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REPORT ON THE GLOBAL MOVEMENT

We are indeed a strange lot. We come from every conceivable walk of life, from all places across the globe. That which binds us with a profound commonality is born out of our caring for all human life, for the future of mankind. All who are gathered here are the Order, and that is a new state of the Movement. To put it another way, all who are gathered here are the ordering dynamic and what is new is that we grasp ourselves as the Movemental Order, an historical movement, an historical order. We are not sure of all the implications of such a statement; they will be revealed to us in the future. This much is sure, however; we are participating in the creation of something new under the sun.

Some in our midst may respond viscerally to this with something like, "Well, I have been around this outfit for several years, but I am not sure that I am going to be staying forever." Or, "I only came here because I heard about some Research Assembly that was going on." Or, "My wife decided she was coming; I thought I had better go along to keep the family together." But you are here, nonetheless. History will never ask you about your motives, nor will it ask how or why you got where you are. History will ask only one question: "Did you care for human life?" And, if so, "How?"

To say that each of us is the ordering dynamic in history, and to stand before the question of how we will care for human life, causes us to experience a very profound ambiguity. As we talk with one another, our conversations often end up giving articulation to our yearning to engage significantly in the social, the historical dynamic, and yet there is within us a profound questioning, a profound uncertainty, which we do not like to acknowledge, even to ourselves. The question inevitably arises: "Is this it? Is this really it?" So, we are forever coming out of this profound struggle with the deep ambiguity that is written into the very fiber of life itself.

But in saying we are an ordering dynamic, be clear that those of us gathered here are not some organization; we are not a new creation which takes upon itself an organizational structure. We are a caring dynamic in society and history. We have always sought to give social manifestation and social form to the movement of the Spirit.

Perhaps we can tell our story this way. More than twenty years ago, life itself beckoned us out of the traditional patterns of being the Church into a new consciousness of what it meant to be alive, of what it meant to be human, of what it meant to have life flowing through us. It called us and we came, however hesitantly. Some of us came kicking and screaming along the way. Nevertheless, we came. We came. We came to participate in the renewal of the Historical Church, not for the sake of the Church itself, but for the sake of enabling that Historical Church

to embrace its profound function in history, its divine purpose, its task of renewing, serving, and ministering unto the needs of human society.

Now, there has been nothing romantic, nothing mystical, nothing religious, and nothing pious about this. It has simply been a twenty-year, hard-headed, practical, sociological, revolutionary task of re-education, re-formulation, re-motivation. Our primary emphasis over these first twenty years has been to renew the Historical Church, to give it new life, to enable it to take new direction, and we have moved quite directly upon the local church as the key to humanness, the key to society.

After 1970, perhaps in 1971 when the tactical model for the renewed life of the local church was fully brought into being, we began to take a new turn—that is, we talked about the “end run.” We talked about taking a turn toward society. By 1972, we called ourselves into the year of the Great Turn. It was a turn to the world, a turn toward demonstrating to the Church how its task of caring for the world might be done. It was an overwhelming and audacious turn to take. But we were again out to give social form to the movement of the Spirit in our time. Some of us initially thought we could make the Turn in one year. We reconsidered and decided that perhaps it would take four years. That gave us a little more time. Well, one of the new states of the Movement, as I see it, is that we have made the Turn, not in one, not in four, but in two years. We found that when we talked about turning to the world it was like taking an ocean liner, making it go as fast as it could, and at the same time turning it at right angles. But an ocean liner does not turn all at once. How do you get the thing to bend around in a new direction? Somehow, within this two year period between 1972 and this year, we have, indeed, made the Turn, and the sign of that for me is that we have become unbelievably global.

What a drama we find ourselves in at this very moment! Where else but at this Council would you find men and women from across the globe gathered for the sake of caring for that globe, gathered out of a profound consciousness of the depths of life, gathered out of the tragic necessity of meeting the needs of our time? It occurred to me this morning during our rite of accountability that this representative group demonstrates that our globality is a fact, that is, the sun never goes down on the Movement; the sun never sets on the Order. All across the world today there are men and women like us who have decided to join in the common task of bringing new life to humanness itself. As one of our relatively new to the movement colleagues told me recently, he wants to die for as much as he possibly can. This is a response men and women across the globe are having. They are responding as the sell-conscious Church, as the Movement; and that globality, that profound concern for the way that men are going to expand their lives is an indication to me that we have in fact made the Turn. One could illustrate this in many different ways.

Last quarter, as several of us traveled across the globe, we ran across colleagues who were engaged in an amazing task. In Frankfurt, our colleagues have gained profound authorization from the Historical Church in a relatively short period of time. In Paris, our

colleagues have been working intensely with one local church to raise up a sign of what is possible within a local congregation. They have brought new life, a new life that is measurable even by the statistics the Historical Church uses to measure its life. That is to say, they have tripled the congregation in one year. In Brussels, there was fantastic evidence of the impact upon secular society, primarily through the LENS course and the nurture, webbing and relationships which have been established there.

In London, they have demonstrated what it means to be an Areal dynamic. They have enacted the way for people from across a particular geographic area to bring their forces into the accomplishment of a common task.

Our colleagues in Africa are standing straight and quiet as they prepare a strong foundation for the work of the Church in that continent.

In India we discovered the stabilized readiness of a mature, well-trained, sizeable number of colleagues across the continent who have a new preparedness to move, a new commitment to expand themselves totally for as much as possible.

In Australia, we encountered a wearied-up-tightness, born out of the intense expenditure and amazing possibilities they face. Through the work at Oombulgurri, the possibility has been opened to train all governmental workers who are working in the tribal stations of the Aboriginal peoples. Also, there is the possibility of taking one of our constructs and utilizing it to train people to hold local community workshops across the continent of Australia.

The sign of the Turn in Japan would be our close working with the city planners of the new city of Osaka. One of our colleagues hesitated to report what they were doing with that city planning commission. He almost apologized for being unincorporate, for getting so far ahead of the rest of us in bringing something new into being there.

In Hong Kong we talked with a group of colleagues around a table in what you might call a Global Council. They really did not feel they were being effective in what they were doing. Then they began to report. Courses were being taught all over the Philippines; LENS had caught fire in Taipei. They were working with the cadres, with the secular structures, particularly in Taipei and the Philippines. And they were considering the fact that at a moment's notice we might be called upon to work with 122 local communities throughout the Philippines, bringing into being a community reformulation model.

We met giants in Korea, indigenous giants who showed their innate statistical and tactical ability. They laid out a three-level training program whereby we can expect to find Korean colleagues in all of the Religious Houses across this globe in a very short time. We will find colleagues who will be globalized and movementalized virtually overnight.

In Majuro, something is happening. There is only one building on the island, it is a school. Our colleagues are at a point of breaking through to a whole new realm of service in their capacity as teachers, and they want to stay another year in Rong Rong. That means they will have been there more than three years.

All of this comes to me as a sign that we have indeed made a turn—a turn to the world. This has been a year of sociological demonstration, a year in which we have stood on the threshold of moving practically to the care for primal community. It is a year in which we have found that love itself is not something emotional or interior; it is an action in the midst of society. Love itself is a demonstration. Love is that which builds primal community. Love concretely grasps a relationship with a particular time; it catalyzes activities at a sensitive need-filled moment in history. It illuminates the future; it shows what is yet to come into being.

We have been at a point of putting practical form to social demonstration and to primal community here this summer. The models we have built are focused on the practical implementation of those social demonstrations. In that way, we are moving in our turn to the world to demonstrate not only to the Church, but to the whole of society how it is possible to care for all human life.

What is demanded of us now is that we take upon ourselves in a new form and with a new intensity the role of the catalyst. As a catalyst you precipitate something which is entirely unlike yourself. That is the nature of catalytic action. We are engaged, self-consciously as catalysts; we are about enabling others to do the social demonstration.

In turning to the world, we do not do the revolution; we enable, we catalyze, we train those who do the revolution, who bring off the social demonstration. This is a unique role. The role of catalyst is critical in carrying out our comprehensive job of service to history. There are some who will never understand this, for they will have given themselves over to their liberal heritage. But, we do not do the revolution; we catalyze the revolution; we catalyze the demonstration.

The sign of primal community represented in the local community grids we took with us on the global trip astounded our colleagues. They found it unbelievable that within a few months, we brought fifty 5th Cities into being. Yes, there is a lot more work to be done, but they are in being. It is as if all the powers in history cannot take them out of being except one, and that would be God Himself.

In the past year, as we moved to recreate primal community across this continent, we knew before we started that once we took one step in the arena of symbol there would be no holding it. Already in Australia, in the Philippines, and in India, the move has been made to create primal community.

The work done on those grids, the implementation of the twenty-six week timeline has put us in a state of profound fascination and fear. When we produced the grid and timeline symbols, and announced to ourselves—and, as it were, to the world—that we were taking with greater seriousness than anyone expected, the task of renewing primal community, we found ourselves fascinated by the fact that, by God, at last we were doing something! At last we were moving out to do a practical task. And, in the same moment, we were fearful. There were some in our midst who said, “Well, maybe it is too soon. Perhaps we ought to wait a year. Perhaps we had better wait until we are better prepared.” Nonetheless, we moved.

This brought into being a new role for us as a movement—the role of the consultant. It had always been with us but now showed itself with new intensity. It was present in the Local Community Convocations held this past quarter. The consulting work with the Guilds, the Local Churches, and with major denominations has cast us into a new understanding of ourselves. At one time, we trained ourselves in order to be significantly engaged; now as if overnight, in the midst of radical engagement, we discovered ourselves in the process of being trained. It is as if we decided to move and, in our moving, became trained to be the movers. We became that dynamic of consultants.

The battleplanning we have begun doing has given us a whole new consciousness of what we are about. We have struggled agonizingly with indicative or contradictional battleplanning. It is a great method; it enables us to stand present to our vision of what we see coming at us from the future. We will have fun with it because we will be discovering something in ourselves.

We are going to discover that in creating our practical vision we are about the process of creating our own consciousness; and that we are creating the foundation of a new ethic. We will be creating in the midst of utter relativity the absolutes to which we will be giving our lives.

Our practical vision comes out of standing before the way life is. I was struck by Cervantes’ speech in the movie “Man of La Mancha”. “I’ve lived nearly fifty years,” he said, “and I have seen life as it is: pain, misery, hunger, cruelty beyond belief. I’ve heard the singing from taverns and the moans from bundles of filth on the street. I’ve been a soldier and seen my comrades fall in battle or die more slowly under the lash in Africa. I’ve held them in my arms at the final moment. These were men who saw life as it is. Yet they died despairing. No glory, no gallant last words. Only their eyes filled with confusion whimpering the question, ‘why?’ I do not think they asked why they were dying, but why they had lived.” Then he asked, “When life itself seems lunatic who knows where madness lies? Perhaps to be too practical is madness. To surrender dreams, this may be madness. To seek treasure where there is only trash, too much sanity may be madness, and, maddest of all, to see life as it is and not as it should be.”

That “should be” is no moralistic “should be.” It is a call for an ontological “should be.” It is to stand present to the fullness of consciousness and to respond out of what is necessary to create humanness. We are at the brink of giving articulation to a new ethic, a very profound ethic which will shape the life and the future of mankind. We stand at the threshold; we stand at the brink of a new exposure. Using the categories of freedom, we know that lucidity is no longer at issue. Man is clear about what is going on in life.

As we have moved to articulate what it means to love, one of the things that reveals our state is the way in which we sing. We are probably the only ones today who could give articulation to the spirit deeps of the Dark Night of the Soul, that which has to do with our humiliation, our experience of weakness, our profound resentment, our suffering. Who could self-consciously move on a Long March who has not acknowledged the profound deception in the midst of life, the struggle with ineffectivity, the experiences of loneliness, the solitariness, the weariness, and then turn around and sing “On Top of the World”?

I know of no other body of people in history who, knowing what it means to be the people who love, would take upon themselves the task of renewing the whole future of mankind, assume the burden of struggling with the profound deeps of what it means to be human and weld the models of society for the future on behalf of others, who would also dare to sing anything like “On Top of the World.” It occurred to some of us the other day that wherever one finds himself is the top.

We are a people who have dared to stand before comprehensiveness and who have created methods for doing that, methods by which we can stand present to our own consciousness and can move to create new consciousness. We not only give form to our practical vision; but we have over the past year struggled to give shape and commonality to the globality we are. This time may come to be known as the time in which we created the Centrum or the time when we gave form to the serving dynamic within the movement. It may well set the pattern for how any group of people serve human society by ordering themselves to meet the needs of humankind. In that sense we have taken upon ourselves a new role. We have given new intensity to the old role of *servant*; servant to the Historical Church, servant to local community, and servant to the nations of this globe.

One other manifestation tells us this is the time of social demonstration. That is, the Order itself. It stands as a sign of humanness. A profound function of the Order has been to create new humanness. The fact is, we show up bearing a sign; we have become the sign-bearers who give new possibility to the Church, which is a sign to society. The blue is everywhere—the blue is across the face of this globe. It is not who wears it that counts; it is not where one shows up that counts; but it is a sign, it carries the sign of hope and possibility.

As we look at the future, we see the possibility of that sign being the hope for all men. That, in itself, is a social demonstration; that, in itself, is a catalytic action; that, in itself, is a sign which brings new life.

We stand, therefore, not only as those who have a profound lucidity, those who have articulated what it means to love, but we stand as those who are on the brink of a new exposure. Emerging from our understanding of where we are and who we are is the future beckoning us to move beyond anything that we have done.

The future beckons us to deal profoundly not only with bringing into being the new form of the Congregation or with bringing into being the form of the Guild and its role of service to all of society, but it calls us to be the cadre dynamic. The future demands that we blow the bottom out of what it means to be those who care for the spirit deeps. Two years from now, as we stand and look back upon our present state, we will see that we did not even know what we were about in being the ordering dynamic in society.

We, as an ordering dynamic in society, are going to learn a new kind of discipline that will not be imposed from the inside or from the outside, but it will be appropriated interiorly. It will not be moralistic. It will be ontological, a discipline of men and women who have decided to be a sign, decided to bear the weight of the world, decided to give new life in every moment, decided to create new patterns of humanness in society, decided to carry the weight of the future and of all history upon themselves. We have sensed a great cost, yet we have already forged the metaphors to name the profound struggles which have led some in our midst to give up on what was already coming into being.

This is a great moment in history. We stand as a particular, peculiar people, a particular Movement. We have been given a great gift. We have been called forth to this moment to demonstrate creatively what is possible in human life. We have been called forth and given the name and the responsibility of being men of Spirit, men of Faith, and men of Love. That is a great privilege.

When we set out to renew the Church and then turned to the world, we found ourselves demonstrating what the Church would do to serve humanity. It was then that we became conscious of our participation in the very metamorphosis of the Church which will bring it into a new day so unlike that in which we grew up that we will hardly be able to recognize it. In demonstrating what is possible, we have set new patterns for the life of the Historical Church that will not be reversed. Perhaps, no one will thank us; and it will take us the rest of our lives. I consider receiving this gift and engaging in this task a profound adventure.

Do you remember when Sancho and Don Quixote were riding on the road and Don Quixote asked his helper, “Well, Sancho, how dost thou like adventuring?”

“Oh, it’s marvelous, your grace, but it’s peculiar. To me, this great highway to glory looks exactly like the road to El Toboso where you can buy chickens cheaply.”

“Like beauty, my friend, ‘tis all in the eyes of the beholder. Only wait, and thou shalt see amazing sights.”

“But, what kind?”

“Well, there will be knights and nations, warlocks, wizards, a cavalcade of vast unending armies.”

“They sound dangerous.”

“Well, they are dangerous. But one there will be who leads them, and he will be most dangerous of all.”

“Well, who is he? Who?”

And Don Quixote says, “The Great Enchanter. Beware of him, Sancho, for his thoughts are cold and his spirit shriveled. He has eyes like little machines; and where he walks the earth is blighted. But one day I shall meet him face to face. And on that day...”

Well, I want to say that we are at that day. We have been called to care for ourselves that we might care for the world. The only way you care for yourself is through radical expenditure. It carries with it no coddling or anything that implies you should withhold yourself from the adventure life is. What it means to love somebody, what it means to love somebody all the way, is to create the structures that do not simply provide a way by which somebody can help himself or pick himself up, but structures by which every single human can participate in laying down one's life for other people. That is the secret of the Church. But beware, beware the Enchanter.

With this, let me close. “My brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God for ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.” (Ephesians 6:10-13)

-- Joseph Crocker