local) has blurred Movement/Order distinctions, has made our service in the world more visible and has grounded our decision to be "little fish in the whole ocean of the world."

### IV. THE CHALLENGES AHEAD

13. Multi-cultural Priorship Teams - Among the challenges ahead is the opportunity of assigning multi-cultural priorship teams in the houses, grounding for us the fact that the globe has become our home. Today this step is not taken as a demonstration of internationality, but rather will allow our houses to live through the plurality already there in the parishes, welding corporateness which goes beyond bigotry and utilizes the radical tensions involved.

14. Non-Christian Penetration - As we penetrate the Non-Christian religions, we will experience our religious skins assaulted and the dependence of our consciousness on the Christian symbol system imploded as we share methods of transparentizing religion with other men of faith.
15. Metro Cadre - The metro cadre forms will embody this interiorized global responsibility in profound liturgies and in inventing symbols incorporating multiple traditions and the global-local tension.
16. Mass Movement - In the emerging mass movement in North America, we behold a sociological reality moving ahead of our images and constructs and challenging us to form guilds and extended order structures that are an intra-global expression of the invisible college.

THE ASSEMBLY FUTURE

THE SOCIAL SITUATION	INTRUDING INTRAGLOBALITY	Global Trends	Image Emerging	Common To All	Preaching Is Past
	THE YEAR	Vietnam Turn About	Economic Situation	New Context	Local Call
	RIDING THE WAVES	Beyond Our Own Thing	Beyond Opportunities	Ceaseless Response	Endless Shifting
	THE SEA HAS PARTED	World Is Ready	Local Man Is Ready	Structures Are Ready	Movement Is Ready
THE FORMING AVALANCHE	EMERGING DYNAMICS	Faster Than We Work	Forms In The World	Objective Thereeness	Many Sources
	DEMONSTRATION COMPLEX	Action Factor	Interchange System	Demonstrat'n System	Every Pressure Pt.
	GLOBAL SERVICE FORCE	Demand Is Beyond Us	Need Guardians	Power of Society	Formation Issue
	BUILDING SOCIAL FORMS	Rapidly Replicable	Forming Vocation	Massively Engaging	Structures Response
THE NEW RESPONSE	LIVING IN THE WORLD	Coming To Terms	Remembering To/For	Benevolence Run Dry	Marketing Track
	CATALYTIC CARE	Not Us Directly	Not Our Fulfillment	Detached Service	Missional Passion
	RELIGIOUS GUARDIANS	Fools For Christ	Unlimited Expenditure	Not Our Fulfillment	Occasioning Dark Night
	RAMPANT PARAVOCATION	Concrete Service	Within The World	Sought-for Forms	Starets Prayer
THE COMING YEAR	GREAT PROMISE	In The Chute	Town Meeting	Social Demonstration	True Service
	GREATER AMBIGUITY	Meanings Overwhelmed	Monstrous Responsibil	Indices Gone	Relentless Demand
	CARE OF YOURSELF	Beyond The Body Sust'ng	Beyond Your Understand'g	Beyond Your Will	Solitude
	TRUST THE LORD	We Knew This Would Come	Jesus On The Cross	Time of F, H, L	<u>This Is Love</u>

## THE ASSEMBLY FUTURE

### I. THE SOCIAL SITUATION

1. Intruding intraglobality - The imminent reality of global society is rapidly coming to self-conscious awareness in people around the world.
2. The year - the past year itself has evidenced a drastic turnabout before this new consciousness of global society.
3. Riding the waves - Man around the world is learning to ride the waves of this new reality ceaselessly responding to the trends of the globe.
4. The sea has parted - This new consciousness has rapidly opened up a new possibility for the catalytic service of the movement to the world.

### II. THE FORMING AVALANCHE

5. Emerging dynamics - Forms of significant change from economic combines such as OPEC, TASC, and EEC to local effective actions are emerging and spreading across the world.
6. Demonstration complex - These forms of change have moved the world from a concern with what change is needed to the implementation of change at every point of society.
7. Global service force - This new concern has far outstripped our ability to serve and has called into being a new need of the guardians network to release the power of the structures of society to respond creatively to this new awareness.
8. Building social forms - the 70's are the time of inventing forms of this response in local situations and in the structures of society to massively engage people in the task of reconstruction.

### III. THE NEW RESPONSE

9. Living in the world - This new situation finds us having to come to terms with living within and serving the world as it is while maintaining the detachment of being responsible to God for the world not simply to the world.
10. Catalytic care - our role is acted out now as catalytic care where our mission is more effective as we are more invisible -- that our passion is now found in turning over what we have found to others.
11. Religious guardians - This intensifies our necessary function as religious guardians who so embody the Christ word as to be capable of unlimited expenditure with no attachment to the task who intend no thing other than a self-conscious awareness of and love for the

dark night in the lives of all men.

12. Rampant paravocation - Our task then is to occasion paravocation enabling concrete service within the world as it is in a form which enables creative engagement and at the same time holds one before the deep contingency of life.

#### IV. THE COMING YEAR

13. Great promise - This year is filled with huge promise as our missional future is already in the chute with Global Community Forum and Global Social Demonstration already demanding our service.
14. Greater ambiguity - Yet the year also promises greater ambiguity as the monstrous responsibility attendant in our care overwhelms any simple interpretation of meaning or interior indices of guidance.
15. Care of yourself - This is the year to take care of yourself as the body turns from sustenance to service and consciousness burns beyond understanding and will to a new depth of solitude.
16. Trust the Lord - This year is to trust the Lord as all support seems to forsake us as even faith, hope, and love dry up; for to stand fast in the darkness, demanding profound service in the midst of profound ambiguity is profound love.