

Global  
Council

July  
1981

Speech Prep Packet

THE FIVE GREAT TALKS

Chicago, Illinois

Institute of Cultural Affairs

Talk Elements	Revolutionary Vortex of the 20th Century	New Essentialism of Radical Humanness	Journey of Primal Community	Universal Journey of the Vocationed Life	Regional Role of the Global Servant Force
Aims	Acknowledgement of the 20th cent struggle and decision-embrace	The life of integrity to respond to the 20th century	The qualities of P.C. and decision to take responsibility for PC	The common call and decision to live a life of service	An invitation to create new dynamics to bridge g glob-local care
The Four Points	1. Century of Great Transition 2. Emerging New Earth 3. Human Life Question 4. The Radical Response	1. Post-Modern Re-Birth of Spirit 2. Topography of the Spirit Realm 3. Profound Ethical Response to the Spirit 4. Emerging New Mythology	1. Recovery of Primal Community 2. Principles of Human Developm't 3. Journey of Community 4. Organizational Structures	1. The Recovery of Vocation 2. Universal Process of Vocation 3. Profound Journey of Vocation 4. One Deed of Service	1. Global-Local Interface 2. Historical Indicative of Regionalis 3. Call of Profound Ecumenism 4. Qualities of Glob. Serv. Force
Board Images					
Hand-outs	CS-I Course Forum Brochures	Other World Cht Profound Committ Course	Prin. of H. Devel Leadership Eff Training	Vocational Cht Profound Committ Course	Regional Council Chart Lens Brochure

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THE RADICALLY CHANGING WORLD

OUR EMERGING NEW EARTH

THE INTRODUC- TION	Names of lectures in this series	THE ECONOMIC PARADIGM	The crisis in the world economy (involves not only money but entire energy base of society)
	Statement of your own awe in these changing times. Reading from Toffler's 3rd Wave		Illustration from a developing country
	Hope for the future ( & what that entails)		Illustration from a developed country
	Alternative to changing: (Being pulled into the vortex and sucked under.)		Other new economic forms emerging
INDIVIDUAL CHANGE  (CULTURAL REVOLUTION)	"I myself have had to change because:"	THE LOCALIZED POLITY	Formation of OPEC nations
	Culture shock (Afterwards can return home.		Iranian Revolution
	Future shock (No return)		Other new Pol forms emerging
	An illustration of the despair that broke in when an illusion about the fut. was shattered		Anyone can secure control today Few authorities anymore
SOCIAL MUTATION	Change in the Eco. dimension	THE HUMANIZED WISDOM	People are demanding that learning be a part of life.
	Change in the Pol. or Ordering dynamic		Theoretical education
	Change in the Cul. dimension		Theoretical & practical education
	Victories & disasters across the globe are constantly surprising us.		Other forms of humanized wisdom emerging. (A national youth organiza. for every nation ?)
SIGNS OF RESURGENCE	Small but significant signs are appearing.	THE COMMON AND SECULAR LIFE	Universal thread of a unifying dynamic
	Resurgence is rising out of disrupted patterns		Prayer room for all faiths at the U.N.
	Corporateness		One language (Hindi) for the sub-continent
	Possibility of participating in the creation of the new fabric of society		Other forms emerging for purpose of unifying people in humanness. (Social art, etc.)

THE HUMAN DILEMMA

THE DEPTH RESPONSE

<p>THE LIFE QUESTION</p>	<p>My relation to the mystery</p> <hr/> <p>My relation to others in the world</p> <hr/> <p>Do what ? Be who ? Why ? What difference make ?</p> <hr/> <p>Moral foundations</p>	<p>THE VISIBLE COLLEGE</p>	<p>Kenneth Boulding's Invisible College is now vis'ble</p> <hr/> <p>They are from all walks of life</p> <hr/> <p>The binding factor is "care for all people"</p> <hr/> <p>They are your collegial family.</p>
<p>THE SEARCH FOR IDENTITY</p>	<p>Search for roots</p> <hr/> <p>Search for the real me</p> <hr/> <p>Illumination of the way life is</p> <hr/> <p>Discovery of the raw realities (The only authenticity is my own integrity.)</p>	<p>THE HISTORICAL ELITE</p>	<p>You are one of history's elite</p> <hr/> <p>Yet it is no honor. (In the eyes of others)</p> <hr/> <p>Hard road ahead</p> <hr/> <p>Sacrifice demanded</p>
<p>THE PERPLEXITY OF VOCATION</p>	<p>Overwhelmed by choices.</p> <hr/> <p>The demand to decide</p> <hr/> <p>My life is a key to the future.</p> <hr/> <p>Vision of comprehensive responsibility</p>	<p>THE LIFE IMAGES</p>	<p>Forge images for all.</p> <hr/> <p>Enable engagement for all.</p> <hr/> <p>Share &amp; teach everything to the globe</p> <hr/> <p>Trust local men and women</p>
<p>THE SPIRIT ADVENTURE</p>	<p>The question: Why not venture forth into the new.</p> <hr/> <p>Take up courage and risk.</p> <hr/> <p>The world is waiting</p> <hr/> <p>You must decide</p>	<p>THE TURN OF HISTORY</p>	<p>Be the service dynamic</p> <hr/> <p>Love the globe</p> <hr/> <p>Pour your life out</p> <hr/> <p>You can decide the way history turns</p>

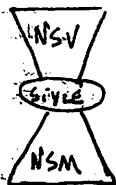
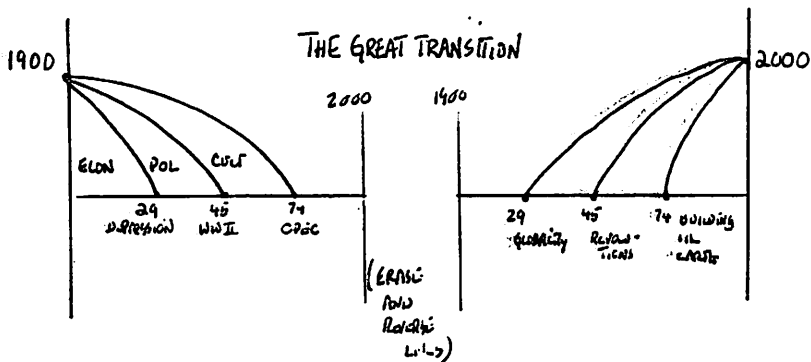
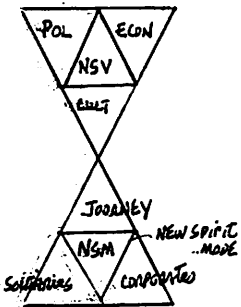
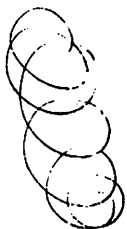
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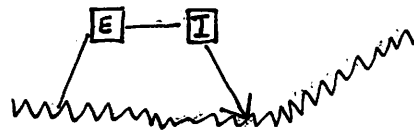
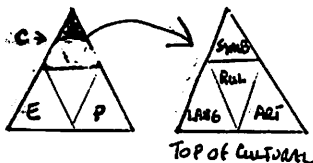
REVOLUTIONARY VORTEX OF THE 20TH CENTURY

BORN  
IMAGES

JULY  
1981



DRAW THIS (THIS AN END OF A GREAT ERA)  
AND ALSO (ERASE LINES) THE BEGINNING  
(FORM IT OVER IT) OF A NEW ONE



This is the first of a series of 5 special talks to be given during this council. It is called "The 20th Century Vortex". It will be followed by talks on Profound Humanness, Primal Community, the Vocational Journey and Regionalism as Focus for the Global Servant Force.

With the world in which we live today, changing radically every single day, one of the handbooks that I've decided to tuck under my arm and to carry with me, and to have as my ever-present companion... is "The Third Wave" by Alvin Toffler. He articulates what I feel and know from experience about the world. Listen to what he says:

(P.1, Para. 6) "A powerful tide is surging across much of the world today, creating a new, often bizarre, environment in which to work, play, marry, raise children, or retire. In this bewildering context, businessmen swim against highly erratic economic currents; politicians see their ratings bob wildly up and down; universities, hospitals, and other institutions battle desperately against inflation. Value systems splinter and crash, while the lifeboats of family, church, and state are hurled madly about.

Looking at these violent changes, we can regard them as isolated evidences of instability, breakdown, and disaster. Yet, if we stand back for a longer view, several things become apparent that otherwise go unnoticed.

To begin with, many of today's changes are not independent of one another. Nor are they random. For example, the crack-up of the nuclear family, the global energy crisis, the spread of cults and cable television, the rise of flextime and new fringe benefit packages, the emergence of separatist movements from Quebec to Corsica, they all seem like isolated events. Yet precisely the reverse is true. These and many other seemingly unrelated events or trends are interconnected. They are, in fact, parts of much larger phenomena: the death of industrialism and the rise of a new civilization.

So long as we think of them as isolated changes and miss this larger significance we cannot design a coherent, effective response to them. As individuals, our personal decisions remain aimless or self-canceling. As governments, we stumble from crisis to crisis, crashing program, lurching into the future without plan, without hope, without vision.

Lacking a systematic framework for understanding the clash of forces in today's world, we are like a ship's crew, trapped in a storm and trying to navigate between dangerous reefs without compass or chart. In a culture of warring specialisms, groping in fragmented data and fine-toothed analysis, synthesis is not merely useful - it is crucial.

For this reason, "The Third Wave" is a book of large-scale synthesis. It describes the old civilization in which many of us grew up, and presents a careful, comprehensive picture of the new civilization bursting into being in our midst.

(Para. 17) If the main argument of this book is correct, there are powerful reasons for long-range optimism, even if the transitional years immediately ahead are likely to be stormy and crisis-ridden."

I too, feel that hope for the future. Yet there are hard conditions to be felt with before our hopes and dreams are to be realized. We have to bring about change in ourselves; develop new attitudes; create new relationships; and continually open ourselves to the new. We will have to give up cherished beliefs or ideas and possessions.

The alternative to changing is to resist change. Resist change over and over. Now all of us do this, but if you develop a pattern or get on that main track of resisting - it can be devastating. If you are near or in one of life's whirlpools of swirling change at the moment, you will feel yourself pulled into the vortex and when that happens you get sucked under. We all know people like that. People who have turned away from living on behalf of the globe & who quietly live their lives out in their little holes with their blinders on. There are others who commit suicide. Others thrash around with extreme mental problems.

I myself have been forced to change in many ways because for the past 2 years I have lived in Kenya, and before that I lived in India... both of these being developing countries. And having originally come from a developed nation, I have experienced myself as a person living my life with

One foot in  
the Developed Countries

and

One foot in  
the Developing Countries

I'm always trying to get used to new people,... always trying to understand their ways... like putting a jar with a little water in it on my head and trying to walk like a dignified Indian lady. Or, like the African woman, putting a basket on my back full of fruits and vegetables, and held to my body by a wide strap that goes across my forehead and binds me to that burden - and seeing if I can carry all that.

I have experienced the unity of both groups and also the gap between the two. Some of my friends coming here for the first time this summer are experiencing the same thing. One of my colleagues told me about coming over on Pan Am and how they served him a marvelous dinner to begin with. Then about three hours later they served him another fine meal. And later on another... until he wondered... what's going on! And at our opening feast when he saw that tomato salad out in front of our plates he said 'I'm surprised to see you have tomatoes. I didn't see any plantations here. (And I said oh you were probably too high up. We do have lots of farms where we grow fruits and vegetables.) But my colleagues were experiencing the strangeness of a new place, the surprise and wonder of it, the fear and fascination of new people and the insecurity of not knowing what would happen next.

Most of us have experienced this culture shock. It has to do with seeing people dressed in strange clothing that is different from that worn in their country; with smelling and tasting new foods; with hearing strange languages; and with seeing streets and roads and human activity quite different from their own.

This culture shock will diminish when a person returns home and enters once again his/her familiar tasks in familiar surroundings. But Future Shock has also been experienced and that has to do with getting a vision of what's to come - seeing that there are peoples and cultures across the world who do things differently

and who will have to be reckoned with, and that industrial progress and new technology will have to be dealt with also. This Future Shock stays with you. There's no way to dismiss it.

Now as I have watched the social mutation of both developing and developed nations, I have been concerned with the economic dimension, & specifically with unemployment.

I remember a scene in Duala in 1969. I had traveled to Africa for the first time and beginning over on the western side in Sierra Leone, traveled through the English speaking countries going eastward and making one stop in the West Cameroons, - Douala. After spending the night there, we got up early for an appointment at the YMCA. Walking through heavy rain we encountered hundreds of people, mostly men, standing on the streets. Although I know you can't go out into the fields to work in that kind of rain, ... still that many people standing around with nothing to do is a scene scarred on my mind for the past 12 years.

My hope has been that industrialization would take care of this. Building new factories, industries etc., that would be the answer. But, last December, I picked up a Time magazine and saw an article called THE ROBOT REVOLUTION. Up at the top was a picture which I did a double take on. It was a picture of yellow robots that looked something like human beings, working on cars at a Ford plant in Michigan. I was shocked. I immediately knew that my ideas for employment in the future were not adequate. That rather than industry providing more jobs, there would be fewer, due to our technological advances.

Reading from this article (TIME, December 8, 1980): "The robot is finally emerging from the pages of science fiction and beginning to transform the way the world works. What this amounts to is nothing less than a robot revolution. It promises to revive decaying industries and give smaller firms all the benefits of mass production. Ultimately, it may also transform the way society itself is organized and the way it assesses its values. These steel-collar workers already paint cars, assemble refrigerators, drill aircraft wings, mine coal and, for that matter, wash windows; newer robots now on the drawing boards will soon be spraying crops with pesticides, digging up minerals deep under the oceans and repairing satellites in outer space. Not too far off experts predict, is that landmark day when robots will begin designing and then building other robots. 'The human race', according to James S. Albus, head of the robotics research laboratory at the National Bureau of Standards in Gaithersburg, Md., 'is now poised on the brink of a new industrial revolution that will at least equal, if not far exceed, the first Industrial Revolution in its impact on mankind.' "

In the political dimension we have watched social mutation in places such as Poland where strikers have taken their courage in their hands to have a say in their destiny. The same with the copper-belt strikers out of Lusaka in Zambia. We have seen Russia move in and take over Afghanistan. We have watched all kinds of events... some joyful & others that make you want to cry.

We have watched and experienced gains in education and health, nutrition and sanitation. But also we have seen the losses. It was a proud day in Africa when it was announced that smallpox had been eradicated from the world. (Africa was the last stronghold of smallpox.) It was a sad day in California when the Mediterranean fruit-fly attacked the crops in California and created a near disaster. You never know where in the globe a great victory will happen or a disaster take place.



When I was growing up here in the United States, there were a lot of people who had malaria. Certainly many in East Texas. And I was asking my brother why no one has malaria now. He said "Well, we sprayed. We sprayed the towns with insecticide.

A lot of people I know in Kenya have malaria. It seems that sometimes a disease will show up on a continent and continue showing up year after year, while on another continent that same disease may be finally eradicated, as it was in the U.S. However then it may crop up in another location.

Joe got an eye disease in Kenya. He got it from the dust. He used to come in from Kamweleni just covered in this red dust. It was on his clothes, shoes, briefcase and in his hair. I really thought he looked marvelous - so big and adventuresome-looking and rugged. But he complained about an itching or irritation in his eyes so he went to the doctor. The doctor diagnosed it as trachoma, which can lead to blindness. We were quite worried, but the doctor gave him medication and he seems to be ok now.

However because of an underlying worry after you have something like that, Joe felt that he should check again to be sure he was ok so he went to see Dr. Boles in the Pittsfield building in the loop... and when Dr. Boles heard his story he nearly went out of his tree because he said 'I haven't seen trachoma in years and years and years. The young doctors here wouldn't even know about it.' He checked Joe over and thought he was ok except for one minor problem, and told him to go to the University of Illinois Eye and Ear Infirmary (which he has done.) But Dr. Boles said: "By the way Mr. Slicker, did you know that Napoleon had to pull 35,000 troops out of Egypt because of Trachoma and he lost the whole campaign. Now, Mr. Slicker, I don't say this to alarm you but..." And as if recalling his medical history books he continued, saying "And Mr. Slicker you know that Sudan campaign that the British had? They had so many people who were blind after that that they had to set up societies for the blind. Now Mr. Slicker I don't mean to alarm you!

Underneath this mutating, changing society which I've described is the basic revolution going on and that's the Cultural Revolution - which is about mythologies and art forms which reveal the human condition; and stories, songs and rituals which allow us to know who we are, what we are about and why.

Now as you look around in this council, you see people from different cultures, and who live out of different points of reference relative to religion, family life, eating habits, to name a few.

Some of us are vegetarians and never eat meat. Others of us are non-vegetarians and eat meat. Relative to family life, some of us here have a father with 3 or 4 wives, all at one time. Others of us have a father with only one wife. (Or one wife at a time.) One of our guardians in Nairobi had a father with 5 wives. Now he himself has decided to have one wife. At present he has 4 children. Incidentally, he lives in a very plush suburb of Nairobi in a beautiful house, with sloping lawns and terraces of flowers.) My point is he grew up in a normal atmosphere. My situation would have been abnormal for him. And visa versa. And then, relative to religion, no matter which religion we live out of, each of our own particular myths point to profound levels of humanness which we have all experienced.

Well, someone has said the Cultural Revolution is over and now it's time for implementation. I think that's true but also I think it's not true. Although we have been talking about it and trying to articulate it and living it for quite a number of years, I think it's true that the Cultural Revolution is probably on the verge of a new breakloose of mind-boggling dimensions.

I also believe that our great diversity which has been quite limiting in the past, is actually our possibility for the future. And together we will be able to design and create a new and intricate fabric of society.

An example of life resurgence that is surging up now out of the old decaying patterns of the past is the nomination of Judge Sandra Day O'Connor to the Supreme Court. She is the first woman to serve in its 191 year history. In the past, all 101 judges have been men. Working together, both men and women in this country have been able to bring that about. For me that is one of the signs of implementation.

Now as we look at this emerging New Earth, let us look at The Economic Paradigm, The Localized Polity, The Humanized Wisdom and The Secular Life. I would like to use Kenya for my example on the Economic since I am familiar with it, and also I believe it is making a creative statement of who it is today.

To talk about the Economic Paradigm or foundational pre-supposition, I want to use some excerpts from President Moi, given in a March speech which opened the 3rd session of the 4th Parliament. "President Moi noted that one of the most crippling of the successive blows to Kenya's prosperity and economic prospects has been the staggering increases in the cost of crude oil. (You could guess that's where the crunch is.) He said Kenya spent about 35% of her foreign earnings on the purchase of oil which meant that other imports necessary for development were reduced or cut out altogether. The President said that everybody should understand that the situation facing the country was a serious one and the causes of the situation included forces well beyond the control of the nation. We must accept these as basic facts and avoid the temptation to simplify the situation, its nature, its causes and its solutions. Kenya is not the only developing country facing this awkward economic situation. However that is no comfort. What we must do is to recognize the true nature of the problems confronting the country and accept that there are no short-cut solutions to them, and work out comprehensive programmes for overcoming them." (That is their stance in the crunch... and they will have to conserve oil or the State will intervene. And it will.)

Another example of their economic stand has to do with foreign aid. Most countries these days will not allow foreign aid to be dumped on them. They want it on their terms with some concessions to the lender.

Last year President Moi came to the U.S., conferred with Carter and asked for aid. He asked for shipments of maize. He was granted 70,000 metric tons.

The way this works is that the Board of Cereals and Produce agree to sell that maize to the people and then send the funds to the Treasury. The funds will then be used to finance a wide range of agricultural development programs (jointly selected by the representatives of the 2 governments.) The terms of the loan (which amounted to 83 mil K.Shillings or 10 mil U.S. Dollars) will

be repaid over 40 years. There is a down-payment of 5% and a grace period of 19 years. Interest rates are 2% during the grace period and 3% during the remaining 30 years. ... OK, This gives you a feel after the situation. And also, I have been on the receiving end of that maize and I have stood in line waiting for it at the duka (grocery shop) so you can see why that agreement between 2 countries is very important to me and why I might even cut the article out of the newspaper and save it.

Now let's look at localized polity. One expression of this is the formation of the OPEC nations, who banded together in order to strengthen and solidify their power. And to decide about the price of oil, and who gets it. It is a good lesson in political maneuvering in order to control the economic. It is polity at its best.

Another striking example is the Revolution in Iran where the Iranians consensued on their first enemy... America... and took the 52 American hostages. Then they consensued again on their second enemy... who was anyone who opposed their particular brand of Islam. Although today their consensus seems to be breaking up or fracturing,.... earlier they certainly showed the world how to form a group into a tower of strength.

Humanized wisdom is showing up today as schools and universities try to combine their curriculum with practica. People are demanding that learning be a part of life. Look at Kenya again. Years ago, an educated man, that is a university man was looked on with awe and great admiration. He would return to his village and all the villagers would turn out to greet him and maybe hold a tea for everyone. But no more. Today, university men come back to their village and refuse to turn a hand on the shamba (farm). Many have turned their backs on the agricultural tasks that are necessary to keep the village family going. They want to live in the city and they do so. But jobs are hard to get and so they are not able to contribute money for the education of their younger brothers and sisters. So whereas in the past a poor village father would make a great sacrifice for his son, such as selling a cow or a piece of land, today he prefers to sell a cow or goat for instance and contribute money to his village water Harambee project. The nation itself has been concerned about participation of its youth and has instituted a new structure called National Service which will begin in 1982. Every high school graduate will be required to give one year of service to the nation. That means working on the shambas, doing agricultural tasks, digging irrigation ditches, building roads, planting trees and many other tasks necessary to help build the nation.

Not only are we living in a time of new education, we are living in a time of new meanings, new communities, new languages and new symbols. In the U.N. they have put in a prayer room to which a person of any faith can go. In the airline terminals they have the same thing, - chapels where a person of any faith can go and sit and pray or meditate.

In India where hundreds of languages and dialects are spoken, the government chose one, Hindi, as the language of the sub-continent in order to unify and pull together its many people. Unifying is an important dynamic in the emerging world today. Social art is important also in that respect.

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In the midst of this emerging new earth, people are asking deep deep questions about life. How does one exercise comprehensive responsibility ? How does one talk about the mystery of life ? How do we recover our identity ? And how do we relate that to our vocation ?

Slowly our consciousness is being sparked. We are waking up in a new way. Two people come immediately to mind... who decided about their vocations.

One, Dr. Donald A. Henderson. He was first asked by the World Health Organization to head their campaign to stamp out smallpox. But he declined. Then the surgeon general of the U.S. Public Health Service, his superior, ordered him to go - for at least 9 months. Reluctantly he stored his furniture and left for his assignment. It lasted for 10 years. He directed a campaign that enlisted close to 700 advisors from 55 countries and upwards of 200,000 national health officers and volunteers. Finally smallpox was eradicated.

The other person is a man in Austin, Texas. I don't know him but I read about him in a newspaper that I picked up at the Dallas-Ft. Worth airport when I was going through there recently. He is a business man and a member of various Austin civic boards. He became concerned over a year ago about the direction of the country and the kind of nation his children, ages 8 and 4, will live in when they are grown. He found many of his friends to be disinterested, and even among community leaders, a "to heck with it" attitude. As a result, he wrote a booklet, called "Constructive Involvement for the 80's" which urges individuals to quit griping about how the state and country are run, and make things better by getting involved and accepting responsibilities of citizenship. His booklet has been mailed to 2000 organizations, corporations and opinion leaders in the state and is being used as a guideline for the promotion of more effective levels of individual and corporate community involvement.

For many years we have talked about and referred back to the "invisible college" which Kenneth Boulding wrote about. It was a college of caring people scattered across the globe, who worked silently and alone in their particular field... education, science, health, corporations, political structures and others. They were trying to create a new humanness in the world, or trying to add their bit of creativity in order to inject a new significance for humankind. That college of people is now becoming highly visible.

Sometimes we call them the elite of history... although that is misleading because they are not an elite group like you would normally think of. This new elite are persons who risk their honor and reputation and who try new ideas and methods. They speak out where most would keep silent.

I want to tell you about a colleague of mine who spoke out when everyone around him was quiet. His name is Masika Wakeramana. His work for the day called for him to go into the main post office of Nairobi and send out money telegrams to some of the villages. As he entered the main lobby he saw that there were long lines of people waiting at several of the windows. He noticed also that 4 counters were closed. He wondered how he would ever get everything done. "Where is the supervisor. Who is in charge here ?"

The supervisor appeared, wanting to know what the problem was. "I will have to wait too long to get up to the window", Masika answered. "I don't have that much time. Why aren't the other counters open? The supervisor answered: "You don't have the right to question." Masika spoke back. "What do you mean I don't have the right to question. Here we've had independence for 18 years and this is the way we act? Don't we care about each other... can't we work together... Why, why, why do I have to wait here like this?" The people waiting in the lines gleefully applauded (gently) and would cheer rather softly. Finally the supervisor changed. He opened up the other 4 counters. He called Masika over to his office and took care of his work himself.

There are a lot of people speaking up today about what should happen in the world - and doing it. Pick up the newspaper. Read about them. The Rev. George Clements and his adopted son, Joey, went to Washington, D.C. the other day to testify before the Senate Labor and Human Resources subcommittee - which is studying adoption in the United States. Clements, a Roman Catholic priest and civil rights activist from Holy Angels Church on Chicago's South Side, officially adopted the 14-year-old orphan July 6 and both Clements and his son told the panel that if each black church would adopt one black child, "we could wipe out the problem of uncared-for minority children."

Or, William Sluis of Chicago, ... when he was driving home from work the other night, he noticed a man staggering down the street, blood oozing out of his side and trying to signal his car. Stopping, he picked him up and drove him to Northwestern Memorial Hospital where he is in fair condition. He was a taxi driver who was stabbed by a customer/thief who hit him on the head, stabbed him and took his wallet. "The knife was so big, so unbelievably big" said the victim. It was lucky for him that Mr. Sluis stopped. The first car he hailed didn't. If the second car had not stopped he would have bled to death.

In order to turn history in another direction we must be ready to stop, to sacrifice - our time and efforts... to pour our lives out. We must make the models for others to do the same, that is, to engage in life in an effective manner.

The city of Chicago is faced with two major problems right now, that of the schools and the other one being mass transit. I like what Jane Byrne, mayor of Chicago has to say. "We can do nothing" she says, "and let the institutions die, or take action to reform the institutions and keep them functioning. We have chosen the latter course because it is the proper and responsible thing to do. We also knew it would not be easy. I cannot say often enough that I am confident that we - and I am speaking collectively - will be successful in dealing with these and other economic problems. True, they seem to come at us one after the other, dunning us with their urgency and their need for millions of dollars. We must not shrink from them. Rather, it is incumbent upon us that we manage them. And her talk ends with "We must adapt or perish."

These are helpful words to keep in our screen. Adapt or perish. Adapt or be sucked under by the vortex within the whirlpools of life. Adapt or perish. Adapt and decide for yourself the way history will turn.

THE POST-MODERN REBIRTH OF SPIRIT		THE TOPOGRAPHY OF THE SPIRIT REALM	
TIME OF RESURGENCE	Earthrise Consciousness	MARKS OF A SPIRIT ENCOUNTER	Occasions are existential crises
	The Seven Revolutions		Shoved to the edge of identity--ultimate meaning of life
	Spirit revolution is foundational		Shoved to edge of vocation--destinal thrust of life
	Key task: giving form to spirit breakloose		Shoved to edge of style--profound mode of life
DEFINITION OF SPIRIT (profound consciousness of ultimate relationship)	Basic tension: eternal finite(ola the given)	UNIVERSAL (But temporal) SPIRIT PILLARS (or metaphors, poetic images)	Humanness is a Land of Mystery (wonder, humil, God)
	Basic human dynamic: self-consciousness(contftion awak)		Humanness is a River of Consciousness (free, awareness & creativity)
	Basic authenticity dyn: relational consciousness( affirm/struggle)		Humanness is a Mountain of Care:(resp. service)
	Finally defies rational forms		Humanness is a Sea of Tranquility (fulfill, joy)
THE PRESENT CRISIS	Collapse of 2-story universe	THE OBJECTIVE EXPERIENCE	The Big Think
	Religious poetry/symbols challenged		Overagainst the givenness of creaturely existance
	Substantiatistic metaphysics irrelevant		Universal human existance
	Shallow/reduced societal symbologies		Encounter Dread/Fascination
THE HAPPENING OF TRANSPARENCY	In the midat of mundane daily living	THE SUBJECTIVE WRESTLINGS	The Big Feel
	Stunned by the Comprehensive		Overagainst the catalyzed emotional response
	Assault of the Futuric		Individual interior struggle
	Overwhelmed by the demand of the intentional		Struggle: Courageous affirmation

iving in the spirit realm"

THE PROFOUND ETHICAL RESPONSE TO THE SPIRIT		THE EMERGING NEW MYTHOLOGY	
THE FORMATION OF THE NEW MORALITY	The Big Resolve	THE INCLUSIVE MYTHOLOGY	Point where new vision is embodied
	Overagainst the revealed ethical alternatives (consc./unconsciousness)		Comprehensive story of times/humanness
	Indicative humanness embodiment		Fundamental origins/societal paradigms/ primal archetypes
	Responsive: "Yes" to journey in the spirit		The foundation of enduring change
PROFOUND HUMAN LIVING (Interior States of being Consciousness)	Keeping profound consciousness alive	THE MYTH FACTOR AND LOCAL ACTION	Myth: Poetry of spirit resurgence
	Event, mystery, Consciousness		Comprehensive dramatization of humanness
	Integrity, Care Effulgence		Action: Vision translated to doing (concretion)
	The more solitary dimension of humanness		New myth forged out of local engagement
PROFOUND HUMAN LIVING (external manifestations) (socio-spirit)	Demonstrating humanness in living	THE ONTOLOGICAL SOCIAL PILLARS	Sociality: the ontological dynamics of society
	Action, Totality, Corporateness		Sexuality: the ontological principles of male/femaleness
	Declaration, Creativity, Presence		Phaseality: ontological journey of chronology
	The more corporate dimensions of humanness		Rationality: ontological consciousness of conscious
Being the THE ANNOINTED SOCIO-EXEMPLAR MODES OF PROFOUND HUMANNESS	The Sage: transparent wisdom of authenticity	THE PROFOUND LEAGUE OF CONSCIOUSNESS	The invisible college of "those who care"
	The Root: transparent images/symbols of spirit		the transestablishment dynamic & style
	The Saint: transparent embodiment of cruciformity		social manifestation of the Other World
	The General: transparent strategies/maneuvers of service		human journey demonstration (life of service)

LOCAL  
PRIDS

GREAT  
THINK 2

# TOWARD THE NEW ESSENTIALISM - BOARD IMAGES

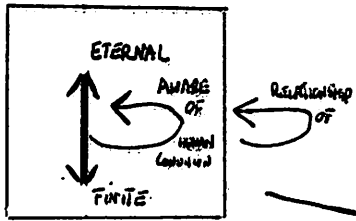
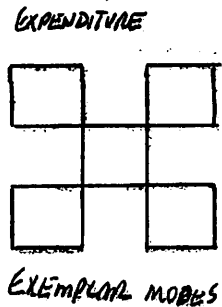
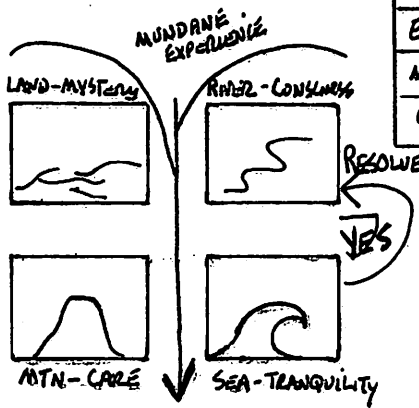
JULY 1961

91



ETHICAL MODE

E	A	D	I
M	T	C	C
C	C	P	F



DEPTH OF  
HUMAN CONDITION  
REQUIRED  
THINK / FEEL

~~NSV~~  
NEW MYTH  
~~NAM~~



TOWARD THE NEW ESSENTIALISM OF RADICAL HUMANNESS

Last summer, when we worked on the three master strategies, one of the subtactics that was created under the strategy of Declaration was the concept of "five great talks." Yesterday, in the first of the series of five talks, we talked on the times and in particular what we call "the vortex of the 20th Century" - that reality that literally sucks you into the midst of the 20th Century - and what is it that is going on in our times. Today we are going to look at what it means to live profoundly in the midst of the times we talked about yesterday. Tomorrow we want to look at how a community of people, acting out of a profoundly human posture, lives in this time. We have called this Primal Community. The fourth talk has to do with the individual and the vocational journey that sustains the individual in the midst of primal community. Lastly, we want to look at the league or the movement as it is manifest at the regional level and in particular the regional function of the global servant force. It is intended that on the other side of more corporate work these would be our declaration. These would be the talks or some of the talks that we would share with the world.

The talk today is called "Toward The New Essentialism of Radical Humanness." My first response when I was assigned to give this talk was that obviously the assignment had been given to the wrong person or at least there must be a mistake in the title. Does not the title assume we live in a substantialistic universe? I remembered from CS-I that the category of "new essentialism" was in itself a contradiction. How could you have an essentialism in a world in which all reality is relative? I found that in philosophy essentialism is understood as that which underlies all manifestations and is permanent and unchangeable. In biology the essence of a substance is the extract of the very substance itself. The essence of a rose is the perfume of the rose. How do you describe the unchangeable and essential in our time?

In our time we use our own encounters and experiences to grasp what is going on. We distinguish between encounters by finding or creating words to point to the unique experiences of life. This then becomes the jump off point to discovering what can be grasped as unchangeable in our time. I find that as I talk to other people who plumb to the depths the experience of their life that we begin to talk about a common experience although our individual experiences are utterly unique. As a group we need to begin to articulate this grasp of what is essential as we move into the very heat of local community, as we immerse ourselves in the midst of villages and urban areas and as we work with people in corporations. Behind the struggles and wrestlings in all of these varied situations is the wrestling with the foundational issue of what is essential to profound living in our time. Before saying more, I want to read to you some poetry that I think will help illuminate this some more.

Once upon a time there was a young prince, who believed in all things but three. He did not believe in princesses, he did not believe in islands, he did not believe in God. His father, the king, told him that such things did not exist. As there were no princesses or islands in his father's domains, and no sign of God, the young prince believed his father.

But then, one day, the prince ran away from his palace. He came to the next land. There, to his astonishment, from every coast he saw islands, and on these islands, strange and troubling creatures whom he dared not name. As he was searching for a boat, a man in full evening dress approached him along the shore.

"Are those real islands?" asked the young prince.

"Of course they are real islands," said the man in evening dress.

"And those strange and troubling creatures?"

"They are all genuine and authentic princesses."

"Then God also must exist!" cried the prince.

"I am God," replied the man in full evening dress, with a bow.

The young prince returned home as quickly as he could.

"So you are back," said his father, the king.

"I have seen islands, I have seen princesses, I have seen God," said the prince reproachfully.

The king was unmoved. "Neither real islands, nor real princesses, nor a real God, exist."

"I saw them!"

"Tell me how God was dressed."

"God was in full evening dress."

"Were the sleeves of his coat rolled back?"

The prince remembered that they had been. The king smiled.

"That is the uniform of a magician. You have been deceived."

At this, the prince returned to the next land, and went to the same shore, where once again he came upon the man in full evening dress.

"My father, the king, has told me who you are," said the young prince indignantly. "You deceived me last time, but not again. Now I know that those are not real islands and real princesses, because you are a magician."

The man on the shore smiled. "It is you who are deceived, my boy. In your father's kingdom there are many islands and many princesses. But you are under your father's spell, so you cannot see them."

The prince returned pensively home. When he saw his father, he looked at him in the eyes.

"Father, is it true that you are not a real king, but only a magician?"

The king smiled, and rolled back his sleeves. "Yes, my son, I am only a magician."

"Then the man on the shore was God."

"The man on the shore was another magician."

"I must know the real truth, the truth beyond magic."

"There is no truth beyond magic," said the king.

The prince was full of sadness. He said, "I will kill myself."

The king by magic caused death to appear. Death stood in the door and beckoned to the prince. The prince shuddered. He remembered the beautiful, but unreal islands and the unreal, but beautiful princesses.

"Very well," he said, "I can bear it."

"You see, my son," said the king, "you too now begin to be a magician."

#### The Magus by John Fowles

It doesn't take a very bright human being to make the statement today that we live in a time of radical change and resurgence. I suppose that for us as a group and for the world the symbol of this new era has been the earthrise. For the first time in history human beings got a radically new perspective on the world in which we live. I suppose that symbol more than any captures the mandate upon "moral" people. We live in a time of responsibility for the whole planet. We are responsible for the globe's history. We are responsible for the globe's future. We are responsible for the globe's present situation. We are responsible for the depth issues that the globe faces.

We live in a time of a great global revolution. A revolution that is working itself out in seven parts. I think it is important to stress, however, that this is one revolution with seven faces: (1) the revolution of youth and their early rise to consciousness; (2) the women's revolution and their rise to equality; (3) the third world revolution and its new found power; (4) the ethnic minorities revolution and the way they have leveraged a new global consciousness; (5) the education revolution and its conveying of wholly new images in the world; (6) the global economic network and the fact that an authentic economic lifestyle is available to everyone today; and (7) the local community revolution and the fact that every human can participate in creating his own destiny.

In the midst of this global revolution the moral issue of our time becomes apparent. The fact that on this one planet, this one home, this one spaceship earth, which you and I live on, only 15% of the people have the means to authentically expend their creativity in the midst of this world. It is not the gap between the economic lifestyles of people. It is not the gap between those with a formal education and those who are illiterate. The moral issue of our time is whether one would dare embrace the gap between the 15% and the 85% and transform it.

Underneath all of these, the revolution of our time is a spirit revolution. The struggle with the new essentialism in the midst of this spirit revolution is experienced in four ways. First, it is experienced in the question "What can you and I live by today that is certain? For our ancestors of all cultures and religions, down here was solid and substantial, and therefore, up there was solid and substantial. When they looked up they discerned the Good, the Right, the Eternal Pattern that was fixed in the universe from its very foundation. However, for us, we stand here on the planet earth and we look together for the location of the patterns, principles, ideals and values. Do we look up? Up from Chicago is not up from Bombay or Jakarta or London. For Twentieth Century humans, up moves into infinite space, black holes and time warps. With this collapse of the two-story universe world view, it is clear that there are no eternal patterns or principles "up there" to which we can appeal for authority. The values that gave life meaning have collapsed. The values that give families meaning have collapsed. I was looking at a ratings chart of television shows in the United States, and a number of the top rated shows are "sitcoms" (situation comedies) based on new configurations of the family. Everytime you put on the T.V. you see that a husband, a wife, 2.3 kids and a canary is not the reality that makes up the primary family unit in our time. The values of past poetry and religious symbology have collapsed. What can we live by today?

The second issue of the new essentialism is experienced in the question, "How can we embed images of full human life in history so that they will endure?" You and I live in an age cursed with the demon of modernity. If something is five years old it is out of date. We experience this in our own group. If it was the spirit life last summer its out of date. It is the experience of the immediate passing-away-ness of all things. New images are bombarding people of this planet daily, ripping out from underneath them images that they have been standing on. As soon as you get one image replaced it gets ripped out by a whole new set of images.

A third way that this is experienced is that the bombardment of these new images has absolutely disrupted the profound symbols which people stand on. Symbols that allow us to experience our religious deeps have collapsed underneath us. A man landing on the moon was catastrophe for a person in an Indian village who saw pictures of this at the movies. Either this was science fiction or it was sacrilege. People do not trespass on the moon which is holy. The ways that people celebrate birth and death have collapsed. I went to the funeral of the mother of one of my colleagues a couple of months back and I found it to be a most rocking experience. I was impacted by the fact that the 200 Chicagoans who were gathered there had no way to appropriate or symbolize that event. How do you stand before and celebrate the depth events in a persons life today?

Finally, what kind of socio-spirit vehicle needs to be built that can creatively support people of new consciousness as the Church, the Mosque and the Temple once did? We find ourselves in the midst of a radical spirit revolution without a structure and symbol system to support this breakloose adequately.

Let us assume for a moment that we are indeed in a time of resurgence and that the key mark of this is the resurgence of the spirit. Now if we are to use this kind of language what might we mean? I often equate spirit with a high mood in a group. For example, there is obviously not a whole lot of spirit in this group right now because we don't seem to be falling off our chairs. Or if we sing well, or if there is good decor on the wall then that is spirit. Although good decor and singing may ground you in the spirit that is present, they are not spirit. Maybe this simple picture might help. The state of my situation is that I show up as a radically finite creature living in tension with that which is eternal or that which does not pass away. To be alive as a human being, as compared to a dog, or a tree or a rock, or a coffee pot, is to be aware of this human condition. That I'm a creature. That I'm not in charge. That I get born and die, and although I may have some desires about when I'm going to die I certainly have no control at all. We had been trying to get a contribution from Harry Chapin for two years. We put it off too long! He was killed two days ago in a car crash. I have no control. I show up as an utterly finite creature. A friend of mine, 36 years old, died of cancer last week. I have no control. That is the state of the human condition, and to be aware of that is to be a human being. In the midst of this, humans are doubly aware. Humans are not only aware (or self-conscious) but they are aware about their awareness. That is they can take a self-conscious relationship to their given situation. To say yes to that human condition, and the willingness to live this profound consciousness is to ground yourself in the spirit.

Now, how do you talk about the spirit realm? How do you describe the way life is in the spirit? Not the way life ought to be if you lived better or if you worked harder in your assignment, but the way life is. I went to India for the first time 12 years ago. I went for a walk on the second day. From that walk I got the most important souvenir I carry from India. I went walking across Byculla bridge and there was this little old lady. She is probably still there for all I know, at least she was there for seven years. This little old lady who literally lived her whole life on a small section of that bridge in an area about six feet by four feet. She was always there. She cooked her food there, she raised her children there, she lived her whole life there on the bridge. This is not some lady sitting on the edge of a bridge by herself, this is a bridge which thousands of people are crossing all of the time and there are lots of people like her living on that bridge. For some reason that particular little old lady reached out and grabbed me and shook the life out of me the way that none of the other people on the bridge did. The next time I went back to Bombay I could not wait to see if that lady was still there.

It seems that in our time, in the midst of the mundane ordinary experiences of life, life reaches out and grabs you and shakes you and reveals to you depths of life that you have never experienced. It doesn't take some miraculous little old lady sitting on a bridge. It seems to happen all of the time. You get into a conversation with one of your colleagues and life reaches out and grabs you. You pick up a newspaper and you read that the Israelis just bombed Lebanon again and life reaches out

and grabs you. It is like you are walking along the path of life and all of a sudden the bottom drops out and you fall down a well, and what is revealed to you in the midst of this is the depth of the human condition. You return from these encounters a totally changed person. This is the experience of transparency.

To live life before transparency is to live your life in The Other World. This is a reality which every human experiences. The Other World is not something that special people experience. However, most people flee from these encounters with the depths of the human condition. We have worked on a series of charts that act like a road map through the terrain of The Other World. They act like a road map through this experience of transparency that literally throws you over against the depth questions of life. Who am I? What do I? How be I? In this time in which we live, transparency is the basis from which we begin to talk about what it means to be profoundly human. Not some philosophy or theology but the raw life encounters that you and I experience when life reaches out and grabs you. These charts are not something that we possess or that only people in the movement are lucid enough to create. Rather, they are a reading of the consensus of the available spirit wisdom that is present in our day. It is a mythology. This does not mean a fairy tale or a wish dream that might happen to you when you reach fulfillment. It is a framework to hold our own experiences in the midst of transparency. When you and I walk along the road of life it is an utterly unique and solitary experience. All of you could have walked over that bridge and have seen that little old lady, but that little old lady might not have reached out and grabbed you.

All of us fall down these wells of transparency and when we get there we discover a common basis of profound humanness whether you are a Methodist, a Hindu, a Muslim, or a pagan. We discover that profound humanness is to live life with a consciousness of the Land of Mystery, of the wonder that life is. We discover that profound humanness is a River of Consciousness, a consciousness which is the freedom of every human to live a creative life. We discover that profound humanness is a Mountain of Care, not that some people care or good people care but people just care. We discover that profound humanness is a Sea of Tranquility, life is fulfillment.

The Land of Mystery. Why did I get born an Australian? I could have been the son of the lady on the bridge. I am not in charge. The experience of bumping into the mystery on that bridge.

The River of Consciousness. To live life is to live before the consciousness of consciousness which is freedom. I was in a meeting with one of the trustees of a major foundation when he began talking about the new directions the foundation needed to take. He looked over at me and said, "We depend on you to help us reshape this foundation." I thought to myself, "You must be joking!" But that is the freedom that I have. That is my freedom. I became aware that I, in that situation and in every situation, am called upon to shape the future. Consciousness is at the bottom of this transparency.

To live life is to live on the Mountain of Care. I was in Caracas in January and a colleague and I went out to dinner with a Lebanese man who is on our board in Venezuela. We were supposed to have a quick dinner because our host had another engagement. Just as dinner was supposed to end he began talking about Lebanon. There are about 2.5 million people in Lebanon and twice that number of Lebanese outside of Lebanon. The overseas Lebanese have a five person council that they elect every year which represents them. Our host was for one year the head of this council. He talked about how during that time the council met and decided that they needed to move boldly on the political situation. They agreed that they would return to their countries of residence, write their last will and testaments, take care of their affairs and then return to Geneva in 30 days. They then all went into Beirut to try to deal with the issues there. He described what they went through, landing at the airport during a shelling attack, living under cover, travelling with armed guards and so on. Three hours later we finished the conversation. It wasn't simply that the conversation was really interesting. Time and time again in those three hours I was just rocked by the care of this man before me. Care is at the bottom of this transparency.

To live life profoundly is to live with a consciousness of tranquility that is present in the midst of life. I have worked as part of Global Development Centrum this year. Our job is to raise money. We organise ourselves so that we have a fixed quota to raise every month, so you experience never getting finished with your job. It seems that every month it gets harder to raise your quota. Development is just a crazy place to be, especially the third weekend of the month when we all look at how much we have raised and how much there is to go. Yet I have discovered that in the midst of Development there is tranquility that I never knew existed. My colleagues have discovered this also. I think that is why when we did our assignment sheets all of us said we would be happy to be in Development another year. But it is chaotic, and most people from the Finance Commission or Management Centrum don't observe the tranquility that is present in the midst of Development life.

These are really one thing not four. They do not take away for a moment the tragedy and the complexity of the world. But they begin to point to the mystery, and the freedom, and the care, and the peace that passes all understanding.

This experience of The Other World or this experience of transparency comes to you like a jolt that rocks you. Why was I born an Australian? Its like a "Big Think" happens in your life. In the midst of that there is an accompanying emotion or "Big Feel". Whether it be one of anger, one of joy or one of mixed emotions, it is the struggle to come to terms with this encounter.

The encounter with the deeps, or with spirit, is universal for humankind today, and is finally the only important or significant happening in anyone's life, individual or community. It happens in the midst of daily living. In response to this ultimate encounter, every human faces a crisis

of decision. "Yes" or "No" to living with this new spirit consciousness. Many people today are writing about the new ethic or the new morality which is emerging in our time. What if we said that the new morality is simply the response of "YES" to the encounter with the spirit? "Yes" to the encounter with the way human life is in the deeps. Where would that assumption land us? What kind of new human being would we have on our hands?

The only way I've been able to answer that question is with a rational chart which describes the qualities of profound living (that is of being a spirit person). These are not goals or things we ought to strive for. Rather, they are like apples on an apple tree, they appear as a fruit of a person or a group saying "YES" to the encounter with mystery, consciousness, care and tranquility.

I wish I had an hour to go through this in detail, but you will be pleased to know that I will not. On the outside the chart deals with the internal states of being. These are like the way life is lived when it is lived profoundly. The way life is when lived profoundly is just event. A woman on a bridge just jumps out and grabs you. Life is a series of happenings that continue to happen. Life is mystery. Life is consciousness. I have already talked about those. Life when lived profoundly is a life of integrity, not from the sense of living out of the right values but by deciding the values out of which you will live your life and living your life out of those values. Life is care. Life is effulgence.

The inner two boxes are the external manifestations, that which you see when you see life lived profoundly. You see action. You see totality, living before all. You see corporateness. You see declaration. You see creativity. You see presence.

My point here is that life itself is transformed when a group, a community, an individual embraces the spirit. If indeed this living profound humanness is the new morality, or the new ethic of our time, it is an utterly indicative ethic. In other words it appears or just happens to you on the other side of a "YES" to The Other World.

One final picture. Humanness being lived profoundly is finally humanness poured out in service of the neighbour or the world. Exemplary living is to take that fruit and eat of it. To take that fruit and act it out. The reason for the gift of humanness is to give it away. It is the bold stance of being the one appointed or elected to be the sign of human possibility for society. My final picture has this chosen one in the center, and the various social modes or roles of humanness needed to serve society around it. These exemplar modes of profound humanness are seen in the Sage, the one who shares the wisdom of life, the methods, the trainers. The Poet, the one who forges the transparent new myths, symbols, rites, images of humanness. The General, the one who designs the transparent manoeuvres for social change, who leads in strategies of service. The Saint, the transparent embodiment of life being laid down and expended in service. This is life being lived to "perfection" to use an old category. Another way to say that is this is full life being lived in response to the Creator, to the Eternal.



More and more we are getting clear that the task before us is to provide the world with an enduring inclusive mythology. I would not be so bold as to claim an answer to the question of the new mythology needed in our time. The two story world has collapsed, therefore, the basis for all past myth has collapsed. But a new mythology is being created. It is not a fairy tale. We don't need to have a group go aside and work on writing a tale. It is not a set of fantasy images that only the poets amongst us will think up. People are expending their lives which is the base of the new mythology. We have talked about this new mythology in many ways. The New Religious Mode, the New Socio-Spirit Mode, the New Human Mode. This new mythology is the key to rebuilding society. We have known this. This is the Human Factor in World Development. If you remember out of Summer '72 when we worked on the pressure points, myth factor was named as a crucial pressure point. We have experienced in our work that myth is key. That the myth factor and the local action factor are in utter tension with one another. The Iron Man is the most important thing we ever did in Fifth City. You wouldn't have a shopping center there today without the Iron Man symbol. It is the the mythology of Fifth City to the world that literally created an avalanche of renewal around the world.

A new history long, world-wide, story is being created or is being invented. Our job is to put form on that. I think from our past, the ontological pillars of that story are Sexuality, Phaseality, Rationality and Sociality. People today are inventing and reformulating our grasp of human sexuality, a new man and a new woman are emerging. The life phases of the youth, the young adult, the older adult and the elder are being reformulated and redefined. People are living in a new consciousness of selfhood. New societal paradigms are giving form by people expending their lives. These are the bases of a new myth.

In ending, I would conclude by saying the key to this new essentialism, the key to this new morality or the key to this new ethical posture is the invisible college of those who care. The formulation of the league is the number one requirement of the new essentialism. The new morality will be written not as a myth, not as a fantasy, but as the story that is lived. It will be written not as words on a paper page, but as lives poured out. The new essentialism is all of ours to live. I invite you to live it.

# 3

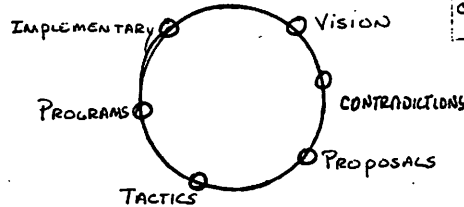
## THE PROFOUND JOURNEY OF PRIMAL COMMUNITY

I. Primal Community In The 20th Century		II. The Creation Of Primal Community		III. The Journey Of Primal Community		IV. Toward The New Social Vehicle	
20th Century Revolution	Scientific	Indicative Planning	Comprehensive Analysis	Initial Excite- ment	Launch Event	Supportive Frame	Social
	Urban		Practical Plans		Cautious Fascina- tion		Economic
	Secular		Implementation Means		Felt Needs		Local Structure
	Birth of Manifes- tation		For Action		Rapid Actuation		Core
The Seven Revolutions	Women & Youth	Foundational Principles	Operational Guidelines	Disillus- ion Time	Unfulfilled Expectations	Community Organiza- tion	Assembly
	Minorities & 3rd World		Social Princip		Angry Resentment		Guild
	Business & Educa- tion		Economic Prin		Stake Signs		Stakes
	Rise of Local		Human Princip.		Systematic Ac- tuation		Coordination
Primal Community	Econ. Self-Suff. (Engagement)	Implemen- tational Principles	Tactics Change Reality	Recreated Persever- ance	Major Victory	Leadership Qualities	Catalytic
	Social Self-Re- liance		Immediate Divers Action		Painful Resolve		Corporate
	Human Self-Confi- dence		Long & Short Sw. Stor		Documentation Event		Sobedies
	On Behalf Of All		Community Does It		Signal Responsi- bilities		Dynamic
New Top- down Approaches	Fricke Down	Implemen- tation Dangers	Programatic Thinking	Costs	Enemies	Local Is Key	Resurgence of Spirit
	Bureaucratic		Development Ex- pertise		Suffering		Effective Service
	Disestablishment		Going Native		Demons		Ride of Ignorance
	Boobytrap		Local Distrust		Expenditure		Who Will Help

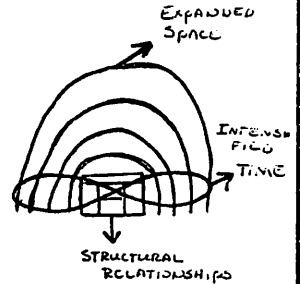
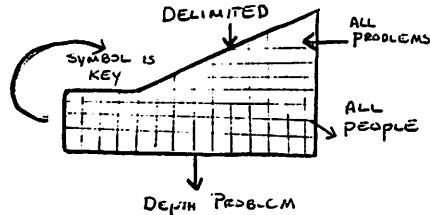
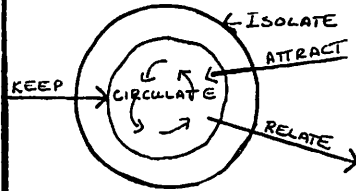
28

- ECONOMIC SELF-SUFFICIENCY
- SOCIAL SELF-RELIANCE
- HUMAN SELF-CONFIDENCE
- ON BEHALF OF

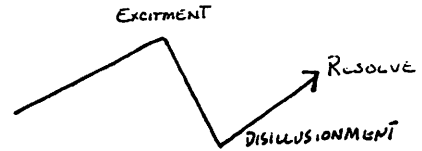
REVOL. VORTEN OF 20th CENTURY	NEW ESSENT. OF HUMAN-NESS	Journey OF PRIMAL COMMUNITY	Journey OF VOCAL LIFE	Key-WORD OF 60's
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27



- 1) IMMEDIATE DIVERSE ACTION
- 2) EVENTS CHANGE REALITY
- 3) LONG SWORD / SHORT SWORD
- 4) COMMUNITY DOES IT



THE JOURNEY OF PRIMAL COMMUNITY

In the first two talks we looked at the global or universal aspects of the revolution of our time in terms of the upheaval in the social fabric. We called that the Revolutionary Vortex of the 20th Century. We looked at the alteration of the consciousness of human kind and we called that the New Essentialism of Humanness. Now for the next two days we're going to turn our attention to the particular or local aspects of that same revolution and look at the journeys of Primal Community and the Vocated Life. Then finally, we will turn to that which ties together the global and the local, the universal and the particular, and we call that talk the Regional Role of the Global Servant Force.

The revolution of our time has made itself manifest in the creative breakloose that has happened with women and youth, with minorities and the third world. Their irrefutable claim is that every person be a significant participant in the social process. It is manifest in the revolutions in the business and educational communities as they face the claim of a new global social responsibility. This morning we want to look at the global upheaval in the social fabric and the global alteration in human consciousness as it manifests itself in the local community and at what it means to be a participant in that revolution.

I'd like to begin by reading a quotation from a citizen of Chicago.

In recent times people began to take a second look at themselves, to rehabilitate themselves and not only the houses. We found that we ourselves had to be rehabilitated and began now to start a new look toward life. I use the words, "the chicken is about to come home to roost." We began to see ourselves and stopped trying to kid ourselves. Everything was based on education, which is good, but we need more common sense because the miracle wasn't based on education in the beginning, but on common sense. Some people were giant visionaries and hadn't even finished the third grade. This is why you find that there are more of our people getting involved for the simple reason that when someone else makes their plan it's more difficult to work with it than if it's your own plan. It's what you call self-motivation. When you get some self-motivation and get some gusto for yourself, that means you can start to reach out for yourself and not expect too much of a handout. This had been our downfall. We've been expecting a handout and it wasn't enough to do anything with; it was just enough to keep you barely alive. But we find out now that keeping barely alive isn't enough. We find out we want other things in life. We have children involved, and we find out that when we get up in the morning we're going to have to start making some headlines for ourselves. This is the thing I said, "The chicken is beginning to come home to roost."

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Now that for me, is a sign of the resurgence of the local. We want to look specifically at the process which journeys and nurtures that kind of consciousness and engages it in the creation of primal community.

First of all, primal community is an on-going creation. It is not a state or goal which can be achieved. It is a process which happens and every primal community is engaged continually in the process of creating primal community. In that sense there is no such thing as a developed or an undeveloped primal community. There are only communities engaged in the process.

There are at least four marks of this process. The first is the creation of economic self-sufficiency -- the capacity of any community to generate the income to meet its own needs, both economic and social. Secondly, primal community is creating social self-reliance. This has to do with the capacity of the community to create the structures which care for all its members. Thirdly, primal community is creating human self-confidence. This has to do with the capacity of the community to design its relationships and environment to allow every person to live the fulfilled life. The final mark of the process of primal community is the capacity of the community to care for the larger society; to carry its concern beyond itself. This has to do with the presence within the community of those who with their own expenditure insure that the process happens in other places.

The concern for local development that has emerged and grown in this century has resulted in innumerable approaches to community development. I'd like to outline four of the most common of those approaches. The first I call the Trickle Down approach. This has been the favorite method of the large international agencies; UNDP, UNESCO, USAID, CIDA, and so on. The method here is to inject money at the top of the social structure with the intent that through developed regional centers, benefits will trickle down to the local communities. The problem, of course, is that the money or benefits rarely arrive at the local level. A classic example of this method is the famine relief that was poured into Kampuchea a few years ago. There was no question but that at that time Kampuchea needed a massive injection of outside aid, but because the structures were wholly inadequate to receive and distribute it, a very small percentage of what came into the country ever reached the places where it was most needed. The gift of this approach, however, is the recognition that resources are needed for local development to happen.

The second approach is the Bureaucratic approach, which is commonly adopted by national or regional structures. The method is to provide inclusive expertise to the communities served by the structure. The intent is to create and deliver replicable schemes in a given arena of expertise.

Low-cost housing schemes, for example, are often implemented through this approach. The difficulty is that there is no point in the process where the creativity and consensus of the community is engaged. I remember a reforestation project in Jamaica that was designed to reforest large areas where erosion was becoming a serious problem. The idea was that people from the communities surrounding the area would be hired to do the planting. This would provide employment and train farmers in soil conservation at the same time. People did get hired and the trees got planted and the project moved on. After a couple of months there was a forest fire and all the little trees burned up, so the forestry people came back and hired the people to plant the area again. In another couple months there was another forest fire and the trees were destroyed again. It became quickly clear to the forestry experts that someone in the area had discovered a pretty good way to provide permanent employment for a lot of people and that there was no consensus in those communities that this project was a priority. The gift of this method, however, is that expertise is needed at the local level if development is going to happen.

The third, I call the Disestablishment approach. The method used here is to make the community aware of its relationship to the broader society. The intent is to force the government to deliver goods and services by exerting public pressure from the local. The problem with this method is that it fosters a dependency or welfare mindset in the community. The community begins to believe that the government owes it something and will wait until it gets what's owed. The community never has a chance to grasp what is possible through its own efforts and self-reliance never happens. The gift here is that local awareness of the needs of the community and the social situation is required for development to happen.

Finally there is the Bootstrap approach. The intent here is that through exhortation locally initiated development will happen. I remember an agricultural team that came to Oombulgurri and did a feasibility study on planting 2000 acres of sorghum. When the community inquired as to how this sorghum would get into the ground without a tractor, one man on the team began to describe how, back in mission days all the planting had been done with a mule and a hand plow, and that what was good enough then ought to be good enough now. The problem of course is that when faced with the real situation, and armed with nothing but words of encouragement, the community sinks into despair and never acts. The gift of this approach is that local initiative is required for substantive change to happen.

Now let me describe an approach which weaves together all four of these methods while avoiding their pitfalls. This approach is not designed to do community development (although it does) but to trigger the process of building primal community. It is designed to give focus to the resurgence of local communities and is based on and requires the decision of local people to be engaged in that process. Once that decision has been made, a local plan can be developed. The plan needs to begin with a comprehensive analysis of the community which elicits the hopes and dreams of the people and discerns their practical vision of the future. The second job in creating the plan is to locate the underlying blocks or contradictions which

are keeping that vision from becoming reality. Next is the creation of the practical plans, both broad strategic proposals and concrete actions or tactics which will overcome the contradictions. And the last step in the planning process is the designing of the implementation means. These include the programs which organize a mass of tactics in such a way that they can be done and the specific implementaries that organize the who, what, where, when and how of each tactic. At the same time this process delivers a particular do-able plan to the community it becomes an on-going part of the community's life and is used over and over as the community changes and its relationships shift. It is a process that is finally not out to plan something, but to do something. The purpose of creating the plan is to act it out, to put it into action.

There are four sets of principles which undergird the doing of the plan. The first set is related to the economic development of local community and is designed to release both welfare-oriented and stagnated economic situations. The first principle is to regard the community as an isolated economic unit. It is an economic entity unto itself. Secondly, through sales, grants, loans, whatever, money must be attracted into the community. Thirdly, once new money has been generated, that money must be retained in the community and made to work there for as long as possible before it has to leave the community again. The next principle is to make that money catalyze increased economic activity within the community by circulating it as many times as possible. Hank's filling station sells a dollar's worth of gas to a guy from Rockville, Hank buys a loaf of bread from Sue's Grocery, Sue takes the dollar and buys a bottle of aspirin from the Health Outpost and so on. And finally the local community is related to the broader regional, national, and global economies. For example, we learned that one of the keys to local industry was securing an assured market and this almost always involved relating that industry to the region or the nation.

The second set of principles has to do with the social development of the community and is designed to release local care and participation. The first principle here is to delimit the geography of the community, this allows focused impact for the social and economic tactics, but more importantly, delimited geography creates a consciousness of community and identity that allows a community to begin to create the story of the historical significance of that place and those people. I think you can say that the history of a community begins when its boundaries are defined and its name is articulated. Secondly, you deal with all the problems of the community simultaneously. This has to do with the inter-relatedness of the problems of a community, for example, the relationship between nutrition and education and the relationship between market crops and transportation. Say you're out to expand the production of market crops, and you improve farm techniques, diversify crops, bring more land under cultivation and then discover that because of poor roads and inadequate transport, you are unable to deliver all that produce to market. Unless you deal with all the problems, you find yourself blocked from dealing with any particular one. Thirdly you deal with all the people. To deal with just the youth or the elders or the men or the women, will never significantly alter the patterns

of the community. The sustaining structures of the community become critically important at this point. First the Guilds, which provide the opportunity for every member of the community to be significantly engaged in the task of that hunk of society. Then the Stakes, which provide the door, by door, by door care for the total population. And finally the Assembly, where the planning, decision-making and celebration of the quarter or the year are put into the hands of the total community. Fourthly, you deal with the depth human problem. In Oombulgurri that had to do with the image of being a people with a forgotten past and a cut-off future. Until that image was altered all the economic and social development in the world was fairly futile. The last social principle is that symbol is the key. "The villages of India are on the move!", "When Iron Men go marching in!", "We're raising lots of piggies for the world, oink, oink!". Not always sophisticated and never abstract, these songs, rituals, drama, and art tell the story of the destined significance of some crummy little neighborhood and are the key to unblocking the depth human problem.

The third set of principles has to do with the cultural dimension of the community and is designed to release a community from stagnant and divisive patterns of relationship. The first principle is to allow the community to expand its relationship to space, to grasp the development of the whole earth as the context for its own development. The second principle is that through intentionalized time designs and rhythms and through stories that relate the community to the past and project it into the future, the community experiences intensified time. And finally that through structured relationships, the community experiences traditional divisions and age old fragmentation give way to new modes of participation.

The fourth set of principles is the implementation principles. These have to do with sustaining motivity and creativity on the journey of primal community. The first implementation principle is that the community begins doing the plan the day it is complete. This carries the momentum that is generated by the planning process immediately into the actuation process. People see visible change happen, see their ideas become reality; they see real possibility, not just more good ideas. And this immediate actuation needs to happen in every program arena at once so that people begin to experience and image the process happening in the whole community. They begin to grasp existentially the radicality of the change they are about to participate in.

The second principle is that tactical events change reality. Structures do not change reality and methods do not change reality, but tactics which create events which alter operating images, change reality. I was in a community meeting once that was entirely lead by the community, was opened with songs and a ritual and went through the steps of the workshop method. At the end of the meeting everyone was asked to vote on the issues. It was clear all the way through that the underlying operating image was Robert's Rules of Order, and that the power was at the head of the table. Because that image had not shifted, an imposed structure or method made no substantial change in the patterns of that community's relationship. Another way to look at this is that it's like changing the direction of a



rocket ship. You give it a little spurt of gas that alters the course a little, then another little spurt and another until finally the rocket is headed in a new direction. Let me illustrate this another way. Aborigines on the cattle stations eat two things: damper, which is a kind of bread, and beef, either out of a can or off the hoof. As you can imagine, this has fairly serious nutritional consequences. There was a clinic near Oombulgurri which provided instruction on nutrition for many years, but aborigines still ate beef and damper. Then one day some people in the community decided that Oombulgurri was going to have a new diet. First, the school kids put on a five-finger fair with snacks representing all five food groups and invited the whole community to attend - spurt! Then the Health Guild plastered the community with five-finger posters -spurt! Next fresh fruit and vegetables showed up in quantity in the community store, and the women put on a five-finger community feast and celebration -spurt, spurt! In a month the kids started asking for oranges instead of damper for snacks and in six months the runny noses and brittle hair and dull eyes were all but gone. Events that alter consciousness change reality.

The third implementation principle is that rapid, visible actuation and systematic, long-term actuation go hand in hand. This is sometimes called the long-sword, short-sword principle. The short sword is for jabbing. That is, tactics that are quick, easy, visible, cost no money and engage a lot of people. The short sword maintains momentum and excitement. While all that jabbing is going on the long sword sweeps through the fabric of society delivering electricity, irrigation, housing rehab, and community centers. This is a principle that really has to do with timing-- orchestrating development so that it is not a "start, stop and wait, start, stop and wait" process but one that generates its own momentum as it moves along.

The final actuation principle is that the community does it. No outside expert can finally do the development job for a community. Now I don't mean by that to revert to the Bootstrap approach. If a community could embark on and sustain this journey without the presence of the objective outside set of eyes, it would have done so. The way the community does it by itself is that it creates and gets plugged into a supportive frame. Within the community this frame takes the shape first of the local development association, or the community co-op, or the social and economic commissions - the established up-front face of the community. Secondly, it takes the form of the catalytic core. This group is not out to be the president of anything or to push some particular model but is a group of people who are ready to be corporate, who are capable of catalyzing community effort without expecting any rewards, and who are prepared to sustain the motivity of the community over the long haul. This is a dynamic group that changes as new leadership emerges and is trained. Outside the community, the supportive frame takes the shape of people from the public and private sectors who are willing to devote their time and expertise to see that development happens. It's the interface of the community with this supportive frame that allows the community to be the initiators and implementors of their own development.

Now there are some common dangers or traps associated with the implementation of a community plan. The first is the trap of programmatic thinking. This usually arises out of a concern to have the sustaining structures in place before change happens. The mark of this trap is the protracted campaign. This is the kind of thinking that says that before you can start a pre-school you have to have a building, trained and salaried teachers and lots of supplies. What is lost when this happens is eventfulness, the spark of creativity and the impact of rapid change. Related to this is what I call serial actuation. Here you do the preschool, then the industry, when that's finished you start on health. There are two things that are lost when this happens. First is the engagement of the whole community. While the pre-school is being put in place, the health workers, mechanics, and elders are left sitting on the side lines. The second is the catalytic interplay of many things happening at once. The new truck catalyzes work on the road, expansion of market crops, village interchange and pre-school trips. In both these traps, momentum never has a chance to really get rolling.

The second trap has to do with waiting for the best expertise or the most up-to-date equipment. The concern here is to see that things are done in absolutely the best way possible. The mark of this danger is that whole portions of the community plan remain unimplemented and the community experiences that its felt needs are not being met and that its uniqueness and creativity are not being honored or used.

The third trap is "going native". This is born out of a deep desire to participate in the resurgence of that particular place, but this desire turns into defensiveness on behalf of the community (which the community does not need) and distrust of outside help. What is collapsed when this happens is the objectivity of the outside presence. Dealing with the long-range and comprehensive gives way to the immediate. The flip side of "going native" is not trusting the community. The concern here is to have an effective operation in which everything happens according to plan. The mark is staff elitism, where things can only be done if they're done by the staff, and, of course, because the community's skills are never used and journeyed, self-confidence is lost.

There is a journey that every community goes on as it engages in the process of building primal community. It's not a good journey or a bad one, but from your own experience you'll recognize it as a human one. It goes like this. There is initial excitement at the beginning of the journey. This is understandable as people see new things showing up everyday in a community that may not have seen any change in years. There is always the anticipation at this stage of lots of money pouring in and that the good life is just around the corner. This initial excitement is tempered somewhat by a cautious fascination; "what really is going to happen here and how is it going to effect me and my family? Maybe I'll wait and see." This is the time to put the short sword into play -- to catalyze visible change in every corner of the community and to engage everyone in doing it. During this time in Woburn Lawn, the stakes were initiated, the road was repaired, pre-school started, health survey done, demonstration garden cleared and the cricket

field created. The community was probably engaged in implementing some 50 or 60 tactics simultaneously. One of the great things about this time is that when you're using the short sword like that, you can have a few misses and it doesn't slow anything down. The first bamboo bus shed built in Woburn Lawn was soon devoured by termites, but people hardly missed a beat as they built the next one out of concrete blocks. This excitement has got to be capitalized on and pushed to its limits for it is in pushing to its limits that the consciousness of the community is shifted.

It's at this time that people experience the authentic possibility of their community, and in that experience a lot of illusions are shattered. Shifting established patterns of community behavior is not fun. It is wrenching. People discover that staffing the pre-school and the health outpost are neither particularly economically rewarding nor personally satisfying. Saying no to a neighbor who wants credit at the community store was never supposed to be part of the bargain. This is the time of disillusionment and struggle for the community. Trust breaks down and blame reigns. People feel like nothing has really happened in the community. This is the point in the journey when the leadership is called upon to play the role of the guide, to point to the change that is happening. It is also the time of the long sword.

As people grasp the enormity of the task they are engaged in, and the price that task demands, the possibility of the 40 year vision needs to begin to appear. In Woburn Lawn it was when the electricity came, when the land was acquired for the coop farm and when the dozer came to clear the land for the industry shed. It was also a time for the intensification of the stakes. The stake meeting is where people have a chance to reflect on the journey they're on and to keep their vision before them through the stake actuation. Of such things as mini-parks, bus sheds, benches, where people see again that what they are creating is a human place to live. In the midst of the disillusionment a new kind of resolve is forged, a perseverance is recreated without which the community cannot keep alive the process of building primal community. I think in Woburn Lawn this happened when after months of getting it together, the first retaining wall went up for the industry shed and the builders guild decided that only those who volunteered labor on the pre-school building could get a paid job on the industry shed. This was a bit moralistic perhaps, but a sign nevertheless of long-range corporate responsibility for the care of the whole community.

This journey is not a living through of good times and bad times; it is not a linear progression towards the achievement of an ideal state of mind. It is a journey of the consciousness of a community through time. It goes on and on, is ever changing, never the same. It is only when a community refuses any particular part of the journey that it loses its vitality, its creativity, its determination to win.

This process is not without costs, some of which we've pointed to already, but I'd like to emphasize some again. One of these costs is that you make enemies. No one, of course, sets out with the intention of having this happen, but no one avoids it either. After Woburn Lawn had been actuating its plan for about three months, a terrible jealousy developed in one of the neighboring communities, and people found that old friends and even relations were attempting to undermine what was happening

there. One of the district politicians was very threatened by the sign of local people doing it themselves. If people were no longer dependent on his handouts, there would be less incentive to re-elect him, and he got busy blocking things in the bureaucracy. There was a man in the community who felt that his daughter should be selected to attend the training school in Venezuela. When the community chose other youth, an enemy was made. They pop up everywhere. The issue is not making enemies; that is unavoidable. The issue is how to deal with them creatively so that their enmity is transformed into advantage.

Another unavoidable cost is the suffering that is occasioned -- in yourself, in the catalytic core, in the community. Grasping a new future necessitates letting go of the images, structures, relationships that have sustained you, however inadequately, in the past. When Enid Smith, who was considered pretty much of a door mat in Oombulgurri, decided she was going to make people start paying for the things they took out of the community store, her husband beat her, she was ostracized by the other women and made fun of by her own children. I was in the collegium room in Bayad when a young woman came in, sat down and cried for thirty minutes. Her father had engaged her to be married in a week, at which time she would have to give up teaching in the pre-school and go to live for a year in the house of her in-laws. The issue is not avoiding suffering, the issue is embracing the exposed spirit deeps as a gateway to profound transformation.

A third cost is that you are assaulted by demons. One of these is the paranoia you experience when the enemies start closing in. You find yourself believing everything those enemies are saying about you and operating out of their context. The key here is to find the ways to re-establish your objective grasp of the situation so that you can sort out the real live land-mines from your own phantoms. Another demon is the collapse of your own vision, and a third is the onset of paternalism toward the community. You begin to wonder why people aren't more grateful for all the wonderful things you are doing for them. The issue is not how to avoid being beset by demons, the issue is finding the means to get outside yourself to allow objectivity to illuminate the situation.

And finally, to be involved in this process is to pay the price of total expenditure. All your creativity, energy, goods, and spirit prowess get poured into the task. And the same is true of the community. In Woburn Lawn when the question was raised of where to locate the new industry, one of the shopkeepers offered his living room. Then when the question was raised of where to store the feed for the bulk buying program, he offered his shop. When the question was raised of where to hold the first annual Jamaica Night celebration, he offered his front yard. When the question was raised of where to find the land for the demonstration garden, he offered his land. The issue is not saving or holding on to something, but of letting go of even your expenditure so that the task gets done.

This talk has been about primal community, but in the last two days we've been talking about how the world is ready for the recreation of the social fabric. Well, the secret is that it's already happening. In this

neighborhood and that community and this group of villages, wherever a settlement takes the risk, makes the leap, and engages in the process of creating primal community, the social vehicle is reforged. The new earth will not descend from some nether world, but it is being built from the bottom up -- from the global resurgence of primal community - and that building has already begun.

THE RECOVERY OF VOCATION		THE (UNIVERSAL) PROCESS OF VOCATION		THE (PROFOUND) JOURNEY OF VOCATION		THE ONE DEED OF SERVICE	
THE CONTEXT OF VOCATION	time of <u>resurgence</u>	THE EXPERIENCE OF PROFOUND ADDRESS	time/bomb <u>situation</u>	THE UNIVERSAL VOCATIONAL JOURNEY	experience of 'other'	THE MANIFESTATION OF NEW SOCIETY	Catalyze
	re-discovering the OW/TW		intruding event		same journey as 'other'		re-direction
	Local community revolution		do something		human despair		replication models
	NRM & NSV together		new consciousness		assigned to history		mass transformation
THE REDUCED UNDERSTANDING OF VOCATION	happiness issue	THE EXPERIENCE OF PROFOUND DESPAIR	paralyzing stupor	THE SHORT CIRCUIT OF JOURNEY	deny happening	THE DECLARATION OF NEW HUMANESS	beckoning truth
	economic as vocation		human quagmire		lose nerve		individual significance
	shift of roles		free to committ		living suicide		societal significance
	suicide issue		Mysteries demand		drown in journey		prophet of hope
THE DEFINITN' OF VOCATION	definition <u>limited</u>	THE EXPERIENCE OF PROFOUND DECISION	changed <u>universe</u>	THE INTENSIFICATION OF JOURNEY	historical engagement	THE FORMATION OF VOCATED PEOPLE	iron pillar
	secular/religious		seductive plateau		vision vanishes		methods training
	Ethical dimension		decisional <u>spring-board</u>		hopeless failure		giving form
	destinal dimensn'		destinal leap		midst of deeps		journey master
THE RECOVERY OF VOCATION	process or journey	THE EXPERIENCE OF TRANSFORMING DECLARATIO	vocational <u>transparency</u>	THE POETRY OF DESTINAL COVENANT	conversation with Being	THE CONSUMING COST OF VOCATION	structural revolutionary
	<u>images</u>		universal <u>gratitude</u>		finish my work		the planet hopes
	corporate vocation		authentic <u>atory (mine)</u>		covenantal consent		seeing the kingdom
	journey beginning		depth of journey		center of life		lost in deed

GLOBAL  
COUNCIL

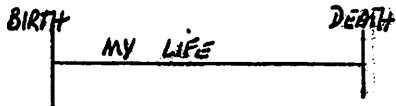
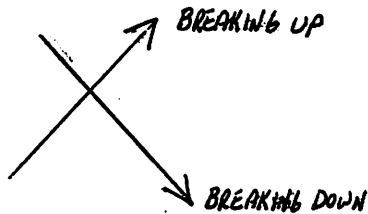
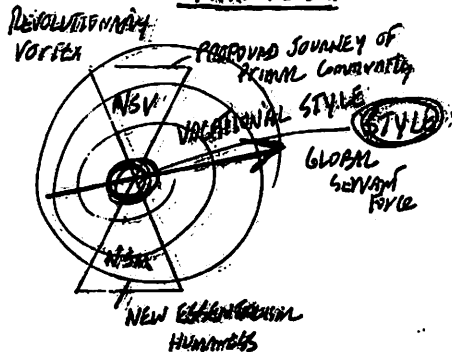
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# 4 UNIVERSAL JOURNEY OF VOCATED LIFE

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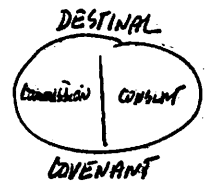
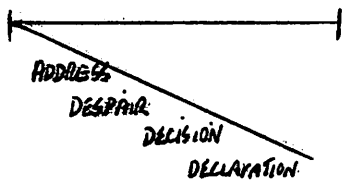
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## TALKS REVIEW



31

OBLIVIOUS  
 STUBBLE  
 LEARNING  
 DE-LIDE  
 NOT



## ONE DEED

DECLARATION  
 FORMATION  
 MANIFESTATION



THE UNIVERSAL JOURNEY OF THE VOCATED LIFE:

THE RECOVERY OF VOCATION

This word vocation has long been reduced in meaning and understanding. People who had a vocation were thought only to be people who gave their lives to the church or were lawyers, doctors, or nurses. People who were good at their jobs and enjoyed them, like a cabinet maker, were also said to have a vocation. But in actual fact every single one of us has a vocation. Every person has a vocation in life whether they know it or whether they don't. It is not everybody who can follow the journey of the vocated life right through and it is this journey of the vocated life that people with a vocation decide to travel and this is the journey I took.

Now the best definition of a vocated life that I know is: The application of one's energy to a life cause which is out to serve constructively the present and the future of the whole globe. That is a mammoth job to take on so it is not surprising that not everybody does so. From this you can see that a vocated life is not a static thing. You can't go out and just go and pick up a vocated life; it has to be created by someone. We each have to create our own. What I create and what you create are quite different things because we are totally different people with totally different backgrounds, but none the less whatever we create is a vocated life.

Now this journey starts with an experience. One's life understanding is confronted by an event or series of events which forces one to question absolutely and totally one's whole self-understanding. one's whole outlook on life. Something or other brings this about-- depending on who you are you will have quite different experiences. Depending on your age, your upbringing, your work, all your experiences will be different. The old will have quite different experiences from the young, men from women. But it is when this profound experience happens that you start on your vocated life.

For me it happened when my husband died suddenly. We had been married 40 years and lived around the world and were a married couple in every sense of the word. So when he was gone, I had to face the question of what could I do with the rest of my life, what did I want to do. What did I need to do? Did I really want to go on living in the English village where I was? We had lived there for 12 years but did I actually want to go on doing this? Did I want to go on running the village fetes, pouring tea for the Church socials, did I want to go on giving talks to the Women's Institutes? Could this possibly or conceivably fill my life? The answer was an unequivocal NO; it couldn't. There was no doubt about it. It could not fill my life. I felt I had to do something quite different and the thing that forced me to this conclusion was something I hadn't realised or even thought about. And that was that in a small place where one is very well known, everyone had always seen Dick and me as a couple; when Dick was gone they knew me as someone alone and wherever I went there



was the shadow of the man who wasn't there beside me. I felt that in many ways people saw that shadow more clearly than they saw me and my actual needs. There was only one thing to do-- I must go away somewhere where nobody knew us as "us" but would get to know me as me. Then I may get the courage to go on. But what may I ask can an untrained widow of 60 do to fill her life? How can she possibly find something that is all absorbing and will fill her whole life? This is where, although I didn't know it, I took the second step of this universal journey.

It wasn't a nice step at all but it was very necessary. This step led me into the depths of profound despair; it really did. There was nothing, I had nothing. I had no self-confidence. I had no self understanding. I had no courage. But somehow there was this strange, pressing demand that the whole purpose of my life had to be changed. There was no doubt about it. And with no self confidence, no self understanding, and courage having flown right out of the window I knew something had to be done. So I left my village in England and went to Australia. That was where my daughter was living so it was not quite such a big step as it sounds.

I love my daughter and I loved Australia, absolutely on sight. I knew this was a good place for me to be. But still I was untrained, lacking in self-confidence, still over 60. What was I going to do? I still had nothing to absorb me. I took a flat and said, "Well, there is only one thing I can do, though I know it will probably lead me into just the same hole that I was in in England. The only thing I can do is to go to a church and there I will meet people; the church is a caring organisation and maybe I will find something that will absorb me, or perhaps discover that really I am not capable of finding a really full life at my age. Perhaps I am only suited to pouring tea and running fetes (I was quite good at that). Perhaps I was suffering from enlarged ideas of my own capabilities, and that my whole life might be needed somewhere was all illusion."

I went to this Church and I met some very nice and very fine people and the first job I was given was pouring out tea! Well, I was determined that come what may if I was needed to pour out tea, I would pour out tea! I would say Yes to everything that was asked of me. One day a nice young woman put a piece of paper into my hand and said, "You might be interested in this." I looked at it and it was announcing an RS-I in the near future. To this day, she reminds me of my reaction. My instant reaction was "I can't go to a thing like that-- that's not me, I don't do things like that." The vision I had of me, a carefully brought up Church of England or Anglican person, being asked to go to some mysterious prayer meeting or something! People might even try to save me! It was against everything I had ever believed; it just was NOT me. It was not. I was a properly brought up English Lady and they just do not go to things like that! So the next morning, I rang up Elaine and said Yes I would like to come. How do I get there? I was very frightened but I had decided I would say YES to everything.

The RS-I was in some ways just as bad as anything I had ever imagined. It forced me to look at all I had lived by for all of my life, to pull out and look at all I believed, to question all my actions, question all I saw -- and that was horrid! I tell you I as near as tuppence walked out on two occasions. I didn't because the RS-I was utterly fascinating and I had the feeling that I was getting near something true and coming much nearer to understanding myself.

So here I was ready for the third experience. This is a tricky one. This is how one responds to the Mystery's demand that you change your whole life pattern. There were two ways of responding to it. The more immediate and quick response which is really a temporary solution can leave you on a plateau-- a comfortable and illuminated plateau with lots of nice people. You can stay there and work there and be quite sure that what you are doing is right. Also if you don't take care, you can step backwards and fall right off this plateau, and then you have to start the journey all over again.

Well, I sat on that plateau for quite a long time, the air was good, the work was good, I met a lot of nice people,, I learnt about the work of the ICA, I learnt about Combulguri, and learnt about many, many things I had never dreamed of before. I went out on development calls with really fine people. I went on authorisation calls to set up Town Meetings. This was good, until something said, "What ARE you doing sitting on your plateau?" I didn't know that was what I was doing, but it was so then I realised that demands were being made of me and this was where I had to make a real honest decision. I couldn't keep in with my nice social life, my friends, etc., and work with the ICA. I could not do it; it was impossible. I had to stop mucking about and make the leap-- the second possible response. I had a horrible fear this would be a final commitment and there would be no back sliding from then on. Little did I know all the great chances I would get for back sliding!

So I took the fourth step in the vocated life. The interesting thing is that taken this leap I got a wierd compulsion to talk about this thing that had happened to me. To talk about what I was looking for and what I had got. Now this is a thing I have never done before I am naturally a self-contained and -controlled person. I never talked about myself a lot; it wasn't in my nature to do such a thing. But here I was bubbling over with it all! I very quickly discovered this is a fine way to get rid of one's friends. They thought, "Poor Liza, it's a pity-- do you know she has got Religion or something !" I don't really know all they thought, but anyway, they began to vanish quite quickly, and my own life, my social life vanished with them. I left my flat and moved into the House. All this talking I found was not only to get rid of my friends; it was to commit myself deeper, because of course the more I talked the more I understood what I was doing, and the more people reacted to me. It was a way of confirming the decision I had made.

Now, when one has really admitted that one is living a vocationed life, very interesting things happen. One was that my eyes were opened. When I really began to understand about things I began to see people, I began to see the innocent suffering in the world. I saw the tired mother pushing her handicapped child in the wheeled chair. She was tired but she was loving that child. You could see by the way she was smiling at him. I saw the old, old couple walking down the street together, both of them with those terrible old feet which makes it a pain to walk. The man had taken the woman's carrier bag with the day's shopping. It wasn't heavy, she could have perfectly well carried it, but he took and carried it as a gift of love to her. There is a man I see whenever I go up to Forest Gate. He stands outside the Princess Alice, which is one of our favourite pubs. He is an elderly black man and his clothes are old and shabby. He wears an old green cap pulled down and his shoes...well, they aren't polished. He stands in the doorway. Not the one we go in at, but the one just to the side. He stands there and whatever time I go up to Forest Gate, there is this old man. Just standing. What his life is and how he came to be there I just don't know, but it is one of the lives one worries about. You begin to see the differences, appreciate the Ethnic minorities, the poverty, the junkies, the drunks. You begin to see them clearly and vividly.

Before you start seeing, you can walk down the same street and just see lots of people who probably get in your way. You may see a dirty old man and some one pushing a pram and you hope it's not going to catch your stockings. You see the buildings and the shops you want to go into and the things you want to buy. But you don't see the life that goes on. This is just one of the many incredible gifts.

But you are still not safe in your vocationed life. This period has got all sorts of short circuits that can trip you on your journey and send you back. When you look at all this you can tend to deny that anyone can do anything about it. You know something ought to be done, but how can anyone do anything about all this mass of sorrow and suffering and how, above all, can I do anything about it! I mean it's ridiculous. I can't do anything about that man in a green cap standing outside a pub. I cannot do it. It's just no good. If this feeling is allowed to get a hold, life becomes a sort of living suicide. You die to all your hopes and all that is good that you have so recently seen. You are still walking about but you are not alive. The other short circuit is the one of emotionalism, where you get too tied up with particular people. The junkie you met and knew you could help because he liked you. He takes up all your time. Or the disadvantaged child, you know that really and truly you can do something for that child, but you get sucked right into her life, and through this, you lose sight of the global situation and you become ineffective. You can't get on with the job because you are so embroiled with these two or three people.

At the worst, you can become psychotic. Lis Banks can tell you of many social workers who come to her who have completely broken down in the face of this challenge.

Now this is a situation I thought about quite a bit, but my thinking never came to much. Then one day, John and I were seeing Mrs. Hickson who is the leader of the department for Short Life Housing in the Greater London Council. "Short Life" wasn't your short life, but the houses' short life. We were needing a house and the Council has houses which it buys up when they come on the market if they are on a site which is needed for development sometime in the future. These houses they let cheaply for a limited period, sometimes up to twenty years.

John and I had gone to see this good lady and we sat and talked to her for quite a long time. She wanted to know who we were and what we did. Then she said, "When do you want this house?" So we said, "Well, actually we have to get out of our present house in two and a half weeks time." She said, "Oh." Then, "How many people are living in it?" We said, "Well, roughly 8 adults, although others keep coming in and out, and 5 children." And she said, very sternly, "You need a house in two and a half weeks for 8 adults and 5 children and you are not even faintly worried?" We said, "Yes, we need a house, and no, we don't think we are worried." She said, "But look, everyone else who has only three months in which to find a house parades up and down outside the Council with banners and bands to draw attention to their plight, but you just sit there quite happily and are not a bit worried. Why aren't you worried?" So we just said, "Well, we just aren't." She promised to do the best she could about finding us a house.

Afterwards as we were walking down the road, I said to John, "What is this? Here am I, a well brought up English lady and I am going to be turned out onto the streets in two and a half weeks. Furthermore, we have a phone bill which came in this morning and we haven't a hope of paying it. It was an astronomical phone bill. I am in charge of money so I know. Never in my life have I owed a penny to anybody. It's not what I do. At least two of our programmes are in danger because we haven't written the right letters and I forgot to post one this morning. Our washing machine has only got another week's life in it and then we will all have to wash by hand. As for our dryer it died a week ago and it has never stopped raining since! BUT I am STILL not worried. WHY am I not worried?" And he, in his wisdom, replied, "When you have the care of the world on your shoulders these other things just do not count."

He was so right. This was the answer to one of my greater problems. Why I wasn't worrying was really becoming a very great worry to me.

Now we come to the intensification of the journey. You throw your whole self into the vocational life. You know you are historically engaged. You build plans. You implement plans. And the task appears to grow larger and larger. The results seem to be coming slower. They really are coming much slower than you ever expected. Ambiguity increases, things become more obscure until the vision that you had vanishes and you are left with nothing. You know you are a complete failure. All your visions, all your plans just aren't working out. Then you are in very very deep water, and you can drown; so easily, you can drown.

This is the time to remember the manual on small boat sailing. It says, "When," (not if), "your boat capsizes, stay with it. Do not panic. Do not attempt to swim to the shore even if it appears to be reasonably close. You can get cramps halfway and drown. You can be caught by currents you know nothing about and be swept out to sea and never be seen again. Stay with your boat even if it is badly holed and upside down. Until help comes. A boat is much easier to find than a swimmer."

If you can ride through that period and say, "Yes, I am a failure. Yes, my plans are not working out. Probably, it was because my vision was not as clear as it should have been. Perhaps I pinned my hopes to the wrong thing. Perhaps I shouldn't have hoped." Then the vision may stealthily creep back. If you can hang on, you may not be safe but you have a chance.

When all this happens to you and you are immersed in this day to day struggle, you wonder if it is all worth while. This is the time when myth and poetry come together and make sense in your life. Give yourself time to read many books and different authors. Read the poetry of Hammar skjold and Kazantzakis, as well as old legends and fables. They will all come alive to you. You begin to see and begin to understand what these people went through because it is not so very different from what you have been through. In every culture there is poetry and myth about the cost of service. Just the understanding of being part of this crimson line of service is a very great support. One enters into a kind of covenant with all the people who have gone before and all the people who will come after. It has been exactly the same for them as it is for you and the same for me.

Here is another of these lovely discoveries that come so unexpectedly: the way one can talk about one's deepest feelings, one's innermost convictions, and one's major worries with anyone whom you sense is living the vocationed life. It doesn't matter who they are or what they are. Millionaires or dustmen. It doesn't matter what their background is or politics or religion, when you recognize a vocationed person. You know they will understand immediately the meaning that is behind your very stumbling words.

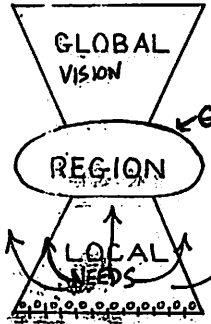
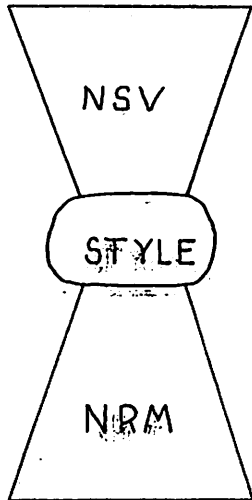
Then what happens to a community or region where a vocated person lands up, the global servant who assumes responsibility for the globe in the exact place where he or she is standing at that given moment? A very small percentage of vocated people can make an enormous difference in the structures which are in place for human caring. The vocated person can become a resource and a model for others. The vocated person can dare to stand up and say, "I dare to be a prophet." "I can dare to train people." "I have got the methods." "I have got the way." They can even be journey masters and help others to walk on this journey of the vocated life. The whole of this life is all one deed and one service and in it one's very self is lost, utterly lost, and as Dag Hammarskjold says:

I don't know who or what put the question. I don't know when it was put. I don't remember answering. But at some moment I did answer Yes. To someone or something. And from that hour I was certain that existence was meaningful, and my life in self surrender had a goal.

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The Global-Local Interface		The Historical Indicative of the Regionalig		The Call of Profound Ecumenism		The Qualities of the Global Servant Force	
The Awakening to One Earth	One Sphere w/Expanding b'dries	The Revolut'n among Local People	Local assertiveness of Bas Rts.	The Transcending of all Tradition al Cultrs	Crest of 20th C Nationalism	The Sensitive and Responsive Ones	Sense the Historical Shifts
	United into 1 Global Village		Urgency of Cult Recovery		Humanized Education		Responding to the Gaps
	Concern of People 4 Peoples		Engaging all ages/phases		Commonized Secular-Urban Style		Creating with Whole Life
	Globalized-Local Peoples		Corporate Power of people		Transparentized Tensions		Forge Temporal Models
The Dynamic of the Regionalis	Acute sense of Local Need	The Demands Beyond Existing Structure (s)	Inbred dissatisfaction	The One Life  Under- standing	Universal Human Experience	The Pluriformity of the Regional- is	Gifts of the Many
	Comprehensive ch'neling G. Res Form to the Reg'l vortex		Coordinated Human Development		Significating Eventfulness		O, for a 1,000 Tongues
	Local initiative as key		Integrated Reg'l Planning		Common Water Table of Humanness		Secular Temple
			Extensive Local DCadres		Inclusive Mythology		Regional Vortex
The Log-Jam of Social Structure	Dis-related Reg'l Structures	The Revolut'n in Social Structure s	Obeying the Givens	The Many Form Forms of Life	Honor all Inventions	The Self-Con scious Movement	Beyond Simple Uniformity
	Frag/Overlapped Society		Renewal from Within		Self among Selves		Orchestrating many-piece Symph
	Hand-me-down Social patterns		Dynamic of Giving Ungiving		Danger of Being Enamored w		One Thrust Impact
	Structural Apath as last resort		Perpetual Revolution		Encountering the Otherness		Perpetual Structural Renewal
The Re-Creation of Local Units	Demonstratn base of pilot proj	The Care  for  All	Demonstration w Lowest of Low	The Few Who  Serve the Whole	Transcending the Perspectives	Those Who are Taking Care	Custodians of History
	Demo extension of HD pilots		Focus: Underlying Contradctn		Forging Unique Commonality		Guardians-Humane
	Covenantal of 4 sectors		Geo/Soc relates 15/85%		Creating Historical Cadre		Task as Sacred Trust
	Congregational Dyn-4 sectors		Whole Social Fabric Permeatd		Risking All		Doing What God Requires

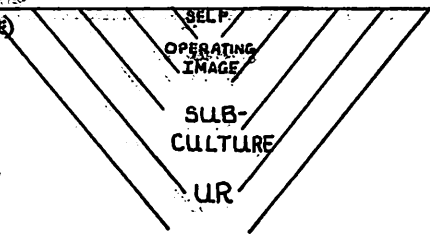
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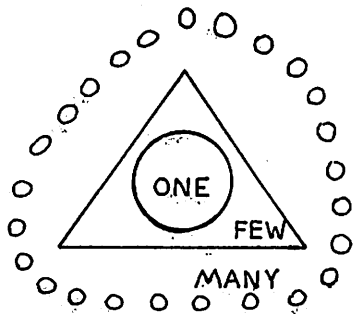
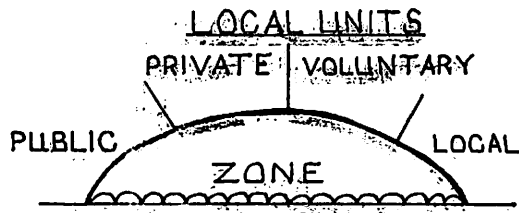
WRAP-UP  
 ↓  
 GAP: DISTRIBUTION (LOVE)  
 PARTICIPATION (FAITH)  
 PLURIFORMITY (HOPE)



LOVE  
FAITH  
HOPE



HUMAN KIND IMAGE





### THE REGIONAL ROLE OF THE GLOBAL SERVANT FORCE

This is the last presentation in the series of the five great talks. The first talk swept us through the vortex of the incredible century we are living in with all of its magnificent change. The second talk dealt with the profound life of integrity that is possible in living in such a century. The third talk described the intentional community that is capable of responding authentically with such social change. The fourth dealt with the vocational journey of those who decide to care. This last talk deals with the regional role of the global servant force. Or, what are the dynamics of new partnerships and structural roles of people who decide to take responsibility for creative societal change. As we consider this question, let's listen to the poetry of Teilhard de Chardin from his book, Building the Earth.

"Everyone wants something larger, finer, better for humankind. Scattered throughout the apparently hostile masses which are fighting each other, there are elements everywhere which are only waiting for a shock in order to re-orientate themselves and unite. All that is needed is that the right ray of light should fall upon these people as upon a cloud of particles, that an appeal should be sounded which responds to their internal needs, and across all denominations, across all the conventional barriers which still exist, we shall see the living atoms of the universe seek each other out, find each other and organize themselves. In the old days our ancestors set out on the great adventure in the name of justice and the rights of humankind. To us whom new sciences have opened space and time with dimensions unsuspected by our ancestors, there are now new challenges. We can no longer measure our efforts by old achievements, no matter how exalting these were in their own time. That is why our age is weary of the sectionalism which confines human sympathies in watertight compartments. Such sectionalism drags us into an atmosphere where it is no longer possible to breathe. We must have air. We must unite. No more political fronts, but one great crusade for human advancement. The democrat, the communist and the fascist must jettison the differences and limitations of their systems and pursue to the full the positive aspirations which inspire their enthusiasm, and then, quite naturally, the new spirit will burst the chauvinist bonds which still imprison it; the three currents will find themselves merging in the conception of a common task; namely to promote the spiritual future of the world."<sup>4</sup>

Last fall I was reminded of the magnificent globe we live in. Carl Sagan, renowned astro and nuclear physicist produced an incredible T.V. series, called Cosmos. How many of you saw this? Here I discovered again that we live on one small fragile planet. The perspective became even more awesome as Sagan walked on a beach. He bent down and as the sand ran through his fingers he said, "There are more galaxies in the universe than all of the grains of sand on all of the beaches on all of the continents of Planet Earth. We live on an elegant and delicate planet in the suburbs of a small remote galaxy." In the last episode of the series he titled, Who Speaks for Earth?, he created a montage displaying the varieties of cultural differences and yet the common joy and pain of humanity. You saw the relationship of animals, resources and humans. At the end of the episode in answer to, "who speaks for earth," he answered, "We do. We speak for Earth."

This 20th century understanding has driven us to care for this one planet earth. We are driven these days to preserve this earth--its ecosystems, its resources and its atmosphere. And its peoples. The 20th century has given every one in the world this global vision of care.

And yet, as we look at the world that we have we discover incredible paradoxes. We have a massive global transit system. You can fly around this earth in 18 hours. But in our city, there is no mass transit to take people to work in the suburbs. It takes too long. Also, we have tremendous communication systems across this globe. Information is readily available across the oceans. But in my community, the City Department of Planning keeps losing our city contracts and we have to xerox them and send them downtown again. Our globe has speedy international banking systems. Some months ago a few people pushed a button, and money was transmitted from London to Iran and our hostages were released. But it has taken us three years and we still can not acquire a loan to construct a building on the westside of Chicago. We have a global vision of care of our world, and massive systems of interchange but so often the local needs of human beings are not being met. There is a gap in the middle, between the global and the local.

There are many examples of this gap in society. Awakened and engaged persons exist at all levels of society. They are estranged, not personally but dynamically and structurally. For example, there is increased polarization of management and labor. There is international and local terrorism. There is a growing gap between the rich and the poor and the alienation of youth, elders, families and cultures. And this persists in a time of our global awareness of interdependency, the sensitivity to cultures and national interests and an abundance of human relations methods of all sorts. The gap is not simply in personal relations. It is a sociological vacuum of imagination. We live in adversary modes of thought and action. In a time when inclusiveness is called for, constructs are exclusive. In a time of global commonality, people find themselves polarized. In a time of interdependence, many models stress self-interest.

In summary, the gap shows up in three dimensions, the economic, the political and the cultural. In the economic dimension it is a gap in distribution, the inequitable interchange of resources. In the political dimension, it is a gap in participation--the inequitable interchange of responsibilities. In the cultural dimension, it is a gap in pluriformity--the inequitable interchange of values. The gap between a global vision of care and local needs is the gap of distribution, participation and pluriformity. These are frustrated at all levels.

The key to revolutionary change at the local level is the regionalis, a regional infrastructure, a new dynamic. We are clear that the question is how one comprehensively channels the technological, human and natural resources of the globe to the local. The regionalis is the linkage. But the linkage is blocked.

For instance, I interviewed a community relations executive at a local steel company. He said that for the last 20 years there had been a structural and systemic neglect of the westside of Chicago. He pointed out that there had been no new housing built for two decades, there were inadequate road repairs and there had been no incentives for business and industry to build there. In addition the schools were terrible. He said, "Every school needs to be a magnet school on the westside."

Or let's look at another place. Do you know which state in the U.S. has more trained welders per population and geography. It is North Dakota. The people there received CETA funds a few years ago to train welders, so they did. But there were no industries to hire these welders. So many are still out of work.

Here's another example, in my community. Three years ago we participated in the Mayor's Summer Youth Employment Program. Twenty youth were assigned to learn how to work and they did. The City paid them to learn how to repair washing machines in Stanley's Laundromat, and to operate a steam press in the dry cleaners and to stock shelves and mark prices in the grocery store. After the program some of them acquired good after school jobs. But last year, the structures passed a new rule that these kids could not work for profit making businesses in the community. So most of them who enrolled sat around and learned nothing. Our community doesn't understand why this decision was made. There are still many CETA programs in the city where a person is paid by the government to work at a bank for nine months to learn new skills. But kids can't work at a small business on the westside for eight weeks.

People become apathetic after a while. They just sit around waiting and not believing that anything will happen. For instance, four years ago eight community organizations joined together and hired an architect to design some beautiful single family homes. Together the group approached the city for Urban Development Action Grant funds and two banks to provide the watching private monies. After one bank backed out, three organizations were dropped, including Fifth City. But now its three years later. Still those housing units have not been built in any community because the UDAG monies have not been officially released. But in the last 18 months, five new highrise office buildings have been constructed in the Loop and some of them used UDAG funds. Our people just don't understand all of this.

Why is the awareness of this gap between the global and the local so apparent these days? It is because there has been a resurgence of local people in our time. You can point to Poland and Iran and many other nations, groups and communities. And not only has the local risen up, it has become organized. People have started to form legal not-for-profit organizations at the local level to serve their communities. Why, in the last 10 years, over 800 community and neighborhood not-for-profit corporations have been established in the State of Illinois. They are local development companies which acquire SBA loans for local businesses. They include housing redevelopment corporations which actively rehab deteriorated buildings. They are the not-for-profits directed towards serving women and battered children. Local people are organizing formal structures at the local level. They are managing their communities, taking financial responsibility for their development and planning for a better future. The local is serious.

This is very true of Fifth City where I live. We have six major not-for-profit corporations that take responsibility for catalyzing the lively development of the community. In the economic arena the Commercial Corporation provides stores and shopping for the community and assists in stimulating a positive business climate. The Industrial Promotion Corporation is planning for a new auto service center and sponsors the business training school. In the arena of environment we have the Citizens Redevelopment Corporation which rehabilitated 142 apartment units in 12 buildings. The community wants to form a New Housing Corporation to build new homes for residents. In the social arena we have the Child Development Institute. It sponsors the preschool and the after-school youth program. The Reformulation Corporation sponsors the community newspaper and manages the Community Center.

Bridging each of the corporations are the grassroots entities. Between the Commercial and Industrial Promotion Corporation is the Business Association. We

have 40 members now and they meet every Wednesday night to strategize how to improve the businesses on the 5th City strip. In environmental development, the United Block Clubs meets every Thursday night building models to beautify space around our houses. And in the social arena the Elders meet daily and take care of the Community Center. Right now they are remodeling the basement for the youth program. The community meets regularly using the broad councils, the Fall Planning Retreat and the Winter Council. Many social events happen yearly now, the Fifth City Reunion, the Annual Christmas Party, the Las Vegas Night, the Preschool Graduation, the Business Association Dinner and many others. The block clubs have their annual fall Winterization Campaign, and the Spring Green-Up and the Summer Festival. We had a great one in June and they're planning another in August. This is an example of the structural forms of local responsibility people are inventing at the local level.

And with the invention of new forms, the local has started to put pressure on the structures so that local needs are met. This pressure is opening the door for a new regional dynamic and in addition local communities are attempting to build models not just for their own local situation, but ones that would work in other places in the world.

Here's an example of that kind of pressure. The Fifth City leadership is a mature leadership. They have dignity and show respect to one another, no matter what their personal feelings are. When they meet with other entities that are trying to work in the city, they present a united front in their care for the whole.

For instance, a hospital plans to build in our community. The Fifth City leadership met with them for many months to help them plan this hospital. They asked to see the architectural plans; they asked where the front door of the hospital would be so that Fifth City was not at the back door. They asked whether the hospital would serve poor people and if a Fifth City leader could serve on the board. I think that these were fair questions. But you would think they had personally attacked the hospital planners by asking these simple questions. I don't know why.

I only know that when the public hearings came, the disestablishment in the community really went on the attack. They demanded to know the facts and they pushed hard. "How many houses are you going to displace? We don't need you to build an elders center, we need single family homes." At that time, it was announced that a black architectural firm had been hired and that blacks would be hired to do the job. But to represent that firm, a white man stood up and proceeded to tell the whole community of how a barrier would be built separating the hospital from the community. The people were in uproar. And during these hearings, our leadership kept their mouth shut. But they noticed that the hospital had all along planned to take away many houses, tear down our first housing rehab building and preschool.

After the meeting our community leadership negotiated with the planners to take away only a few houses and to save our housing offices and preschool. We noticed now that the hospital planners were more willing to work with our more tactful and mature leadership. Since then they have invited Fifth City to have a seat on the board. They now meet regularly and during the ground breaking ceremonies four of our leaders were on the front row. They took the gold shovel and dug the hole. I think the planners finally saw the benefits of working with this mature local leadership. And the leadership sees this as an opportunity to forge

a model of how a community hospital can serve its people, a replicable model for every local on the globe.

This is the required direction today. A new regional interface. We need people in structures that go beyond their traditional roles. We need structures in society that build partnerships and bind themselves together at all levels to care for the whole. We need planning methods that integrate the four sectors in an area to care and work together. Can this happen? Let's have a glimpse of the future.

There is a group of people in Iowa--members of the university community, two bankers, a retired newspaper editor, local business people, regional government personnel and some voluntary groups. What brings this partnership together? They are concerned about the survival of rural life in American and particularly the survival of the small towns and farms. In the last 10 years, 18% of the farm land in Iowa has been gobbled up by industry or roads. Towns under 1,000 residents have collapsed, small businesses have folded and unemployment is rising. Youth are leaving the farms which cannot compete with the economy. This partnership group in a depressed 8-county area has decided to meet and plan for four reasons: to assist the survival of the small family farm, to insure the growth and vitality of the small rural towns, to prove that rural life in America is viable and that there is an alternate to corporation large scale farming. With a little diversification, management and technological know-how, the small farm can make it. This partnership is doing this on behalf of the world. They realize that the issues they are struggling with are issues every nation on the globe is facing.

Or another glimpse of the future. A small group of people in a neighborhood south of us have coffee every Monday morning together. One is the community relations representative from a national retail store, another a hospital director, another a bank president, two industry representatives and two local community organizations leaders. They have incorporated into a not-for-profit entity called Project 80. They are legally bound and plan to develop a comprehensive plan for economic, social and housing development for the community. When the corporation representative told his main office downtown that this was a need, he at first was criticized. But he pointed out that for years, his corporation had invested thousands of dollars in another community, let the westside run down, and even had to cut back their own store, because the community was deteriorating. Later on they praised his work and now the corporation is lobbying nationally to have the whole Westside of Chicago become a free enterprise zone, where the government gives financial incentives by lowering taxes etcetera, to attract industry, commerce and housing development. This is the kind of four-sector partnership that is emerging to start a massive and organized approach to local problems from a regional perspective. It has changed the relationship of institutions from charity to partnership, and local organizations from confrontation to structural responsibility. All of these institutions and structures see their role is to go beyond the existing roles and structures, and to form new societal entities to attack the massive suffering at the local level. They have a global vision of care and are trying to meet local needs in a comprehensive way.

Well, from what perspective do these structures decide to care. Or, what calls people to go beyond their traditional roles, their own culture, race, sex, religion and nation. What calls forth what I would point to as a necessary and profound ecumenism today? Let me say that there is a care that is deeper than all the divisions that divide people and structures.

Let me give a personal example. Everybody operates out of a self image, an operating image of who they are. They also operate out of images of their sub culture, and deeper than that, their nation and race. The ur. Beneath all of that is the care for human kind.

Some of you know me quite well. My self image is that I am a woman, but more than that my operating image prevails in most of my actions. It is, "I am a very busy person, doing very important things." But more than that, my sub-culture is very clear- maybe you have spotted it. I'm a New Yorker. I act like a New Yorker. Do you think I am obnoxious, because I demand answers of you and ask you alot of questions very fast. I'm not being obnoxious, I'm being helpful-- I'm a New Yorker. You may think that I am constantly butting in during a conversation. In fact, sometimes I say to my husband, "Why don't you gay something?" And he responds, "If you would give me a chance, maybe I could." But I know that I don't butt in, I'm just interested in everything and want to tell you about it-- I'm a New Yorker. Also, you may think I ask you funny questions, maybe even too personal. But I'm not nosey, though you may perceive this as so, I'm just being friendly--I'm a New Yorker. Well, I think you get the point.

Now to what happened. One day, I walked into the Fifth City Industry Center and met Herb Trice. He is the brother of Verdell Trice. He is an unbelievable custodian. I mean he cleans the Industry Center and the Community Center so you would think that 200 fat ladies were about to arrive. Some of you may know that I am different from Herb Trice. I don't even see dirt or dust. Herb is a fine human being. He is uneducated by the world's standards. He is one of 10 kids from Mississippi and is 60 years old. Now, or course, I was quite busy and doing important things. He stopped me and told me about his mother. His mother had cancer for the last 15 months and she had just died and this was a big burden having her so sick when there was nothing that he or Verdell could do. And he took my hand as we talked. He told me that his mother always told the kids to be nice. If you are nice to people, they will be nice to you. And if you are nice and they are nice, then people will have good feelings. And when they have good feelings, they will help each other and everyone will help each other in the town. Now Herb lives out of this understanding of care and was taught this care from his mother. For him to love people and this community, he did not have to read Moral Man in Immoral Society as I did in college. We were at the same point.

And, I was grateful for his care. Herb and I, so different, could serve this community. And it was from his mother's death that we came together. I was reminded of my grandmother, and that everyone dies. It's like we were at the same water table of consciousness, knowing that we all have our limits and struggles and possibilities. At the botton we all care. That consciousness is just there.

This came home to me during the interviewing for the Regional Consult. One man I interviewed never seemed to respond to the funding proposals we mailed to him. He kept saying, "I can't find it," or "I lost it, so send me another." This happened for two years. Finally I decided to interview him. Well, we spent an hour with him in his office. And from the depths of despair he talked about his care for the black ghettos in Chicago, and that very little had changed in the last 13 years he had that job. And you could see that he felt his hands were tied. His company was not doing enough and he was sending his kids to private school. He was part of the black middle class, feeling impotent in creatir any significant change. His office was just a mess. Literally there were document all over, on the floor, stacked on shelves and on his desk. His office was a junk pile and his life was a junk pile of cares. His despair made me see that we shared the same care about the city.

Another woman was just the opposite, or so I thought. She was working for a utility company. During the interview, I thought she would never stop evading the issues. And I was most amazed with her office. It was immaculate. In fact, there was not a piece of paper on her desk. While the woman fetched some coffee for us, I observed to my colleague that this woman didn't do anything. She didn't really work, just pretended. And that's why she had a clean office with 14 plants hanging all around and 7 plaques of pictures of herself at important events on the wall. Also she wore 9 rings. I always count the rings a person wears on his or her fingers. I figure there is a relationship between the number of rings and the depth of the despair. Finally on the fourth question, "Where do you see signs of hope," she poured out her care. "Why don't neighborhood groups work more together. They seem to be vying for recognition and putting down other people." You saw in her eyes how money she donated to certain groups was going down the drain of partisan politicking between groups rather than cooperation for a greater whole. Her care brought us to the same water table of consciousness. One life understanding of care came through.

At the Chicago Regional Consult this was most true. People laid out their vision for the region, and the contradictions they were facing. They were from all sectors of society-the public, private, voluntary and local. During the first day of the Consult, I pretended that I was not there for I thought it would all flop. But the next morning, I discovered that all 100 of the participants came back. In the morning they wrote proposals to care for the economic and social development of the region. It was amazing and they were very excited. In the last session, we stood back and had them articulate the role of the sectors in the society. They wrote profound statements of the role of the four sectors. But when we started to read all of the statements there was a new sense of awe in the room. Something else was there. They discovered that they were beyond the sector they were representing in that room. There was something else.

And this something else transcended all job titles, all sectors, cultures, faiths and socio-economic positions. It was the fifth sector. They were part of something new. The ladies from the Junior League, the old woman from the poverty stricken ghetto of Cabrini-Green, the vice president from the bank, the women with cerebral palsey, the Latinos, nuns and city planners. All the tensions were trans-parentized. The awe was there. One life understanding came through. They were part of a new sector, the fifth sector and they experienced a calling beyond their own role or stature in society. The structures they represented were called to form new relationships with the rest of society to care for all. And their role within these structures was to readjust them in their thinking organization and action. This was just amazing.

In the midst of this life understanding people come with many perspectives, but few choose to continue to live out of this care for the all. For instance, after the Consult we visited some of the participants. We had lunch with a nun from the Department of Housing. She said, "I am doing the best I can." She had forgotten the awe. We visited a lady from the Junior League. She was bubbling with a vision of participation that so many people could work together and she had a determination to move in new directions. She wanted the League to use a team approach to analyze the contradictions of society so they would develop more comprehensive plans. She remembered what had happened to her. We visited a man who belongs to a political party. He kept talking about partisan politics. He had forgotten the awe in the room. We visited a lady who coordinates educational

programs in the suburbs. She saw a new way the secretaries, counselors, teachers and administrators could create a new vision and action plan to care for the students. Her life was changed. Her new vision had brought her into the fifth sector. The fifth sector--with many perspectives, a deep decision to be the few, called to care for the whole.

What are the qualities of these people? First, they are the ones that build a model and lay it at the altar of the corporate. They are the corporate ones. At our regional consult, we built a model of care for our geography and the structures within it. We said that we needed to build an ethical responsibility of structures and individuals towards society. There needed to be consensus methods at all levels of organizations, in companies, agencies etc., and also forms to sustain individual commitment to society. We don't know what this will be, but we believe that this dynamic must be catalyzed in the region. Our second thrust was caring for the innocent suffering in our region. These have four points: rebuilding the local economy, developing community leadership, enhancing the educational structures and assisting the voluntary groups to build massive cores of committed people. Finally, in the center of our chart is the renewed human region. The three points are key to the visible functioning of a healthy regionalism. First dramatizing signal community demonstrations in our geography--community polity, new housing strategies, business development. To do this it will be important to build responsible partnerships or consortiums of structures to care for the complex urban problems. The second is signal experiments in societal structures: Training, Incorporated, a 4-sector partnership career development program, or our desire to consult with schools and even whole school systems to demonstrate renewed societal structures. Again the partnership relationship is key. And finally developing model linkages -through documentation of regional accomplishments, to signal hope to all institutions. This is our model. The key to it is that it demands the corporate participatory methods to build it and the partnership dynamic to instill it in society. This will bridge the global vision of care and the local innocent suffering. And it is this corporateness that will win in the end.

A new pluriformity is needed in our time, even though people and structures have their differences. A profound ecumenism, if you will, that shows up as a demonstration of the pluriformity of care that serves society. I like the way Mayor Byrne honors the pluriformity in our city. This summer she is hosting a festival of neighborhoods. One weekend she is doing an Irish jig, another, a Polish dance, another eating soul food. This affirms the many cultures in our city. As someone said, pluriformity is a gift and should not be used as an excuse. I am pleased that we have been asked to work with 23 northside youth agencies building a common program to deal with the youth problems up there. Pluriformity enhances comprehensive service.

We need to create symbols of this pluriformity in our cities and neighborhoods. The Community Center in Fifth City is like a secular temple where we take people who have come for a site visit to the community. The visit is something like taking people around the stations of the Cross where the story of Jesus' crucifixion and resurrection is rehearsed. First, Lela Mosley, one of our community leaders, show people the community symbol, the red and black grid. She says, "The black stands for the blackness of the people and the red is for the blood poured out for the community." Then she points to the Iron Man and says, "Through the ashes the Iron Man stands. Everyone in Fifth City has decided to be an Iron Man and stand through the struggles and the rebuilding the community has gone through. Next she



points to the community ritual. This ritual is used at all councils and the community has been rehearsing it for 15 years. It goes like this:

#### THE DRAMA OF HUMANNESS

Let us come to terms with life.  
Our life is the city,  
The city is brokenness,  
Scattered burnt pieces.  
Let us give the broken city to the world.  
Tomorrow the world is a city.  
Tall visions rise from the wreckage,  
Powerful, Hard, Black.  
Let us labor for the renewed city future.  
Today our life is poured out.  
The whole world waits for our creation  
As we Build, Shape, Construct, Order.

This just bowls them over. Next she walks them over to the stage and points to the picture of Tom Washington. He was a man who rose at 6:00 in the morning, walked around the edge of the community, watching and talking to people and then arrived at the 8:00 board meeting. He did this every day until he died. Next she shows them a picture of a young member of our community, Allyn Adams who died suddenly in his twenties. He spent many months raising monies for community activities. Both of these pictures, the elder and the youth, symbolize the pouring out of lives for the community. Finally she shows them pictures of other projects around the world that Fifth Citizens have helped launch and how Fifth City sees itself as a community that works on behalf of all. This is a secular temple of those who care--where corporateness and pluriformity, beyond race, traditions or personal differences are celebrated and molded into one vision of care.

The global servant force is corporate and pluriform. The third quality is vision. Though the task is never clear, they discipline themselves to live before a vision of the future. I met with some people like this in Milwaukee a few weeks ago. One was handicapped, another a youth counselor and the third a high school principal. They had the same vision which the principal expressed with passion, "I want this school to reek of success next year. Last year we accomplished alot, and people now are even more dissatisfied. That's just where they should be."

Corporateness, pluriformity, and a vision of the future. The final quality is sacrifice. What is needed is not just your gifts but sacrifice. Recently I have noticed that people are overly concerned that their particular gifts get into history. What history needs is not your gifts, but your whole body. When Mother Teresa came to Chicago she expressed it this way. "The Black Hole is not confined to Calcutta. Just do something for someone else. Something that goes beyond the real realm of a gift to the area of sacrifice."

Terry Fox is an example of this. He lived in Canada. He discovered he had cancer and the doctors amputated his leg. He was cured and in thankfulness wanted to show others they could live with this handicap. So he decided to run across Canada as a sacrificial demonstration, to raise money for cancer research. About half way across Canada, he collapsed. They discovered he had cancer of the lung. You could see his sense of tragic disappointment. Later Pierre Trudeau awarded

him the highest medal of honor. During the presentation, you could see the side of his jaw move as he kept back his tears. He died a few weeks ago. Do you know how much money he raised for cancer? \$23 million dollars. Some of you may know that I have really been fascinated with raising money for our work. When I saw this story of Terry Fox, I asked myself, is this what it would really take to do that job? Sacrifice. The four qualities of the global servant force: corporate-ness, pluriformity, vision and sacrifice. This is the role of the servant force. They are like a rotating drill that pounds at the gaps in society. New configurations, beyond traditional personal and structural roles, forming new dynamics and partnerships on behalf of all. They are the sensitive and responsible ones.

If this gap between the global vision of care and local needs were closed, it would be due to an active provocation--a profound interplay of the regionalis. This would be a new socio-spirit reality in our regions. In the arena of resources, equitable distribution would be the new sociological form of love. In the arena of sharing responsibilities, participation would be the new sociological form of faith. And in the arena of shared values, pluriformity would be the new sociological form of hope.

Love, Faith and Hope. It is no less than this socio-spirit reality that those who care would sacrificially aim their lives.