

THE FIVE PILLERS OF THE RELIGIOUS HOUSE

	THE ACTION			
	THE STYLE			
	THE PRESENCE			
PROFOUND LIFE	CORPORATE BODY	SERVANT PEOPLE	GLOBAL NETWORK	TRANSFORMED COMMUNITY
FOUNDATIONAL CONTEXT	OPERATING CONSENSUS	EMBODY SYMBOLS	INCLUSIVE POLITY	LIFE TRAINING
COVENANT / RULE	INDICATIVE PLANNING	EXPEND TOTALLY	AUTONOMOUS UNITS	AWAKENMENT EVENTS
CORP. SOL. EXERCISES	COMMON LEADERSHIP	CELEBRATE ALL	COMPREHENSIVE ASSIGN.	LOCAL DEMONSTRATIONS
INTENTIONAL DESIGN	DISCIPLINED TEAMS	CARE STRUCTURALLY	ENABLING CENTRUMS	RENEWED STRUCT.

Introduction

Historical transitions often call forth a group of people whose care becomes a burning passion to respond to the cry of injustice and innocent suffering in the world. This group takes it upon themselves to discern the depth pain in society, build a practical model to relieve it, catalyze a movement to implement their model and launch a comprehensive strategy to create a more human society...The literature in ancient China and the recent independence movement in India are but two examples.

Key to a positive alteration of society is that this group climbs boldly onto the shoulders of the past and creates within itself a new way of living profoundly and courageously, striving to resolve the crisis of its age. This group is often called "the religious." In our time the religious are not pious. They are not withdrawn from society. They are not an elite nor are they a cult. Rather they are a servant people who discipline their lives for the sake of forging a new social vehicle. This group bases its action on a profound grasp of the new human being who lives on behalf of the new age to come.

The Institute grasps itself commissioned by history to fulfill this very task for our post modern age. We sometimes refer to ourselves as an order which by definition is a disciplined group who act on behalf of all, living a common life. We were born out of the Great Wars and the Freedom Movements of our century. The Institute has been working over 25 years to create

the methods that awaken people to the radical transition that our planet is undergoing,
the structures that sustain the resolve to live an entire life of service,
the methods that lead people into an increasingly profound grasp of the significance and power of their lives,
the methods that enable our group to continually discern the depth contradiction in society,
and the style of corporate action that increases our effectiveness in bringing about positive change.

The following pages describe the Action, the Style and the Presence of the Religious as we attempt to embody it in our day to day living. We also choose to call our places of residence and bases of operation "religious houses."

A SERVANT PEOPLE

It has been said that there are those who care, those who don't care, and those who know they care. This latter group sometimes claims the historical image of SERVANT, allowing it to inform their style and their actions. We are a people who have chosen that image. We have decided to work together to intensify our ability to care for the world. Our task is to rebuild the earth. We find that what sustains us in that task is creating meaningful symbols, expending ourselves totally, celebrating life as it is, and caring for ourselves and the world through intentional structures. We are dedicated to creating a new courageous force of local people across the world, people who never give up.

Embody
Symbols

We have discovered in our work that symbols are powerful. They inform people of who they are, where they've been, and where they are deciding to go. We have also discovered a gaping void of compelling, positive symbols for the future. Our response has been to recapture ancient symbols and transpose them for our time. We have recreated liturgical forms which combine ancient wisdom and futuristic demand. We have discerned new secular global myths as they emerge. We have decided to symbolize our commitment to rebuild the earth by wearing the blue: the color of the common worker around the world.

Expend
Totally

In our life together we have found that "he who refreshes will himself be refreshed." We have seen that when you are giving your whole self, all your time, all your passion...life comes back tenfold. We have also seen that life is total demand. It requires your all. It consumes you, even to death. But in the midst of being consumed totally by our missional activity the joyous, full life bursts forth anew.

Celebrate
All

We like to have fun. We have experienced that celebration is an integral part of sustaining those who have decided to care. Whether its daily singing, weekly celebrations, a discontinuous event -- victory or defeat, birth or death -- we see the power of taking our experience, celebrating it as it is and moving on.

Care
Structurally

We have also come to see that care for the world means structural care. It means transforming today's social structures so they they release, not crush, human potential and creativity. It seems also to mean enabling every village, neighborhood, city and nation to see its profound function as part of the global village. In our work we are continually developing ways to increase local people's participation and engage their creativity in redesigning structures so that they will work. Our own internal structures include daily rites, teamwork, intentional time and space designs, weekly celebrations and assignments.

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A CORPORATE BODY

The style of the religious house reflects our decision to engage in a common task together. Working corporately has pushed us to create methods that honor everyone's insights and wisdom while developing a consensus. Our methods combine both intuitive and rational processes. They allow people to discern and go after the contradiction and then create practical models for action. Training in leadership and methods goes on in the Houses constantly. We rotate leadership to allow everyone to do everything. We operate in teams to increase the effectiveness of the individual members.

Operating
Consensus

An operating consensus requires clear understanding of our mission's context. By frequently redefining our role in society we are freed to engage ourselves corporately in the task of serving it. All corporate decisions relative to the mission are made with the understanding that the power of the group resides "at the center of the table" rather than with any one individual. As a result, input from every member of the group is encouraged and honored. Once a consensus has been reached, that final decision is honored by all. Each person brings his models and insights to the meeting. Each person, once a corporate decision is reached, assumes full responsibility for the effective implementation of the decision.

Indicative
Planning

Our work in communities has taught us to be contradiction-centered. By focusing on the contradiction, all other steps are based on facing the real situation, thus avoiding illusionary planning and fruitless activity. We start by stating the practical vision; a positive picture of the future. We move then to stating what is keeping that vision from becoming realized; the underlying contradiction. Next we create practical proposals; ways to move on the contradiction to accomplish the vision. A tactical system then names what needs to be done to accomplish the proposals. Finally, a timeline indicates the tasks, assignments and time needed to complete the events.

Common
Leadership

Leadership roles are carried out by all members of the group. Although one person is assigned to orchestrate the meeting, it is the responsibility of everyone to make each meeting a significant productive event. It is the leader's role to honor and catalyze everyone's insights. It is understood that while leadership roles represent a vital component of our work, no status is attached to leadership roles. All roles and all tasks are equally significant.

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Disciplined
Teams

Care for each individual is achieved structurally by assigning everyone in the group to a missional team. Within the team structure the individuals spirit life is nurtured. By participating in weekly team meetings and engaging in effective action as a team each individual grasps his role in the perspective of the group. Further nurture results from individual accountability that rehearses for each person his decision to engage in our work. Practical care for the group exists at the team level through the assignment of individuals to leadership roles and practical enablement tasks, informal conversations and humorous interplay.

A GLOBAL NETWORK

Our style is being reforged continuously as we integrate the life wisdom from new colleagues who represent the multitude of traditions, races and cultures that populate our amazing planet. Our regular exchange of information and people perpetually transforms our group into an increasingly significant demonstration of the emerging global village. Our decision-making process is also a demonstration of how a world wide network of autonomous units can be coordinated into a common global effort. Our decision to operate by "assignment" gives us a mobility to place people where they are most needed. Our "centrums" act as a non-bureaucratic band of people skilled at coordination and catalysis.

Inclusive
Polity

On the local level, our common polity is based on daily collegiums in which we share the methods and wisdom found helpful in other places. We also study a common curriculum, use common teaching constructs and create respective local strategies. On the regional and continental levels, we gather in councils on a regular basis to report on local work, distill basic learnings and build common strategies to implement our global priorities. On the global level, an international research assembly is held every summer to share the accumulated wisdom of the previous year and reassess priorities. At this council we select several members of our international staff to be the "panchayat", a team of five leaders who interpret and symbolize our global consensus.

Autonomous
Units

We consider local autonomy to be the cornerstone of our global network, without which significant work could not proceed. Each House maintains financial self-sufficiency by assigning several to find outside employment, while the rest work full time in the community programs, awakening events and training activities. All salaries are paid directly into a common fund and then distributed in monthly stipends according to the specific needs of the family unit, built on a common global base. Our primary unit of deployment is the family, whether a husband and wife team with children or a single family unit. Unlike the celebrate orders in history this "family order" celebrates the creative tensions

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THE PROFOUND LIFE

We see ourselves as a living demonstration of how any person can live profoundly within any community that has a mission of caring for society. Key to this is our stance of yes to "all of life". We see ourselves to be in covenant with all of life and with one another. We have created rites and methods that encourage individual creativity while strengthening the corporate body. Our experiments with rearranging time and space are designed to encourage self-conscious and profound living.

Foundational Context We choose to stand before the mystery of life--both the limits and the possibilities of life. We also choose to embrace the suffering, tragedy and fulfillment that is life, with open eyes and a joyous heart. We choose to create the new and to join others who care enough to build the methods and strategies that enable every person to live their unrepeatable life with health, power and dignity.

Covenant/ Rule We believe that profound living is available once you have decided that all of life is covenantal with life itself, with our family and with the nation. To join a religious house is to enter into a covenant and not a contract. By joining with others in the House we act out our care for the future of our planet. Because of our passion for being of genuine practical help, we discipline our life together to increase our effectiveness. To join a House is sufficient for sustaining each person while releasing all other monies to accomplish our mission. To join a house is to make all your decisions in the context of "what does the mission need" as determined through corporate planning sessions. To join a House is to do any job that is "assigned" by the body as articulated by the designated leader. We use rites that hold the individual accountable for his/her assignments. There are complementary rites that are designed to transform a person's sense of failure into a new moment and renew decision that allows everyone to move ahead as one group. When people come into a House they are formally received and when they choose to leave they are sent out. Thus all of life's decisions are objectified by both the individual and the group.

Corporate/ Solitary A community is only as strong as the individuals who make it up. At the same time the structures of the community are crucial to maintaining creative participation and a total group thrust. The daily corporate rituals, meal rites, Sunday celebrational meals and midweek feasts keep the group conscious of its profound role, missional context and common decision. Solitary study, brooding and writing are designed to continuously revitalize the resources and resolve of each individual member.

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TF 9 Forces
Mobilization

between the masculine and feminine elements working as a team together in a common mission. This provides a new kind of core to primal community life. Strategies vary among houses in response to local community and regional demand. Yet, the intricate communication links between the centrums and Houses ensures that the local activities reflect the overarching global priorities.

As a demonstration of the new global community, we participate in a disciplined assignment system that helps remind us of our missional resolve. We operate out of 24 hour assignment, that is both people assigned out to work and house staff understand that all our daily expenditure is to be directed towards our overall global objectives. Our visible style of poverty, chastity and obedience is evident in the annual deployment of our staff. While a family's request to a particular geographical location is honored we believe that to be a corporate body, we, as family units, honor the final decision by the group as to where we are most needed. A portion of our staff is comprised of local people who have chosen to intern in our houses for a year. This group has the invaluable local experience that informs a realistic local plan of action. After one year interns have the option of becoming a deployed staff if such a vocational decision has been reached.

Comprehensive
Assignments

To optimize our manpower and resources we have established operations, management, development and research centrums that administrate our work around the globe. The operations centrum is concerned primarily with field work in the human development projects and program scheduling. The management sector handles the "in-house" administrative duties such as finances, legal affairs, property and production. It is the development division that raised funds to cover the program costs of the religious houses. The research centrum coordinates the work of the houses and incorporates their findings into our decision-making process. The centrums, however, serve much more than an administrative function. Their task is to act as a catalytic force for the local houses by having regular visitations by the centrum members to these houses. The centrums bring the global dimension to the local situation using a telex and postal communications network. The four centrums demonstrate our resolve to create a new organizational polity structure which cuts through unneeded bureaucracy thereby providing more time and energy for our local renewal efforts. These centrums are located in five "nexi", Hong Kong, Singapore, Bombay, Brussels and Chicago.

Enabling
Centrums

Intentional
Designs

The House sustains its corporate creativity by making every moment and every space sparkle with care. This care is demonstrated through events that reflect the community's resolve to serve the needs of the world. Time designs encourage every moment to be filled with significant actions, depth reflection and profound fulfillment. Creative use of all space is a sign to us and everyone else of who we are and what we are about. Our decor reminds us of the richness of the globe, our strategy to serve it and our resolve to care for all. We always welcome guests and have a special room and host assigned to receive them. We are a Wayside Inn for all.

A TRANSFORMED COMMUNITY

Ours is an exciting time to be alive. We experience both social breakdown and the emergence of new forms everyday. It is a time of intensified change. In the midst of sensing ourselves being hurled headlong into the future, we see clearly the need to pause.....and to say for ourselves where we are, where we've been and decide where we're going as a globe. The methods, training and demonstrations we have developed through the years are designed to enable individuals, communities, corporations, government agencies, churches, schools to see themselves in the context of the globe and make new decisions of what is required of them for the future.

Life
Training

There appears to be a universal quest for appropriate education today. Today's schools all over the globe do not seem to equip people with useful skills; effective ways of getting on top of what they already know; ways to deal with the vast future; ways to decide the direction of one's life; ways to lead a life that counts. People want tools to participate in shaping their lives and shaping the future which is impinging upon them. The methods we've developed over the past 25 years have been in response to a world-wide need. They are designed to put psople at the center of the action, creating what they see is needed for the future.

Awakenment
Events

How do you put people at the center of the stage where they can begin creating what they see is needed for the future? Our response to this challenge has been to do community meetings, hold youth forums, women's forums and special forums. In all these events people have a change to gather. They state the challenges they face as a community or group. They create practical proposals to deal with those challenges. They create future-directed songs, stories and symbols. In these events we've seen people awaken to their care and follow through by acting on their proposals.

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Local
Demonstration

We have all experienced the breakdown of foundational social forms like the family, church, government, school and economic delivery systems. If we combine all these structures and the stories that weave them together we have community. Yet urban and rural communities alike are in trouble today. Social breakdown permeates the globe. In the midst of this breakdown, we have joined with over 200 villages, towns and neighborhoods that are willing to become "demonstration communities." None of us knows what community needs to look like for the future, but many are willing to join in a global and local effort to create a network of communities who learn from each other about what works in renewing human community.

Renewed
Structures

We sense, finally, that the foundational cultural, political and economic structures must be renewed to meet the needs of the new global society that is emerging. Our work with corporations, government agencies, communities, churches and schools around the world is designed to enable them to take a look at the future and what it requires. We attempt to provide each with effective methods and a global context for their significant role in creating a global community of comprehensive care.

We invite you to join in this experiment of living the corporate style of care. Be clear that it is a full time commitment for as long as you are with us... one month or the rest of your life. An uncommitted life is not worth living... and certainly does not compell others into courageous action. If you join our group you will not get rich. You will not obtain status and there will be no rewards...save that of knowing that you met the challenge of our age by embarking on the bold adventure of service.

The list of Classic Revolutionary Principles are attached as a thumbnail sketch of how the Order operates.

The Forces Mobilization TF has also prepared at 30 pages anthology of songs, poetry and stories that help illuminate each of the 20 categories of the Five Pillars document. It is designed as a resource for collegiums or short sessions to help orient new and old folks to the five pillars of a religious house. A sample page is enclosed in this document.

Not included in this document is the 150 plus pages of resource materials collected to document from our common memory the 5 Pillars. It still being prepared.

HOUSES ARE DEPLOYED ON THE BASIS OF DECISIONS MADE WITH REGARD TO COMPETING VALUES

CLASSIC FUNCTIONS	SYMBOLIC ROLE	BASIC COMPOSITION
<p>EACH HOUSE AWAKENS AND ENGAGES ITS PARTICULAR GEOGRAPHY</p> <p>BY CATALYZING A REVOLUTIONARY SERVANT FORCE</p> <p>AND BY MAINTAINING A WAYSIDE INN AND TRAINING CENTER</p>	<p>A PERMANENT SIGN OF PRIMAL COMMUNITY (NOT STRATEGIC OR TEMPORARY)</p> <p>DEPLOYED ON THE BASIS OF A LONG-RANGE, TRANSRATIONAL MODEL</p> <p>TO THE SYMBOLIC CITIES OF THE GLOBE...AND</p> <p>COMMISSIONED BY THE GLOBAL ORDER COUNCIL</p> <p>TO DO THE WHOLE MISSION</p>	<p>A MINIMUM OF 5 ADULTS WHO FORM A SELF-SUPPORTING UNIT</p> <p>COMPOSED OF BOTH GLOBALLY ASSIGNED AND LOCAL STAFF</p> <p>AND LIVING AS A SECULAR/RELIGIOUS COMMUNITY</p> <p>IN A COMMON RESIDENCE/OFFICE</p>
	<p>...IN DIALOGUE WITH...</p>	
<p>THE HOUSE PROVIDES TRAINED TROOPS FOR GLOBAL ASSIGNMENT</p> <p>AND PARTICIPATES IN MANEUVERS DESIGNED BY THE CONTINENT AND AREA</p>	<p>RESPONSIVE TO HISTORIC TRENDS AND EMERGING ADVANTAGES OR VULNERABILITIES</p> <p>FOR THE SAKE OF IMPACTING THE TWO MILLION VILLAGES OF THE PLANET</p> <p>UNDERSTANDING THE LOCAL HOUSE AS BOTH TOTALLY AUTONOMOUS AND TOTALLY RESPONSIBLE FOR THE WHOLE GLOBE</p>	<p>SELF-SUPPORT IS ASSURED IN THE CONTEXT OF AREAL AND CONTINENTAL SUPPORT</p> <p>SELF-RELIANCE IS ACHIEVED BY MEANS OF THE PRESENCE OF A BALANCE OF STRENGTH AND EXPERIENCE WITHIN THE AREA</p>
<p>EMERGING CONTRIBUTIONS</p>	<p>REVOLUTIONARY POSTURE</p>	<p>ACTUAL POSSIBILITIES</p>

