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For those of you who were here this summer, this sheet <sup>NOT</sup> which lays out the work of the guilds of the East

week and pulls together what happened in the 36 guilds before that. And they are arranged in 8 master guilds a

we will be having a report of each of the master guilds, starting with dinner tonight and going dinner,

breakfast, dinner breakfast and so forth through the 8. If you are like me you are beginning to feel like

you have had enough reports and these are not intended to be reports on the past work. I think at this time

point we say that everybody is caught up even if you got here a few hours ago, and that's partly decision

I suspect. But these reports are designed to take 8 crucial arenas like global strategy, which we will be deal

with tonight, like the local church experiment that we'll be dealing with in the morning, and try to get

stated as a beginning statement what the consensus is out of the summer looking toward the future of

what we need to do. Justin has been down running the press, well, making sure that that happens.

to produce a phenomenally thick booklet for tomorrow morning that will tell us what to do. Justin is grinning

back, there in the corner grinning. But it is that kind of a presentation that we are going to be having.

over

It's going to be <sup>an</sup> attempt to get said now just exactly what is it that is our clearest picture of our consensus for what we do relative to IENS, SMS, ICC, and all the other kinds of arenas as they're pulled together on this document here. And as I say those will be in the dinner meal and the breakfast meal as we go through the next few days that we're here.

Now tonight I want to talk a little bit about global strategies and that has been a rather mixed blowing experience participating in that and I was trying to get a hold of this afternoon.

Why and I think it's implied somewhat in that term global strategy. That we are attempting something that probably has never been done before, namely, trying to deal strategically with the entire globe. And I suspect that even the most astute corporations have not done that yet. That they pick out pockets where

economically it's not feasible or it's not wise or whatever else and therefore they have no intentions of dealing with them and it's not any kind of bracket for a period of time, it's just dropping them off <sup>of</sup> the

face of the earth. And yet with the kind of gridding work that we've done, we've said that we are going to deal strategically with the entire globe, and I tell you during our three weeks in our group we started doing some work, you know, ten year projection, where would we be when and how would that all work. And it occurred to us that where we stand now, we could very easily have every area in the globe

initiated in the next five years with possible exceptions of USSR and China. And it would not take more than

<sup>just</sup> a fluke of history and we could have those initiated. And that was a rather frightening kind of discovery

And you'll see later on when I talk about the continental priorities that we are suggesting we have for ourselves for the next year. That that's not at all far fetched <sup>to make that kind of</sup> a statement and I suspect the other dimension there is the whole business of one thrust, of trying to have one strategy for the globe.

and trying to do that with a new kind of power that's never been done before and the key to that we've said is commonness everywhere, and I know that <sup>out of</sup> my training which I know is very much of the four,

I pretty much had gotten convinced that if you had commonness everywhere you were going to make it im-

possible for Ron Clutz to get out his individuality and therefore you had to be very careful with anything that provided commonness everywhere. And I think what we forgot and <sup>I suppose</sup> what we are continually trying

to learn is it's the same kind of principle as the inequality and equity that you get equity by having

vast in equality. so to speak namely if you want to have everybody to eat together in a meal then

a certain group of people have to be set aside to go down in the kitchen while everything else is

going on which is extremely unfair and unequal or unequal or whatever else you want to call it.

but that has to happen in order to have equity namely that everybody gets fed. And you could give other

kindso f examples of how we have learned that in order to have the ~~xxx~~ same kinds of possibilities

for everybody there has to be certain kinds of inequality in terms of the burden that certain people

pick up and so forth and so on in order for that to happen. And I suspect that that ~~s~~ same kind of prin-

ciple's back behind our sense of one thrust that what we're out to do is to provide a strategy that will

allow everybody the possibility of having his individuality released, the way it is right now we have

a kind of dominance in certain aspects of life like the economic <sup>or</sup> certain geographic areas of the world

that have made it just clear that certain people are not going to have the opportunities that others have.

that that kind of dominance prevents that from happening, <sup>and</sup> there fore we are out to create a commonness

that will provide a climate in which every man has the possibilities that we want there now to be. —

That it is then the emphasis of ~~individuality~~ individuality where each nation or whatever group

you want to look at goes and does whatever the hell they please that has resulted in the kind of vast

inequality that exists and therefore to talk about global strategy is to radically cut over against that.

and to say that it is possible that it's genuinely possible to bring into being structures around the

globe that are common, that will then release the incredible kinds of gifts that you have present where-

ever you go around the world.

Now tonight in one sense this is a continuation of a five minute report What I made yesterday in the Plenary

and is a continuation of several of the reports that were made today . Global strategy, don't know how the hell to get hold of it . Where does it end? We found that everytime we touched something in our group that it had ramifications that were different from say village projects, they're there in village projects . But there were ramifications out through every group and in most cases in the other groups those groups were all clear that they knew what was going on in that whole arena and that nobody else did and you know you had all that kind of mish mash to contend with so it's with great fear and trepidation that I wander out onto these waters and propose to make some statements about where we are in terms of global strategy today.

I think the key kind of break through that we've had in the last four or five years has been in what we've called the indicative battle plan or the contradictory battleplanning and if you don't know what that is we're going to be doing it. In between the meals in the next few days and it's very simple for the first time in history a group of people and it couldn't have happened before this because

the world view had not shifted and as a result of the shift in world view we're finally getting to

the point of getting the methods that will allow us to operate effectively (those of you who've worked in

IBNS I hope are... effectively for the first time in the history of the planet. Namely instead of what

every church group, every social action group, I'm from Boston the southend of Boston, every group there

is going around trying to take damn program and slam it down onto the face of history and in that fashion

create something there. Now the problem with that is that it is impossible in the world in which we live.

that the world is not a static universe. It is not a set contained kind of boxes but rather it is dynamic

ongoing process that we've used all kinds of terms like God to point to, trends and what have you, that

there are things going on, that things are happening, there are directions, there are major

kinds of directions and trends that are going on in history and if you do not discern what is going on

and participate in bringing into being the new life that is coming into being you are a fool. Namely if

you go out and do some program that and not come out of an analysis of the situation that tells you *that*

those programs are unblocking the ~~new~~ new life coming into being you are a fool. Now that's the kind of

fantastic breakthrough that we've had and everybody else in history before has *been trying* and history is very

flexible so they just gobble up those programs, *and* you know ~~some~~ *some* of them get POW pow pow pow

and ~~sometimes~~ others they sort of survive for a while because without knowing it you've accidentally

intersected with the trends *and* occasionally enforced them and occasionally gone against them and it's worked

out pretty well but now ~~with~~ *with* the kind of *breakthrough* ~~we've~~ *we've* had in consciousness we have the chance to

actively cocreate with existence.

Now as we've played around and I mean that very seriously but that's what we had to do ~~with~~ *with*

cause we didn't have any idea what we were doing. As we played around with this whole area we've said

you have to have practical vision namely you have to have some way of holding the context in which you

operate. and then you discern those contradictions *how* we've had fun there didn't we. *have it*

Those gateways to the future. Not the little irritants that bother you though they may point to/....

But those things, I'm afraid <sup>to see</sup> to use some other term. That which blocking is not quite the word anymore. —

It's there and it looks like a block but it's almost beckoning you to come and tangle with an impos-

sible situation which is going to release you to move into the future. And then after those are discerned yo

you create the proposals which are simple that which we see needs to be done to allow those

contradictions to break <sup>forth</sup> through in a brand new way and then out of that you create the tactics that

will allow you to implement the proposals and then you create the implementaries that will activate

the tactics that accomplish the proposals that will unblock the contradictions and so forth. Like the

house that Jack built. That's a little bit simplified. Now what we've seen is that we have problems

on both ends. We have problems on the implementaries stage you know you get going and you get

namely down to the implementaries and you run out of time and you forget to finish <sup>them</sup> or you finish them and

see them again. Then you get them on a timeline and the perversions march to the fore. And they naturally <sup>the</sup> ~~is~~

like everything else in life come in a polarity of freedom and obedience. And there are the perversions

of freedom in which in the midst of your incredible creativity you discover about the third week that

they were all wrong and you go ahead and do what really seems to be the responsible thing in that situation

which is a lot of ... well. Because you're back where we were earlier. You're out slamming some damn <sup>you know</sup>

program that your momma and sunday school and your wife have gotten into your head onto the face of

history rather than dealing with the implementaries that told you the gateway to the future. Or the

other one which is probably even more popular is that you get an implementary and you say, Now by God,

we're going to do this implementary no matter what." and believe it or not history shifts in ~~the~~

eyes during the process of a quarter and occasionally what seemed like a good idea at midnight

on the week before/ the quarter started is sheer insanity when you get down to week six and yet it's

there or you get them up on this board and <sup>you know</sup> ~~as~~ you do daily office in front of the implementaries.

you know of what I'm going to do every day. Well, I see that Boston is no the only place where we've had

that. Now I'm not quite sure when we're going to clean those problems up. But we got to deal with them.

~~we~~ We had more fun ~~than~~ this quarter dealing with those than anything else I think in Boston. Now and we

had problems on the other end. and that's where I want to talk namely with practical vision.

And ~~that~~ <sup>it</sup> has to do the practical vision is not anything new. Everybody has some kind of practical vision

if you didn't you wouldn't be here. But even if you'd ~~never~~ <sup>had</sup> heard of anything related to what ~~you~~ <sup>we</sup> are doing

you'd have some kind of practical vision, I mean it's simply Ortega "more or less clearly you've got

some idea of what's going on and how you participate. <sup>we</sup> in that and what we've seen ~~you~~ <sup>we</sup> have to do as a

movement is bring some objectivity to that find some way to hold ourselves present to our practical

vision. and the group on the elders trip experimented with what they call the twenty one point plan

for practical vision in which you <sup>just</sup> brainstorm <sup>ed</sup> put everything that you needed to do int he next year and you

<sup>placed</sup> put it together into twenty one points and then you gave it five poetic ~~categories~~ or you sub-

divided in into poetic categories. and that was your statement of what you're vision is <sup>now</sup> you've got to be very careful that you don't confuse that with what you do. Cause it has nothing to do with what you do. Because you see again you know, you're inches away from having one more program. —

Twenty one point plan. and you know and I just know we're going to fall into that just as sure as

I stand here that we're going to invent these twenty one point plans and go back and try and implement them

But it has nothing to do with that. It is images that hold what's your vision and after that you build

your contradictions in the light of those that <sup>that</sup> twenty one point plan and then you throw it away

<sup>now</sup> If you like you can create it into an art form and I'm serious about that. You need a way to

of holding it up there. But you at no point go back and try to implement it as a program. It is

simply a gimmick really. It's a very serious gimmick to hold before yourself your image of what it

<sup>that</sup> is you are about to do during that particular year. Now you have in the little thing in front of

was a number of items that was <sup>worked</sup> on and was only gave you just a tiny little bit. cause was thought

that that would probably be more helpful to focus on what was crucial and let me flip you to the back

the very back where it says the fourteen guidelines for creating the twenty one point plan. Now

don't sit and read those things, you can do it in September. something like that. <sup>Put</sup> let me try to

just pull it together under four categories. This is an intuitive exercise it is an attempt not to *do*

a rational pulling together, ~~we~~ we are able to do that and what we need now is some way of objectively

getting a hold of our intuitions. and therefore this is designed to do that. and therefore it is a short

exercise we had some stories on the trip where one of the elders sat down and drew up in five minutes

what he thought would be the twenty one point plan ~~xxxxxxxxxxxx~~ for that area. Then they worked for

five or six hours trying to build their twenty one point plan and get it just exactly right and so

forth and so on. They compared the two and they were virtually identical. Now what I'm after there is that

this is intuitive. You're out to get what's at the front of your intuitions. and ~~xxxx~~ to pull that

together. and as we participate in this <sup>phase</sup> ~~xxxx~~ next couple days we want to avoid falling into the trap

of trying to get an iron clad rational thing <sup>it's felt's - and</sup> and you know ~~even~~ even the twenty one is part of that

<sup>that</sup> we wanted a way to hold the irrationality rationally <sup>that</sup> you cannot reduce twenty one into four four

boxes ~~twenty~~ no matter how you try, even boxes and therefore you have to have it uneven and yet

the twenty one allows you to hold the complexity, five points would be ridiculous we're way beyond that

Twenty one, at the time there were twenty one activating areas but it's like Wilson's fourteen point

plan which was what's back behind all these fourteen guidelines that you get in LENS and everything it

it is simply a number that's picked out of a hat so to speak that <sup>you</sup> would hold the complexity and allow

you to get hold of the irrationality that is there too .

Now we're going to be doing these on an areal basis as we suggested this afternoon

That is now where our primary local focus is and we will be going there finally . and in the end of August

when the global priors come together they will be bringing in areal twenty one point plans from every

area where we're presently working and we'll be creating six here for the areas of North America

and then I don't know I'm not quite sure how we'll work in what the others do there but and then what we

will do is create a global twenty one point plan which is not a gestalt simply because ~~xxxx~~ you see

the fallacy in that is that you ~~xxxx~~ somehow think that <sup>the</sup> globe is simply composed of the global

strategy is simply pulling together everything that's in the parts. But that is not the case. The global

strategy is what you want to do sort of is intuitively group them ~~xxxx~~ here on earth from all the areas

and then go stand on the moon and look back and ask now in what ways ~~xx~~ do we have to change that

to make that adequate for this globe to make that an adequate holding of our strategy.

Then after that's created. That would serve as one of the ways or one of the contexts

in which you might go back and revise your areal twenty one point strategy. So that you don't's end

up with a twenty one point plan that files in the face of what the globe has decided to do. You've got

to have that global context first. You work ~~xxxx~~ from the globe down to the most local unit. Then out

of that you would go back into whatever local unit you have whether it's a region or a metro or whatever and you would do a twenty one point plan that would be your holding for the practical vision. as seen from that particular local point . Now in each case when you build tomorrow a twenty one point plan for area New York it is a plan for the globe from the point of view of area New York. or what has to be done in New York for the sake of the globe. Not for the sake of New York, but for the sake of the globe . One of the exciting things about this is that we've been interested in how do you use these anywhere. How would you do this kind of thing for General Electric where General Electric might send down the whole company and build a twenty one point plan for the whole company/ And then maybe production would go and build one for production, and management build one for management and then maybe when you go to particular production lines that made pop-up toasters, they might sit down and do a twenty one point plan that would hold what they were doing. now that sounds a little bit

ridiculous but the reason it sounds ridiculous is because it is so clearly what a place like G.F. or anyplace on the face of the planet right now needs . Some way of holding what it is all about. as it attempts to work today. Well, the third thing I want to say there is that and relayly implied that already . that each of those twenty one point plans stands on its own bottom. That's a tremendous image I've always wanted to have somebody draw that. But it's true I mean it is independent, namely the globe would come of f if you did that. and only did that in your local area. Now the catch on that is that that is exactly true. That is the only way the globe would come off. If you ~~did~~ what the globe demands in ~~you~~ particular local unit whatever <sup>it</sup> that may be.

Now after you've finished your twenty one point plan you create an art form and we've been playing around with twenty three areas twenty one point plans that's 483 . How could you get those and our guild did a couple runs on that, <sup>you</sup> How ~~could~~ <sup>you</sup> get all 483 of those up there

and just think all of a sudden one day when you're about to give up and you go over and you look at

area Frankfurt and you see that they are facing the same difficulties and the same possibilities

that you're facing. I mean, it would be a fascinating kind of art form and we need to work on how

we can do that that would be most effective. because it has to do with the whole question of

and I'll come to that in a minute in terms of those poetic categories, but how do you create the

poetry that will transform the mundane into the motivational. If you'll remember the poetic categories

that held events like well we were talking the other day about the wars. which were great events,

World War I was the war to what....."End all wars." and World War II was the what? from the point of

view of western civilization? ....Make the world safe for democracy. Now I'm not interested in any of

the political implications that I'm after there is the poetic image is all we remember nobody remembers

the strategies that so and so whoever they were used to do this that or the other. But we do remember

the poetic images. Out of that particular event. and it's how do we create the poetic images for this next year. What is it ? Last year was what? The year of what? ..The year of the Guild. What was the year before?..... The Year of the Great Turn.(from audience) What's the next year going to be?

Metro Cadre? It's got to be the year of the love or love or social demonstration, doesn't it?

Well, that's where I stand. But we've got to build those poetic images , otherwise we'll be just floundering around. And that's finally what you're out to do with this. You're not interested in those twenty one little points but you're interested in the overriding poetic images that would hold for the globe for the area for your local unit what you were all about.

Now the procedure is very simple you consult your screens that's the first step.

I'll come back to that in a minute. And After you've consulted all your screens you go through and brainstorm out every thing and we've played around with a number of different ways of doing that

brainstorm out every thing and we've played around with a number of different ways of doing that

paper and slap em up around the room and then gestalt them and the more we worked with it if you

try to do a careful rational gestalt you will die. I mean, not only will it take forever it will

destroy what you're trying to do. But if you just walk around and group them until and then

write them on the blackboard the twenty one, maybe you get twenty eight and then go back and

combine some and eliminate some until you come out with the twenty one points as you go through

there. And that's your third step the gestalting. And then your fourth step, the poetic categories

Now let me give you an example of that we used, and if you'll turn to page four in here. This is one

that the guild pulled together for the globe, and what we did was we took the work from the

elders trip & slapped it on the wall went around, grouped them and then pulled them together,

set them aside for four days and went back and reworked from the point of view of the moon. <sup>there</sup>

Now we ran into blocks and you can see them there and I don't know quite how you get around them

for the globe. that they tend to be in some places a little bit abstract. And yet I suspect to some extent that's got to be there. You can't have you know cleaning up this little mess ~~xxxx~~ in

*Paducah*

Paducah, Kentucky as one of the twenty one points of the globe I mean it has to... they've got

to be broad encompassing and yet they can not be things like developing ~~th~~ and maturing the

selfhood of ~~blah blah blah~~ blah blah blah. .. They've got to somehow have meat on them like

systemicizing the basic ITI. It has to be somewhat at that kind of level. Then down the right side

you ~~xxxxxx~~ have sort of a rational statement of what those arenas are about. And then down the

left side you have a stab at poetry and there's a question we've got to resolve since we're all

still novices at it. That is pretty much movemental poetry I happen to think it's pretty good

movemental poetry, but it's still movemental poetry. Now you have a question you know like

do you what to have something like flying into the rising sun. That was really bad. But

*over*

cute . That's not.. it wouldnt last I mean.. and we finally rejected most of those . We'd ~~xxxx~~

~~xxxx~~ come up with ...It was ~~xxxx~~ interesting, the ones we came up with strong poetic images

for were the demonstration category. , time and time again like . . but the greatest of these is love.

The others we had more trouble with. Well at any rate there's an ongoing question we have to deal

with in terms of what is the poetic statement that <sup>is</sup> the other thing is it needs to make a little

sense so that you know you can't have all five of them sounding exactly the same and least we

cut over against that in terms of what is in here. Now let me say, we tried to go out of our way

on that piece of paper , this is a working paper it is an example of a global twenty one point plan

plan it is not our twenty one point plan. It is an example a model and tomorrow we're going to

pull together one or two of the ones that were done by the areas on the trip to give you a feel

for an areal one. Just what that might look like .<sup>K</sup>

Now, I want ~~xxxx~~ to <sup>go</sup> come back for a minute ~~and do~~ <sup>to</sup> that first step, namely consulting the screens and if you

will get the little sheet in front of you and you probably need to look at this to follow it, the blackboard <sup>SINCE</sup>

is not here. The objective, indicate the screens. Today, obviously, one of our ~~xxx~~ problems in terms of dealing

with our complexity has been a way to hold that complexity. <sup>if</sup> And we worked on that a number of ~~ways~~ ways

from what we have ~~xxxx~~ called a comprehensiveness screen ~~xxxx~~ which we gave you an example of in our report

yesterday, where that ~~xxxx~~ group pulled together <sup>the</sup> a hundred issues facing the movement. They gathered and

collected and swirled and everything else to come up with that. And that is simply a way of holding what it

is we are all about in various kinds of categories and so forth. This is another way, and we have <sup>you</sup> come up with

incredible ways of doing this. and this is still one other way, which we sense is ~~maybe~~ extremely helpful.

This is not something movemental. Everybody has all of these categories <sup>namely</sup> mythology, anthropology, sociology,

and so forth. Those are categories that everybody operates out of. They have ~~xxxx~~ some kind of a myth that

some kind of basic story

Woo to

tells them what they are doing/and so forth. And what we tried to do is take the movement and its work

and relax that to those screens and at the same time keeping General Motors in mind. And let men just

walk you through that, and probably most of you have not seen ~~that~~ before, but you have three poles, the

this

universal, the historical and the local. Which is an old ~~model~~ model that we have worked off of in the

past, that you know is behind our People of God triangle. and is probably a pretty good way of holding life.

And there at the universal is simply the broad kind of screens that you operate out of : Mythological,

probably the thing that best holds that today is the other world charts that that's a primary statement

our myth the kind of

of our myth of who we are, today! Anthropology is obviously RSI, what does it mean to be human? RSI. What

RS-I is talking ~~about~~ there is anthropology, is humanness. Sociality, where are they, back there in

little form and up here in big form ~~the~~ The social process triangles. Which are our basic screen for

you're

sociality. Now if you are building a 21 point plan, you would want to refer to all of those, and, so that

curves

you don't get worried, we just did. Namely, the use of these screens is not a systematic, dragging everyone

*being*  
through every screen until he reaches the point of total exhaustion. But, it is a kind of random approach to

all of your wheels whirling on the screens that are already there. I mean everyone *body* has those screens to one

degree or another. And we just dealt with that, and when we get into the areas we didn't have to go back

to it. Now, down on the historical, what that is, is the accumulation of wisdom in that particular field,

or arena. and What are the objectives, everybody knows *what they are* that if you've only been here three hours, they are

a new world, an new church and a new man. And our strategies, for as long as I've been around here

ten years, they are community reformulation, contextual re-education, human re-motivation. They were in the

5th City model, in 1964, and have continued through that. And that is nothing we do, *we're* we do not do those

things. They are screens of what we are all about that hold us present to our task, but nobody ever goes out

on Thursday afternoon to do community reformulation or contextual re-education. You go out to knock on 18

doors, or to make two calls or to pick up the film at the library, or to take the kids back or to fix dinner

or something like that, in which you would do those general categories of *or* strategies. The same would

be true of the tactics, permeation, penetration, formulation, and that's ~~xxxx~~our triangular way of holding it

~~all~~ together. One of our colleagues earlier used the other one, tossed in training. That's our four-point way

of holding ~~it~~ all together. Those are both screens that we use to hold ourselves present to what is going on.

Now, the local one is probably the most ~~xxxx~~critical, and <sup>is</sup> the one where you would spend the most time. Up here ~~xxxx~~

at the top, operating principles, well that's very simple, like in 5th City you have 5 operating principles, <sup>that's things</sup>

Delimited geographical area, All the problems, All the ages, Spirit problem, Grass roots and Symbol. And you

know just bang, bang, bang. You've got them, you don't have to rehearse them. They are there, you just

say "Hi!" and move on. <sup>now's where it gets kind of exciting -</sup> ~~Now~~ operating guidelines, the 20 programs are operating guidelines. They are not what

the Movement is doing. I want to come back on that, but you see the problem there, we would be really ~~xxxx~~ foolish

if we were doing programs, wouldn't we? Hello? Right. Yes, Mmhuhh, All right, operating structures, those

are simple, daily office every morning, listen before you open your big mouth in an interview. and we got all <sup>you could list</sup>

kinds of operating structures that we are all clear ~~xxxx~~ about, in one degree or another. Those again are all

more generalized, but you get down to those current trends, this is the weakest of ~~all~~ our triangles, ~~where~~

*Circle we've*  
have not quite broken through there, The elders developed this prior to and during the trip, and we have *there*

been kind of working with it since they got back. Up there *at* in the universal, we had a great breakthrough

the other day, in one of the meetings, that is probably the ~~way~~ *way*. It is the broad, not the trend, but the bro

movement of history, ~~like~~, what is ~~knut~~ this, an age of Renaissance? no. An age of reformation? no, we have

had all of those. What is it that is this day? Well it would be some kind of attention to that. Then you *we*

*So* ~~the~~ local trends, which are critical, and you don't get them out of perspective. Most of us want to

start with the local trends ~~and~~ *go to* use them as ~~statements~~ *about* why we can't do anything. But these are

simply one twenty-seventh, or something like that of the whole set of screens, and that would be *you know*

San Francisco is different from Boston, L.A. is different from Atlanta, and *rather* ~~we~~ better know, when we

are in those situations, how they are different, in terms of the specific tactics that we do. Dealing with

the Pentecostals and dealing with the Roman Catholics are different. ~~And~~ you need to be on top of the

trends in those situations, Internal, <sup>over's</sup> and this was hard, that has to do with the life of your forces,

whoever they are, the house, the mametro or whatever. You need to know what the trends are. ~~xxxx~~ That you

don't ~~xxxx~~ start moving without any way of grasping what your trends are there. Then over on the last one,

Programat, accomplomat, and problemat, those are not misspellings. A programat is what you <sup>we</sup> have been

doing, namely, for that one year period, what did you do? whetehr you feel good about it, bad about it or

whatever, it's just what you did. The ongoing programs, kor the ongoing tactics or the ungoing things that

you are doing that are there. The Accomplomat. In one sense, what we are going to do tonight is an Areal

accomplomat, that we will get those <sup>we'll</sup> five minute reports from the regions. Then, ~~xxxx~~ our interest is not what

happened in the region, our interest is what happened in the area. <sup>And I don't know -</sup> what I do is I get out the 5 things, or

10 or whatever, ~~xxxx~~ that happened in your area and that would be your accomplomat. Namely, what were your <sup>the</sup>

berakthrough's ~~xxxx~~ accomplomat. What is it ~~xxxx~~ that you did, and you want to get that out, that's

crucial, that you know where it is that you broke through. It's a screen that you have to be on top of.

*strategy*

And the problemat is your irritants. It is not a 4x5 of everything in the community that is going on. But

rather it is almost an intuitive kind of sense of what is it that is a problem, what is it

that is an irritant. We've been using that kind of term. That is to distinguish it from contradiction.

It has nothing to do with contradiction, it's the little things that are there bothering you. Probably, in

in some cases, they are pointing to contradictions that you are going to come up with. But at this point

you are just getting them out. It's not a time to get out your hitches. but rather the irritants, *It's* an

objective way of coming at those. Well, maybe that will be ~~helpful~~ <sup>to</sup> use that kind of screen and we need

to continue to work on that, as you are doing your 21 point plan, wherever you might do that. Now, I want

to talk a little bit about how the 20 programs differs from the 21 point plan. Because that, *cause* in our guild

we started out explaining how they were different, we said, does everybody understand? and they said yes,

we all understand. So we jumped in and we did it for a while, and then everyone of us was thoroughly confused

And so we had to back back off again and say again how they differed. Your 20 programs is a screen under

established directions, operating guidelines, that is probably the primary screen that the movement has

operated out of in the past year. Now it is not the only screen, by any means, <sup>but</sup> ~~that~~ as we have just illustrated

I hope. But it is probably that screen that is the most authentic representation of what we have been doing

on a tactical and complementary level. But, now, let me do that little dance again. That you are in deep,

deep trouble if you come upon yourself doing those programs and your contradictions have not indicated

that you should be doing those programs. Now this is unbelievably complex, at least it ~~is~~ seems to me, to

get that ~~clear~~. Because, you see, if you ~~don't~~ work over against those screens, carefully, what you

end up doing is out of the particular neuroses of the people in your group, you build yourself a contradictor

proposal, tactics and implementaries that have not taken the globe seriously. And so you finish ~~with~~ and then

you say, "Whoopie, we don't have to do RSI ~~any~~ more, it's no longer a contradiction, here." Well, didn't

a lot of us do that in one subtle way or another. I mean, we didn't do it so rationally, and consistently,

*(and all kinds of ways to come at that)*

but what we forgot is there is a global contradiction in that people are not living their lives. And it is

unlikely ~~that~~ that is going to be fully resolved in the near future, and therefore, RSI is not some damn

program over here that is added on to these thrilling contradictions we are doing, it is part of any tactical

system or you are not looking at the whole globe in your local situation. Does that make sense? But, that

is a hell of a lot different from just doing <sup>5</sup>RSI because we've always done RSI. We never do any program

except that it is dealing with contradiction, or we are the dumbest people around. We throw away all of

the wisdom that we have. The 21 point plan, once you do it, it looks like, in many cases, it's another

version of the ~~RSI~~ programs, and it could be interchanged with them. But that's not the case whatsoever

*but they could be interchangeable*

because of the process you have used ~~to~~ get in there. And let me tell you again that when you finish that

*Say*

21 point plan, which is a short, intuitive exercise that is a gimmick to get out and hold your intuition

after the practical ~~fixation~~ in your area, you take it and ~~rearrange~~ it up or make an art form out of it,

or both, in terms of you don't use it, but you hold it there to poetically hold the vision that you are doing.

Now, I want to take just a couple of minutes to talk about the rest of the kind of things that our guild

did ~~not~~ /after battling our way through 21 point plan. We have done a variety of kinds of ~~things~~ <sup>work</sup> in the 20 programs.

I mentioned yesterday that we did a first stab at trying to ~~re~~revise ~~the~~ those, and tried to discern

what the issues were. And ~~it was~~ <sup>these</sup> fantastic. What is the ~~the~~ audience of the 20 programs, First and foremost

It has got to be how we are ~~imaging~~ <sup>it's</sup> what we set about, and build ~~it~~ <sup>you</sup> a whole different way if you are taking

it in for a development proposal. You don't ~~want~~ <sup>and</sup> to get those ~~things~~ <sup>they</sup> confused, and it probably won't serve

one piece of paper for both purposes, but they might. You have to get ~~clear~~ <sup>you</sup> on ~~their~~ time. The 21 point

plan is for one year. The 20 program? ~~what~~ well, it lasted a year. Probably, we'll be lucky if whatever we

come up with by the end of August lasts a year. That we are ... It's not because we are dumb, or incapable, <sup>because we</sup>

but because we are constantly creating the way to deal with history, and therefore our 20 programs are changing

The second thing is the whole ~~the~~ <sup>the</sup> question of consistency inside. We had a peanut like a PNU in with a

thrashing alligator like, I'm so brainwashed by the new ones, I can't remember what was in with that peanut...

G.I.C., Global Interchange Centrum. But you see those are completely different universes, of rational consis-

ency. *well you know* But it would work if you were doing what we were trying to do with that, namely try to impress some-

body you are trying to raise money from. Beyond it would hold, at least until we got back here, some way of

saying what we were about in terms of 20 programs. Then, you have the whole question of *how* imaginal impact,

how you do that and *the* ~~skelders~~ reported, those 20 programs ~~with~~ with all their problems (?) were up

in ~~the~~ *great* ~~house~~ house around the world. And that's great, and we have got to work on that whole

question. *And* then the flexibility. *for* And then the flexibility. *for* How do you get the programs that we are now doing stated so that it will allow what we are going

to be doing this year to get the creativity out towards the future there. Now, let me just say one other

word about some of the work we did in terms of areal initiation, and we need this really as one of our ~~main~~

screens, *and* it has to do with priorities, for this next year, and let me just list off the nine continents

*order* of priorities ~~and~~ *as* the elders were able to pull together as they went around. What this is is

a pull-together of the statement of what we are saying needs to be our 9 priorities ~~in terms of~~ *for* the next

~~of~~ right now, and for the ~~far~~ foreseeable future, it is going to be a number-one priority in the sense ~~of~~ *in*

which there ~~will~~ be a major ~~program~~ expenditure of forces, money, time, etc, etc. \$500 you can either

stick it ~~there~~, <sup>Here or</sup> number one, if you run your priorities through that kind of a screen or you ~~can~~ <sup>could</sup> stick it

down as number 4 would be another way to come at that. If you wanted to get at the initiation dimension of

what we are going to be ~~doing~~. And the key place that we are going to be initiating, ~~or at least~~ <sup>it's like like</sup> that is

is the consensus that is building, this next year is in terms of the sub-continent. That we have the possi-

bility of <sup>10 to</sup> 12 houses, most of them in India, but also in Pakistan, Bangladesh, and Sri Lanka, also. Which

is just overwhelming. They came back with a report that that place ~~is~~ <sup>to</sup> be turned on in a ~~way~~ <sup>to 90-215</sup> that

people had no idea was the case. 10 houses, can you imagine. I know a lot of people have gotten very clear

on that kind of possibility. Then your next priority would probably be SEAPAC, and the image there, probably is <sup>probable</sup>

"holding," but in SEAPAC, holding means that you don't press the accelerator all the way to the floor.

virtually

And at this point we have houses in every region except the ones that are blocked politically, for

the time being. Except in the area Singapore, and we should probably put houses in Medan and Manado.

partly because of the need to have the kind of demonstration there for the World Council of Churches meeting

there next year. Seoul Korea, that's a region, Seoul region which is South Korea. They had 9 PLC's

last quarter. 20-30 man plc's. They want two more houses. We'd be crazy not to provide them. I mean, you

look at the question of forces. I mean something absolutely incredible is going on there, just unbelievable.

Then, probably the next in priority, depending on how you were listing them there, would be Europe, and

probably we should continue the work with IENS, ITI, probably put houses in Amsterdam, Berlin and Rome.

That there is the beginnings of, they put it ~~in~~ <sup>over</sup> there in terms of critical mass, that it's reaching

the point of critical mass, that we would be stupid not to go ahead and add the necessary plutonium

or however that networks, you know how it goes, that it comes in and all of a sudden "boom" Probably Area

London had the best course record of any place outside of Seoul Korea, last quarter. So you probably want

*Africa -*  
probably have, Black Africa. As you know, in the Sub-Continent we have operated out of the stronghold image *a*

where we put ahouse in Bombay, and one in Delhi and one in Madras, which was actually in Hyderabad, and now

we have put the fourth one in in Calcutta, which, we've got that kind of pincher-movement on the Subcontinent.

Probably we ought ato do the same kind of thing in Africa now, We have <sup>we got</sup> an house in Nairobi, <sup>which is</sup> and all by itself

I mean it is a Metro H use, Region alHouse, Area House, Continental House. So we thought, so that they

wouldn't feel so alonely, maybe we ought to kput one down in Lusaka, which is only two or three thousand

miles away, down in Zambia, and another one over in Area Kinshasa in Lagos, in Nigeria. Where you would have

one in Lagos, one in Lusaka, one in Nairobi. So that you would have the beginnings of that kind of stronghold

there, <sup>and</sup> of dealing <sup>with</sup> ~~with~~ of serving ~~that~~ <sup>with</sup> ~~Wind/OTA~~ the entirety of that Continent. And then ~~my~~ your next one

would be NAME, North Africa and the Middle East. The ~~kn~~thing that came back ~~far~~ from there was that probably

LENS, going in the back door <sup>so to speak</sup> through LENS, is the key. That Neil and Crocker stopped off in Addis and

Cairo, <sup>did you get to Beirut?</sup> also to Beirut, and they ~~stix~~said anybody witha little skill could go in there ~~wix~~ after the context

*have* they have and set up a LENS course in two or three, was it days or months? But that the doors were open for *there*

LENS ~~AM~~ and through the LENS, we could very easily, with the right ~~kind of~~ tactical moves, have a fairly

*kind of* full ~~inflation~~ of areas there, overnight. And then of course, Latin America would be 7th, and we would

*behold -* probably continue the beachhead that we have there. *beach hold??* And, as I understand it, and it certainly

speaks, the only reason we don't have ten houses in Africa and ten houses in Latin America next year is

troops, not invitations, not money, Development has solved all our money problems. Well, seriously, there

was a time we thought that was a contradiction, but it obviously isn't any more, you just put people in

there to raise money. But, it's troops. In terms of being able to do everything *that we could* it's possible ~~to~~ do.

And the last two are of course USSR AND CHINA. (Pardon, is it the other way around?) Depends on who does it

*But those two...* And the whole question there, ~~xxxx~~ authorization, and not doing something stupid. Going in a way that we

can make a big splash *but* and not be effective. And we've had possibilities, but they have to be the right

kind of ...well any rate, those *world* hold together as probably the kinds of priorities that seem to make the

on top of what we did in terms of phasing the areas, we did a screen of ten-year projection, <sup>for</sup> every area in

the world, we initiated every one of ~~them~~ <sup>those</sup> in ten years, and then we did some work on taking the areas

and putting them into four phases. Phase one being without a house, phase two being with a house, phase 3

being effective indigenization, phase four being a viable demonstration project, and worked out some rather

helpful ways of saying ~~where~~ <sup>and</sup> there an area was in those processes. Then ~~you~~ <sup>you</sup> can take...  
(((Tape #2, )))

your basic index of how many courses should happen in a particular <sup>kind of</sup> area and do it by phases cause an area

wh

where you have only on e house is one kind of situation if you have <sup>you've got</sup> twelve you can do a whole differnt

kind of thing. and that is all there and we can sail upon that as we work in the.. next time.

We had a hold of something incredible <sup>with</sup> in our contradictory battleplanning and as we

move through this time together it's probably critical that everyone of us get on top of of the-

process had get clear on the process as far as possible. that if you have any images of teaching LENS

that's what LENS is now, <sup>is</sup> ~~it's~~ contradictory battleplanning which is just going to make a phenomenal, <sup>fantastic</sup>

new

course I can hardly wait to teach it. Can you imagine doing that in a community. You're going to have something

that will just thrill people deeply, <sup>the</sup> local church, all it is now, is contradictory battleplanning

Not trying to impose structures or to impose programs but to discern where history is going. So...

<sup>done</sup>  
I'm finished.

The End