

AREA PRIORS SPINS

Chicago Centrum

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McClesky

Research Centrum Spin

I'm quite relieved when someone insisted ~~whasswessgawessseps~~ that we not give
rep reports this ~~xxxxxxx, that xxx~~ and since we have given several of those
this this week, and so what I want to do is probably going to be a bit disorganized,
and yet I'll do my best to let it appear organized, To just spin a bit on
what I want to learn, and I would say begun to learn, about the new being, on
the other side of the turn. To begin to work with that, there's a kind of
practical methodology, we begin to try to trace back, we begin to have a new kind of ~~cor~~
kind of consciousness, I was conscious that we had started a turn to the practical.
and as I worked on that, the major was the year 1968, as a total event. a year
in which we began to work on being, in the theoretical dimension, and to get
more clarity on the religious mode, and the riotsentence. And I mean its like
that practical happening in our lives was the event and that probably that was
what pushed us out to the edge. It may be curious for you to know, that one of
the many introductions, got back to our corporate memory, into the church lecture.
was toe one with social, that you return from with a passion. That was the
introduction. And then you write your scripture, and poetry and so forth.
And as I reflect back upon that, that is probably exacty how the turn of the
center began. It always begins with a jutting out to the edge of life. And then
that passion traces back from thathistory of self-consciousness. the turn, that
I found necessary, simply to point that out, that you could look back through the

summers, you could look back through those years, you would find is a story inside yourself, where you happen to be and maybe ten years, five, or whatever, but that story back to the practical, is a turn to the practical. We thought we'd turn to the practical or try to turn to the practical when we started Fifth City. But as I looked back at that, we got a no said to us at that point. Not exactly a no, The divine yea that came to us was a no. Or what the Lord said to us to speak metaphorically, was that you got to first of all delve into the depths of being, or you can be practically. and so for my mind, for quarter three, from 1973 to 1974, was the beginning, of the practical. Its as though we got loose from all our need, concern about the depths of life, and began our direct practical action. Hswever you tell that story and however you recap it, for me that's the long introduction, bringing a few points I want to make, of what our practical new being is. And the first part relates to that, That of that first four or five years, the one thing, that we have to deal with, as a practical neccessity or it is the maintaining of the spirit motivity. while dealing with the spirit dimension of life. In my mind the practical dimension that holds that is that if we don't find some way, then every nucleus of ~~xxxxx~~ life wherever we having that kind of dynamic go on, touch, every cadre, ~~where every cadre life goes on,~~ the we would not be able to maintain ourselves in the practical. I was wanting to look back and didn't have the chance, or didn't take the chance, to look. and reread what Room E was. I f I remember what Room E was, is first of all a way of learning corporate brooding. If we donot find some way of learning corporate brooding, this shift

going on, It was in the midst of that ongoing stew Room E dynamic, What's
happening is that I don't mean by that assigning ~~xxxxxxx~~ someone off to
Room E for good probably
That probably is gone, and its good that its gone, but having that
dynamic happening there is crucial. to that. I guess the other ~~xxx~~ time I
guess was when I was in a religious house, Then I remember all these times
when I was there, and there was nobody there for lunch. but something of
that dynamic is there. And then we are done with the guardian type people

when eh when they insist that they can't follow them or are even confused by them

That kind of methodology, of course, led to indicative battleplanning and all that

we're learning about that.

The third part that was necessary for Room E were dealing with the practices of the internal life and how-- having that as a part of the kind of dynamic and care needed wherever you turn. So, for my mind, our new practical being is learning Room E in every part of our lives. You heardx Rick talking about the lunch time, spirit nurture care in the management centrum. All the centurms are doing that this quarter. We've found that helpful most fruitful. I don't know how you'd do it in a Religious House. I've tried to think , from my own own experience what I would do. I would certainly insist that in those week two's where you have a PSU going on that there was in the midst of that ongoing PSU, Room E dynamic happening , even- I don't mean by that assigning somebody of f to Room E, that probably is gone for good and good that it's gone. but having that dynamic happenig there is very crucial tothat . I guess the other time I thought of was, what would it mean

if lunch in the Religious House would do that; then I remembered all those houses around where there is nobody there for lunch but something of that dynamic should be there. Perhaps, it could be done with the guardian type of people who work in the house during the week, I don't know. But something that would enable that to happen is something in the direction of our new practical being. The second part comes out of experiment in the Research Centrum this quarters with the para-post ~~it~~- this is not a para-guild, but we've found it very crucial because of the need to bring our experimentation and demonstration together in the near future to begin to work across post a great deal more than we had in the past. The local church experiment and the local Church back-up systems ~~that~~- to that experiment has maintained itself and kept itself in being well , off on its own but we do not know is What's going on over there and so we would meet with them, the Guild post, the Local Church post, and the Uptown 5, another one that I've found, eventhough I worked day by day , side by side these characters I still didn't know too much that was going on in Uptown 5. and so those 3 needed to meet but we also began to see that this was a

back-up system to all of our relationships to all the houses, through demonstration and so at the beginning, we put into that also having that post called Global Mission, --Tim-- they would also meet or anyone, really, who would have been directly in contact with the houses, development people were very helpful and this para-post working during the Research Centrum enabled a great deal just weekly communiques or anyone who had been out teaching and teaching with someone from the Regions or with you. It was very helpful keeping that responsiveness, I guess, to our total practical life, especially as we move to Centurms around the world. Are we not only going to have this communications systems ready--Rick mentioned but also have the face to face contact and reporting and not-reporting. (That reason I'm glad that this is not a report but just a spin through what's happening there. What did you discover, what break-looses happened and not spend too long at it) But that kind of gathering was helpful and the para-post dynamic is something that could be done across the movement anywhere, anytime you had people assigned to different arenas or different slots, trying to build into that a way in which they can inter-relate and cross over

in the Galaxy don't get lost in that slot. I guess I ran into that in the Regions this last quarter where Galaxy people who were being assigned on task forces to penetration. And I found a task force, I guess in Cincinnati where they had their task forces organized across the house and the metro and the Galaxy, to weave- work together. That would be the same kind of para-post dynamic.

The-third-kind-of-practical part of our being, I'm beginning to learn a bit about and not too much and maybe some of you are already doing it and that's some kind of practical technique by which you can do comprehensive thinking. We've talked a good bit about here at GaerCentrum this past quarter about comprehensive thinking and this doesn't pertain to Research so much, but out of our own kind of needs. We how do you keep the kind of inclusive check-list for the whole global order. It's like you've got to have at least 2 hats on at once and every gathering that you're in and every midnight brooding that you do or wherever you are where you're making those side notes for those intruding issues that need to be dealt with when you gather together at Order Council and the crucial things that

That you have to mention on the telephone that are not directly connected with the task at hand but have to do with the global task and the global need. -WB We've been working somewhat on a comprehensiveness exercise that perhaps we can say more about later, but it's keeping a check like list over at the side of the page when you're taking notes in a sessions-sessions like these, especially of all of those broad issues that are going on. Somebody mentioned Samoa there this morning. That immediately got on my ticker-tape as something that I needed to have at least as a pondering concern if not as if not something that I did any direct planning for and so categorizing then kind of/ as to those/things/and how you're going to relate to them. WELL that exercise that we want to share later. but I would suggest that our new practical being is going to demand that everyone of us do comprehensive thinking. That enables us to deal with our own immediate area out of a comprehensive context as well as caring for the total task.

The forth thing that I'm begining to learn about our practical being is-t- has to do with the commissions that we've been working with this quarter whether

where we have had an assignment commission - you heard the legal commission report the finance commission which has always had to function somewhat, or someone just simply cared for that area; so that not merely in Centrum assignments but cutting across those, people who could be concerned about our assignments. Now, we don't make the assignments in the assignment commission we' review the ones being made for teaching weekends and so forth., How do you have a polity system with is not bureaucratically organized but enables people to look as comprehensively at immediate and long-range issues? I've begun to learn how that can happen. Well, what we're doing in the commissions, and you want to listen to as the quarter goes on as to what's happening and next Sept. and what we're doing there is beginning to write our rule. And so careful concern in that area and what you're doing in Houses relative to how you make assignments.; how you care for your finances, and how you deal with your legal questions and those are the crucial areas for the developemtn of our practical internal life and that's missional, not looking just inside ourselves as to how we can straighten out our polity but missional in the sense that we have forged a corporate

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of making decisions in operating that the world needs to hear and we need to share it with them. Speaking with corporation executives as to how they can work with the new polity. I was very struck in that consult with Proctor and Gamble-~~where~~ about how much we could say to people about how you work corporately and how you have to have some sort of hierarchical structure but ~~new~~ but that's not your only polity structure. You have the oligarchical and democratic structure that Crocker mentioned last week. Well, these are just four of kind of things to brood about as to what the practical things are that manifest this being in our turn to the ~~new~~ world. Well I guess I'll have to go back and summarize by saying that what happened to me in last quarter and I think, to us as a body, is that we moved finally off of the knowing pole or how you awaken people to the deeper levels of their life through the being and now into the doing. And that was the turn. ~~That~~ The turn was that journey through knowing through being ~~todoing~~ and therefore we were able to begin doing the kind of practical things as having two schools here last week which from my perspective began to say "here's what we're about." We're about continually equipping and training

troops for their demonstrational task in the midst of the world. Or you finally move to that doing aspect. You might raise a speculative question ~~that~~ that's not too speculative really, "What's that going to mean 20, 30, 40 years from now?" Does that mean that after you've been through doing for 20 years, then you go to something else? I'm not sure what that would look like.