

† Those of you that are ~~not~~ in Temple A, along with the entire assembly, worked further in the first half of last week, the first Week I, on the context set by Summer '71 research and pushed that further down the road. And we also worked on the context set by our anticipation of the next 20 years. This Week II we began to build a comprehensive writing up of the practical operational wisdom of the movement. One of the gifts that the movement has been clear on from the beginning is that conceptual thinking, clear thinking through of the context in which we do what we do, is essential in each step. We have so far been thinking through those contexts that undergird and make meaningful this step into the next 20 years. We wrote the first and the second draft of a 60 page poem on the basic social philosophy and historical context for the great turn. That is a mammothly difficult job. I think, looking at the last several days, that the profundity of what we are doing in history is almost beyond the power of the English language to contain it. And I suppose we have known that for a long time, because we have had to twist and turn and shape it to encompass the revolutionary reality which we are. Some of you wrote this weekend in Temple A on the world and tried to poeticize the findings of summer '71 in brief on our social philosophy. And the historical contradiction that we are overagainst as a world civilization and the social objectives of our movement for the world. ~~Some of you~~ Some of you worked on the Church and attempted to pull together the basic philosophical insights that have governed the why and the how of renewing the Church, and how we are to focus our attention now and in the ~~future~~ future on that renewal.

You also wrote up, those of you who worked on the Church, a present sense of the historical contradiction that we have on our hands after 55 years of renewal and awakening, and the strategic objectives that face us now that we have come to this particular hour. How do you write up in the way it needs to be written up what we know about the need of the Church in the moment for effective impact methods, for motivating destinal image, for what it is going to take to train the masses of unequipped churchmen, how we are going to have an un-ecumenical and un-bureaucratic global polity in the Church, of how we are going to overcome the totally undisciplined lifestyle that we have inherited from our individualistic era? ~~xxxxxxxxxxxxxxxxxxxx~~ How do you write those things up? Well, for good or for poor, we have written those things up, ^{right now} and who else/in history would dare to attempt it? Some of you wrote on the movement, ~~the~~ ^{depth} and the theme of resurgence. What is the/spirit edge for ~~xxxx~~ right now? What is the tragic reality of the human spirit ~~it~~ right now in history? And how do you state the hills that we must conquer in this area? How do you write up subjects like overcoming the picture that people today have of the individual, their totally inadequate ~~xxxx~~ ^{social} grasp of what it means to be a ~~xxxxxx~~ being? their inability to bleed the meaning out of the depths of their lives? and do ethical decision-making, and be persons of conviction and passion who can share profoundly their feelings? How do you describe the strategically ~~xxxx~~ hills that we must conquer in that area? ~~xxxx~~ For good or for ~~xxxx~~ ~~poorly~~, you have written that up, and who else in the world has done so? Further, we have moved to clarify the sociological terms that you and I are going to function with in the next 20 years and have been functioning with. It is utterly amazing how ~~different~~

you are, and seeing the particular contradictions in history that you are out to overcome, then you do tactics. You create the concrete deeds. I remember ~~last summer~~ in Summer '70 that when we talked about tactics and tried to break tactics down, sometimes we asked ourselves this question: "If this is what the master tactics is, how do you grasp what the four sub-tactics are?" Well, if you were going to do this master tactic, what would be the four sub-tactics you would break it up into, assigning it to four committees, to do those four things?" That was ver helpful for breaking down tactics, It was four concrete areas of doings that four committees could go and do.

The concept of designs is pointing to the committees themselves that go and do that. You and I are havigg on our hands the realization that we have sort of standing committees in our movement. One of them is called a pedagogical guild. Whenever you ~~is~~ need to be doing the job that pedagogical guilds are ~~asking~~ designed for, you put that design on and do pedagogical guilds on. Another one would be religious house. Another would be regional council. These are permanent committees; even though you are not permanent in any one of them, you can snap your fingers and have one. Do you want to have an academy? WHAM WHAM, we are an academy and we start grinding out what it means to be that one. Do you want to have a research assembly? You put your ~~kn~~ hat on and WHAM, we are a research assembly. We do not know what these are, escept we tell ourselves what these are.

That is what our job is in designs, to write up some kind of

manual on each one of these designs. Tomorrow we are going to begin the more specific contexting on each one of these designs. and writing manuals on the future. I think maybe we ought to write a letter for the future to read. That letter might say something like, "Dear Future,

Here are our manuals on how to run a movement. The first insight is that the movement is like a great freight train. that passes your way, and while you are on the cow-catcher of the movement, laying the rails with one hand, you write manuals with the other. The second helpful image about what ~~we~~ we are going to do this summer is to ~~say~~ try to say what the difference is between what the 500 people in the design ~~xxxxxx~~ Temple are going to do from what the 500 people in the tactics Temple are going to do. I finally got it down to language I could understand. It goes like this. "The tactics temple is constructing those places in society where the whistle needs to be blown for the avalanche of social change to take place. The ~~design~~ design section of the summer is designing the people that are to blow the whistle. And for the next four years we are going to be building whistles, for these designs to blow at these places in civilization." If that confused you, forget it.

Now a little more specifically on what we are going to be doing in the week that is ahead and the weeks that are ahead in the designs temple. Tomorrow we begin working on the 9 paramount designs and their sub-parts, which we are calling complexes of designs. There are 27 complexes of design, and ~~9~~ 9 paramount designs.

We are going to assign 12 people to each of those 36 realities. 12 people will ~~xx~~ have on their hands the religious house. 12 will have on their hands the training design. 12 people will have on their hands regional councils and other things in that column. 12 people will have on their ~~hands~~ hands these parts of the whole design. Their job in the next 3 days will ~~x~~ be to write 3 great pages in 3 days, one on the social philosophy of their design, one on the historical contradiction their design is trying to overcome, and one on the strategic objective their design is trying to achieve. That is a very simple kind of 3 page introduction to what your design is. What is it? That is what the social philosophy of it means. How do you ground it in ~~history~~ the Church and in history so that someone reading this manual can be clear on what kind of thing you mean by regional council, and what is it in civilization today that makes religious houses necessary? How are they overcoming key contradictions in the life of the ~~Wk~~ Church and the life of the world, in the life of the movement? And then very concretely, what are we out to achieve with one of these training complexes, and so on. And then we have to describe ~~the~~ many sub-parts that make up these. Inside a religious house, inside a council there are many sub-designs. Design is a word like tactics. You can break it down until you get to the utterly ridiculous level. There is always the big design that goes from one end of the world to the other, if you like, called penetration. Then inside penetration there is recruitment this, and recruitment that, organizing this and coordinating that, and doing

making transportation arrangements. On Thursday we are suggesting that the whole of Temple A work on a questionnaire that would get out some of the basic wisdom of the whole temple on some of these crucial places in the ~~times~~ ^{designs} that our movement is operating out of. Religious house priors two weeks ago all filled out an extensive questionnaire on the wisdom of religious houses, and that wisdom will be part of our wisdom in pulling together the kind of manuals that we need. We also need in the next week to begin dealing with geography ~~w~~ seriously. Every one of these designs can only be understood ~~xx~~ ^{when} you see it global reality, a regional reality, a parish reality, and operating in ~~xx~~ every parish, in every area, in every continent of the globe, ~~and~~ dealing with geography ~~we~~ in relationship to these systems is complicated. ^{Then} ~~and~~ we have to weave it into the particular operating machinery and operating principles. Probably one of the most exciting seas of data we have to organize is operating principles. The phenomenal sea of wisdom that has been piled up on how you do ~~xx~~ this, and how ~~xx~~ you do that, and the kind of spiritual style with which it is to be done. I wish I had ~~xx~~ ^{some of} time to read a list of ~~xx~~ ^{the} brainstormings ~~xx~~ of things that people would like to have, but I will just read a little bit. They would like to have something more on course recruitment and PLC grad care, religious houses ~~xx~~ complexes, methods of sustaining decisions of the outlanders parts, ~~xx~~ good manual on the odyssey, development procedures, grad ~~xx~~ nurture, ^{part} 20 checklist for everything, concrete ^{local} action of the global ~~at the~~

2000 successful hints
~~issues~~, brooding constructs, ~~200 suggestions~~ on how to make a
cadre global, how to make an ITI self-supporting, 4-year training
projections, and so on, the kinds of things that anybody who
is going to assume comprehensive responsibility for the movement
in Siberia would have to have before he left the ground.

These are our basic tasks, is how do we prepare that
wisdom for meaningful distribution to Joe Eazinski who is to be
in charge of Siberia, and secondly, just how do we think it
through for ourselves, ~~issues~~ The process we are going to
have to create in the next 3 weeks together, almost a new style
of research--how do you trust one another, be honest with one
another, be honest about your own ignorance, your own wisdom,
so that the whole of 500 people, which is wisdom, which is
a living embodiment of wisdom, and not only wisdom, but a living
embodiment of skill in pulling out of the whole movement
the wisdom that is there to be pulled out--how does that 500
people do this kind of overwhelming job. I think this statement
holds the ~~kind of~~ deep underlying problem. "We must go ahead
in spite of not being ~~experts~~ experts in every area of the movement,
and build in history ~~and build~~ the experts we must ourselves
become."