

Greeting to you from all your colleagues in Europe and India. I am going to spin on three things. I understand that you have already had heard a little bit about Maliwada but the subject has not been completely exhausted. I will spin a little bit about ITI Amsterdam and then on Europe and its spirit climate.

The thing that impressed me about the Maliwada consult was how the methodologies were ignited by the remarkable person the village Indian is. In my lifetime I have never been so shocked as I was when we experienced spirit forces that have piled up over the centuries in the life of Indian villagers. While working in Fifth City and with the Aboriginal people in Australia, we did not run into communities of people so ready to hear what we have to say and to move with their whole being and passion. One very profound understanding of the consult's social methods, that of the objectivity of the world coming in and cracking loose the subjectivity of the community, was also dramatized in Maliwada. Those villagers did not know their spiritual prowess. They did not realize the potential they had to actually do something in that village. The coming in of the Guardians, the Order and the Western world allowed them to know themselves, to grasp in fact what they could do in a way that was almost shocking. There is a principle there that is deeper than life itself. Without colleagues you have no objectivity about yourself. So too, a village has no objectivity about itself without a colleague that comes in from the outside and gives it a way of having objectivity. No nation has objectivity on itself without a colleague that comes in. Without colleagues you have no objectivity on what really is the truth in your own life. Just living out of your own subjective swirls is very unproductive. But if you have the kind of spirit present in an Indian village and begin to have objectivity on what you can do and in which direction to go it is just amazing.

Another insight that was very helpful was to see that these social methods are circular. We started with vision, but it was not our vision brought from the outside. It was the vision elicited from the people. That is very new and very important in social methods. We operate on the contradictions to their vision. Here a little insight came that was very helpful. I began to see the Bultman paper dynamic going on in the consult itself. Their vision was their drive into the tomorrow and the contradiction was God's no to their drive into the morrow. So as they struggled with the contradiction we began to see the fires and the flames. It reminded me of the old days when we used to really teach Bultman on Friday night. When people left they just wilted by the overwhelming assault of the Mystery upon their lives. In the consult we did not call that "God." But anybody with any theological training was aware that when we were through with the contradictions, everybody: the teacher, the villagers, God himself, had met God in that situation. Somewhere in the process of working through the proposals and tactics a certain kind of absolution was pronounced on our lives and freedom began to break loose. Just where we entered into the freedom section, I am not sure. But I am very sure that while working on tactics, an unlimited creativity that we could hardly believe began to bubble. The freedom and drive was just overwhelming. Before you are through, the fundamental struggle that

every villager finds himself in is, "Am I going to do this or not? Am I going to lay down my life on behalf of all mankind or crawl back into the woodwork?" So I am not surprised when I see that lives are changed in one of those consults. He returns full circle to having to carry out his decision. As he carries it out, he will change his vision. He will have a clearer and better vision of what he really wants in Maliwada. Then he will have a new experience of contradiction and have to write new proposals, new tactics, new programs and carry them out. All that will again change his vision which will mean he will meet new contradictions and write new proposals and new tactics until the end of his life. The methods push an essential dynamic, a sociological expression of something fundamental in life.

Now you know the fact that when the bottom of those social methods is touched in a very profound way lives are transformed. Then connect that happening with the fact that every village in India is as ready as Maliwada. That means India is simply a tinderbox. If you could run a consult in every village today, the whole place would go up in smoke, take off, and make three turns around the moon. There is no other place in the world where I have ever experienced this. For whatever reasons, historical conditions have made India ready. We ought to look out as we move into the future!

Now, some reflections on Amsterdam and the ITI, I am more convinced than ever that only two things happen in an ITI. One is the awakening that you point to with the Tillich paper. I used to say that the only reason we teach an ITI was to get the Tillich paper really taught. Everything else is a sort of tangent to get back to the Tillich paper. That is still true. But I came up with additional purpose for an ITI. It gives people an opportunity to raise this vocational question: "Am I going to be the spirit movement?" It happens when the participants sit and brood for a whole day while being presented with a clear image of the movement. The spirit movement is the universal collegiality that goes across this entire globe. For the European churchman to grasp himself as part of an inclusive collegiality which is more profound than Europe is a point of crisis today. He experiences the profundity of being called to be the spirit movement across the whole globe instead of "just" taking some of the methods and applying them to his church or job. Maybe just a "feel" of what happened at that ITI as they brooded through the last day. We just talked to them all day about the spirit movement, one part of which was a little spin on Maliwada and other similar happenings. Then we divided into the participants into areas. They began to think very practically about how the next things needed could happen in their part of Europe. In the process about five people made the decision to join the Order. Three or four people were hammering on the door to go to one of the social demonstrations. Five tremendous clergymen in Great Britain and three or four on the continent are ready. If they are needed to run a galaxy church, jump through hoops, teach courses, they are ready. Just send them. Those kind of decisions were ironed through. Almost without exception those who stayed through the entire three weeks and worked at it, made some kind of profound decision to be something more than they had ever been before. They decided to be the spirit movement while knowing that

they did not know and we did not know for sure what that was going to entail over the course of the years. But they knew that in some way they were a part of this global collegiality.

It dawned on me during that day at the end of the Amsterdam ITI that we do not have any other construct except the Academy that does this job. Nowhere else do people sit down all day long and brood about being the spirit movement of the globe in our day. That shocked me. Because that decision is a life-or-death decision in terms of expanding the forces that are needed to do consults, Town Meetings and whatever else is needed. Now if this happens in ITIs and Academies, what construct will permit the same happening for Moslems, Hindus, and Town Meeting graduates? I do not believe that it is our secular or two-week ITI program. The way it is presently designed it is not going to allow someone to make the decision to be the global spirit movement. It will allow them to acquire methods in order to do a better job back in their own villages. I think that is a kind of training we have to do. People from various community experiments and demonstrations need the methods to win. University 13 provides the same kind of training. Graduates of University 13 will have methods, but they will not have made a decision to be the spirit movement. There is not time in University 13 where that decision is even contexted or called for. It was not created to do that job. You do not want it to raise that question of vocation overtly. But then you still have this issue: "How are we going to get people to decide to be the global spirit movement for the rest of their lives?"

It is clear that more colleagues are needed. The work is becoming too much for so few. Where do you send potential colleagues? One suggestion might be to send them to the ITIs. That raises the question of sending Hindus or Moslems and others to an ITI. The ITI construct presupposes an understanding of the Christian symbol system before the participant arrives. I worry a little about the Christian triumphalism of taking our symbol system and cramming it down over top of somebody else's head, particularly at this time in history when our system is at the very least, brittle with weaknesses. I hardly know how to say that, because I believe two things. One, once symbols get into history they remain in history. Thus the Christ, the Holy Spirit, and Virgin Birth, are forever in history just as Shiva and Vishnu. They are forever in history and there will be no getting rid of them. The truth of the matter is that the religious called Protestantism, Roman Catholicism, Judaism, Orthodoxy, Hinduism and Islam, in their present form are all passing from the scene. Probably the reason why they have not disappeared entirely is that there is no good option. People who think they need something keep alive whatever little corner of life they can find in these religions. The New Religious Mode is really coming into being. It is new and it is present in the ITI and the Academy. It is sneaking up in all our programs. So when we ask somebody to be the spirit movement, we are really asking them to be a part of the New Religious Mode. We are asking them to participate in the new spirit and in the new attempts being made to give form to the "Wind" in life. These are some of the profound questions that have come forward. It is a tremendous burden because if the poetry is written incorrectly the wind will come back and blow that form to smithereens.

At the same time we can't just sit on our hands and do nothing. The spirit demands form. It is all over the ground, blowing around and burning your feet. We have to put the wine into a wineskin before it sinks in the sand. There is something urgent in giving form to the spirit. You give form to the spirit with your body. You, your family, society and the Order are not going to be around too long. This is why we feel profoundly burdened at this particular moment in history. The burden is the difficulty of giving profound form to the new religious mode in our being men, women, families and in an entirely new social vehicle. When this religious mode is genuinely a NEW religious mode, it will transcend any religion ever experienced in our whole lives. Most of us have experienced this one for a long time and in many different deep ways.

Now, to talk about the European spirit climit. I might compare Europe with India a little bit. Working in India is an experience of teaching prayer. The consult was prayer. It was teaching the Indian to demand that fate get up off dead center and obey. That is the gift the spirit movement has for India.

Secondly, working in India is teaching rational methods. People have to be taught to think. Charting seems to be the most difficult thing in the world to use when working in India. Contemplation is no problem at all. You can have a contemplation conversation without even wanting one. Just a suggestion of a spirit conversation and it was already over. The crowd took the suggestion and went in directions that did not even seem possible. Spirit conversations are magically present all the time. But charting, study, model building and any kind of rational methods are profound anguish and struggle. However, the openness of the Indian to move into this arena is overwhelming. I would think that somebody so humiliated by charting might just give up and go home.

A European would quit and go home if he were having that much trouble with charting; of course, he does not have a problem with charting. He can chart anything at the drop of a hat. His chart doesn't have his life in it, but he can chart. He quickly adopts methodologies. He loves them and is competent in using them. I use the term "reductionistic competence" to characterize what we discovered. Europeans are not only competent, they are aware of their competency. Their competency has so many centuries of competency behind it that anyone coming to teach in Europe had better be good. The European, as a matter of fact, often feels that his time is being wasted. This feeling of reduced competence really gets to the teacher after a while.

I associated it with another arena which I called medieval moralism. In America we do not have tradition. We simply do not have tradition. What is three hundred years? A European has a church in his village 800 years old. Bicentennial? Several of the European towns we visited had celebrated their 700th anniversary. This heritage parody is everywhere. It makes people different. A Scotsman thinks he is different from someone from England or Ireland. And he is different. I never thought I was different from a Texan in the same way that a Scotsman thinks he is different from