Colleagues!

I’m uncertain that this will get into the dialogue where it needs to get, but I’ll try. There is one big fundamental suggestion to make, and then a brief reflection on what Jack named as “action research.”

There are four brief reflections on the topic at hand:

#1 The BIG FAT FUNDAMENTAL SUGGESTION IS, before emailing your gut-filled suggestions, please take a moment and spell check. It will help a lot, it will give the impression that what you have to offer is worthy of this brief exercise.

# 2 The inter-relationships of Knowing, Being, Doing.

It is affirmed that “Knowing, Being, and Doing” are three stages of the One Thing; this is what we is! These are ontological categories in which the one is dependent on the other. For a time they can be set aside for examination and exploration in how the intensification of the one falls into the other. From this perspective they each depend on the other; thus, they are dependent.

# 3 A serious reflection

I like the term that Jack uses: “action research.” It describes what I’ve been doing for the last 30 years. The goal is to identify the language used by those born after 1985. This is the year Sociologists named as the transition year between the Worldview of Newton, (the Scientific Method, Reformation, Renaissance, Industrialization, and Urbanization) and the Worldview of Einstein (the Theory of Relativity). Obviously, the language of the older worldview does not compute with those born under the worldview of Einstein. This is the root of the conflict of the younger generation and the generation of the parents and students in High School and College.

The question becomes, “How do the youth of post-1985 **experience**the metaphors of God *(forgiving love),* Christ *(sacrificial spirit),* Holy Spirit *(freedom to choose obedience),* Jesus (the *Awakened One, or The Demonstrator*), and the *Church (Those living as the Awakened Ones)*

This is a sample based on a metaphor of living in At-One-Ment. There is more—much more—for those interested in pursuing the lexicon of Theological words.

When you are ready to dialog, please ask your questions.

Bill Salmon

**30**

Jack,

I don't agree with "action bias" either -in the sense you suggest of segmenting the model.

 (You wrote: "The one statement of Steve’s I wouldn’t agree with was his “crux” statement of what the NRM work is. It is indeed all three. They can’t be separated, and we saw that pretty clearly. I know Steve feels it is the “action bias” that is crucial, but profound humanness must have all three, Knowing-Doing-Being").

Rather than offer "must have" rules for the model, I'd prefer to say the model offers opportunity to map a wide variety of human experience at a deeper or more profound level and to distinguish human experiences  share them.

Being Present in Doing

The phenomenological experience of being present in doing is wildly different than being present in knowing. Playing a Bach partita is very different than knowing the score with your eyes or listening to the music with your ears. Pitching a strike to the batter at the plate is being "in the "game" and not at all like "being in the stands" aware, observant and cheering and booing.

**Performative vs Spectator Context**

Being in a performative context  is not the same as being in a spectator context, where you can follow the scorecard, critique the play and "know all about it" from the sports pages and cable commentators.

*In Philosophy*

In Cartesian logic knowing validates being (I think therefore I am) doing seems like an optional "afterthought" like writing down your notes.

*Heidegger and logic*

But when the pitcher "pitches in the game" or the surgeon makes the 1st cut they best have their "stuff together" their heart, their mind, their body "all-in (being, knowing, doing) in that moment (or not).

*Choosing Wholehearted*

It is this phenomenon of "stuff together" that is the crux of the mater, IMHO. It takes something to choose to be in the game of doing that is different than being in the game of knowing. It is in the "burn-out zone, the long march journey that Jim Campbell identified several times.

In Chapter 8 in the Jenkins book they say effective doing takes commitment and creative risk taking in the Christian wisdom community language - it is a journey in prayer without ceasing (some say).  I guess in the Buddhist wisdom community it is finding the 8 fold path of doing the right things for the right reasons which includes some loving kindness for personal foolishness, precision and generosity for the well-being of others.

Sorry to be so wordy, here buddy, but moved by the task of offering the model out there somewhere.

Message from:  Steve

Skype:  consul tharrington

Social Media: LinkedIn, Face Book, Google + Hangouts

On Sep 27, 2015, at 2:07 PM, Jack Gilles <[jackcgilles@gmail.com](mailto:jackcgilles@gmail.com)> wrote:

Randy,

Steve did a pretty good job of sharing the things we did, but I will have a different emphasis. I am doing “family” stuff this week (visits to my son’s home for three days, my rental home for 2 days and my daughter and granddaughter for two days) and then I’m off to OKC for three days. I return on the 7th to Mexico where I will be turning my attention to NRM work. Lots to share and we will be doing so.

I called the work we actually are doing is moving from the traditional archive work to “action research”, which involves building partnerships with people who are already working in this area, but can allow for experimentation and learning. We spent most of the last day on exploring the application to the question of “sustainability” (Ted’s challenge question to us on Monday) and we not only saw the connection, but indeed, it is “without which” that job will not get done.

The one statement of Steve’s I wouldn’t agree with was his “crux” statement of what the NRM work is. It is indeed all three. They can’t be separated, and we saw that pretty clearly. I know Steve feels it is the “action bias” that is crucial, but profound humanness must have all three, Knowing-Doing-Being.

The great happening of the time was the power we got from engaging the on-line people, both from a “wisdom” standpoint, but also from the future applications, writing and sharing. We have a team that is working and writing together and determined to make this applicable to Those Who Care. We are completely re-doing the working NRM Archive Collection web-site, including fresh additional “Resources”.

Jack

P.S. Steve, please note the additional names I added to the Cc: list. All of these need to be on our “share” list if we’re doing an email or a Google.doc. We also may be adding additional names as the work expands.

On Sep 27, 2015, at 1:54 PM, Steve har <[stevehar11201@gmail.com](mailto:stevehar11201@gmail.com)> wrote:

On Sun, Sep 27, 2015 at 8:22 AM, Randy Williams <[randycw1938@gmail.com](mailto:randycw1938@gmail.com)> wrote:  
> Steve,  
> I'm very interested to know the details on how the NRM team connected  
> matters of the spirit to sustainability, etc. Is there any documentation on  
> this that can or will be shared?  
> Randy  
>  
> Sent from my iPad

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Randy,

You ask such pregnant front-and-center questions.

Since there is no published report yet from the PUS-Inquiry (yet?)  I will improvise and try to try to answer your question directly.

The short answer is:

Yes, there is a connection between NRM matters of the spirit and sustainability, but truthfully the PSU-Inquiry spent most of its time clarifying the model its  language and re-grounding concepts.

Most of the original 1960s/70s work was done inside the context of Order Research not in designing materials for use in civil society. Margaret Scott led an exercise which helped us step-back with a little reattachment from the old research context and to try to dream again how we might put the work "out there" now from the ICA Archives as a useful research product of wide interest.

Work we produced

* *Wisdom Languag*e So not a "New Religious Mode but a new way of expressing deep and religious values; not only language of "the historic" church but the language of the Christian wisdom community; not only traditional religious language like "chastity" but "whole-hearted" focus; not "obedience" but (field) of engagement.
* *English Words* Both Jim Campbell and Jon and Maureen Jenkins wrote ordinary English language sentences which describe in religious and secular language the 9 NRM Categories - what the Jenkins call the 9 Disciplines. You can see their sentences -religious and secular- here: [9 Categories/9Disciplines Document](https://docs.google.com/document/d/14qJn3MdVYKys_H788svFLbQuLxiIB18lGGc4k9IbOhE/edit?usp=sharing).
* *The crux of the NRM work* is not ""Being & Knowing" but "Being & Doing - that is the work is not primarily individual meditation and awareness like RS1 but more like prayerful engagement in the world -like the OKCU Interns in 2011-2 in Chicago.
* We referenced several examples of prayerful engagement in the world:
  + *Jim Campbell reported a consult he did with the Ursulines of Jesus* in Turin, Italy: "I delivered nine talks grounded in the New Religious Mode and said: The intention was to “open some windows” and offer new perspectives on familiar categories of the spirit life. Thus, you will find some new language, expressions and images combined with the more usual way of talking about these categories"; and Mark Davies initiative at OKCU and Wesley Seminary see [Campbell & Davies](https://docs.google.com/document/d/1apgbyR3tORH6pzeyGmmKZlzk0984QzGb1iNsLq1pSM0/edit?usp=sharing)
  + Joseph Jaworski's work here: [Shell Theory U and leadership](https://docs.google.com/document/d/1X7-b8nSURDGnCeWnPwu7jqWHjGNhIjnGaDDkSHU-6ys/edit?usp=sharing)
  + Nelson Stover's [Emerging Ecology Salons](http://www.emergingecology.org/Documents/WorldviewSalon.pdf.)
  + The work of Jan Sanders in Aruba and Loren Weybright in Nepal with School Teachers

There was no specific action-able research specifically on sustainability; however Jack Gilles is going to spend several days in Oklahoma City exploring school, community and Wesley Seminary initiatives. I know sustainability is a theme there among the students and in the community.

For me personally Chapter 8 of the Jenkins book provides the clearest context for designing whole-hearted engagement in an arena like a teaching curriculum like service learning or a launching a project on sustainability like the A77 project.

The Jenkins begin the chapter with the assertion that there is always hesitancy 1st before engagement, there is always a "step-back" before the real step forward into a field of engagement and the decision to be about effective action.

Steve

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virus found in this message.  
Checked by AVG - [www.avg.com](http://www.avg.com)  
Version: 2015.0.6140 / Virus Database: 4419/10715 - Release Date