

GLOBAL FIVE-POINT STRATEGY

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MOVEMENT CONTEXT	GLOBAL FIVE-POINT PROGRAM					CONTINENTAL
Shift to Global	Global Movement	Global Historical Order	Global Training Net	Global NSV Tactical System	Global Permea. Net	AND AREA STRATEGIES
1 - 5	6 - 9	10 - 13	14 - 17	18	19 - 21	22 - 27

1. We have just completed a nine week trip visiting five geosocial continents and meeting with the leadership of the Church in those areas. I want to share with you some things out of the trip and then conclude with a summary of our global strategies. We have no report in the sense of some sort of climax to convey to you. We would like to convey to you the happening, and that comes out just in sharing. We talked about the global trip as being a prelude to gathering data for the next twenty years, and the next four years, as a time to blast loose into the global. We have talked about church renewal being finished. The past twenty years in all of its hard work and indeed all of its glory has ended. The thrust toward church renewal is finished and behind us, though there is still much work to be done. What it means to live out of a disciplined community in the form of the religious life in the 20th century is the given. The tactical systems have been welded out for renewal of the local congregation and the troops are ready to move across the globe. And indeed the established church is now out in the forefront calling on the troops. They are aware of the need and are most willing for other troops to come and help do the job. So church renewal is finished for the revolutionary.

2. Thus we shift our emphasis now and the shift is radical. You recall our history in the Christian Faith and Life Community a number of years ago. Our task as we saw it then was to impinge upon the church to renew it, and the church in waking up could impinge upon the world and thereby renew the world. That has been our operating theme ever since. Our basic task was to renew the church so that the church could take its rightful place in the center of the civilizing process and renew the world. We also said that we need to move out and impact the world so that a banner could be raised which would show concrete possibility. Then the established church could see that renewal of society could be accomplished and therefore it would move.

3. The radical image shift is that now our primary task is to move into impact the world. That is where the next twenty years will go. You will recall that we have "bracketed" the international program up to this moment. This came about primarily after the visit to Upsala, where we were asked questions about where those local churches are that are being renewed or awakened/ where are you grounded spiritually, and finally what are you out to accomplish? My, my, how the answers to those questions have been fulfilled beyond our wildest dreams.

4. The local congregation has come to fruition. After Summer '70, and the instigation of the local church project that in principle is solved. As for being grounded spiritually the work we have done since summer 67 on the New Religious Mode has given us a methodology so that in every situation we touch the spirit and move much deeper into the midst of Being itself. This seems to be compounded and compounded each year. So that now we can see that every fat lady in every congregation across the globe, or wherever she is whether she is in a congregation or not, in principle has the possibility to Be and participate in the Other World. Now is the time to impact the world in terms of the social vision, the new evangelism and in terms of the social thrust and the New Social Vehicle. What we have on our hands is not to awaken the local church. That job is finished. We are out to see that every human being may know that life is significant and that every moment bubbles up within him with that truth. This is the job that we have before us.

5. Now I would like, if I may, to share with you a series of five-point programs that we hammered out on the trip. In many ways these are still tentative. Starting with the global program, they probably will be strategic points and as they get down into the area of regional programs they will be more toward the tactical. In the global dimension they will be long range. As we move down into region and metro they will get more immediate.

#### GLOBAL FIVE POINT PROGRAM

6. The first thing we need is to build a GLOBAL MOVEMENT. We have been primarily up to this point working on the "geo" dimension of the geo-social grid. This has to continue with penetration--penetration in SeaPac, and Sub-Asia where we have been working, penetration in North Africa-Middle East, penetration in Africa, penetration in Europe, in Latin American and on and on. Primarily the ITI is the tool here for penetration. The ITI's are sometimes preceded by formulation and penetration teams and they are certainly followed by penetration.

7. Not only is penetration needed here but we see that building the global movement also means authentic collegiality coming into being. Authentic fellowship takes place and the spiritual is present in the global movement. We have tapped the depth reservoir of the spirit deeps. We have a common universal language now that cuts across all barriers of the globe: ~~Here~~ authentic collegiality can take place. I get so angry at those who are still talking about the barriers that block this kind of spirituality or this kind of common language, "No, it is already given." Authentic collegiality or fellowship is present wherever you go because a spiritual relationship is already given and a common language is already there for us to use.

8. Then next we will need to build a global organization. We need to avoid thinking of organization in a bureaucratic sense. The form is necessary, though if you want to start building a global organization maybe you would not even talk about form but rather about images and other kinds of relationships. For instance, you would speak of always operating out of the comprehensive. You operate out of a forty year vision, instead of a two inch vision. You do not fire your first round just as soon as you get your gun loaded but you wait until the time is right. A global organization or form has to be built on those kind of images and relationships.

9. And then we have to establish a global symbolic centrum. For better or for worse Chicago serves that function now and in the visible future. There has to be some sort of symbolic centrum for a global movement to operate. You have to have glue and it is up to this centrum to see that the glue and the nurture system is provided. A nurturing process and a rotational assignment system has to take place. The centrum provides the kind of image relationship from which the rest of the movement operates.

10. Then secondly we have to build a GLOBAL HISTORICAL ORDER. Beginning this summer we will move head on into that. In one sense the historical order has been completed, yet it has not. It is going to take another twenty years with a world wide network of religious houses, I would say 324 but no, the number is 1944. They must move from the regions into the metros and I am not sure with the population increase in the next twenty years that we will not have to move to the next level or we will not make it. In a world wide network of religious houses, you can see the set-aside ones or the hollow-eyed or spirit ones who stand there as the presence doing the task, knowing the knowing that is intensified and is shoved into the transparent.

11. At the same time we must have a worldwide network of local church projects built around the religious houses. The key to the historical order is the local church experiment exploding until there is spontaneous re-duplication or replication around the world.

12. Then you would need a worldwide network of popular preaching. We have done a lot of work on that in the last year and a half. In India we saw that preaching missions could come back with new life. That tradition has been kept alive by E. Stanley Jones. What would it mean to go into a village, a city or a suburb and on a three night stand, with the churches doing door to door knocking and getting the people out. You would not care why they came. You would just be there to drop your curriculum bomb into their midst each night. Or you might have a huge carnival to get them there. Another dimension of popular preaching would be to use the minute curriculum where anyone could have an effect in the midst of any situation.

13. Another aspect would be a worldwide net of visitation centers. By that, I mean the monk for a month program, or the way station. Again, in India where the urban ashram (religious house) has really only been in full force since last summer, there were many people wanting to stop by and see what this was, to spend a night, or a week. You can begin to think of systematic ways around the world where people could spend a day, three days, a weekend, a quarter, or a year. This would be part of building the historical order.

14. Thirdly we need to build a **GLOBAL TRAINING NET**. You would be creating models for order training to be systematized and expanded. One model might call for spending so many months at base with your nose in an ecclesiola, a station and a team, so many months in training courses and academy, so many months in a religious house away from base, and so on. In this way you could systematize order training, over a four year period preparing people to fit any place anywhere in the world.
15. You would also need continental area training institutes. These would be similiar to our academy. In Seapac where we have things turned on wide open you might have a training school serve several areas which in Sub-Asia one would serve the whole continent.
16. You would need a worldwide training model. Commonality is crucial in this dimension. It keeps people from saying I was trained by Peter or Paul or Barnabas or somebody else. You would need common models and curricula by which people are trained throughout the world.
17. Under the Global Training Net we also include mass evangelism. You would need to train people and work out a framework for obtaining forces and developing curriculum. Your mass evangelism would be highly indirect. Today, you and I are in a brand new epoch. The culture contact of the West has not only impinged upon every dimension of society and every man's world view wherever he is, but it has collapsed them and called them radically into question. A horrifying vacuum is there. That vacuum is being filled up at every moment. Reverend Jude Samson, a colleague from the Marshall Islands, was talking with us and said, "We in the third world are like a ship in the sea, we are waiting for another ship to come by. And any ship that comes by we are going to latch on to. We want you to come, we are just ready, we are screaming for those who are ready to act." Just as the scientific revolution crept up on the world and engulfed it before we knew it, it is with this spirit awakening for the world. It is happening at this moment. It is as though history has conspired that this revolution burst through at this time. It could not have happened a few years earlier and it probably could not happen a few years down the line. It is in this kind of time we are called to mass evangelism.
18. Fourthly, we need to build a **GLOBAL NEW SOCIAL VEHICLE TACTICAL SYSTEM**. This would require a research net like we now have in its embryonic form. It would require tactical systems themselves to be developed and would require practical demonstrations as signs of the possibility. You would also heed a global permeation curriculum, in order that the new social vehicle would have a context.
19. Fifthly, we need to build a **GLOBAL PERMEATION NET**. We have been emphasizing the geographical up to this time. We need to penetrate geographically Africa, we need to penetrate Sub-Asia, we need to penetrate all of Seapac, etc. and rightly so, but now the shift must be to an emphasis on the social in the geo-social. All the cultures of the Urs and all the global religions-Hinduism, Buddhism, Sinoism, Islam, and Animism, will have to be penetrated. You and I have been reared on the contentless Christ, and now that will be given back to us in a brand new way.
20. At the same time as we do this we need to move into the Christian Judaic tradition Orthodoxy, Roman Catholicism, Protestantism, the sectarian movement. We need to permeate the new frontiers, ie. the new kinds of second stage revolutions. There are the ones that are not out just shouting, but are those who see that something ought to be done and quietly move into genuinely do something. In this kind of permeating, I am sure there will be selected dimensions to permeate. The Roman Catholic Church for example, is turning out to be a great vehicle to permeate, because you can find it wherever you go around the world. They are there and they are ready to be impacted. Also they usually pay you to permeate them, ie, you can many times get teaching positions in their schools.

21. Another special arena would be to permeate the international communities around the world. Primarily these are the English speaking churches located in the major cities in each continent. Those international communities are dead, no, that's not right, they are in vaults, frozen so to speak. They love to be gotten out and raised up. With a network of these communities around the world you could finance the whole global movement. They have the money, and the prestige and they are already geographically located. You can also use these communities as a vehicle to move into the national churches. That seems to be the best tactical feature to use.

#### CONTINENTAL AND AREA STRATEGIES

22. How we move to the continents and areas with some comments first about the general strategies. We are shifting the main image or context from the continent to the area, primarily in Seapac, although not yet in Sub-Asia. This is an important shift. What it does is require radical rebrainwashing in regions like Singapore. Singapore is one of the six regions in South South East Asia but is the crucial city for that whole area to come off with a single impact and image. Therefore Singapore must be not only a region but the center of an area, and think area-wise. At the same time India still needs to hold to the continental image, but sooner or later they will have to go to the area image. In Pacifica you have 10,000 square miles in a region. There it would be best to operate in regions or groups of metros (para-metros) or even metros.

23. This kind of image of moving to the area is crucial especially in Seapac where major movement work is being done. What that will mean is that there will be a common focus related to the area. Tokyo does not operate outside of its region unless it is involved with Seoul which is one of the regions in the Northwest area. And Davao does not operate outside of a relationship with Taipei (one of the two regions in Taiwan). The finances also become a part of the area operational image. You do not receive a stipend in Davao unless it is related to the stipends and the total operating budget for that area including Taipei and Hong Kong. This kind of area glue or image is crucial.

24. Then we want to expand religious houses to each region except in Pacifica where we want one house for several metros. Also it is crucial that we have a minimum of two couples for each house, wherever you call them outposts or houses. What you need is objectivity outside of your own immediate individuality or family unit. Then also the houses have to be expanded to include indigenous national people. Religious houses without national people are not religious houses, they are not outposts. They are simply a couple of us living there. They have to have the national people there and these national people must be trained quickly to be leaders in that house and in the region and area. In other words the first priority of our religious houses should always be a national or some indigenous person in that area.

25. Then we need to establish the local church project in each region. And we must establish penetration and training schools (i.e. ITI's and or Academies) in each continent or area. Traveling penetration teams are not enough, they can awaken people, get their saliva glands going, break open their vision, but they cannot give them sustained training in methodology or blow them loose so that they can internalize the methodology and embody it in their everyday activity. Therefore, we need something like a six-week ITI. If we go to Latin America, our major penetration tool will not be a penetration team but an ITI.

26. Then we need other training schools. We now have advanced training in the ITI's for graduates, but this is not sufficient. We need something like an eight-week academy although we will not call it an academy. Even if you took the academy exactly as it was last quarter and set it down overseas it would not be an academy. It would be an utterly different dynamic because of who the participants are and the situation. That is why we need to call it a training school even though its construct would be the construct of the Academy.'

27. Each house or each area has to be utterly self-supporting. They cannot depend on money from anywhere else. Each region has to raise money for the ITI's and trainingschool and to account for how it uses its money in each situation. At the same time they have always to operate out of an image of poverty. Lastly it has to build up a great backlog of funds in order to be able to meet future demands. All you have to do is get a slight whiff of this overall five-point strategy and you see what a large amount of money we are going to need. In a separate report the five-point strategy will be outlined for all the geo-social continents and in detail for Seapac.

--Joseph A. Slicker

FIVE POINT STRATEGIES

GLOBAL FIVE POINT PROGRAM

- I. Build the Global Movement.
  - A. Emphasis on Penetration
  - B. Create Authentic Collegiality
  - C. Set up adequate global organization/form
  - D. Establish a Global Symbolic Centrum
  
- II. Build the Global Historical Order.
  - A. Set up a world-wide net of religious houses
  - B. Set up a world-wide net of local church projects
  - C. Set up a world-wide net of popular preaching
  - D. Set up a world-wide net of visitation centers
  
- III. Build the Global Training Network.
  - A. Systematise Order Training
  - B. Establish continental/area training schools
  - C. Develop world-wide training models
  - D. Formulate a mass evangelism network
  
- IV. Build the Global New Social Vehicle Tactical System.
  - A. Establish a world-wide research net
  - B. Develop world-wide tactical demonstrations
  - C. Provide concrete practical demonstrations
  - D. Build world-wide permeation curriculum
  
- V. Build a Global Permeation Network.
  - A. Set up network on a global grid
  - B. Permeate all social bodies on geo-social grid
  - C. Impact the Roman Catholic Church
  - D. Capture the International Communities

CONTINENTAL AND AREA STRATEGIES

- I. Move to shift basic context from Continent to Area.
- II. Expand religious houses to each region.
- III. Establish a local church project in each region.
- IV. Establish penetration schools (ITI) and training institutes (Academy) in Continent/area.
- V. Undergird all operations with complete financial support.