

THE CREATIVITY EXPLOSION

I have always regarded myself as one who is supposed to be guarding our heritage, our tradition. But the problem this past quarter is that everything we did in the Montreal House during Quarter III relative to our objectives was unorthodox. And, for me, a self-appointed guardian of the tradition, the decision to move in an unorthodox fashion is always painful. I suspect that if one depends on orthodoxy before deciding to move, then he is lost.

Has it occurred to you that in the last ten years we have been experiencing the creativity which has exploded from our engagement in 5th City? Soon, we will begin to experience the creativity which flows from fifty 5th Cities. It will explode every organizing image we have--just from the sheer force of creativity. After they complete indicative battleplanning and figure out their tactical actions, programmatic objectives and tactics, people become paralyzed when someone asks, "What do we need to do this weekend with the five, ten, or fifty people available?" What kills us is the real question: "What, in the light of the next twenty years, do we need to be doing with whoever we have in our house, our metro, our region?"

I think some new organizing images are beginning to inform our consciousness. We now have a tactical operation image which informs us on how to deploy our troops. We no longer need anything theoretical. I was foolish enough to think that Summer Programs and the manuals we have produced would simplify things, but they have had the reverse effect. I also was fool enough to think that being a prior meant making all the assignments. If you have not discovered how helpful it is to have the Religious House share in the anguish and ambiguity of deciding how to deploy forces, you ought to try it. Every Sunday evening in Montreal we have a fantastic session laying out the next week. The priors are required to be there, but everyone else is welcome. It is the most exciting meeting we have all week--like a bargaining table, an exercise in the dynamics of supply and demand. What becomes apparent in this sort of exercise is that if the model has not claimed all the forces you have access to, then you show up Monday morning being assigned somewhere else yourself. We need models for where energy needs to be expended.

One thing that concerns me--and has for years--is that the only time I am able to get my mind around our missional engagement is during a time of reflection, a time when we are at a standstill. We are now being given a way to get everyone worrying about the mission--creatively. You may recognize this as the Buss Administrative Principle. I, for example, had a hard time getting someone to worry about our report enough to get it printed and into our hands. Whatever your bureaucratic system, administrative effectiveness only happens when someone worries about something with all his being. And this has to be a dynamic structure.

I kept hoping we would get to a static form where things could be plugged in and set off. Instead, this explosion of creativity means that we create one quarter, tear it up, throw it away and create another one. This image was built off the fourteen tactical actions that came out of our Indicative

Battleplanning in December, just asking the question of "How--day by day--can we implement these fourteen actions?" We have organized the Twenty Programs now to where they are clear as a bell. However, whenever conversation turns to the Guild, or the Core, or the Order Force, or whatever, then all you can see is sheer chaos. Then, creativity is required.

Or take the image of Uptown 5. The Movement brought the pre-Guild into being by making an end run and, through direct engagement, created a Galaxy. Then the pre-Guild helped bring pressure from the other side to bring the Galaxy into being and together, the three forces brought the Guild into being, and the Order and Galaxy sort of faded into the background.

This image helps inform how forces should be deployed. In Montreal, we had twelve persons assignable. We put four into the Church station, six into the World station, and two in the Movement station. We put two on ITI, two on Galaxy and two on Guild, three on LENS, one in the House and one in Research. Then, each post built a quarter plan with a title for each week, each month, and the quarter as a whole. Then, as a House, we came up with weekly, monthly and quarter titles. The whole quarter was called the "Marriage between the Church and the World." And it is happening! Every week, like magic, we sat down to rehearse what happened during the week and--just as we had planned--it happened. The image that comes to me is of a great electrical power switching center, where a board holds all the electrical power for New York, Detroit, Tennessee, Michigan, etc. When there is a "down" out in New York, they switch the power.

It is the set of networks and circuits that is enticing. For example, in the LENS dimension, it dawned on us that what we are really after is a North Shore Cadre. If we are serious about having a mass Movement, then it will not happen unless we have guardians like the North Shore Cadre in every region. The form is not yet established in Montreal, but we have visited 160 companies in eastern Canada and we know now that the president of Cadbury Schweppes is a guardian; that the vice-president of industrial relations of Union Bridge is a guardian; that the assistant vice-president of training for Canadian National Railway (who has eight thousand managers to train) is a guardian, and the vice-president of public affairs at Moltsons Breweries is a guardian. It is also helpful to know that the vice-president of Manpower Trust is not a guardian. In fact, there are about twenty people now we can call guardians; they just need to come into being. That is what the dynamic is about.

On the reverse side, we have what we call the ITI, in a very dynamical use of the term. The ITI, in the dynamical sense, is a body of people who have assumed responsibility for training the Church for the 21st Century. I call it a faculty, though that is inadequate because it does not include our sponsors--people who have staged those courses as well as taught them. I am convinced that bringing the "faculty" back to self-conscious reality is a key to our future. We have let lie too long. It is also important that we do not have regional training institutes; we have one International Training Institute. ~~It is local churchmen and established hierarchy who have assumed responsibility for training the Church for tomorrow.~~

I have been amazed at how many regions have reported that the PSU on the Guild was what brought together the Movemental Order. Call it what you will,

MISSIONAL STATIONS

Catalytic Stations	CHURCH STATION		WORLD STATION		MOVEMENT STATION	
Practical Rationale	ITI POST	GALAXY POST	GUILD POST	LENS POST	RESEARCH POST	HOUSE POST
Objective (Why)	Historic Church Authorization	Signal Churches	Social Demonstration	Secular Authorization	Socio-Spirit Vision	Style Catalysts
Form (What)	ITI Faculty and Sponsorship	Galaxy	Primal Guild	Guardians	Metro Cadre	House
Forces (Who)	Local Clergy and Church Officials	Local Church Leadership	Local Community Leadership	Business and Social Leaders	Movemental Order	Global Spirit Movement
Catalytic Instrument (How)	Clergy Clustering	Local Church Training	Festive Events	LENS	PSU	Nayside Inn

it was the PSU which created the swirl which brought the Movemental Order back into being.

I also think it is important that the House be seen as broader than it now is. The Houses have to be way stations, or wayside inns, for Spirit Movement colleagues who have never heard of the Ecumenical Institute. The House is the structure that begins to bring these colleagues into being and allows them to identify themselves as part of the Movement. It brings them into a self-conscious relationship.

A swirl like this starts feeding one part into another. We have an operating design which allows this to happen rather than it standing in the way. It has brought into focus the rationality which has emerged. For example, the ITI post was working with local clergy and church officials; the Galaxy was working with local Church leadership; the Guild was working with local community leadership; LENS, with business and social leaders; and Movemental Order with the Global Spirit Movement. Identifying all those forces helps us to clarify and release Xavierism in us so we could impact those audiences.

We also have used some catalytic instruments. Clergy clustering is not some kind of new sensitivity training; it is what everyone has been doing with clergy luncheons and such. It gets clergy in a given area talking together and--the first thing you know--they become a Galaxy. It is a catalytic instrument, it seems to me. RS-I, to my mind has become a part of local church training. That is unorthodox, to be sure, but it is the way it seems to work. Festive events have been the key to the Guild. That rests on wisdom we gleaned from 5th City.

In creating a quarter you need a linear picture--one which lays out weeks, months and the year. But if you stop there you are lost. You then must create a circular image--a swirl, or a flywheel. That is what we are about, it seems to me. Have you noticed that no one responds to a linear image? That is because people do not dance "linearly". They dance in a circle. And there is a fantastic centripetal force which brings people to the Center.

And, finally, the hole in the Center is no mistake. It is not the House in the Center, or the Region or the First Prior. It is just nothing. It is Lao Tze's understanding that at the center of the wheel is a void. And that is its power.

--- Ron Clutz

METRO MOVEMENT SWIRL

