

A LOOK AT THE COMING YEAR - 1976-77

I want to talk about the campaigns, about maneuvers, about our variables, and then about the overall objectives. I have been staring at the symbol of the three whirls, trying to get myself adjusted to the Three Campaigns. I know there are three, but to me there are only two, Global Social Demonstration and Global Community Forum. The Intra-Global Movement at the top of the symbol is not there for two reasons--first, it is our "not yet" campaign, though all "not-yets" are there a long time before they are even "not-yets"; and second, when you get to that campaign nothing is there and that becomes obvious. In one sense it is the Movement, and in the other sense it has nothing to do with the Movement. If the Movement is anything other than nothingness then it is not what you and I mean by the Movement.

I want to deal with Social Demonstration for a moment, although I do not think that it is nearly as important now as Town Meeting. We did the eight, even though two of them were already done and 5th City and Majuro were where we learned. For next year, we heard one of our Korean colleagues say, "They cannot deny us." He also said, "Next year we will have done the 24." When that man speaks, especially when he says "They cannot deny us," I have learned to get out of his way. Originally, I had come up with 12 suggested sites which would bring us up to 20 next year. But after the "They cannot deny us" speech, I went back and did another list with sixteen suggestions to reach his 24. There is nothing on the chart that we cannot do; we could actually do thirty-six next year and come off with them; we could do 102 minus 8. None of the present chart is fixed, except for Kalapa Dua, El Bayad, Kreutzberg Ost, and Ivy City, and even those four have dates that can be changed.

None of the sixteen is really set. For instance I would not, even remotely, consider or decide on Frontenac in Canada or the Panaquire in Venezuela. Lame Deer is the name of an Indian Tribe to represent our intention. Clarksdale is a southern, poverty stricken black community found on the map of Mississippi. But, we do not even have to do the Indian or the black southern village. Nothing is set. In the United Kingdom they are ready to go with one in Manchester, and although I am not so sure it would be wise this year, I believe that Italy is ready to do one either in the town on the chart or in Florence. I am persuaded as of yesterday that next June we could do one in Nigeria. We are set up to do one in Japan, and I see no way for us to get Japan

forcefully on the move except through Social Demonstration. I am excited that in the Singapore area they are ready to do one in Singapore, one in Malaysia and one in Indonesia, and that is not the end of it--they are ready to do one in Manado, in several places in Borneo and my guess is that there would be no difficulty now in doing one in Medan. That is a tremendous thing to say, but I believe it is true. Zambia is ready to go and Kalingalina is the authentic name of a possible site. Hong Kong is ready to go, and it would bring about everything we have been working toward for years there. If we had about 100 more troops available, I would much prefer that this next year we finish up the sub-continent with one in Bangladesh, one in Sri Lanka and one in Pakistan. At this moment in history you probably couldn't pick three more symbolic places relative to the desperate need of the 85% of the world. Those are decisions that need to be made while we are together.

I believe that our basic contradiction in Town Meeting and Social Demonstration is the need for a large symbolic gift, not for the money but for the symbolism of it, which has to do with credibility. Another contradiction is troops, not so much numbers, but guns. Another has to do with replication. The last is the repository which may actually be first. If we find the spiritual energy to be patient enough, I believe the symbolic gift is already there, although it is not in our hands and that is what we need.

Now, I would add, what we need is a big sign, one big sign. What do I mean by that? All the Social Demonstrations are going fine, and all of them are signs, but we need a titanic sign. The key to that is going to be in the economic, not the social. We know that the economic is nothing beside the social. If you are thinking of people becoming self-sufficient and self-dependent it is the social, but before the world it is the economic. People are going to look at whether or not in two years the income is tripled.

The total income of Maliwada has been roughly \$100,000 and if we finish the year with what is going on already the income will be \$180,000. There is another \$100,000 increase in income on the drawing board that won't show until the end of the next year, but that means they have \$280,000 as over against \$100,000. They still have six months to get new things on the drawing boards which would be in operation the second year, which might quadruple that income in two years. Now that is absolutely incredible.

What we are after in searching for credibility is not any kind of recognition. We are out after credibility for local people. If I were working in one of them, I would have branded in my mind "the big sign--the big sign" and my prayers would revolve around the "big sign." "All right" is not good enough for us, "fine" is not good enough for us - we want a SIGN to the uttermost parts of the earth in Social Demonstration.

Replication is the next issue, and here we must not be stupid. We do not want to start any kind of replication whatsoever, except in Maharashtra. We have to find out what we are doing first. On Jeju-do they are in a bad situation, and they have got to move, so they may have some Town Meetings; but call it that, do not call it replication. That is what fits in with our global strategy. In six months, maybe your colleagues in India who are doing this on behalf of all of us will come up with a pattern and then we'll trigger it. Therefore, I recommend that you all get your replication plans and abstract format on the drawing board. Each replication plan will have to fit the contours of each situation. Keep your mouths shut, but get it on the drawing board. We have got to be ready to do replication and I think all of us ought to plan to do that, particularly in Jeju-do.

The next issue is that, hard as it has been to get into those villages, it is going to be even harder to get out. We have to be thinking of that now. You have two years in all of them except maybe Majuro and Oombulgurri. I worry when I do not see two guys marching together, and one is the shadow. You do not go anywhere without one of the local people there. You do not utter a word without the local people. At first, he is walking behind you. In 6 months, at the least you do a flip and he is out in front and you are walking behind him. If you do not do it that way, it will not work and if you do not start today, you are not going to get out of there in two years.

The second issue has to do with structure. As long as we are there, with our training and our methodological prowess, we breath it. With our kind of unlimited motivity, you do not have to have much visible structure, but you have people who have not had the opportunity to have ten years of intense training in methodology and when you pull out of there they are going to need structures. When I went to Maliwada, they had guilds but no stakes, and I realized there was not a single person in the House who had ever heard of a stake. They had heard of guilds, and they started those. I sat down and explained what a stake is (you don't have to explain much) and when I came back there in three weeks the greatest power they had going on were stakes.

There were about 350 people gathering in stakes in and around that village. When you leave, those stakes and guilds are going to be life and death. These are the invisible structures of organization that are unarchitectonic. It is not the fine work you do in the preschool or the farm that is going to enable you to get out of there, but the stakes, and the guilds and the community assembly. We have a year to think but everyone of you ought to be making notes in the middle of the night of the last thing you saw that had to do with how we get out of there in two years. Do not allow your emotions to get attached. You cannot lose your soul to your beloved. Theologically, it belongs to God anyway. It will not be that you would not pack up your suitcase and get out of there, but you would leave part of yourself there. A general cannot afford to lose that detachment.

Town Meeting has nothing to do with any particular nation. It has to do with the globe. It has to do with the 85%. It has to do with local people and local people do not know nationality. We should have called this thing TOWN MEETING around the world. There is just one thing in the world; there is no United States, no Australia, no Great Britain. Local man, the church, is universal. It has been a long time since the church understood that, but I think she is going to understand it again. From the point of view of your relationship to God, there is one Town Meeting.

The tactician had better remember when he's out to do something that he has to think nationally. Your objective is one around the world; tactically you had better work through Belgium, through Holland, through Germany, through India, and through Indonesia. But it is just one, and that is crucial. I think that we ought to decide while we are here that every House around the world is engaged in Town Meeting. We are engaged in the enterprise of eliciting profound awareness in mankind. As areas, as regions, as Houses, you walk through that battlefield 1,000 times until you come up with the right number for your geography. It takes 1,000 times because half of you is braggart and half of you is coward. Then you go out and do the number you have decided to do and nothing less.

What you need here next year is not a big sign but a huge explosion. One of the finest things that happened this year was the thing they did in Washington called Horizons Festival. That was really tremendous. I watched that like a hawk. I was out for an explosion. It did not happen; it was tremendous but the explosion did not happen. We need something that absolutely breaks this country loose. It is clear to me that it could happen in Paducah, Kentucky just as well as in New York City or Washington or Houston. We need this and we need it badly.

You do not sit around and wait for explosions; you create them. It is like drilling for oil. You would be a fool if you just started to drill anywhere, or just waited around. You use your best judgment. You may get a dry hole, or you may not get that explosion, but you have to be out to create it. This is what I mean by maneuvering. The BANG. If I was in one of the regions or one of the areas here, that would be absolutely consuming me. I am modest enough that it would not have to affect the country if it would just affect Hardin County, Ohio. We do not know what would happen finally if Hardin County exploded. That is what I would be working on.

The most significant thing that we are doing at this time in history is Town Meeting, and it has been grounded from the very beginning in the ontological depths of humanness itself. However, if you decide not to take care of yourself, that is to expose yourself to your own symbols, then you cannot expect tomorrow. I am greatly impressed with something somebody taught me a long time ago: no matter how tremendous, no matter how mature a relationship to God is in a man's life, when he turns from that relationship he literally forgets he ever had it. So it is with the contradiction in Town Meeting. You have to grasp every day that Jesus did not come into the world to have people assent to some doctrine. When the New Testament talks about changed lives, it is not talking about people changing what they believe in.

As I look back, where we have been the most inadequate in our battleplanning has been in the area of maneuvers. Before you begin the tight battleplans, you have to think of your broad maneuvers and basic deployment. To succeed with Town Meeting, it is crucial. The rational key to Sun Tzu is the exact center chapter, the one on maneuvers (If you are going to build a chart of it, in my opinion you had better build it around that key-stone.) Maneuvers are the bridge between having won the battle before you start and the necessary variable operations needed to secure the victory on the battlefield. Together, you have to think about maneuvers. When we decided to move globally, we decided to go to that part of the world where most people believed we could not possibly succeed. That was the Orient, so that was where we went. The reason was, if you could do it there, then you could do it anywhere. That was a maneuver.

Now I am going to run through a list. Pay no attention to it. I do this every year and every quarter for myself. You have to think about yourself as running a global order. If you do not think that way you have not grown up in the Order yet. We do not want one general or two or five, we want everybody in the Order to be a general, assuming responsibility for the whole Order. You have to think from that perspective, and then you make your own list for this next year. Here is mine:

1. Number 1 is Town Meeting, U.S.A. I do not mean around the world; I am talking about maneuvers now, not abstract objectives, to move our Order down the road. Town Meeting, U.S.A.

2. The year of Canada

3. The Maharashtra replication on behalf of the globe.

4. A global funding system that is actually global.

5. The Social Methods School in Maharashtra.

6. Every hour on the hour, pushing these Social Demonstrations we are doing down the road.

7. Demonstration in depth in a western country. Right now I know of none that I could do except the United States.

8. Futuristic research. Somebody has to be working night and day on behalf of us all to get us ready for that swirl up at the top of our symbol. We cannot wait until we get there.

9. Explode Africa.

10. Metro Circuits. We are going to the death on the fact those metro circuits are the key to the future. When you think of the two million villages around this world we are going to do, you begin to understand the significance of the metro circuit. I do not mean these things you go out on to do Town Meetings, though I suppose those of you who are bright try to weave these together.

11. A strong move toward global books to push through what was started on the Finance Trek.

12. Prepare Latin America. We need to come off with a social demonstration within one year and then at least three more in Latin America to turn on what we have been looking forward to for a long, long time.

13. Intensification of ITI. We are undergoing a kind of metamorphosis in certain places of the world. There ought to be at least four ITI's in Africa and maybe more this next year. I even thought as high as one in each Area, each quarter.

14. Move toward legalization around the world. Some of our lawyer Guardians might make the kind of trip the Finance Trek was.

15. Global polity; not organization but inter-dynamics must be pushed down the road. The most important part of it is going areal, which I want to move to quickly now. I am proud of what we have done in terms of going areal and the way we have gone about it. We have been moving this way and we have become more disciplined. In a council like this you have to deal with this

kind of issue in more detail. You set up a mandate to the Area Priors and the mandate is what you come up with out of this council. Then you have a set of variables. I have never been able to pay attention to those 21 programs on the chart. All those GRAs and other things irritated me, but I knew they were important. Those are your checklists for your variables.

We are out to do a job that no one of us is capable of doing alone. We are out to do a job where every one of us needs everyone else in the Order, whether you like them or not, whether you approve of their morals or not. We need them. You give them a mandate and you have this check list. You have got to do PLCs and you are going to do a lot more of them, especially in Africa, than you might somewhere else. You are going to have that whole list of Odysseys, you are going to do such things as invite people into Ecclesiola. Now you have to build your own maneuvering plan as a total Area out of these two campaigns, and this set of variables. I was clear as you gave these reports that you have been doing that. Each of the reports unravelled like art, each one was unique and unrepeatable. They were tremendous. Because you were disciplined and were not doing your own thing, they all blend together, and all of us have felt that we were as a body shoved down the road.

I have one more little thing. I have the Summer '76 symbol in my mind. The swirl at the top is filled with the fundamental yin/yangs; life and death with eternality in the middle; knowing and doing with Being in the middle; male and female and --society has not created a term yet, but it is what happens in marriage-- in the middle. Then get that thing swirling and you have pure Being in the middle, just raw Being. Now, I look upon this as the primal community, and when the church is the Church (and I do not want to reduce it simply to Christianity) it is a swirl.

I look upon us as two armies who years ago sneaked out of the back of the church (they did not miss us) and then slowly we came around in our two campaigns: one as social demonstration and one as Town Meeting. Then we got the limelight. The church is going to pull down where it can see what is going on. That is the way it would defend its own country. A strange thing is going on. What they see is those two campaigns marching into each other. They wonder what is going on. Then we swing up and around and again come in the back door. When those two campaigns spark, you have the new frame of the church. You have the new shape of the church. When the church wakes up and turns around and looks back, it is going to see a sea of blue. And the blue will be nothing, because the church is not something that awakens and engages and plethorizes and brings skills and nurture and community. No, no, no the church is whatever those things are spinning together like a ferris wheel.

Somebody asked me what does the blue stand for? Blue stands for awakenment, engagement, fulfillment, prowess, nurture, and community. I want to do nothing else my whole life long.

I sometimes get a little bewildered when people say the Order does not know what it is about. I would not be caught dead in any relationship where I did not know what it was about. The "abouts" do not come to you, you decide what you are about. I know just what we are about; we are about a profound ecumenism that casts no one out. We are about profound service of humanity, without making any distinction. And we are concerned above all about going to heaven. I sometimes have thought that our outfit would blow up all at once so we could all march in together.