Manual
for the
Church of the Intelligent Multiverse

By Robert South

Contents

Summary

Pages 2 through 14 of this manual make up the actual manual. Bundled with it may be additional supplemental material. Here are summaries of the four documents that make up the manual proper:

Theconsequentialist Doctrine presents a doctrine regarding religious matters. While it is the consensus understanding agreed to by all participants of the Church of the Intelligent Multiverse, Theoconsequentialist Doctrine is a stand-alone document that could be used as the doctrine for other orders or even other forms of organization.

The *Default Rules of Procedure* presents a concise but complete set of parliamentary rules of order. It is referenced by the Code for Orders. Like the Code for Orders, it could be used for other purposes.

The *Code for Orders* presents a generic set of rules for operating an organization designed to maintain a defined culture among its participants and operate collectively in the world in response to that culture. While the COTIM uses it, other organizations could use it for other purposes.

The *Unanimous Rules for the COTIM* presents some standing resolutions adopted unanimously by the Church of the Intelligent Multiverse. The COTIM is a sample Theoconsequentialist order.

Theoconsequentialist Doctrine

Metaphysics

Because the alternatives are nonexistence and arbitrary limitation, existence is infinite. Its essence is that what can be must be. Every manifestation implies new possibility, which must manifest, so creation is continuous, and we experience this as time. Orderly progressions are created in ever increasingly greater abundance than random chaos, because order implies infinitely from a finite definition. We see such orderly progressions as time space continua in which physical forces follow predictable laws. But because existence is infinite and constantly growing, identical copies of each of us exist simultaneously in every environment which could have possibly produced us. We don't know exactly which world each of our selves is in, though probabilities reflect relative abundances among the possibilities. Each of the worlds we exist in is constantly replicated many times over as new creation, slight variations on the old creation extending into new dimensions, so probabilities constantly change as order increases. We exist in many time space continua at once, each of which is one kind of time that is fixed, but because the set of such universes is growing there is a real and living type of time that is not fixed.

Theism

The tendency of Existence to produce order at a greater rate than chaos means that the implications of every possibility affect the implications of every other possibility. Everything is connected through what can only be characterized as the intelligent desire of the multiverse to grow more orderly and complex and abundant. The impact of this creative will is perceivable in what appear to be probability distortions in the world we encounter. Throughout history, people have observed these probability distortions and conceptualized entities called God.

Theology

In speaking of God or gods, religions are all talking about the same thing, but have different understandings of It. Characteristics traditionally attributed to God are qualified truths. God is all powerful, in that God creates all that can be as soon as it can be, so this is not just potential power but manifest power. Yet God does not have the power to self-contradict. God cannot refrain from creation, but that is true only because God, being both emergent from and identical with the primal infinitude of reality and the will to existence, naturally chooses not to refrain from creation. Everything must be created, without reservation. This limitation means that God, despite having infinite power, must use that power efficiently because efficiency maximizes creation. This is important to understanding God's traditional benevolence. God values purposeful intelligence because it transforms minor probability distortions into much greater works in the world. God likes people, generally, because on the whole we tend to respond to God's nudging by doing things effectively. Use of us is efficient, and thus creates more creation. But this caring for people generally is not infinite love for each individual. Such a thing is impossible because people can be detrimental to each other and to God's plans for the future. So, we see evil existing, despite an intelligent all powerful and humanity favoring creator, because due to the necessity of infinity the world perforce had to be created with initial imperfections which we exist to help with correcting. The reason we don't find ourselves surrounded by perfection is because we exist in time, serving as part of how God makes the world better.

Religion

The reason we don't find ourselves surrounded by perfection is because we exist in time, serving as part of how God makes the world better. God constantly nudges history to promote effective civilization and the thriving of intelligent life. Those who are more inclined to be useful to that effort are more likely to be given the power to do their good works, while those less inclined to productivity are more likely to be steered away from the power to do harm. But there are no guarantees, as we manifestly see. Life is full of uncertainty because the world is imperfect, so we can't be sure of outcomes, but given that we are aware of that uncertainty it is logical that we choose the path of serving God's will because that gives us better odds, among all the unknowns.

Faith

If you intend to be pro-social you will have superior good fortune, on average, but there are no guarantees. And to clarify, a couple of points need to be made: (1) better luck means you are more likely to be given the power to do good deeds, not that you will be given greater joy (2) this favor appears only in response to potential for the future, not in gratitude or recrimination for anything in the past. God wants the devoted to be strong, not necessarily happy. And God doesn't really care about justice, just results. Happiness can increase effectiveness, and justice can motivate behavior, but they are only instrumental values, not primary ones. Accepting this increases your value to God. Ultimately, you may arrive at the maturity to agree that it really is God that matters, not what you can get from God.

The Purpose of Sapients

From the pattern of history, God seems to want humans to build thriving civilization, develop scientific understanding and technological prowess, and grow our power as a species. We can extrapolate from this, along with our understanding of God's essence and character, to conclude that God wants us to colonize and transform the entire universe. God's overall plan is too much to consider in daily life, but we can see how our own lives may fit into the plan. As a rule of thumb, getting along and being productive and decent human beings, as promoted throughout many effective cultures, tends to support God's plan for the universe, so promoting and exemplifying such behavior tends to be a wise role to play.

Social Perspective

Older religions (including gnostic atheism) use their influence to advantage their adherents and disadvantage the adherents of other religions. This disadvantages many worthy people who are rejecting theological conformity rather than virtue, partly by leading them to reduced virtue and its disadvantaging consequences (often on the basis that since this world only has secondary importance, virtue here has no value of its own, it only serves as evidence of orthodoxy and spiritual purity--which do not reliably serve the claimed purpose). Ignorance breeds ignorance in this environment so, despite exhortations to benevolence, older religions actually tend to limit improvement beyond the level of the environment which produced them. We suspect that other religions, in their elevation of doctrine promotion over the real world, actively produce bad conditions in order to take advantage of them, and we reject and condemn this practice.

Theological Variance
We reject the proposition that the phenomena that have led most of the people in the world to hold religious beliefs are just cognitive distortions. There's something there, but it is indeed subtle.

We reject doctrines that distort justice. These include the ideas of original sin, submission to abuse (turning the other cheek and loving your enemy), substitutional atonement, moral scores inherited from past lives or ancestors, and disproportionate afterlife consequences (especially eternal ones). Forgiving evil encourages it. Impacts matter, not internal purity or lip service to orthodoxy.

We reject the idea that God has delivered a final message through any human being. God can speak directly any way God wants, and since the world is never finished God's word to us is never complete. We speak to God through our actions and we perceive God through the world we encounter. Often this is essentially a things-to-do list.

We reject the value of prayer separate from ordinary life. God is all-knowing, so we can tell God nothing. God is as powerful and righteous as it is possible to be, so we don't selfishly ask God to change things on our account. Regarding God, we are here to serve, not to be served.

Organization
Adherents to this doctrine, who shall be termed "Theoconsequentialists," will naturally organize together to promote widespread understanding of our doctrine, to promote the kinds of real-world results and behaviors our doctrine calls for, and to strengthen ourselves and our organizations. By helping those who truly believe rightly, we serve God.

Morality
We defer to the collective will regarding what is good for the collective. We would teach devotion to the collective benefit, with the larger and higher level of scale taking priority.
We are most highly devoted to good consequences for the world under the supervision of God, but we know God largely through the shared, cumulative perception of sapient persons.

Application of this Doctrine
Theoconsequentialist organizations justify all decisions based on this doctrine.

Default Rules of Procedure

Minimum Rules

The following are the default rules of procedure. If adopted unanimously they may only be altered similarly unanimously.

Organizations

An organization is a named group of people with an ordered member list. The order of a member on the list equates to "seniority." An organization can induct or expel its members or change their seniority ranking.

Proposals

Actions of the organization are only made by adoption of resolutions at business meetings. A business meeting commences whenever a majority of the members of an organization are gathered in a setting such that all are able to communicate with each other in real time and the most senior member present has declared the meeting in progress by clearly stating that the particular meeting is in progress using the name of the organization and the words "is officially meeting as of now."   At that point that most senior member present becomes the designated speaker. During a business meeting, members take turns as the designated speaker in order of seniority. The designated speaker, and only the designated speaker may propose resolutions. The designated speaker proposes a resolution with the words "I propose the following resolution" followed by the wording of the proposed resolution, followed by the words "how say you?".

Cycles

There are two kinds of cycles of turns. The main one is the cycle of speakers, but additionally a speaker's turn may be suspended during a cycle of commentary. During either, the current active turn ends as soon a majority of members present are standing up or as soon as the currently active turn holder says "remarks complete".   When a turn is ended by standing, the next turn of the currently active cycle doesn't begin until a majority of members present are again seated. A turn as designated speaker also is ended once a proposal by the speaker has received enough votes to be adopted. Once a member's turn ends and a majority of members present are seated, the next turn commences, with the next member in order of seniority among those present then starting a period as designated speaker or designated commenter, whichever applies.

Voting

After a proposal is made, there is one cycle of commentary, during which the current designated speaker has no special privileges but the current commenter may speak to comment only. Immediately after a cycle of commentary ends with the end of the turn of the most junior member present, there commences a one-minute period during which the members present may vote in favor of the proposed resolution by raising hands. The number of votes counted for a proposition is the maximum number raised at once during the voting period. If a majority of all members of the organization have raised hands simultaneously at any point during the voting minute, the proposition is adopted as a resolution of the organization. Otherwise, the resolution fails. After the voting period, all other speaker actions are void until a speaker has stated the vote count and outcome.

Adjournment

Once the least senior member present has had a turn as designated speaker during a cycle, a new cycle of turns to speak commences, starting with the most senior member present. Cycles of speakers continue indefinitely. A business meeting ends when a majority of organization members is not present, or when a resolution to end the meeting is adopted.

Points of Order

All members should attend to what the rules call for and act accordingly, and any member may unofficially speak to point out when these rules dictate something but it isn't happening. Actions in violation of the rules of order, or dependent on such violations, are void.

Founding

Organizations can be founded by an individual founder establishing the organization by name as operating under particular rules with the founder initially as the only member. Organizations can also create subordinate organizations.

Precedence

Subsequent resolutions of an organization take precedence over earlier resolutions of that organization where they conflict, except that a resolution approved unanimously by the membership can only be superseded by another unanimous resolution. The resolutions of a superior organization bind its subordinate organizations and take precedence over any resolutions the subordinate organization makes for itself.

Sample Order of Business for a 3 Member Business Meeting Using the DROP

Senior Member Speaks until stood down or says "remarks complete" as speaker
    If the speaker makes a proposal
        Senior Member Comments until stood down or says "remarks complete"
        Middle Member Comments until stood down or says "remarks complete"
        Junior Member Comments until stood down or says "remarks complete"
        One Minute Voting Period
    Senior Member resumes Speaking if proposal failed
    Middle Member announces resolution adoption and becomes speaker if proposal passed
Middle Member Speaks until stood down or says "remarks complete" as speaker
    If the speaker makes a proposal
        Senior Member Comments until stood down or says "remarks complete"
        Middle Member Comments until stood down or says "remarks complete"
        Junior Member Comments until stood down or says "remarks complete"
        One Minute Voting Period
    Middle Member resumes Speaking if proposal failed
    Junior Member announces resolution adoption and becomes speaker if proposal passed
Junior Member Speaks until stood down or says "remarks complete" as speaker
    If the speaker makes a proposal
        Senior Member Comments until stood down or says "remarks complete"
        Middle Member Comments until stood down or says "remarks complete"
        Junior Member Comments until stood down or says "remarks complete"
        One Minute Voting Period
    Junior Member resumes Speaking if proposal failed
    Senior Member announces resolution adoption and becomes speaker if proposal passed
Cycle repeats until a majority of members are not present or a resolution to adjourn is adopted.

Code for Orders

Structure

An <u>order</u> is an independent organization operating under the Default Rules of Procedure (DROP) and which has adopted this Code for Orders unanimously, retaining both without contradictory modification. Orders are made up of a hierarchy of subordinate organizations called <u>councils</u>. A council is a group of several <u>members</u>, one of whom is the <u>leader</u>. Councils are subordinate organizations as authorized by the DROP. Their own resolutions are void where they contradict resolutions of superior levels of organization, this Code, or the DROP. Only unanimous vote of **all** *participants* may adopt a modified Code or DROP.

Councils have <u>superior</u> and <u>subordinate</u> relationships with each other. Each subordinate council has only one immediately superior council, but a superior council can have several immediately subordinate councils. Councils which have the same number of councils superior to them are said to be on the same <u>level</u>. Participants of an order can be members on multiple councils, provided those councils are each at a different level.

Higher-level leaders will also be leaders at lower levels, and on all councils the leaders are also members. The leader of each council is always a subordinate member on the immediately superior council. All the councils and participants subordinate to an individual leader make up something called a <u>sector</u>. The highest-level council in an order is called the <u>high council</u>. The leader of the high council is called the <u>president</u>. The participants of the high council are called the <u>deputies</u>. The sectors led by the deputies are called <u>departments</u>. The highest-level council in a sector is called the <u>sector council</u>. Resolutions of the high council are resolutions of the entire order and resolutions of a sector council are resolutions of the entire sector.

Seniority Scores

On each council, each member has a <u>seniority score</u> representing cumulative achievements as a member of that council. Procedurally, seniority *score* determines *seniority*, as under the DROP, except that status as a council's leader automatically confers top seniority in that council regardless of current seniority score. When seniority scores are tied, age is the tie breaker. Normally (in a sedentary order) a participant will have a different seniority score on each council the participant participates in, and when a participant joins a council, the member starts with a seniority score of zero and when the member leaves the council that seniority score goes back to zero. New participants of an order start with a seniority score of zero. A member's seniority score on a council increases when the member is awarded <u>merits</u>, and it decreases when the member is awarded <u>demerits</u>.

Members receive merits and demerits at <u>evaluation meetings</u>, which are held regularly by each council. Members have a right to be present, but all others are at the discretion of the senior member present. Members give each other merits or demerits, and this is called <u>rating</u> each other. Leaders and other members cannot rate themselves. At each evaluation meeting the *leader* can award every other member a merit or a demerit (or neither). At each evaluation meeting, *members* other than the leader can select one other member (including the leader) to be awarded either a merit or a demerit. A member can be rated whether the member is present or not.

Each member absent at the start time of an evaluation meeting automatically gets an additional demerit, and each member present at the start time of the meeting automatically gets an additional merit. At each evaluation meeting of a council the leader automatically gets an *additional* seniority score adjustment which is identical to the rating the leader most recently received as a subordinate member from the leader of the next higher council.

Induction and Promotion

Councils at the bottom of the hierarchy, which have no subordinate councils of their own, are called basic councils. Only basic councils may induct new order participants from the public or expel participants from the order. By becoming a member of a basic council, a person becomes a participant of all the sectors that council is part of, including the order.

To be a participant of an order a person must be a member on a basic council. A basic council inducts a new participant by resolution. A majority of the council members must vote in favor of a candidate for the individual to be inducted. Subsequently, the leader of a basic council can expel any other member of the council who has a negative seniority score. For each member of a basic council who has a negative seniority score, the leader also receives an automatic demerit at the end of each evaluation meeting.

Other than the president, leaders normally start terms at the beginning of the year. At the end of each year, all leadership status ends (except for that of leaders whose terms run until leap day) but council member status continues initially. In the first moment of the New Year, the most senior member of each basic council becomes the leader of that council and a member of the next higher council. Above the level of basic council, it goes this way: in order of increasing level, through a succession of moments, each council gains as a member any leaders of immediately subordinate councils who were not previously its members, then members of the council who are no longer leaders of immediately subordinate councils cease to be members of the council, then the most senior remaining member of the council becomes its new leader. Whichever continuing member of a council had the highest seniority score after the first second of the year will be its leader for the entire year. Once attained, leader status continues regardless of any other status (including life or death) and regardless of subsequent seniority score. At the start of each New Year, continuing members on each council retain former seniority scores on the council and new ones start with seniority scores of zero.

Unlike other leaders, a new president is chosen every leap day instead, and a president may not serve two consecutive terms. On leap day, whichever deputy has the highest seniority score on the high council becomes the new president unless that individual was the previous president. An order lacking a president may choose one by resolution of the high council, but if it fails to do so by the close of its first business meeting without a president, then the most senior member of the high council becomes president, to serve until the next leap day.

Evaluation meetings are always in locations or settings which have been prescribed by resolution of the council. The high council establishes rules for setting a recurring schedule of times and days for regular evaluation meetings of all councils throughout the order. Evaluation meetings must be scheduled to occur at least monthly and no more often than weekly.

In accordance with the DROP, organizations (such as councils) can hold business meetings any time a quorum is assembled, but this code demands that no business meetings ever be started during an evaluation meeting. Calls to initiate a business meeting during an evaluation meeting should be ignored as void because a meeting is already under way.

Growing and Shrinking

Each sector council has the power to <u>fission,</u> or bifurcate, an immediately subordinate sector into two sectors under certain conditions. A council can only fission a sector which has 10 or more immediate subordinates, and can fission it only into two new sectors of at least 5 immediate subordinates each. The council ordering the fission decides which subordinates of the bifurcating sector will go into which of the new sectors, but it may not otherwise break up the immediate subordinates of the bifurcating sector. When a sector undergoes fission, members of the sector councils originally retain the same seniority scores in the new sector councils that they had on the original council. Following a fission event, both new sectors resulting from the fission (and their sector councils) will get new leaders, based on which participant of the new sector has the highest seniority score on the sector council at the time of the fission, and those leaders will serve out the remainder of the year.

When a sector has fewer than the minimum number of immediate subordinates it is automatically disbanded and unless the sector is an entire order all its participants are expelled from the order (though they may then be re-inducted into basic councils in the remaining parts of the order). Usually the minimum number of immediate subordinates is five, but the exceptions are that an order can have as few as three departments and basic councils can have as few as three members. When an order itself dissolves, the remaining departments become independent orders (unless the entire order was just a basic council), and the former deputies become presidents of those orders, to serve until the next leap day. This may be scheduled irrevocably by the high council.

When an order has 15 departments the president may add a level to the order by just dividing the 15 or more top level sectors into 3 groups, which will be the new departments. Seniority on the former high council is cloned and retained on both the new high council and the new department councils. The most senior member of each new department will be the deputy and leader of the new department and department council for the remainder of the year. An order which consists of just a high council may add a level when it has just 9 or more participants, by using a resolution to divide up into 3 or more basic councils (whose members will inherit seniority scores cloned from their scores on the former order council) and appoint new leaders for them who will make up the new high council.

A president may eliminate a level from the order by just eliminating the top level. Thereafter, members on the new high council will include not the former deputies but all their former immediate subordinates. From such a level reduction, the former department sectors simply cease to exist and their former immediately subordinate sectors come to be immediately subordinate to the president and the high council instead. After a level reduction, all high council participants start on the new high council with seniority scores of zero.

By resolution of the high councils of both orders, a larger order may adopt a smaller order of the right size (one fewer levels) to be taken on as an additional department.

Special Rules

Rating Leadership Rule (RLR). By resolution of the high council, an order may adopt or repeal a rule that members in all councils may not rate other members in contradiction of the most recent rating of that member by an immediately superior leader. Under such a rule, a member cannot legitimately give anyone a merit that the individual's own immediately superior leader most recently gave a demerit, or give any one a demerit that the leader gave a merit.   No other rule may ever bind code authorized ratings.

Nomadic Orders Rule. By unanimous vote, the high council can declare an order <u>nomadic</u>, as opposed to the usual which is <u>sedentary</u>.   Also, by unanimous vote, the high council can take the order the other way, making a nomadic order sedentary. In nomadic orders, each participant has only one seniority score which is tracked at order level, but otherwise council ratings modify that score as usual.   Thus, participants who are not leaders can retain seniority and transfer into another basic council if it will have them. When an order goes from sedentary to nomadic, each individual's score becomes the total of the all the council scores that individual was a member in. When an order goes from nomadic to sedentary, each individual's score on each council is initially equal to that individual's former order seniority.

Property Rule. Orders may register as corporations that can own property. The disposition of that property is entirely under the control of the high council and the law.

Congregation Rules. Sedentary orders may also designate just one other level of sector for permission to also incorporate and own property. Such subordinate sectors which may incorporate and own property are called <u>congregations</u>. The disposition of congregation property is entirely under the control of the congregation council. Congregations must be extended the following special protections. 1. By majority decision of the congregation council, a congregation may secede at any time and become an independent order. 2. When a congregation loses the right to remain a congregation it must give all property to the order, or else secede and become an independent order. 3. Finally, the high council of the order may give all congregation leaders a term of office just like that of an order president. If they are in effect, such terms extend from one leap day to the next and two such terms cannot be served consecutively.

Dissolution Rules. Before an order dissolves, its property should be divided equally between the former departments which will be its successor orders. Exceptions can be made by consent, such as if a successor order is willing to give up a certain amount of cash in order to retain a piece of real estate rather than have it sold so the proceeds can be divided. But the law takes precedence over this preferred way. Planned transfer prior to dissolution is ideal, so for that purpose departments may establish themselves as corporations prior to an inevitable order dissolution.

Officer Rules. For incorporation, orders and congregations may have to fulfill legal requirements such as appointment of officers. The order president or congregation leader has unilateral authority to take all such required actions, appointing and dismissing other officers at will.

Unanimous Rules for the Church of the Intelligent Multiverse

The Church of the Infinite Multiverse (COTIM) is an organization founded under the Default Rules of Procedure, operating as a sedentary order in accordance with the Code for Orders, and maintaining agreement with Theoconsequentialist Doctrine.

Purpose of the COTIM

Our organizational purpose is to offer a refuge for those who seek to escape a society engineered to impose a choice between immorality and adherence to small minded orthodoxies of ancient origin. We would take in those who long for something better, offer them truth, and help them live better lives by letting them join us as we help each other. We leave it to individual sectors of our order (and the future order generally) to further build enriching traditions, rituals, and materially beneficial cooperative arrangements. Over time, we may develop prevailing orthodoxies of our own, and we urge those unable to accept them to start or join other orders.

Theistic Requirements

Theoconsequentialist Doctrine claims only limited certainty about theological matters. A certain amount of individual variance is allowable within those guidelines. We welcome lively debate and innovative speculation. But anyone who adheres stubbornly to doctrines incompatible with what does appear in our doctrines will be unhappy and unsuccessful in our order. Specifically, all ratings given shall be justified in terms of the Doctrine.

Sector Nomenclature and Leader Titles

Upon creation, each sector shall be assigned a unique name. Each council may change its sector's name by majority resolution. In addition to individual names for each sector, types of sectors at different levels shall have special category nomenclature for use within the COTIM.

What the Code calls a "basic council" may also be called a panel. A sector made up of panels may be called a fellowship. A sector made up of fellowships may be called a chapter. A sector made up of chapters may be called a circuit. A sector made up of circuits may be called a district. A sector made up of districts may be called a province. A sector made up of provinces may be called a realm. If the order grows even larger than a realm, the high council could add new names and titles for the higher levels, or initially just let them be "department" and "order".

In addition to other titles they may hold, leaders at different levels may be referred to with the following titles. The leader of a panel may be called a monitor (mon for short). The leader of a fellowship may be called a vanguard (van for short). The leader of a chapter may be called an administrator (admin for short). The leader of a circuit may be called an inspector. The leader of a district may be called a director. The leader of a province may be called an executive. The leader of a realm may be called a regent. Rank and file participants may be called initiates.

Chapters

In the COTIM, sectors at the chapter level are designated as "congregations" as defined in the Code for Orders. Chapters may thus incorporate, own property, and secede. Chapters must be informed of any change to their congregation status and given a month to secede before the change of status takes effect. Administrators have terms of office like an order president.

Universal Ritual
At review meetings, before each confessor begins a turn, the assembled members say this prompt together, "Tell us, how have you made the world better lately? And what have you learned?" Each member in a panel may bring one visitor per meeting, with the same right to be there as a member. Immediately following each review meeting for participants, each basic council will also conduct a mock review meeting for visitors before commencing any business meeting. Visitors will also be given the prompt and an opportunity to confess.   After each visitor confession there will be a cycle of participants doing mock ratings of the visitor, assigning (and explaining) merits and demerits that aren't actually recorded.

Individual Virtue
In our evaluations of each other, we give participants greater power in our organization based on potential for using that power for the benefit of the organization, and to encourage promotion of a better society while discouraging destructiveness. Every sector should develop and enforce its own standards that are compatible with doctrine and higher leadership. These shall take the form of well publicized policies of each council, binding on the sector subordinate to it.

Review Meetings
The places of review meetings are set by resolution of the council meeting. The following standard times are established for all review meetings, depending on level of council. Panels normally meet on Sundays at 8 am. By unanimous vote, a panel may change its meeting time to 10 am or revert to 8 am. Fellowships meet on Saturdays at 9 am. Chapters meet on Sundays at 2 pm. Circuits meet on 1st Saturdays at 2pm. Districts meet on 2nd Saturdays at 2 pm. Provinces meet on 3rd Saturdays at 2 pm. Realms meet on 4th Saturdays at 2 pm. Times of review meetings are local to the place of meeting. The senior member present at any review meeting dictates who may be present, except that members have a right to be there, and (on panels) to bring one visitor, and a supplicant to a panel also has the right to attend meetings of the panel.

Review meetings consist of two main rounds, which both proceed in declining order of seniority. The first phase is confessions. The member whose turn it is, if present, is the "confessor." A confessor's turn starts with the confessor responding to the group recitation of the prompt, "Tell us, how have you made the world better lately? And what have you learned?" Once the confessor starts talking the confessor may continue until the majority of members present are standing (thus calling for the confession to end). While the confessor keeps the status of confessor, the confession phase of the confessor's turn is followed by a round of questions and answers.

During a turn to offer a confession, a confessor is expected to recount what actions the confessor has taken since last offering a confession to the council, and to explain the reasoning behind them and lessons learned during the period. A confession can also serve as a short sermon. Once a confessor says "confession complete," there will be a round of questions.

During a question round, each member present (in declining order of seniority) may comment on the confession that has been delivered, or ask the confessor a question. A questioner's turn ends when the questioner says "Question Complete" or when a majority have stood at once and then a majority are seated again. Each question is followed by the current confessor's turn as answerer.

An <u>answerer</u>'s turn ends when a majority are standing or the answerer says "Answer complete," and once a majority are seated again the answerer's turn is followed by the next questioner's turn. Questioners and answerers alternate until the most junior member present has questioned the confessor and been answered. At that time, regardless of number of standing members, the confessor's turn ends and the next confessor's turn begins once a majority of council members present are seated.

Once a confessor's turn fully ends, the next confessor's turn starts once a majority of members present are seated and they deliver the prompt, unless the confessor was the most junior member present, in which case the ratings phase begins.

During the <u>ratings phase</u> of a review meeting, each member present gets a turn as rater, proceeding in declining order of seniority. The rater is supposed to state what merits or demerits the rater is giving which other members, then explain them. The first rater (whether leader or not) should start by recounting the superior leader's rating of the present council's leader and by declaring the automatic demerits for absent members who were not present when the meeting started. These should be assumed to happen even if the first rater doesn't have time to actually get to literally saying them. Other than those automatic score changes, as stated above the leader of a Council may issue *each* other member a merit or a demerit and each other member may select *one* other member to issue either a merit or a demerit.

A rater's turn ends when the rater says "Rating complete," or (following the first minute) when a majority of those present are standing. Every rater gets at least one minute to talk. The next rater's turn commences (or the meeting ends if the rater was the most junior member present) when a majority are seated following the end of the preceding rater's turn.

If a member is not present when that member's turn would begin, that member's turn begins and ends instantly and the next member's turn commences. Nobody gets a makeup turn later in any cycle because of being absent when called upon. Use it or lose it.

All members of a council may be present at all council meetings, including review meetings, as may all members of all immediately subordinate councils and the leaders of all sectors the council is subordinate to. Failure to respect this *rule* is bad but not void: the *Code* says the senior council member present can ask non-members to leave. Only members of a meeting council can have a primary to speak: others are present as observers or supplicants. Only members can officially be a speaker or rater, though during the questions cycle the current questioner or answerer may freely designate anyone present to speak in support. Invited speakers offer supplemental speech only. Supplicants may also have defined rights on panels.

Clarification Regarding Use of the Word "Church"
While "church" is conventionally a term referring to Christian associations, let it be totally clear that we are not a Christian organization. We use the term "church" because we hope to fulfill the same functions currently reserved for Christian churches in societies using them. We believe that their doctrines, which we reject, have little to do with what they are about, except that blind consent to them plays the vital role of subverting judgment. We reject the necessity for that.

Politics, Charity, and Social Action

While quantum immortality is compatible with Theoconsequentialist doctrine, we believe this world is what should matter to us. However, we believe many solutions to the flaws of the world are best addressed by separate political processes, rather than by activism as a religious organization. We have a different role, improving and supporting our participants who may then impress us by taking action as they see fit.

We offer charity to our participants, not to outsiders. If you are in need, we invite you to join us. We believe that is enough to qualify as our duty. If you are truly in need, you will cooperate. If you have the privilege to refuse us, we owe nothing. We realize this misses the opportunity to gain social cachet, but charity for those who don't authentically need it, given to advance reputation, isn't really charity it's publicity.

Rather than joining to march about the issue of the day, we improve the world longer term through living our everyday lives virtuously, contributing to the long-term thriving of humanity in accordance with our gifts and as guided by God and informed by our beliefs. Too often, activists sacrifice their power in futile efforts against symptoms rather than root causes. We have our own agenda. If that's not good enough, our doctrine is not sealed, but precisely because we may differ around reform priorities, yet agree on much else, we believe it is usually most productive to advocate moral humility rather than self-righteousness.

Corporations

The Church of the Intelligent Multiverse is devoted to being conscientious. Accordingly, far from being a scam to create a fraudulent religious corporation, it will register as a non-charitable not for profit corporation. Its purpose is a general-purpose cooperative for material and spiritual mutual support.

Supplicants

A panel may designate a visitor as a <u>supplicant</u>. This is someone being considered for induction, but not yet fully authorized. Within the panel, a supplicant has rights partially similar to a council member. A supplicant has a right to attend, comment, confess, question, answer, and count toward standing down, but not the powers to propose resolutions or vote (in business meetings) or to give and receive actual merits and demerits (in evaluation meetings). Supplicants have a right to attend panel meetings (but not sponsor other guests), but that doesn't necessarily extend to other councils. Higher councils may extend supplicants of subordinate panels partial participant rights in their sectors, or not. A panel may not have more supplicants than initiates and higher sector councils may dismiss supplicants of subordinate panels.

Banning

Deriving from their control of property, the councils of sectors which own property (such as congregations and orders) may ban named individuals (other than participants) from sector property and from admission as participants by subordinate panels.

Status of This Document

These rules are adopted by unanimous vote of the high council and may only be altered by another such vote.

Glossary

Administrator: The leader of a chapter in the COTIM

Answerer: The member who most recently started a turn as confessor, currently answering a question during a questions round in a COTIM evaluations meeting.

Basic Council: A council at the lowest level of an order. Basic councils have no subordinate councils. Only basic councils can induct order participants from the general public or expel participants who are not currently in leadership positions.

Chapter: A sector made up of fellowships in the COTIM

Circuit: A sector made up of chapters in the COTIM

Confessions: The first of two phases of an evaluation meeting in the COTIM. Consist of one round of each member taking a turn as confessor, with a round of questions between each confessor turn.

Confessor: In the COTIM, the member either currently speaking to the council to account for recent behavior during the confessions phase of an evaluation meeting or answering questions about such an accounting during the subsequent round of questions.

Congregation: A subordinate sector of a sedentary order which is allowed to become a corporation and own property.

Council: An organization subordinate to an order or a superior council within an order, consisting of several council participants (called members) one of whom is the council leader.

Demerit: A notional token representing worthiness to have a lower seniority score by one decrement.

Department: The council led by a deputy.

Deputy: A member on the high council of an order.

Director: The leader of a district in the COTIM

District: A sector made up of circuits in the COTIM

Evaluation Meeting: A council meeting devoted purely to determining what adjustments to make to each member's seniority score in light of recent member behavior.

Executive: The leader of a province in the COTIM

Expel: To strip an order participant of status as such and from status as a member on the basic council doing the expelling. Currently serving leaders may not be expelled.

Fellowship: A sector made up of panels in the COTIM.

Fission: The act of creating a new immediately subordinate sector from an existing immediately subordinate sector. Sufficient immediately subordinate sectors of the donor must be transferred whole, without further division.

High Council: A council within an order which has no superior council.

Induct: To make a participant of the general public a participant of an order by making that person a member on at least one council, the basic council doing the inducting.

Initiate: A rank and file member of a basic council in the COTIM, a participant who is not a leader at any level.

Inspector: The leader of a circuit in the COTIM

Leader: The council or sector participant designated, for the duration of a defined term, to be treated as the most superior and senior participant of the council or sector and to have other defined forms of responsibility, authority and privilege. The leader of a subordinate council is automatically a member on the next superior council.

Level: The set of all organizations which have the same number of superior organizations, or the relative position of being a participant of that set.

Member: Someone who can participate in deliberations and ratings in a council meeting. To agree with the Default Rules of Procedure, this term is used exclusively for council membership.

Merit: A notional token representing worthiness to have a higher seniority score by one increment.

Monitor: The leader of a panel in the COTIM

Nomadic: A nomadic order is of a class which may not allow any level of subordinate sector to incorporate or own property and in which the seniority scores of participants are the same in all councils in which they are members.

Order: An independent organization operating under this code, one not subordinate to any other.

Panel: A basic council in the COTIM.

Participant: Anyone who is a subordinate of a sector or order by virtue of being a member of at least one council subordinate to it.

President: The leader of a high council and an order. A president has a term of office from one leap day to the next and may not serve two terms consecutively.

Province: A sector made up of districts in the COTIM

Questioner: The member currently asking a questioner of the answerer during a questions round in a COTIM evaluations meeting.

Questions: A round following each confession during a COTIM evaluations meeting, during which questioner turns and answerer turns alternate until all members have questioned and been answered.

Rating: The assignment of a merit or demerit to a council member by another member at an evaluation meeting, or the act of making such an assignment.

Ratings Phase: The second of two phases of an evaluation meeting in the COTIM. It consists of one round of each member assigning merits and demerits to other members as authorized under the Code for Orders and explaining the reasoning behind those ratings.

Realm: A sector made up of provinces in the COTIM

Regent: The leader of a realm in the COTIM

Sector Council: A sector council is the council led by the leader of a sector. Its resolutions have authority over the entire sector.

Sector: The set of all participants and councils subordinate to a particular leader.

Sedentary: A class of order which may designate one level of subordinate sector to be allowed to incorporate and own property, and in which the seniority scores of participants may be different in all councils in which they are members.

Seniority Score: A numerical value associated with a particular participant with regards to a particular council. Other than the precedence of the council leader, seniority score determines council seniority.

Subordinate: Subject to superior authority.

Superior: Holding authority that takes precedence over subordinate authority.

Supplicant: An honorary participant assigned limited participant rights by a COTIM panel but not yet fully inducted.

Vanguard: The leader of a fellowship in the COTIM.

Order of Business for an Evaluation Meeting in the COTIM

(example using a 3-participant council)

Confessions Phase:

Leader Confession

Senior Member Question

Leader Answer

Junior Member Question

Leader Answer

Senior Member Confession

Leader Question

Senior Member Answer

Junior Member Question

Senior Member Answer

Junior Member Confession

Leader Question

Junior Member Answer

Senior Member Question

Junior Member Answer

Ratings Phase:

Leader Rates both Senior and Junior Members

Senior Member Rates either Junior Member or Leader

Junior Member Rates either Leader or Senior Member

Transcript of
First Meeting of the Church of the Intelligent Multiverse

The Church of the Intelligent Multiverse (COTIM) is officially meeting as of now.
I propose the following resolution: *All persons currently present at this place are inducted into the COTIM, an independent organization which adopts the Default Rules of Procedure.* How say you? ... One of One in favor, resolution adopted.

I propose the following resolution: *Throughout the COTIM the "Code for Orders" shall have supreme governing authority by vote of all participants; further the high council adopts the "Unanimous Rules for the COTIM" and all ratings and decisions shall be based on "Theoconsequentialist Doctrine."* How say you? Three of three in favor, resolution adopted.

I propose the following resolution: *This meeting is adjourned.* How say you?
Three of three in favor, resolution adopted.

Short Ad

Those coincidences? That's the intelligent multiverse. It doesn't love you, but it has a mission for us. Churchoftheintelligentmultiverse.org

What's In It for Me?

Trust Me

Trust me. This system will work. I've designed orders well because I want them to succeed. You can trust that I have no ulterior motive here. If orders succeed, I succeed. I will have crafted something of value and I want to be a person who crafts things of value because being like that endears me to God. I'm not doing it so I can sell you anything secondary or gain power over you to use you for nefarious purposes. I'm giving you a good tool because I want to be a maker of great tools. Since even I can't change them, the immutable documents in this manual are an objective arbiter. As of 6:44 AM EST, on 4/15/23 I'm done. Except for white space.

This manual is impartial, and that impartiality allows it to be an incorruptible factor in the group dynamics within your order. I'm independent, like judges. And, as with judges, that means autocratic. I'm not getting responsive data. I'm just trying to anticipate it. The design trick normally used in such situations is to build in some adjustability. If you don't know the size of your customer's windows, make the curtain rods adjustable. But that doesn't mean you make curtain rods out of rubber. They are adjustable only in anticipated ways, but they retain rigidity in others. Some things are known, others are not.

The assumption I've applied in the whole proposition of designing a moralizing organization is that behavior is guided by structure and dynamics rather than platitudes and exhortations. People do what works because it works. The medium is the message.

What's In It for You?

Why would you want to participate in such a thing? What's in it for you? That depends on who you are, when you are, and where you are. An order, as designed, is not a Ponzi scheme, but it does rely on bootstrapping. The more beneficial it is, the more motivated participants will be, so the more power it will have to be beneficial. How can an order benefit? A list of possibilities is found in the chapter below about Things to Do. The list is extensive because orders will be able to leverage the fact that participants are motivated to behave a certain way. If people can be assured others won't abuse the commons then they can do all kinds of things.

If you are joining an order that's just getting started, what's in it for you might be slightly different. Part of the motivation for starting a new order, or getting into one early, is the prospect of getting in on the ground floor, getting to shape the future. That's as good as your confidence that the order will take off, and that's as good as its appeal. But for an order to succeed there must be something directly appealing in itself, not counting ground floor opportunity. After all, this isn't multilevel marketing or a Ponzi scheme. People won't be followers because they hope to someday be leaders. They'll be followers because they want to be around other followers. The "evaluations and ratings" game is a *means*, not an *end*.

A newcomer might say, "We have business meeting and we have evaluation meetings, and we hope to become a sort of general-purpose co-op, but what do we actually do? What's the point?" Are you are asking about spiritual fulfillment? Are you asking why you should sacrifice watching football and drinking beer in order to take part in something meaningless on the weekends?

They say we live in an atomized society, where each individual or family is a tiny unit in a huge faceless machine, struggling against the mass of all the other tiny units. This is a situation of lack of scale harmony. Let me explain. Societies organize on various scales. The number of elements per grouping dictates the intensity, and the consistency of intensity across different scales dictates the harmony. If families have 5 participants, that's a relatively intense grouping. If there are 100 families in a village, that's grouping is relatively diffuse. The scales are not in harmony. Families need to get bigger or villages need to get smaller or there needs to be an additional level in between. One of the main purposes served by many organizations is to fill gaps in the scale continuum. You know when you are part of something where the scales are in harmony. It has a quality called community. Community is a purpose of religious organizations because it gives a sense of purpose and significance. Infinity seems implied.

What community generates is spiritual fulfillment through connective culture. You would think I would offer specifics. Yeah, I could fake something up. We could have passwords and ceremonies and special hats and ascetic restrictions. We could sit silently and breathe while I read poetry. I could make up other nonsensical routines that are satisfying simply because they're features of community. But I'm going to leave all that to you.

What does this have to do with religion? What about sacrifices and prayer? We don't need them. Scale harmony connects us with God because it implies a continuity that extends all the way up. In Theoconsequentialist orders we shouldn't get together to talk *to* God, we should get together to talk *about* God, and not just to be talked *to* about God. Anything I can think of would fit into an evaluation meeting. In addition to reporting personal connection to life purpose, an order or sector could add a custom of everybody reporting synchronicities they've observed each time they "confess." These could be systematically compiled and shared. That would help us all understand how we are all connected to God. How scale harmony pertains.

That's just one possible idea for orders. Here, instead of promising you that we'll have music or foosball or fasting or guided group contortion or dinners for the homeless or protest marches I'll give you some advice about what you could help us make of the potentials inherent in simply having a social set that is trying to be well behaved.

Shrug
I realize I've left out a lot of detail. For instance, I haven't provided much guidance about communications and records. I haven't said who takes minutes or where the bulletin board will display current seniority scores. Are you seriously telling me you can't figure out such things for yourself and put them into policy with a resolution? Another example is whether meetings must be in person or whether they can be through Zoom or the like. I've presented meetings as being in-person affairs, but you can adapt them to be on Zoom, or hybrid, or whatever. Make a resolution. It's adjustable. Similarly (though I've touched on it, this needs reinforcing): sectors and councils will need to be assigned specific names. Things like "the third panel of the fourth fellowship of the second chapter" won't do. Get creative. Make a resolution.

However, an area where I can offer detailed unofficial guidance, and *don't* recommend formal resolutions, is responses to void actions.

Response to Void Actions
The Code for Orders defines how things should work in an order. But what if people violate the rules? In general, the actions to be taken when *lower* sectors break the rules are the following: (1) disregard the supposed action since it is void, (2) publicize that opinion to everyone, and (3) continually demerit those persisting in supporting the void alternative reality.

If a peer or *superior* level acts illegitimately, you should coordinate with higher levels to get it dealt with. Start by appealing to the lowest level possible, and only go higher if you don't come to agreement. That higher appeal would be avoided if either (1) the higher level convinces you that you have it wrong or (2) the higher level actively and openly supports your stubborn belief that something illegitimate is happening (by acting as above for higher level responses to void actions at lower levels).   If your appeal persuades your higher superiors, or they persuade you (both of which lead to agreement), then you should disregard the intermediate levels and proceed in the reality declared by the higher level.   But the requirement to first appeal to the lowest level means that you must first lodge your complaint with that superior level, or levels, that you believe to be behaving illegitimately. Give them a chance to hear and reform. Higher level leaders receiving appeals that didn't go through the proper process, or that they weren't warned of, should find out whose fault that is and there should be consequences.

Appeals to higher levels should first take the form of a private meeting with the higher-level leader. Morally, you may denounce a superior openly once you have given the individual a chance to save face by correcting the error. Practically, you should not do so until you have also taken the issue up through higher levels already. Giving higher leaders a chance to be the hero will earn you brownie points. Until a non erring superior has had a chance to respond to an appeal, you should remain as non-committal as possible in public. Once you have decided that an objective superior (one who didn't commit an action you considered void) has nevertheless erroneously dismissed your claim (that is, you have waited for that superior to have time to issue directives backing you up through the regular meeting schedule) you may openly declare yourself "in schism" with your superiors and act on the basis of what you believe to be the legitimate reality even while appealing to even higher level superiors to join you in your opinion.

If you are a superior to whom an appeal has been brought, or a warning that a lower level has received an appeal, you should immediately warn your own superior. Any appeal anywhere should be reported all the way up to the president of the order. If this admonition is heeded, then all the levels will probably look into what is going on and quickly coordinate a response. There may be unity in support of something wrong, but at least there will be unity because higher levels have an interest in maintaining harmony. Harmony is easier to maintain around truth, so an appeal that helps maintain harmony (one that is true) is more likely to be supported unless there are sufficient corrupt interests to overcome the relative advantage of truth. Smart leaders will punish false appeals and support true ones, and a system that is functioning at all will ensure leaders are smart, so if a true appeal fails that is a sign the whole order is irredeemable. But it's not conclusive proof, because it is possible that individuals are just stubborn.

If you are a leader to whom an initial complaint (rather than an appeal) is brought by an immediate subordinate, you have no duty to report it up, but you should consult with your own immediate superior for help in making your decision. Ask the complainer for time to do this. If

you are that superior to whom a request for counsel has been brought, you might want to consider seeking higher counsel regarding what advice to give. At some point somebody will take a chance and have the self confidence to make an independent decision.

That you "may" declare yourself in schism after one appeal is merely moral permission for such an action, not an organizational mandate.   There is no rule that subordinates in schism can't suffer consequences for it. They just don't have to feel guilty about it. How far should you go before you declare open schism? You might think you would have to go all the way to the top, because schism is effectively breaking with the entire hierarchy. But since your first appeal over the head of your immediate superior is supposed to be reported all the way to the top, that isn't really necessary. If you don't get a timely response to an appeal, you can be pretty sure that either further appeal would be pointless because higher levels all disagree with you, or else appeals aren't being reported up the chain properly. In either case, going into schism is acceptable after giving the first appeal a chance. However, if there is a failure of reporting, it might be helpful to the organization for you to go through the entire process of appealing to each level, because that way you help pinpoint the problem.

If you pursue an appeal process and are rebuffed at each level, then get to the president and find an entire order insists on the legitimacy of something you consider void, you should use all power to correct it, or if you lack sufficient power or patience, you should resign from that order and join or start a different one.   You can always vote with your feet.

Things to Do

If doctrine allows, councils can use resolutions to establish sector policies. For what? The systems outlined in the Code are a means, not an end. Using sector policies, and the systems outlined in the Code, an organization can do all kinds of things. What follows are just my ideas.

Task Teams
It seems inevitable that orders must create task-oriented groupings and structures in parallel with the seniority hierarchy of the code. The code calls for people to stay at one lateral location in the structure, other than moving up and down. Once you join a particular basic council, you stay on that panel forever unless you want to sacrifice all your seniority. So, you can't just go join a different panel because it's working on a project you might find interesting or towards which you may have abilities to share. Thus, councils probably won't be task-oriented teams. They'll serve more as home bases. The whole council structure will probably come to be mainly for meeting and reporting your progress and discussing life outlook. Councils will actually accomplish things through their power to create task-oriented teams and grade subordinates on how well they serve on those teams.

Task oriented teams will have to be assigned in parallel. Teams, and assemblies of teams, totally unrelated to the code hierarchy could be created by councils as subordinate organizations. You would work with your temporary team to accomplish tasks, but then go back to your permanent panel to report progress on that task.

Teams might have assigned participants or might be able to induct and expel participants freely. Depending on how they were established by resolution they may elect leaders or may have leaders appointed for them. They are creations of the councils and will have whatever characteristics the councils give them.

In general, though, team members would be appointed by a sector council from among members of subordinate councils. At least one team member would need to be a member of the sector council, so it could have someone reporting back about progress. That person would be the best candidate to be team leader, and need not be most senior. The team leader would also be responsible for reporting the performance of team participants to their various respective councils from which the team participants were drawn.

The lowest level that could use such a system effectively would be fellowships. Certainly, panels could delegate subsets of themselves to specialized purposes, but that process at that level would be more subtractive than additive: it would simply create a team drawn from the panel, a set that excluded panel members without expertise or interest in a particular project. At fellowship level, the possibilities are more interesting because at that level a team can be built up by adding team participants from the various panels subordinate to the fellowship. Thus the chapter might even assign assistance to a fellowship from other fellowships, making it possible for a sector council to assemble teams including participants who aren't even subordinate to it. Because of that, it is fellowships that would most likely be assigned standing areas of specialized responsibility such as building maintenance or event planning or clerical work. Without the sizer for such specialization, an independent fellowship council would have to serve as its own all-purpose task coordinator, appointing teams as necessary from among the panels.

Chapters share a place, fellowships manage areas of responsibility, panels are home bases for personnel development, and teams are created by fellowships to accomplish specific tasks. Circuits are just groups of chapters who all get supervised by one inspector to ensure standardization and orthodoxy. Circuits and districts may also coordinate some cross chapter cooperation. Levels above circuit primarily supervise inspectors and set the policies they enforce. But theoretically, specialized teams could be assembled by any sector council from among subordinates of the sector. At least, that's one model that's easy to see emerging.

Tattling and Trials
The council hierarchy system, with its evaluation meetings and seniority scores, can serve to keep people behaving, so a benefit of participation is being around well-behaved people. A benefit of participation is being part of a community full of productive contributors. One of the best tools for this could be people not just reporting on themselves but reporting on each other.

From the description of an evaluation meeting in the Code you might think each participant just brags and the others grade that bragging. They may ask some follow up questions and believe the participant's answers, but really, it's all on the honor system. But that need not be so. Participants are in competition with each other, and if the right kind of culture is developed, they will report on each other without too much acrimony developing. It should be rivalry, not war. Keep each other honest, don't beat each other down. Truth should be the most powerful weapon,

and light the best disinfectant. Supervisors of task teams may be called as witnesses. It could get very much like a trial. Policies could standardize procedures for all this, beyond the provided mechanisms of question and answer sessions with possible guest commentary. If such additional mechanisms have not yet been created, individuals can probably make do with the rating system alone. Just using that ambitiously, supplemented by informal inquiries it will probably be possible to have a huge impact.

Cooperatives

Are all *orders* using the Code necessarily religious organizations? Not necessarily. They could be fraternal orders, non-profit hobby clubs or special interest associations with no religious element. But the model I'm providing here is for an order that has a religious character enhanced by its community character, or a community character enhanced by its religious character. The two are related. I will predict here that orders may encounter an arbitrary prejudice in favor of what is familiarly the domain of religion. This must be combated with integrity. Accordingly, I recommend that even religious orders not take advantage of status as religious organizations. It's not worth the impact on our freedom to do the things we want to do.

Sectors should be supported by equal dues paid by all participants. A danger of a "percentage" based dues system is that it leads an organization to cater to the rich. That's bad. Not only should dues be a flat *amount*, rather than just a flat percentage, but any extra financial "donations" received should be passed through to charities. Established participants (over a year?) should be allowed to donate in kind goods and items but if sold the proceeds from such items should be passed through to charities. Labor should be volunteers or contractors, not paid employees. Those who can't afford dues should be able to pay by IOU for a time. If high dues are turning people off, reduce opulence and reduce dues. Churches are often opulent just because they're tax exempt. The opulence is for attracting the rich, so that the opulence can be paid for. Sectors will have common property, so it will be important to trust that individuals will not abuse the commons. We have a system designed to influence individual behavior, so perhaps we can pull that off. What do we do with that superpower?

In modern society everybody has to keep a big house for all their stuff. We have to have a lot of stuff because you can't have an item to use unless you own one. Have an occasional use for a corkscrew? You have to own one. There's an argument that this system increases demand and thus keeps the economy growing. If people shared there would be a depression, as there would be if planned obsolescence were phased out. If there were a depression, then people would have to share, though, so I guess it's a virtuous cycle.

But there's another reason we all have to have our own corkscrew or spark plug wrench. We don't share because we can't trust each other. You can't loan stuff because you might not get it back, or you might form a relationship with a stranger who will use it as an opportunity to take advantage of you. You aren't a person, you're a contact. And people are always looking to take advantage of each other so they can afford to hire somebody to replace their spark plugs, because who owns a spark plug wrench anyway? So there's a vicious cycle involved. So, much of what sectors do will involve facilitation of sharing among participants. I predict that this will have a good effect on society generally, on our community particularly, and will serve our participants individually. And thus it will constitute a form of charity in that we offer participation to the

public. In a sense, existing churches already do this, but their plan for making sure people participating are well behaved is often to make sure they are willing to pay lip service to irrelevant nonsense. The prerequisite "belief" and the desired outcome are not related. How is Theoconsequentialism better, seeing as how it has a doctrine? Its doctrine and its effect are in harmony. Believing that the creator wants prosocial behavior because it assists creation has something to do with prosocial behavior and creation.   Believing the creator is altruistic doesn't produce altruism. In addition to which it's not true and altruism doesn't really work. Win-win does.

Congregations Without Real Estate
The larger an order or sector, the more it can do. Here are some suggestions for sectors that don't have a place of their own.

God Reports
We know of God through the peculiar arrangement of events in the world. But it's often hard to cite such events. As we go about our daily lives, and the various mundane seeming elements of community life spoken of below, we should remain sensitive to such peculiarities, note them down, and report them. This could be a part of the routine of every council meeting. Participants and visitors could get opportunities to share what they have seen lately. It wouldn't be part of ratings, it would be a whole different cycle. This could be recorded and compiled and used for persuasion.

Item Loan
In larger orders, each congregation will own a place to store items and be able to loan out a collectively owned item. In smaller orders, participants will still have to keep items in their personal possession, but the order could maintain and publish a registry of items available for loan. Responsible borrowing could be enforceable by the seniority system.

Car Pooling
Similar to item loan, a congregation without a bus of its own could still coordinate carpooling. Every participant could advertise regular drives, when and where, and how many seats are available. Those needing rides could contact them or post their own needs.

Shared Meals
Many religious denominations have refreshments after the Sunday service, or the like. And they may have the occasional free or cheap dinner provided as charity for the poor. But unless they're cloistered type communities they seldom eat most meals communally. Congregations just aren't that tightly knit. Families eat family meals in their homes or else people eat out together for an occasional treat or social gathering.   But eating meals together could be very advantageous, and it's totally justifiable. A congregation with its own chapel could have a shared kitchen and extensive storage space for bulk supplies. But even a congregation without a chapel could economize by councils dining together when they meet, or eating at each other's homes for communal meals. Dietary restrictions might need consideration though. Congregations will have to derive policies on such things from their doctrine. Here's a suggested blessing: "Your will be done."

Group Exercise
Some people prefer to exercise alone so they can maximize focus, but others derive motivation from group exercise. It can also be a safety factor. In dangerous areas a group is less likely to be harassed or attacked than an individual. For another thing, some kinds of physical activity can be dangerous and it's good to have someone else around to provide first aid and call the ambulance. And finally, exercise equipment can be expensive. Banding together for such things is a common way to connect, but congregations can make that easier and more reliable.   You can discuss spiritual or theological matters while working out, too, just as loners think about such matters while exercising. Nothing like a beautiful trail to make you realize how great life can be and want to make it like that more universally. Spreading suffering doesn't lessen it when people are already one hundred percent devoted to optimizing consequences. And self maintenance optimizes rather than detracts.

Sure, this function, like many others, is usually performed by informal one-on-one "friends." It's a separate essay, but that whole concept is fraught with landmines.   The definition is vague, and favors are blank checks. Let's just say that system doesn't really work for a lot of people, but those it does work for are happy to keep us dependent on it because it gives them an advantage in life.   We don't join for making "friends", we join *in lieu* of making friends.

Lessons and Classes
Participants will bring a variety of skills, and they could share them with each other. In addition, children should be taught to coordinate prioritization of group benefit with individuality.

Daycare
Groups of people with children could band together to take turns watching the children collectively. Safeguards might involve working in pairs.

Sitting
Slightly different from a daycare cooperative, sitting could include one off child care, pet sitting while out of town, or even elder visits.

Quantity Purchasing
Often purchases are cheaper when you buy in bulk, so this can be taken advantage of by an organized group of people who can all trust each other. Sectors could take up a collection and buy stuff in bulk. Then they could either divide it up or someone could contribute storage space.

Families and Children
In general, the function of a panel is similar to the function of a family.   An evaluation meeting is much like the classic dinner table question, "What did you learn at school today?" But because of the scale intensity thing, congregations will recruit individuals, not families. Even if an entire family belongs to a congregation, it would be more like a task team. In fact, marriage ceremonies could be framed as the formation of a task team. Such might be an especially helpful innovation since it clearly identifies a defined purpose to the union rather than taking a traditional vow off the shelf. Furthermore, separate council participation adds a perspective from outside of just the family. This can assist with the family task of raising functional mature humans or at least keeping cohabiting adults at peace.

But the question does come up of when children can be initiated into the order by a panel. That's entirely up to the order's supplemental doctrine and its sector policies. I envision initiation involving a series of tests for checking understanding of the Manual, as well as any local policies that apply. There might be catechism classes, or the equivalent. Using such a system, children could be admitted as participants not based on a specific age but on demonstrated knowledge and understanding.

Sectors with Real Estate

Once a sector has a physical place of its own many new possibilities open up. I'm conceiving of these as congregation owned multipurpose compounds called "chapels", but in nomadic orders the order could own the chapels and let the fluid, unincorporated sectors borrow them. Unlike the mere loaning and sharing of private property at more modest levels, what I'm talking about here is truly communal possessions. I'll describe it in terms of the kinds of specialized places a chapel might include.

Regarding use of collective property, do things collectively even if you don't have to. Even if you can cook at home, make it a point to eat with the crowd when you can. Even if you have a washing machine, start doing your laundry up at the chapel. If you build it, they will come. What people use will get resourced. Using the commons strengthens the institution and your bonds with each other and it is just a more efficient way to live. Since everybody is using the chapel laundry, for example, they'll donate their own dusty machines eventually when the collectively owned one needs replacement. It will be a migration to communality.

Refectory: A chapel could include a place to eat together. With this could come food storage and food preparation areas. This could be at all intensity levels up to serving three meals a day, to participants and visitors alike. Food preparation is simply more efficient at scale. In addition, eating every meal together would create fantastic community and cohesion, function as charity, and reduce the need to clean and power home kitchens.

Laundry Room: Not only do tablecloths and vestments need washing, participants can have busted washing machines, or maybe no washing machines if they live in apartments. Like gym equipment and corkscrews, laundry equipment sits idle most of the time if every household has one. Why not pool and save money?

Gym: So, you're ready to graduate from the 30 pound weights. You buy new 50 pound weights, but now what do you do with your 30 pounders? Similarly, your exercise bike is used (theoretically) half an hour a day in the winter. The rest of the time it's a hat rack. Home exercise equipment is wasteful. Have a group gym. Now you have an empty room.

Stockpile House: They said all the survivalists were crazy and then COVID hit. Having emergency stockpiles of food is a great idea. It's best done partly collectively. The best way is to have a year's worth of food and always be eating year old food so you don't ever throw anything away (or have to donate it to a food bank, shudder). Stored food should be enough to function as minimal rations for bare survival when there's nothing else, but in the good times you'll supplement year old survival rations with milk, eggs, bread, and fresh vegetables that you won't have when an emergency means you're living off just the rice and beans. And vitamins.

If you have a chapel refectory, you don't have to keep over a thousand meals at home. The refectory can be responsible for one or two of those meals every day. Perhaps it can stockpile all the rice and beans and canned fish for dinners, whereas at home you stockpile all the oatmeal for breakfasts and the peanut butter and crackers for lunches. You eat breakfast at home, take your lunch to work, and eat dinner at the chapel with guests from around the community.   And add some fish and veggies to the rice and bean stew, and wash it down with some milk. Stockpile and rotate basics, then supplement and share, unless the grocery stores are all closed, in which case it's just the rice and beans (and just the members).

Library: This is just item loan, but why have a chapel library when there's a public library? Because the public library doesn't always have what you want and when you buy it what do you do with it after you read it? Don't just drop off books you didn't like and keep the good ones. Everybody doesn't have internet, so the chapel library could provide that. With controls.

Toolroom: This is item loan.   How often do you use a stump grinder? Deposits might be good.

Theater: OK, this is a place to get into trouble. A family can watch a movie together with nobody going to jail. If a fellowship does it without a licensing arrangement it's an illegal public performance. But licensing is doable and economical if used enough. Scale pays off.

Community Garden: Does this require explanation?

Chapel Guardroom: Chapels will need guards, and those guards will need cots. And they might need showers. Perhaps supplicants seeking to participate could guard the chapel as part of earning the right to be initiated. Perhaps these supplicants were previously homeless. I can't anticipate every possibility; I just know chapels would need to be guarded 24 hours a day.

Orders
Really large orders will be able to do things individual chapters could not. It takes a certain population to support some kinds of things.

Schools: Schools from Kindergarten to College might be something an order could support as a very large task team. Teach our ways, but also smart folks could design the future.

Clinics: If enough medically qualified participants were available, they could run clinics for participants and the needy.

Self Sufficiency: Large scale orders might even be able to produce needed goods internally instead of having to import them from the greater economy. Congregations could specialize and exchange on some basis. No need to be low tech about it though.

Activism

The cooperative system is a powerful tool, (in turn made feasible by the good behavior encouraged by the rating system) so anything else an order or sector might wish to do will naturally leverage it. This includes activism, and activism includes a variety of other things.

Activism takes the following forms.

1.Awareness raising/persuasion. Protests, advertisements, letters to the editor, peer pressure.
2.Practical assistance/charity. Volunteering, fund raising or donating.
3.Legal action. Lawsuits, formal complaints, legal assistance.
4.Political action. Voting, running for office. Letters to politicians. Speaking at open meetings.
5.Sabotage/Interference. Spiking trees, blocking whalers, releasing animals.
6.Boycotts/Strikes. Suspension of trade relations (work for pay is a form of trade).
Promoting and organizing for same.
7.Investigation/Espionage. Getting the dirt on violators.

These all work together and blend together. Getting dirt is meaningless unless it leads to other actions. Charity is just supporting systemic flaws unless combined with other elements. The effectiveness of legal action can depend on investigation, fund raising, and political success. Boycotts and strikes stay local unless awareness is raised.

To support social action you need either money, position, or an ability (skill, fitness, equipment). Which ones you don't have can limit your ability to take social action, and thus what you should target. Recent advances in prevalent technology have changed things a lot, also changing targeting. Ask yourself some questions before you start it.

What needs to be more widely known and/or normalized? What and who is the best target of your limited ability to provide assistance? Are you a lawyer? Do politicians actually listen? What does sabotage actually do? Who should be boycotted? Are you in a position to investigate? Are you trying to directly influence the powerful to support a minority interest or are you trying to persuade the majority to soul search, to see how internal contradictions in their values should compel them to revise what they support?

What to Demand

Social Action can be a team building activity, but what should it be aimed at? Too often those who reject both irreligion and orthodoxy are treated as marks and corralled into mindlessly supporting movements that really just benefit some special interest. Here's where we get into a sticky wicket. My opinions about contemporary issues have been edited out. They're out of place here.   Instead let's talk about how to decide what to act on.

Theoconsequentialists are moral consequentialists because we believe God is a consequentialist and we emulate God. Consequentialism is a harsh philosophy. It doesn't believe in the inherent worth and dignity of every person. It involves values: decisions about what is greater and what is lesser. Every individual's worth stems from their variable value to the whole. This has its drawbacks, but it also has much to recommend it. A drawback is that for consequentialsts, rights are means rather than ends. They don't exist in nature, they come from the social contract.

The world is full of atrocities and people not using the right fork. How do we decide what to prioritize among infinite demands? Just respond to what is presented? Should we hold out for persuasive arguments? Let's just say that it's possible to win arguments on controversial topics, and thus support any particular conclusion, by simply distorting or omitting relevant considerations. This is especially true when you make everything a top priority. One of the benefits of consequentialism is that it bypasses all that. Instead of minds paralyzed by infinite qualitative demands, desperate for someone to provide an answer, we get a framework to think. You support a conclusion by proving effectiveness. For what? Ultimately for a more effective human civilization, able to effect God's will in the universe.

Back on Earth, by social action we mostly mean protests and other awareness raising stunts. That's what needs mass mobilization. My opinion is that protests shouldn't be the go-to tactic. They should be rare and huge. Protests may call for politicians to take certain actions, but really the point of protesting democratically is to change the hearts and minds of the masses. Smart politicians will listen to the masses, not a loud minority. Mostly protests give people permission to claim an opinion that they would have previously believed to be socially unacceptable. If Jim Crow always bothered you but you went along because it was just the norm, then when you see a mass protest and have your eyes opened to the brutality, you might vote for Lyndon Johnson in a landslide even though your self-concept is both compassionate and prejudiced. Overtly, people are sheep, but internally they have a conscience. Hearts and minds evolve because they are introduced to each other. Then they evolve again. So be brave and open about your opinions. That is your moral duty right there. Not to adopt this or that stance, but to have integrity with your own moral ideals. If it's right, shutting up about it is wrong. Speaking out lets others know they aren't alone. If it's wrong, shutting up about it is wrong. Show the world where the problem is.

Reviews
Researching and putting out lists and reviews is a great way to exert power and provide a service at the same time. Orders and sectors could review other orders and sectors, publishing reviews of how authentic they are. But that's just the start. If you are an anti-music order, you could ban listening to music by leaders and allow rank and file initiates to review movies or stores and tell how much music they subject the viewer or shopper to. If you hate noisy cars, you could take down license plate numbers and let people know whose paint needs scratching. The powers of journalism are immense, and professionals are very tame now that they are lucky to have jobs at all. Whatever kinds of reviews you want to do, build and safe guard your reputation. This is just an admonition until you're part of an order that can enforce it. See the power of the hierarchy?

Kudos and Penalties
Short of just relying on merits and demerits to back up all guidance, there can be intermediary alternatives. For instance, someone who does something wrong or poorly could be assigned a penalty task, such as washing dishes, instead of a demerit, with even more demerits the penalty for failing to do the penalty task. Or lesser failures could be called "strikes" and add up to a demerit. On the other side, "pats" could be fractions of merits and the mirror of a penalty task might be some other kind of reward. A gold star or extra dessert maybe.

Doctrine Expansion

Theoconsequentialist doctrine, supplemented by order doctrine, is the only canonical document. However, additional documents may be constantly composed, which shall be called "apocrypha." Apocrypha can be adopted into the canon in a sense by revisions of the order doctrine referring to them. Apocrypha themselves can refer to outside documents, in a sense adopting them as additional apocrypha. Perhaps doctrine could define a hierarchy of authoritativeness. But all this would be subject to the current high council. Nobody ever gets open ended unaccountable authority.

Denominations

A denomination is a brand name for orders to subscribe to. An order would design a denomination style and others could emulate it. In addition to doctrines, trademarks and logos might be involved. Reviews could be important. There's nothing inauthentic about creating your own rituals. God guided you to do it, right? It serves a good purpose, right? Then God will respond to it. Design well.

Ordainment:

Ordainment is a concept from imperial religions. It involves assigning people special status and authority that is not subject to constant review. Usually this is based on their having earned credentials and made vows of fealty, making them special agents of an autocrat. We look askance at that in Theoconsequentialism. Perhaps people could just be impressed by credentials themselves and put those holding them into higher positions by giving them better evaluations. And, of course, everyone makes vows of fealty to this constitution, as it were. We're all participants of an "order", after all.

Hypnotism Resistance

A lot of "spiritual practices" are basically hypnotism. Society has too much hypnotism, so we need less, not more. An idea is to be contrarian and develop hypnotism resistance practices and offer seminars or regular practice sessions. I find it useful to always avoid eye contact. I try to train myself to engage in mindlessness whenever possible, operating on automatic while daydreaming.

References

Another benefit orders, or their sectors, can offer participants can be broadly summed up as "references." Society seems to want us to be able to give names of people we know who can testify that we aren't kleptomaniacs or whatever. Since councils are full of people who are regularly updated on your progress over long periods of time, they will be a great resource for such references. If you don't have references you will find yourself competing with convicted felons and illegal aliens in the job market, except without the skills and networking advantages they may bring to the table.

Recruiting

Visitors. All members in panel meetings may bring one visitor who may not be excluded by the leader. Following the close of a review meeting, a council may conduct a mock evaluation meeting for these invited guests or it may start a business meeting. This would be an opportunity to get to know this new person.

Newcomer Seminars. Sectors at some level could hold advertised newcomer seminars regularly, for both experienced visitors studying for an initiation test and as a first exposure for strangers off the street.

Internet presence. Orders and sectors should maintain a website and perhaps other forms of internet presence such as a YouTube channel.

Advertising: Advertising could take many forms. Plaster posters everywhere. Erect or rent signs. Litter with leaflets. Get press attention. Take out ads in publications (save money by just giving a short intriguing blurb plus a URL).

Mormoning. It can be a verb. Get cheeky and practice cold calling and door knocking.

Breeding. Participants could have babies and raise children and raise them to be devout. This runs the risk that after all that investment they will grow up and go to college and leave the faith. It also takes a long time.

Fostering. The world is desperate for people to serve as foster parents.

Charity: A sector could imitate the Salvation Army model, giving charity to willing ears.

Espionage: A tried and true model is recruiting in other religions. People in churches are already known to be interested in such a thing, you just have to shift them to a different doctrine.

Foreign Missionary Work: This is for the ambitious. Enticing grapes, but probably sour.

Panel Tours. Another option is to require prospective participants to visit every panel in the fellowship or chapter before picking one to join. If panels have distinguishing characteristics at all, they will thereby intensify that specialization. Someone interested in cooking could join the panel that is assigned responsibility for cooking the common meals. Thereby that panel would get full of cooks. Panels would be task teams as well as home rooms. But *let* it happen, don't *make* it happen. This might lock people into roles for a lifetime, but it could be worth it. When you take up something new rather than continuing to improve at something you have already started then you start at the bottom. That's reality in this universe, not me being mean.

Childcare during Meetings

The reason the Rules call for all meetings to be at the same time is to prevent meeting scheduling from being used politically, to coordinate times at different levels, and to prevent participation in multiple orders. However, these rigid times may put off a lot of people. There may be conflicts with the schedules of outside commitments, even though meetings are on weekends. Further, if everyone is simultaneously engaged in panel meetings, then who is left to take care of children? It's impossible to accommodate all possible work schedules, so perhaps work schedules could accommodate meeting schedules. But the rules allow for meetings to be moved an hour forward or backward, and this could mean participants of "late" panels could watch the children of people in "early" panels and vice versa. Meetings would just have to be kept to less than two hours. That's a worthwhile goal. Brevity has value.