

PROJECT ACTUATION

I want to begin by announcing that this trip handled one burning contradiction: the issue of a project in Zambia. I won't dwell on the meeting with the President, but I will say a few things about it. The visit was the symbolic end to a phenomenal set of maneuvers. The victory was won last August with the I.T.I. in Zambia. Five members of the Criminal Investigation Bureau, sent by the government, were full-time participants in that I.T.I. The head of that bureau is now one of our finest colleagues in Zambia. The LENS and Global Women's Forum also played a significant part in the victory. The meeting with President Kaunda was literally his blessing on the decision that his country had made.

There are two things I want you to know about the meeting. First, Bishop Mathews was the head of the delegation and he was tremendous. Throughout the call his posture was "what we have done; this is what we do." That was extremely powerful and without this, the call would not have been possible. He did the standard pitch. He ended by giving the President a gift. The President had snatched all of our materials: the health book, the Maharashtra map, the "24 projects blue book" and given them all to his aides.

Then, the Bishop pulled out his red book, talked about the Journal, and did a phenomenal little spin on the Profound Humanness categories. We ought to invite him to give us a lecture on them. He is really inside of them. Then he turned to January 3 in the book, which was the date of the meeting, and did another little spin on care. He went through the four categories of Overwhelming Reality, Impassioned Attachment, Universal Service, and Perpetual Expenditure, then read the reading which was: "I give my life for the sake of the sheep. And I have others who do not belong to this fold. I must leave these also, so there will be one flock and one shepherd." Well, His Excellency yanked this out of the Bishop's hand also and stuck it in his pocket. He didn't give it to an aide. I imagine if you are privileged to hear his speeches from now on, you would hear some of the categories coming through. We are going to have the Bishop mail him new editions as they come out.

Second, I wouldn't want to have this opportunity of speaking to you without recounting how the call ended. As we were in the process of shaking hands and leaving, the Bishop said, "Your Excellency, would it be appropriate to end with a word of prayer?" Before we realized what was happening, His Excellency was down on his knees, and we followed suit. The Bishop did the whole call again through the prayer. The Bishop has a great gift with language. In his first two sentences, he prayed for the nation of Zambia again and thanked the Lord for the tremendous development of that nation. He didn't quite pray for our project, but he prayed for development and the continuing emergence of local man in Zambia. Then he prayed for "Thy blessed servant Kenneth, whose symbolic leadership and statesmanship within the nation of Zambia is a sign to the whole world." His Excellency, Kenneth David Kaunda knew that his Bishop had called on him.

One of the keys to that whole maneuver was the rather brutal reminder that a revolutionary does what he says he is going to do. A year ago it seemed impossible for us to continue work in Zambia. It will be interesting someday to retrace the history of this episode. At least one of your colleagues was under detention because of it. Yet, we said we were going to do a project and we are going to do it.

After the call it was very clear we could do any village in Zambia. When the President asked, "Why don't you do one of these projects here," Bishop Mathews explained that the first step was to find a site. We wanted to work with the President's office in doing that. President Kaunda replied, "You know what you need to do a social demonstration. Go find the site, then check with my office. But you choose the site."

After looking at our new situation, our high visibility in Zambia now, the need to do a rapid socio-economic project, and recent problems with people from a nearby high-security area coming into Shantumbu to patronize the bars, we decided that it would be better to move to the other side of town. The site we chose, Kapini, is 20 minutes from Lusaka on the other road (there are only two main roads in Zambia), the great North Road which people travel from Lusaka to the copper belt.

Now I want to begin talking about Actuation by reading from one of my saints. I want to read from Chapter 7 of Sun Tzu. This is a transposition you may be familiar with:

"When the objective has been decided (when the 16 global priorities have been decided) the General just receives his assignment. Second, he gets his forces together. Third, he mobilizes support. Fourth, he blends his forces into a corporate team and fifth, encamps them. Now the general is ready to maneuver. This is the most difficult of all arts for he must be a magician, making the most direct out of the most indirect, and second, turning misfortune into advantage, failure into success, defeat into victory, impossibility into the possible. That's what maneuver is. For instance, you may take an indirect route and divert the enemy from the direct route by baiting him which you could not do if you tried to smash him head on. You thereby arrive at the desired position before him. All of this is a matter of understanding the primordial strategy for winning a war, namely the principle of the direct and the indirect."

In the third section of the chapter, Sun Tzu talks about offensive maneuvers:

"The first thing to recollect is that war is based on creating illusions or recreating reality which is deception (this is transrationality). This has to do with how and when one moves. There are two ruling principles to moving it or to maneuver. First, only move it from advantage. Second--and this is so mundane it's unbelievable--if you don't have the advantage, only be consumed with creating the advantage by the dispersal or the concentration of troops.

"The second arena relative to moving it has to do with the appropriate style at any given moment. When you are campaigning, that is, when you are vying for position, be as swift as the wind. When you are marching in a leisurely way, be as majestic as the forest. (When you are on a long march, you'd better be sure you polish your shoes, shine your brass and put on a clean shirt.) When you are raiding or plundering, be as consuming as the fire. When standing in defense, be as firm as the mountains. When moving into action, be as unfathomable as the clouds. Be as overpowering as the thunderbolt. The basic key to maneuver will always be to weigh the situation and move. This is brooding, battleplanning, considering the consequences in the light and then moving. Offensive maneuvering always comes back to a matter of direct and indirect action. To effectively move it requires a profound understanding of this principle."

Sun Tzu goes on to discuss things we know alot about -- symbols, banners and signs. The final section on the art of maneuver has to do with remembering and heeding the basic principles or guidelines relative to deploying and engaging troops:

"First, when the enemy has the advantage, do not engage him. (The most helpful thing about the enemy I ever got through my head is that we're not out to kill the enemy. We are out to win. The greatest victory is the one in which the enemy didn't even know there was a fight.) Second, when he pretends to flee, do not pursue him (you must deceive, not get caught in his deceit). Third, when he offers his elite troops, do not attack. Seek only his vulnerable points. Head on is not the way to victory. Fourth, like the second, when he proffers bait, do not gobble. (To put this more crudely, ants in your pants is not the way to success.) Fifth, when he goes homeward, don't try to stop him. (You don't have to have the last word.) Sixth, and this is critical, when he is at bay, do not press him. He's on death ground and will fight you to the finish which means one of you will be dead."

I want to pull actuation through four categories or keys to do-ment, if you like. The first key, the foundational key, to do-ment is the selection of the project sites. Second, you and I stand on a phenomenal gathering of wisdom about do-ment held in the social philosophy chart. I want to talk about that. Third, I want to discuss maneuvers as that which releases you to do what you decided to do in these projects. Fourth, I will talk about the Order without which all that we do would be impossible anyway.

We had the task and privilege of doing site selection on this trip. I realized it had been about a year since my last site selection trip and it took a day of riding in the car to get my juices flowing and my memory ticking again. Site selection has to do with riding in a car. In Zambia we averaged 14 hours a day for three days. In Wales we managed with about 12 hours a day. There is only eight hours of daylight in Wales and we ended up at dark four hours from home.

The key characteristic you are looking for in site selection is potential for rapid socio-economic development. You are not looking for the worst place on the earth. If we were, we'd do the squatters in Bombay. We wouldn't touch the villages. The villages are heaven compared to the back end of Sankli Street in Byculla. I don't know how to say that strongly enough. We are looking for a community in which you can see radical change before your very eyes.

We had fun with site selection in Zambia. There isn't a village in Zambia that isn't bad enough to do. We'd go through a village and it would look good to me. It might be the place. Then someone would spot a cow and say, "Oh no, these people are rich." You'd look at the houses which were no bigger than the rest but they have a little whitewash. (I wouldn't want to spend 50 years living in their whitewashed houses with their cows.) We could have done those villages but we are after potential for rapid, visible signs of change. This excludes a Lake Forest by definition. We saw a place in Wales that was ideal in terms of size and location but it had alot of new houses and you would have been there two years and you would not have seen anything different. This is not denying that there are things wrong with that village. Of courses things are wrong with it if it has potential. If you can't list, sitting in the car, the programs that would do that village, it is not the village to choose. That is the test for potential.

After potential, you are looking for isolation. In Wales, up these valleys, there were literally strip cities. A total of 100,000 people live in the valley in

one town or another. You don't know where one town ends and the next begins. The village your colleagues chose in Wales is ideal from the perspective of isolation. It is up a strip just around the corner from a little valley. It sits in a valley that sort of faces the wrong way. You go in through the valley and over a creek into the village and you could be a million miles from anywhere. You are sitting in an isolated hunk of geography with about 300 people.

Size is critical. In Israel, they told us they choose 200 people as the ideal size for developing a local community. If you are in Wales or in this country, 400 people means 100 houses or more, maybe closer to 150 because many of them have only one person living in them. You are after rapid, visible change. If you take on 1,500 people living in 800-900 houses, that is almost impossible.

Then, the fourth key to do-ment is accessibility, because we are out to create demonstrations. In Wales, we went to see an ideal place four hours from Cardum because your colleagues were sold on it but just looking at the map, you knew it wasn't the right place. It was four hours from Cardum and six hours from London. Anyone coming to see that village would have to take an entire day off to get there and back from anywhere. We are looking for places one hour from the airport. We are out to create symbolic spaces in history that people can come and see, pay homage to and worship, witness, look at, and get encountered by, not fine jewels stuck over the hills hours away from any place.

An underlying way to look at potential is through framing and what your support forces are. It is important to check with the people who will give us their nod, but this is of less importance in the United States because we could choose a site and easily do the framing later. In Zambia, for instance, it is important to consider the recommendations of the ministers and the community development people, especially if they suggest an area. You always get a bit suspicious if someone names a particular village; you can almost be sure it is one that he has some tie to. In Zambia, the area suggested by the community development people was tremendous. It was ten square miles that nobody had touched (there had been other community projects around Lusaka elsewhere), with a number of different communities, any of which we could have chosen.

A highly secondary value but one far more important in this country than in the Third World, is that we are after a place that has a place to live. That may seem mundane, but I don't think we would get away with tents in the middle of Iowa. Your colleagues in India can get by for several weeks in tents before they throw up a house which they can do cheaply and quickly there. To do these projects, we have to be in the community.

One of the hardest things in the site in Wales was finding a place to live. I hope they did. "For Sale!" signs were up on two houses in the village. We were hoping to persuade the owners to let us live there for two years instead. In Kamweleni, the Canadian High Commission is going to build a prefab house as living quarters. It will be turned into a community center when the staff moves out.

Finally in the list of values for site selection, you are after a broad consensus. I cannot stress enough the cruciality of having as many people as possible in on the site selection process and choice. The people who will put their lives into it have to choose it. You can't choose it for them. What an excuse it would be the first time something went wrong (and something will always go wrong) for the people on site to say, "Those area priors or people from Chicago chose this site. If I had chosen the site, we would not have this problem now." Then, they would spend the rest of the two years copping out.

Now, how do you build the consensus? Site selection is a maneuver. It must be done quickly. You need an outside force in site selection because the local people know too much. Our Wales colleagues had visited 170 of the 400 villages, knew everything about the country and in many ways, were paralyzed by their own knowledge. You need five to ten people to start at sunlight and drive. You get a map, look for little roads off the main road and then, if you can find a little road off a little road and a little town back there, you are going to look at that spot. The village we chose in Wales isn't on the map but a place right next to it is. Just by looking at the map, it was obvious that this would be a good place.

You just keep driving. You don't have to get out of the car. You can tell by looking through the windows whether a place is any good or not. You see and see and see. Every night, it is critical to decide the place you do. After 14 hours of driving you don't much feel like sitting down and talking. You are exhausted, not because of the long hours, but because of what you've seen. But you sit down and ask two questions: "What places did we see today that we could do?" It is important to eliminate the places that would be impossible to do and generally, you end up with four or five that we could do. Second, you go around the room and ask, "If we were going to decide on a project today, which village would it be?" You have to decide. If you don't decide, the "aha" can't happen.

Site selection is an art form. It is the continual process of deciding which place you do today, then putting off and looking again until all of a sudden, you'll see the place where the "aha" happens. We spotted the village in Wales from a hill as we came around the top. We saw a little place sitting on a ledge. Four of us in one car all said, let's go see it, we changed directions to go there and the "aha" came. It doesn't take long; two or three days at most. If you take any longer you finally get paralyzed and don't decide at all.

When you've chosen the site you talk to the community. That is the easy part. It can't be done naively. It is critical to frame the community and go in with clout. A local guide is usually the best clout you can get. In Wales, we sent Steve Evans, A Welshman and a couple of his English colleagues to talk to the people in the village. The consensus is formed and site selection is then critical for actuation. We have learned a lot from the 24. It is easy to say now that if we were going to live life again we would not have chosen one place or another. None of the 24 are too bad in light of all we know now. Kawangware is miles too big but that only tells us that to do an urban project you have to do a beachhead; you have to focus in on 400 people. The Isle of Dogs also can't be done without the beachhead. How can you triple the income of 15,000 people?

The second key to actuation is the program chart. It would be fun to have someone who's been in our group ten years longer than I have trace the history of this chart. This is our most important compilation of social methods and principles of actuation, equal in importance to the chart pulling together the topography of the Other World. This chart tells us what we are about in history.

We are about one thing: changed lives. We are not about community development. Who would waste their time doing community development? What we do is the radical demonstration that local people themselves can renew their future, not that they need a group of experts to come in and dump a plan on them, which is community development. We are about dynamic, programmatic actuation, not organization in a community for the sake of organizing community. We are about actuation, not analysis.

THE DELIVERY OF "APPROPRIATE" TECHNOLOGY			THE "LINKAGE" OF PUBLIC AND PRIVATE			THE "CONDUIT" OF PUBLIC ASSUMPTION		
EXPER-TISE	short-term task forces	acceleration treks	PUBLIC	government agencies	technical institutes	METHODS	initiation	repli-cation
	volun- teer consul- tants			natio- nal labora- tories	funding organ- ization		acuta- tion	process
DATA	baseline analysis	local manage- ment	EDUCA- TION	uni- versi- ties	experi- mental stations	PLANS	block shcemes	state plans
	produc- tive research	communi- cation inter- change		re- search	exten- sion ser- vices		district plans	natl plans
TOOLS	initia- tion manuals	equip- ment	PROFES- SIONS	medical	cons- truction	TRAINING	HDTs	manager- ial
		training		agri- culture	accoun- ting		techni- cal	agricul- ture
INSTRU- MENTS	new products	equip- ment	BUSINESS	consul- tants	capital	FINANCE	loan schemes	corpora- tion involve- ment
	capital	market- ing		equip- ment	ancil- lary indus- tries		govern- ment ser- vices	grants

Rockefeller paid thousands of dollars to analyze Kawangware. There were 99 pages of analysis, one page of implementation and not one word of the implementation is being done today. We are about doing, not analyzing and we are about catalytic action, not creating an occupation for ourselves in a community. We are about getting out of them, not getting into them. Community development is about working your way into a 20-year job.

Second, we are not about doing good in 24 communities. What a joke! Who could care about Maliwada? Or Kelapa Dua? Who's ever heard of them? Twenty-four communities out of 2 million villages in the world? That is a microcosmic percentage. What good does it do to help 24 communities? We are about creating a radical and profoundly visible demonstration sign of what people themselves can do, so radical that when people bump into them, lives are changed. This is RS1. What people see in these villages is so rocking that their whole perspective on life is transformed and the openness of the future is declared. I don't care about Maliwada. I care about creating a sign that when people see it, their excuses for not living are taken away.

To put this another way, with the 24 we are doing the moral issue of our time. The 15-85% issue has nothing to do with economics; nothing to do with money. It has to do with the fact that throughout history, the creative forces that have gone into building the earth have come from 3% of the earth's population and local man has been sat on. He hasn't had a way to get his creativity out. You and I are about creating the radical demonstration of the creative force of local man and demonstrating the phenomenal potential of the 85%; the power here is incalculable. That's where you are giving your life, not to some crummy little village that, when done, only exaggerates how crummy the next village is.

There are three keys to changing lives. The first is tripling the income, the second has to do with total involvement of the community (what we normally call the social), and third is creating the core of sustained involvement within the community that is perpetual revolution catalyzed within that community. All of these are important. It does not work to do one of these; it must be all three.

First, tripling income. I'd like to ridicule any of our colleagues who say we don't know what we are doing in the economic. We could teach any economic scholar today about local economics. We may not know how to run ITT, but we do know local economics. We are not out to create more jobs in a community or get everybody employed. Engagement, if you recall, is on the social side. We are not out to give people a better standard of living. We are out to triple the income and this is where the world will judge us. They will rip us to pieces if we don't produce because they don't believe it is possible.

How do you triple a village's income? There are three keys to that. The first, in the rural, is agriculture. It's usually very simple. Nadlaur tripled the sorghum yield in one season just by changing the seed. In Maliwada, the sorghum yield went from 2-1/2 bags (quintals) an acre to 15 quintals/acre in the first season just by using different seed, a little bit more water and by planting three times as many seeds per square inch as they used to plant. That in itself tripled the income of that sector of the community, not to mention the fact that they ploughed out 800 acres that year instead of the usual 400.

Cooperative agriculture is also key. This couldn't be done without a tractor. You would be proud of the farm in Kawangware. They are going to do an agricultural manual this year that will be as good as the health manual. Using this manual, we

can really have agricultural treks. Miracles have been done in Kawangware. Five people are living off one acre of land, and there are hard figures to prove that. Barclay's Bank, which donated the money for the farm, can now say this is not only their biggest grant in Africa, but the only one that has ever been successful. We know how to do agriculture.

Appropriate industry is another key to tripling village income. The word "appropriate" is very well chosen. Appropriate means a guaranteed market in which the village can sell its products. Village people don't know how to take a bar of soap that Lux calls Irish Rose, create advertisements and build a market so they can sell that item profitably. This is a highly refined skill. However, appropriate industry is very simple to do. It means going to your Guardians and saying, we need to create 150 jobs in this community to triple the income. What can we make for you that you will buy from us? A fascinating aspect of this trip was figuring out in each project just what it meant to triple the income.

It doesn't matter who owns the industry. If guardians own it, they'll see that it works. They'll provide the technical skills to run the industry and funds to construct it. They have already given you the market, so they will buy. The key to the sucre factory in India was a million and a half rupees sitting in the bank before it started. The industry was guaranteed, on paper, at least. They got an easy loan from the bank because they had a contract giving them a million and a half rupees upon delivery of the sucre. With guardian cooperation, we can work out ways later of allowing the community to buy into the business so they can begin to own it.

Employment is crucial to get money into the community quickly so that it can circulate. We take Small is Beautiful seriously. You isolate that community, put walls around it and fanatically defend its fiscal power, getting as much money as possible from outside in the form of loans. You turn the money around, you buy everything corporately and you do your own processing, which keeps more profit within the village.

Our economic philosophy is based on the premise that local man, given an opportunity, will pay up. His fiscal integrity is as profound as ours. We may be slow but we are always good. Local man will pay if he is given the opportunity, not if he is burdened with a 15% interest rate. In India, we discovered that by the time the World Bank money reaches its lowest level, the 1-1/2% interest rate has reached 11%. There has not been one loan default in 15 months in Maliwada. Why? Maliwada received this loan as a group, with 200 individual loans involved. If somebody's wife dies and he needs more money, the group kicks in a little more that month to make sure that the corporate debt is repaid. Local man can be trusted. You might put it more bluntly. We get our economic principles from the Gospel.

We also establish commercial services. Ninety percent of minority business in this country fails because they didn't have a guaranteed market and they didn't have the entrepreneurial skills that it takes to beat the big business. We are leeches. We eat off big businesses. Of course they do things that offend local man, but we need them. We take the power they have and use it for the sake of creating a radical demonstration. In our projects we will have to be rigorous at measuring this.

In terms of the social, we are after total participation. We are not out to build preschools in communities. We are out to get every human being in the village participating in the learning processes, getting an education, becoming literate. We are out to give every human being the skills that you and I have to allow them

It does not excuse your having to produce in the agricultural arena, but you sure know that you are not the key to it. You have to find somebody who knows. If you have been to RSI you have no trouble listing my propensities and gifts and building those into your maneuver and I have no trouble listing yours. It is radical Xavierism. You can't build maneuvers for someone else. You can only build them for yourself. You can only build maneuvers if you dare to say that you are in charge of this war.

Maneuver is obsession with actuation. It is the "how to." It is not philosophical discourse nor problematic arenas. That is why maneuvering takes great chastity. We are learning how to build maneuvers but we are not ready to write out a set of procedures for how to build them. We discovered some keys to writing corporate maneuvers on this trip that I will share with you.

The first is Naming the Victory. This is critical. In the economic, the victory is tripling the income. If you haven't clearly named that victory, you could do a great job of getting new jobs into the community and not win or, conversely, you could win and not even realize it. That is what happened with Balharsia. They didn't know they had won until we pointed out the victory they had with every human being free of parasites in that village. After naming the victory, you articulate the advantages and disadvantages of the victory. This is not a separate step. It is thinking through your advantages and liabilities, becoming clear on what the victory looks like and putting concrete form on it.

The next step is to stand in the victory, look back and list all the steps you have to take to get there. This is getting out the "how to" and staying away from the problems. The best way to get maneuvers from this list, we discovered, was to have someone read the list quickly while everyone else intuitively writes out the maneuver arenas. You can do this quickly. I think the gestalt method is too restrictive. Maneuver is highly intuitive. The key to maneuvering is the screen you are operating out of, not the session itself. The key to that screen is doing your homework, reading Sun Tzu and knowing our methodology and our charts.

Here, I like to include a pause in the maneuver process. One group goes aside to put their maneuvers on a chart as a way of holding them and showing the interrelationships between the ten maneuvers and the one maneuver that those are pulling off. The rest of the group works on some poetry to hold the maneuver. Next, everyone works on listing four things under each maneuver. These are not subtactics, just ways of holding what the maneuver is about, putting teeth on them, and add this to the chart. The chart is critical in illuminating the focus of the maneuvers. Our Zambian maneuver had a big box in the center with three others on each side. The chart let us see that we had just one thing to do in Zambia, and that was to pull off the Kaunda call.

Now, assign the maneuvers to individuals to talk through them and talk through the "how to's." This takes tremendous corporateness because the person talking will often say stupid things as he gropes for the "how to" in the maneuver. However, tremendous creativity breaks loose from the group as they feed into that. You want to take furious notes as this goes on. Maneuvers not written in longhand are not maneuvers. This is the decision to put yourself on death ground. Something very strange happens in the process of writing out the maneuvers and I am not quite sure what it is yet. I know it forces you to gain clarity. When you talk you can jump over areas of unclarity. (If I had to write this talk out, my stuttering would be more obvious.)

Finally, you do what you need to do. Your maneuvers are not a lead weight that finally tell you what to do Monday morning. You have, however, built a highly disciplined situational screen out of which you live your life relative to doing the job. As you progress, you make new details lists. You forget the old ones because maneuver writing allows you to see what you can bracket. It focuses you. This is transrationality. It gives you the smallest and simplest universe to deal with, and the whole world is transformed.

You write your details list, organize your forces to do the maneuver, then, most importantly, you create the warroom with the symbols and charts on the wall that bring reality to that maneuver. In war movies you get the idea that generalship is about some bright guy telling everyone else what to do. All of those generals had a highly disciplined and highly trained corporate body around them and all their major decisions were made in a warroom with a map showing where the enemy forces were and so forth. Critical maneuvers come out of that environment. Our houses in projects have to be unbelievable demonstrations themselves because this keeps you focused and releases your creative intuition on the maneuvers. It is taking care of yourself.

This trip demonstrated to me that we couldn't do what we do save that we have decided to be a religious order. I don't know what that means for us and I don't think the answers will come soon. They'll come five years hence when the Tarjudines, a highly devout, practicing Moslem sect, are the interns in Nigeria, or when we have more Hindus all over the world who have "gone through the veil." I am not interested in hearing their intuitions on the religious life until they have spent five years working with us and survived. Unless they dare to put on the blue and unless we demand that they do so, we don't have a chance.

Kenya House must be the biggest one outside of Chicago. There were over 30 people, including 18 Kenyans, around the table at House Church and all of them were wearing blue! What an address! Our corporateness is critical. In places where we do have trouble it is because our people forgot we are one body in history. We operate as a corporate group, make decisions around the collegium table and everyone has to struggle with those decisions if we want them to be part of our group.

Symbol is the key. We know this so well. Your colleagues are in trouble where they are not doing Daily Office. Some of them are forced into situations where they'd be committing suicide to do the Daily Office. I don't know how they survive but we will have to invent ways. Symbols do the revolution. Symbols do economics. The most important thing in local management is a simple chart that shows people what they have to deliver when and where. Management is imaginal education. We are the finest trained managers in the world.

I was amazed by the integrity of your colleagues. They know the 16 priorities very well. Our colleagues were very grateful for the Ecclesiola which rehearsed those priorities. They are on top of those priorities and there is great resolve to win. They were also extremely proud to hear about TM here. The first two questions, as we got off the plane, invariably were, "How is Town Meeting doing in the U.S.?" and "How is Latin America?"

I want to close with an aside. Last year was the greatest year of my life. That is an old saying and I wish I were 55 for a moment because it would be more powerful to say this if I were. On this trip it became clear to me that this was the greatest year of my life because Xavierism was shoved down my throat. I'd been an area prior, centrum prior and had a symbolic role in India that I wasn't naive

about. But last year I was defrocked. My name sometimes shows up at the top of a list now, but mostly it doesn't. That was the greatest thing that happened to me because I became clear that you don't need an asterisk next to your name to bear the responsibility for the mission.

I hope many of us are defrocked because there are phenomenal people across this globe who need to bear the responsibility that goes with priorship. I want to witness to the fact that I am a different man today. It took that radical kind of defrocking to get through my head that, over my dead body will these 16 global priorities not get done.