

THE CLOSING ADDRESS

Once again we have gathered here at the close of another fantastic Global Research Assembly. From here we are going back to our social demonstrations, our houses and our countries. We've had an extremely useful time here at the GRA and I stand in extreme gratitude for being able to participate in this great Assembly and to say a few words at this closing ceremony. Like my predecessors, I, too, have a few words of confession. I used to think when other speakers would say, "Well, this is not my own thinking; it's corporate thinking", that it was a gimmick, a way of coming on stage. But I know now that it is true. Great stewing has been going on for me by a lot of people. And I have had a great time putting a rational form to that stewing. I found a lot of excuses not to get on with my job. I went downtown to see my eye doctor. I decided to wash my hair, then I did my nails. Then the room looked crummy, so I cleaned it. Well, on and on - everything but to get on to the job of preparing this talk. But while I was doing all this escaping, I found a great document entitled, "The Declaration of the Spirit Movement of the People of God, Century Twenty." I'd like to read you a few paragraphs from it.

"Century Twenty's revolution is a great leap forward in the drama of man. It is a fundamental breakthrough in the spirit of man to the utterly scientific, urban and secular world. The depth of the spirit breakthrough intensifies the threat to both reactionary and liberal forces. It is equally an offense to dogmatic secularists and entrenched religionists, who both prefer encounter with surface realities to engagement with the dark conflict of the deeps of consciousness. The need is for radical spirit revolutionaries who pioneer as the bearers of the new humanity. Those who decisionally embody the actualities of time, who take into themselves the anxieties of surrendering the security of yesterday, who embrace the dread of forcing back the unknown of the future. They are the new saints for whom all creation groans. All of history has conspired to bring us to this hour. All hopes and despairs, all joys and sufferings, all deeds and decisions of all men from the beginning are forces emerging in our time. The present revolution in the deeps of consciousness is a signal moment in the destinal journey of man."

This was written eleven years ago in October 1967. Much has happened to us in the past eleven years. We have indeed emerged as giving form to the Global Spirit Movement. Just imagine, from being in one country in 1968 to standing in 29 countries in 1978; from being in one house in 1968 to being in 107 houses in 1978. As I was going through this document, a montage of events came rushing through my mind. We said that we have been in four year phases. The first phase began in 1968 and ended in 1972. That was the phase when we went around the world setting up the houses. The second phase came in 1972 and lasted until 1976. That was the time when we made a turn to the world. And now we are in the third year of that third phase. At this time we are giving a practical form to our care and concern for local man. This year also marks the tenth anniversary of the religious houses. This has been a great decade - a decade of achievement, of victory, a decade of profound understanding of what it means to be universally human.

I would like for us to turn our attention from the last decade to the past year. I can see from the reports, from the faces, from the exuberance, that all of us have had a fantastic year. I think of places like Latin America. When our colleagues reported that global priority number seven, "Latin American Beachheads" was done, I thought - what a fantastic event that must have been! Latin America is on the map. In Africa, in NAME, in Europe, in SEAPAC, on the subcontinent and, of course, here in North America, this past year gave us a great leap not just in one arena, but in all the arenas. We took a great leap in the task of awakenment. Call it Town Meeting, call it Gram Sabha, call it Global Community Forum, the tool of awakenment has been exploded everywhere. Besides working in 30 countries, nine countries in the world have all gone gold. I want to suggest that when we look back on the past decade, we will remember this year as the year when we touched the masses with the tool of awakenment.

The past year also saw us doing social demonstrations. We launched the second round of social demonstrations. We launched the US twelve, and you know what you've done here. And all of us know about Latin America now. Then came the accomplishment of the Maharashtra replication. The Mighty 250 has been a great victorious event for all of us. The Human Development Training School, a powerful tool of advanced training, has gone from a little village of Maliwada to Korea, Australia, and Latin America. What an achievement! This past year has also given us a broad-based support in small villages, unknown cities, towns, counties, big cities and metropolitan centers. I think our guardians need to get credit for that. It's great to see this tractor here. What a little thing, but what it will mean for developing countries to use this kind of intermediary technology. It has been great during this GRA to see new guardians with us, together with people who've been with us and who will continue to be with us, giving their time, energy and financial support. We couldn't have done a thing without the support of our patrons and guardians. The same has been true in India at all levels.

When I look back at last year I see that I have learned a great deal. I have learned how to take care of myself; I have learned to endure humiliation. You have probably heard about what happened when the highest official of the nation visited Maliwada. He was angry and we don't know what happened. But, that is not what was so important. What I learned out of that experience is how we live with our humiliation, how in our humiliation we stand erect and keep our courage. I didn't learn this from a philosopher or an institute of training. I learned it from local man. The people of Maliwada taught me this. After the visit, Ann Slicker and I went through the village passing by the clusters of villagers pouring over the newspapers in their anger. One old man sitting on the steps said, "Well, this is the way the world goes. Some people will never understand us, some people will never know what we are doing." I think he was saying some people will never have eyes to see. And he was saying some people will always have eyes to see. He asked us if we knew the story of the elephant and the dog. We said no. He said, "Well, when the elephant goes, he goes very majestically, he goes very royally, and he doesn't bother about the dogs that bark. We are the elephant. We will go majestically. We will go on standing and we will go on moving. Nothing will stop us, neither the newspapers, nor the adverse comments, nor any such events that negate what we are doing. We know what we are doing. And we know that we are not doing it for ourselves." That was a great statement that he made and that has kept me alive. It has made me see what it means to live with discouragement, with despair and humiliation and yet keep standing victorious. And I want to declare that we've all had our frustrations and we've all come out victorious. We've all come out majestically triumphant last year.

I want to turn our attention to the GRA which plays a very important role in the formation of the movement. This is a time when we think together of the ways of creating the future, giving a practical form to research. In the past, GRA's have produced all the tools that we've been using. See the social process triangle; that is a product of GRA. Look at LENS and all the impact courses; they are products of the Global Research Assemblies of the past. So what you and I have been engaged in these past two weeks is going to be of extreme importance in the future. As we were receiving the work of these task forces, it seemed that we have come to a point of seeing the shape the movement will take. We are not totally clear, but we see that training is a new edge and that soon we will be enabling local people to pick up the job we are doing now.

During this GRA we have acted out globality. Just look around this room. We have people from Korea, Japan, Indonesia, Malaysia, India, Nigeria, Kenya, Europe, France, Germany, Holland, England, Ireland, Canada, Australia, and Latin America. Doing village care this week, I had a chance to hear reports from around the world. I worked with a young man from India and while we were mopping floors and cleaning sinks, he told me all about India. Then I worked in the kitchen with two ladies from Japan, and on and on. We just met globality here. Then all through the modules, all through the talks, we have rehearsed primal community as foremost in our minds. Something Joyce Ollison said really impacted me. She said Global Community Forum and Global Social Demonstration are campaigns. They are not what we are out to do. What we are out to do is primal community and we will do it in everything that we are doing this year. Then we were grounded in the seven revolutions, or as Joe Mathews last year called them, the Magnificent Seven. Then we had a look at the new reality which is emerging and informs how we experience profound humanness. We also got hold of a great practical tool in the art of maneuvering.

But above all in this GRA I have experienced sociality, phaseality, sexuality, and transrationality. Though we are from many countries, we are from one globe. We are one village. Somebody said that this coming year might be named the Year of the Global Village. That's exactly right. We have experienced being one global people. We've experienced phaseality here. I don't think there is any phase missing. It was incredible to see people who are probably in their late seventies going around living their lives, now, not in the past. They're a vibrant part of their community. And that has happened through Town Meeting. There are also people who represent Phase I, a new youth who have a sense of responsibility for their community. Community Youth Forum has done this. And, of course, Phases II and III have been here in strong force. I think we have experienced sexuality here, too. I don't think there's a struggle over what a man is doing or what a woman is doing. There is a sense of equality. Women's liberation has not done this. Our missional task has created that sense. And then I've experienced transrationality here. In this room today are people who have Muslim backgrounds, Hindu backgrounds, Buddhist backgrounds and Christian backgrounds. And we've experienced a sense of transrationality that is created because we have understood profound humanness. We have understood the universality of humanness.

And now as we turn towards the future, what does it hold? I think the main thing is that we will continue to hear the cry of local man. We will continue to respond to the beckoning of history. Next year advanced training is going to be an important aspect for us. Next year will also be a time of emphasizing spirit tools. We've been experimenting in India with different kinds of rituals and modes

that will sustain us, and I think we are going to continue to experiment. I think broad-based support will emerge for us next year. I see people in villages all around the world who have never heard of the ICA, who do not know what it means to be people who wear blue shirts, or dresses, or saris. They are going to be with us. There will be an even greater global interchange, too. I see people from Korea working in New York. I see people from Latin America being in India. And I see more people from Africa coming to Maliwada. This year more people, especially guardians, will understand what paravocation is. We will see in new ways what it means to take your time, your energy, and your finances and put them into something new, a creation that will produce humanness in local communities. We will also experience an explosion in the scale of our vision. We've been talking of one city, one county, or one state. I think this next year will see the possibility of dealing with one nation, as Bishop James Mathews suggested. Think of Zambia, think of doing one nation. That kind of explosion of possibility will be with us next year. And I'm sure in your brooding you've thought about how the next year will shape the spirit movement.

I want to look at some of the things that will sustain us in the next year. One thing that will sustain us is our corporateness. It's our globality. It's being one people. Somebody was asking, "What is it that fascinates people about us? What is it in us that draws them?" It's our corporateness, of course. It's our collegiality. They see in us broken lives, people who are ineffective and lazy, and yet, somehow, when we get together, we just produce miracles. Of course there are problems and there will always be problems. But there is a sense of problemlessness. You see the kind of money we have in India; it's barely enough to do anything. But things get done. It's the same all over the world. We'll never have enough money, but it will never stop us from doing what we want to do. That's because of our corporateness and our sense of collegiality, our sense of being one in the task. One thing that has sustained us very much in India is humor, just plain pleasure in and laughing at your situation. I think of so many of our colleagues who rode the circuits doing acceleration in the divisions who again and again lived through the rough situations of this past year just on the sheer strength of humor. Of course it takes discipline, determination, and courage. But I think we made it partly because we just all enjoyed ourselves. We have had a great time! And I want to suggest to you that next year we will have an even greater time.

So I send you out into the next year as the victorious ones, the triumphant ones, knowing that the victory is already won.