

STORY OF THE DECADE

[Summer 80 preparation]

*This document was prepared by the Summer 80 Global Task Force,
meeting at Chicago nexus, April 27 to May 2, 1980*

EVENTS

The decade of the 70's were overwhelmingly shaped by the moon landing and although we are still too close to that event to appropriate its full impact, a significant shift to a "one world" consciousness has dramatically emerged in several arenas.

The movement shifted its focus from the renewal of local congregations to the renewal of local communities anywhere and everywhere in the world. The Majuro Consult and Oklahoma 100 are illustrations of this shift.

Another major shift was from Western dominance in the world and movement to global inclusiveness and interdependence. This is illustrated by Nixon's trip to China, opening of the International Training Centre in the Kemper Building, withdrawal from Vietnam, and the Kwang Yung II World's Fair.

The death and/or dishonour of individual charismatic and bureaucratic leaders occurred during this decade and a new local and corporate leadership has emerged. This is illustrated by Watergate, the death of Mao Tse Tung, the death of Joe, overthrow, of the Shah, the completion of the 24, 232 celebration, the Panchayat experiment, and the creation of Zimbabwe.

A shift can also be seen in the movement's dramatic turn from programmatic focus in the West to third world pre-eminence. The Band of 24, replication in India, and the World's Fair of Human Development in Korea all signalled this turn.

Related but distinct was the shift from internal accountability to public accountability. This was dramatized in Watergate, Arthur Andersen Audits, Bad Press, Aid Accounting, and the Vogar departure.

We will look back and see the 70's as a new universal consciousness of oneness on the earth

MOOD

The thrust of 71-72 was toward recovery of traditional wisdom in practices and song. This was the first time the Daily Office was not used, and it was replaced with the canonical hours. The Social Process triangles and spirit conversations were a way to stick our toe into the secular. This was a golden age of spirit tool inventions... with the poetry of the secular-religious, the Fast/Watch/Ball, the recovery of contemplation. Touching the centre of a whole new life burned us. From 73-75, puzzlement over touching the centre emerged. We began to feel global, and music and participation were global with the Starets Prayer and the Band of 24 wheel. Not much from this time lasted - attention seemed to be elsewhere.

76-78 There was a sense of victory, thanksgiving, and incredulity as we met head on with possibility. Profound Humanness focused on particularity rather than comprehensiveness. Spirit tools became more like snacks you could pick up on circuits than feasts: the red journal, comprehensiveness chart.

78-80 A mood of strategic choices amidst all the alternatives in which we seemed to be drowning rather than rejoicing in possibility. The exemplars emerged as we realized there was no turning back from hard choices in the journey we had begun to embrace the whole world.

INNOVATIONS

We began the decade with a carefully planned strategy for the renewal of the local church. We created a massive local church tactical system, galaxies, and odysseys to awaken churchmen to the world. In 71 we created the foundations for the NSV by building the Social Process triangles using an anthropological screen. This was our vision of how society is created. In 72 we analysed society in terms of impacting it and created the whistle points and pressure points. In 73 we were already into acting out our proposals for impacting the world with the creation of the LENS course and guilds. In 74 we decided to use ourselves as guineapigs in the arena of polity with the Panchayat, nexus, and areal experiments. In 75 we moved to the creation of launching tools for awakening and engaging local communities. Symbols of this period were the Town Meeting Bicentennial workbook and the Social Demonstration consult handbook. 76 brought the intensification of the campaigns. Moving to address the "one is but a curiosity" mindset, we created the jarring symbol of the band of 24 and, massive replication. In 77 we moved to flank our campaigns with inclusive geographic coverage and addressing innocent suffering wherever it was to be found. By 78 we were into saturating the world with additional replication experiments, the annual report and the image of the two million villages. 79 found us moving to yet another phase – both explosion outward of the campaigns and deepening by training. Clusters became an experimental arena, 25 HDTS were done in one year, and 24 CEN's were done.

IMAGES & PEOPLE

In this decade our operating images developed from dealing principally with individual lives and decisions to participating directly in social change in villages and being visible to the media. We turned to a much wider constituency while at every point we knew some of the great and many of the humble. In the turn to the world, with the move to an eight story building, we dreamed of the order's possibility of whistling and catalysing an avalanche shift which would change the complex to engulf the least (last fat lady) and the greatest (bishops and presidents). Through 73 to 75 activity started to steam forward out of very intensifying thinking, through Religious House coverage, self-conscious framing, and looking at networks. The people involved included the local and the first network people. 75-78 signalled an explosion of activity throughout geography with the image of Social Demonstrations every hour on the hour and Town Meeting 76 circuits with the theme "A Song in the Night" which put us in touch with local people like Cath Simms, Olive Evans, Domingo Rodrigo, and Helen Kazantzakis and established networks such as the Jaycees, Bank of America, town mayors, the Lord Mayor of London, and the President of Zambia. The danger of liberal heresy was held in tension with the image of paravocation. Over the 3 year period until spring 78, various systems were set in place to assure the victory of the Global Social Demonstration Campaign (Health manual, stakes, and Indian Blueshirts) and the Global Community Forum Campaign (all points of the compass and county coverage). During the 78 to 80 period the emerging image that held our comprehensive mission was the 2 million villages and the impact of the 7 revolutions was beginning to show signs of shift and the established began to turn its head.

Historical Indicatives

When Those Who Care stood out on the historical vantage point of the moon and looked back at the earth, they realized that nothing less than the globe was worth their whole lives. Yet they did not digest this

knowledge immediately, it was as though they hid from it. From their early work with local churches came initial prowess in tactical action. Then through analysis of society, they discovered three great indicatives: the imbalance of the Social Process, the resurgence of local communities, and the seven revolutions. Thus they had foundational tools for opening possibility to anyone anywhere.

Then they went across the world to local communities where they opened possibilities to local people of forming cores in local communities, learning to give without regard for gain. Thousands, as they worked to give power to local vision, recognised global spirit through gazing into the eyes of another and saw it take shape also in experiments of global form and polity.

By the end of the 70's, new currents began to separate and identify – resistance and victory were pointing to new paths.

Lasting Significance

Thus it was, O best beloved, that during this long decade, we learnt to live with local people, to work, eat, drink, dance in the poorest villages and the richest palaces of the world.

We learned how to live as one global people in all of the pain and frustration, joy and misunderstanding, and ecstasy which our struggle has meant. We learned how to stand fast amidst disappointments and, even more difficult, we learned to stand fast, amidst triumphs; to stand fast as the people who care for the world.

We learned that the ancient bigotries can and indeed have been broken down, in villages between nations and among all sorts of peoples and institutions. We learned how to be strategists; how to live day and night in the mode of the Sun Tzu manoeuvres.

We learned that whatever well of poetry you fall down, you will find yourself on the same watertable of profound human consciousness. We learned that we belong to all age groups, sexes, positions in society, cultures, and that we have been looking for one another for a long time.

We came to know society for what it really is and how to move on the real contradictions. We learned that there is another world in the midst of this world which is as objective as this world, as real as this world, and of equally paramount importance.

And last, but not least, O best beloved, we learned to whistle. And that's how it was, that during this decade we discovered, to our surprise deep humiliation and honour, that we were to be the exemplars of a new day.

OUR UNIQUE CONTRIBUTION

To give form to the reality of One People on One Earth.

Corporateness for the sake of the new society.

We intend to have been the initiators of local community rebirth – thus forming a people who serve local communities from within and without and then showing them how.

We intend to contribute to this era, forms of primal community for living in a time of resurgence – forms which are available to all in the coming years of growing resurgence.

The new dynamical polity mode – augmentable programs for building the earth.

To demonstrate the efficacy of a global context for ethical decisions and a local context for profound humanness.

Spirit and practical tools that every man (*sic*) may use to sustain himself in caring for the world.

Demonstrations of corporate care.

We intend to create a global servant force that will be a sign of hope for the last fifth of the 20th Century.

Discovery of the Other World.

DECISIONS WE HAVE MADE IN THE LAST YEAR

Local is key.

We alone will...

Plan the finances for all programs.

Strategy moves from the point of advantage.

To capitalize on where the world is responsive.

Next step after demonstration is collegial extension in mission to the world.

Cores are what matter.

The envelope around a local community matters (region).

Structures will be the key to the region (we will probably call them institutions.)

Spirit and corporateness are everything and are co-dependent. (Religion we are not ready for yet.)

That the 24 have been done for a good while.

That any mechanistic conception of completing HDPs is irrelevant to what occurs.

To go to the 2 million villages.

To be Pluriform.

To be "implementable" global body.

To be Historical Church.

To be Public.

Deal with public image.

Recover our roots for all of us.

Create the victory symbols (CEM)

Build one global movement.

Take on the world in its most dangerous forms.

Stay in the villages.

Representational.

Handle self-support.

CEMs

2 million villages through the 54 areas.

Invent strategy.

Create consensus.

Build from the local.

Profound humanness is the Way.

Gratitude is the Mode.

To stay on the Journey of revolutionary corporateness in creating history.