

WEDGE REPORT

Grace and peace is yours from God our Father and the Lord Jesus Christ.  
Amen.

"We are the the ecumenical... We're from the Institute of Cultural Affairs. We're a not-for-profit organization and it is a global group, made up of Africans, Europeans, Asians, South Americans and North Americans. We operate autonomously in some 23 different nations, sort of like sister organizations. We're headquartered in Nairobi, Bombay, Singapore, Hong Kong, Chicago, and Brussels. We are supported by governments in the various countries in which we work and by governments among the developed nations who are assisting other nations of the world, such as Germany, Holland, Belgium, UK, Canada and the United States as well as others. We are also supported by foundations in my country such as Rockefeller and Ford. We are doing human development projects in countries with the idea of replication built in from the beginning of it and our concern is to triple the income of a total village within two years and to build up the social structures in such a way that the local people themselves will become self-confident and self-reliant and self-sustaining."

Is that enough? "Our projects are in Micronesia, in the island of Majuro in the part of the Marshall Islands among a people who forgot their real name and took the name of a British sea captain, Marshall. Another is on Mactan Island in the Philippines (that's where, maybe you remember, they killed Magellan) in a tremendous little village called Sudlonggan. Then, we also have a project out at the end of nowhere, in Australia, way up in the northwest among the Aboriginal people. The Australian government is very anxious to have us there because, as you well know, it doesn't know quite what to do with the Aboriginal people. We also have a project about an hour's drive west of Jakarta in Indonesia in a village called Kelapa Dua. It might interest you that the General Malik is our mentor in Indonesia." I could go on.

Now, the crucial thing in that speech to us is that we are an intra-global group working autonomously in various nations, and in most of them we are registered. But, you would not say that. You never qualify. If you have to qualify, don't say it. But you become bright enough to say what you've got to say without the necessity of qualification. Then, we are an intraglobal group. One of these days you are going to get clear in your mind that most of the people in our Order are not North Americans. We are an intraglobal group, not a North American Order. We've got to kill that in our mind. Also we have to kill the idea that we're headquartered in Chicago. We are not. No matter how inadequate our operation as a Centrum band is, we are headquartered in six different places around the world. One of these days that is going to be working extremely well.

The people who are finally in charge of this Order are the priors in the houses. I have an idea that some of you are beginning to understand that.

You probably have noticed that I have paid no attention to Town Meeting whatsoever. All you people who have luxuriously wallowed in the story that in some way or another Chicago is running this Order, have probably thought about changing your mind to the degree that red dots are not appearing. The most important thing up on the wall here now is a map. Somewhere I'd have one out that has red dots on it. You could just take one look at it and you'd know where people are and where they are not. And, you also know where someone is taking very seriously the fact that they, whoever they are, are running this Order. The most important part of this decor is the map and the Town Meeting pennants. When I came back this time and I beheld that wall of Town Meeting pennants in the Great Hall, I could have gone to heaven. And then I came down to the Guild Hall and I saw this wall of pennants here, and I thought I could go to heaven twice. This is evidence that I'm a cranky old man, but I don't intend to get over this form of crankiness for awhile yet.

I'm going to give six talks, in four points. And the first one is just to modestly catch you up with what is going on around the world in these demonstrations. You know we're in trouble in Majuro. As I look back, we earned our spurs in 5th City and 5th City was a failure. And, in Mowanjum and Oombulgurri (to me they are one, Oombulgurri is just the resurrected presence of Mowanjum) we have failed. I lie not to you. Though we don't intend to, we have got a lot of people in our Order with a failure mentality. And, if you have one, you don't know it! Don't forget that. Only somebody else can see that you intend to lose before you start. You haven't even begun to listen to Sun Tzu which is absolutely the reverse of that. You win before you start. When you go out into the field you are simply collecting the win that you've already had. And, by the way, if you permit yourself the luxury of one failure, it is nearly impossible not to fail over and over again. Turning back a disposition towards failure is an extremely sensitive exercise and is rarely, rarely accomplished. I have a little note, in which I was going back through my life. I would like to have us do this little exercise. I went back through my life and put down the various vocations that I have engaged in. That was very interesting. I think that might not be bad for you to do in terms of really taking care of yourself. We could have expected to have had to learn the hard way. The interesting thing about failure is that Sun Tzu never finally loses until the day he dies! Do you understand that? And that has to do with going to heaven. And, it's all in your hands. If you don't understand that, then there is a pretty good chance you have a failure mentality. That's what I'm trying to say. The war isn't over until you are.

I was conducting collegium in London and got off on one of my tangents, and gave a carefully memorized speech to the group. The speech was this: He who does not know he lives in one hell of a universe peopled with son-of-a-bitches finally ends up in the corner sucking his thumb between tears and gripes and therefore, denies himself the experience of the glorious virtue of this one hell of a universe and the awareness of the warmth and the collegiality among us son-of-a-bitches. That's RS-I in a nutshell. Why we wasted 44 hours, I don't know. Anyway, then when we were boarding the plane at the airport, later. some guy at customs said, "Do you have anything to declare? I hear that in my dreams. "Do you have anything to declare?"

"Do you have anything to declare?" So, one guy was looking at Pierce's passport and he said, "Mr. Pierce, do you have anything to declare?" And Pierce said, "Do I have something to declare? I do indeed have something to declare. I declare that this is one hell of a universe peopled with son-of-a-bitches and he who does not know it finally ends up in the corner sucking his thumb between tears and gripes and therefore, denies himself the experience of the glorious virtue of this one hell of a universe and the awareness of the warmth and the collegiality among us son-of-a-bitches. I do declare!"

I said we failed in 5th City. Of course we didn't fail in 5th City. Why? Because, we are still there, and you and I can spiritize anything and see the glory of the divine economy within every happening. But, I mean to point out something different - a prioritized list of our social demonstrations relative to the degree of trouble they are in or to the degree of trouble they are not in, and the day before yesterday I moved 5th City up to the top. I am only rating 12 of them at the moment, though I could go on and rate others. I grade them A, B, C, and D. There are no failures. I moved 5th City up to the top position of A with Maliwada next to it. I had very little to do with 5th City, as you know. But you see, whatever is done in the Order, I choose to do it. Do you understand that? You remember the Hunter-Warrior. The Hunter-Warrior has no longer any personal identity. That is talking about us. Anyway, by my participating in what is being done in 5th City, by people in and outside of the house, you see that I am winning. I am very clear that you don't live to be going to heaven only as a winner. You've seen God's grace was yours before you were born and if you live in His grace, you are a winner. You only go to heaven by grace. Therefore you only go to heaven a winner. In the last few weeks, what has happened in 5th City has redeemed the suffering of all of us in this room, plus the suffering of the people of 5th City through the last couple of decades. And, of course, to the degree that you are able to redeem any suffering, you redeem the cry that Ivan was talking about when he said that as long as there was one baby's cry in the world, he stood as a protest. 5th City has won. That is the most important report I have to give. When I think of 5th City these days, I feel stuffed with effulgence, with plentitude.

We have trouble with Majuro. We know what we know now because of the suffering of Majuro. It is the same thing in Kawangware. Kawangware is not doing well. I gave it a C. I gave it a D, but my colleagues protested so I pulled it up to grade C. We discovered in Kawangware that there are 24,000 people. When we went in there we were anticipating that we were operating with 6,000. If we had to do it over again, knowing what we know now, we would do what we are doing now and that is going around the side and coming at a Muslim village, one of eight little hamlets around Kawangware, and rebuilding that village as a way to get back through this 24,000. 24,000 is too many. I recommend we don't go in where you have more than between 500 and 2,000 for a demonstration, though I didn't know that a year ago. Remember when McArthur was in, and the North Koreans and the Chinese just beat the hell out of us in South Korea and pushed us down the whole peninsula to a tiny crescent around Pusan? Boy, did we take a licking. And, then

McArthur came up with this idea of a surprise landing at Inchon. He came around in the rear, moved this way on them, and that enabled us to break out of the pocket and push them clear up to the present parallel and, of course, could have gone on if Truman and company hadn't stopped him. You Town Meeting people, that is maneuver. The chapter on maneuver in Sun Tzu is by far the most important chapter. I am more fanatically excited on that now than before.

Majuro will be all right but we've still got some huge effort. If we had it to do over again, we probably ought to have gone to the little village of Laura or even to the outer islands, if we had a boat, and started there. Next is Oombulgurri. We should be out of there by now. When I call it a failure, that is what I mean. My tongue is in my cheek, of course. They are doing tremendously. The Australian government has now given the money, hasn't it? And the Guardians are really behind them. The point is that we should be out of there! Where is the place we should get out of first? The trouble is that we have not gotten around to replicating in Australia yet. Kwanguyng Il is doing a lot better. At least they have gone out and discovered that it is as easy to raise money in Korea as it is in India or anyplace else. Whenever you say, "Our situation is different" you've got a failure mentality. We haven't understood that there is no such thing as one situation being harder than another. You don't sit around and talk about how Porkchop Hill is a lot harder than that other one over there. No! No! No! You're assigned to take Porkchop Hill, and it has got nothing to do with any other hill. There isn't a worse or a better. You discover that Porkchop Hill can move like anything else can move. Anyway, Kwang Yung Il is moving. I mean it is moving, now! But, we went in there backwards. We didn't even have our village picked when we had the consult and we have paid for that ever since.

I got sort of upset a year ago when some lady in our Order said "I'd be glad to take that assignment if it's not training." She said, "I've been trained and trained!" This last year I received more training than I've received in the 64 years that went before it. It's training, training. And, if you're going to be Sun Tzu, you've got to be in the midst of being trained in every moment. We were in the midst of learning, being trained. We would do it differently now, but we have not lost. You only lose when you decide you've lost, as 5th City has proven to all of us. Now, that's where I'd like to spin. We all need always to know about everything that is going on, except where it has to do with somebody's personal private life. Then, I think in the Order as few people as possible should know. But, when it comes to the moneys, the economics, the goods and the bads, that always needs to be out on the top of the table. I do not think Kelapa Dua is going full steam, but it's alright. I would not lose sleep over it. As you move into the future, when you aren't doing all of the programs the first week, you're in trouble. Routine is the most dangerous thing in the world. The 5th City mentality is related to that. We were learning in 5th City. We do not have ten years in the rest of these, only two, and if I were the prior at one of those projects, those suitcases would be on a truck at the end of two years. I might have to sneak back in at night, but we'd get out of there. If you get into the 5th City mentality, you're going to be there for 50 years. You're in there to move.

Now a little on India. I suppose you are interested in that. I'll give you the bad news first. We sent all those giants in there and the replication school went tremendously well. But Maliwada stood still. They were not capable of seeing that in India your primary contradiction has to do with Maliwada. Replication depends on whether Maliwada becomes the diamond of the universe. We must not fall into this business of somebody being assigned to a job and then getting himself so absorbed in his job that he pulls the spiritual vitality of everybody around him down into his little ol' sinkhole. Does that communicate to you? The good news outweighs the bad. First of all, I'll tell you a little story. We are out to do 25 projects, one in each of the districts. We have gotten eight of them done. That is one third. And we consider now, as over against the way we stupidly used to think, a village is started once it is designated, the approval is there and the staff begins to work. No matter how meagerly, the village is then underway. We call that Phase I. Phase II in replication is the consultation. Phase III is the gap between the end of the consult where you have to go a million miles a moment before any sizeable funding could possibly come. We hope that would not be more than three months. In certain cases it is nine months or six months before that happens. A funny thing happened while I was there. A man from a subsidiary of the India Tobacco Company with four of his executives came to see me from Hyderabad. He had heard about us. Now, let me tell you a little story about divine economy. When we started replication in India, a man from the India Tobacco Company offered us \$50,000, you may remember, to go to Taj Gunj. He set us up with the Minister of Home Affairs in the Federal Government who said that would be fine. Why Not? But he said, "I would advise you to go to real rural India." So, we kissed good-bye the \$50,000, which seemed like \$500,000, and went to Maliwada instead. Now a subsidiary of that Company heard about us, came to us and said, "We will give you \$50,000 if you come and do a village in Hyderabad." And then he pulled out a synopsis of the village, in our jargonese. It was utterly exquisite, and you knew from what was on there that that is exactly the village to go to. He also promised to build us a house for our people in the village, and he promised whatever money was needed after the \$50,000. He called that "start-up" money that his company would provide. Then he said, "I hear you're in trouble in Maliwada. I will now give you \$5,000 and in two or three weeks another \$5,000. If you want, I will set up one of our experimental tobacco raising enterprises here in Maliwada which quintuples the amount of money they make from what they are presently growing." That's interesting, isn't it? The interesting thing is you would not do that because he made that offer. You've got to say "bullshit" except that it fits in exactly with our plan, only we were going to do it in July. That we do one of these in Hyderabad (that's the Madras area) and the Delhi and Calcutta areas in July fits in exactly. And, we're going to speed it up a little bit by getting 25 people out of that village to the second school that starts the first of January. It fits in with our plan. We are not cooperating with him. We are using him in terms of our own objectives. That is crucial if you're going to be a winner or if you are going to be Sun Tzu. You cooperate with nobody, but you are willing to make use of anybody's objectives. The realization of what you are after, which is the lives of global man across the world, gives you a lot of room to use many sources.

Now the school. You would not believe what happened. Up to this

point I have felt that it was the 15% who had to catalyze the 85%. After seeing the closing exercises of the first two months of the Social Methods School, I completely reversed my view. There were 100 people. 60% of those were from the villages of Kendur, Varviharsh, Maliwada and Sevegram. Some of them were illiterate and not many of them were very well educated at all. The others came from around India and there were some students among them. But in the middle of the final exercises Shinn got up, walked to the center, unveiled the blackboard and said "Here are the assignments." I said to myself, "Is he out of his head?" I had thought that you wouldn't even raise that question until they had interned for two months in a village. But, the people had come alive and they had asked to be under assignment and they were willing to be assigned to any village in India that we assigned them to for two years. Those people, though they don't know it, and I don't know what it means, are a part of our Order. And, then we've got to find out what that means in the next year or two. We have got to find out quickly what that means. What I am persuaded of now is that the 85% themselves can do the catalysis necessary for the rise of the local man. They need but a few spies who will get the data in the world of the 15% and sneak it into the universe of the 85%, and those spies are us. If we wait until the 15% is ready to sacrifice what it possesses for the sake of the 85% there won't be any heaven to go to. It will be too late. What a school! Your colleagues were badly beaten up. Living in those villages is not a circus. The first two or three days or weeks are romantic, and after that all of the romance goes.

Your colleagues in Shantumbu are having to live in the torrents of the rainy season in unbelievable looking tents. How those women are able to get up in the morning and look as nice as they do, I don't know. Well, the next school is going to be fine, only it is going to be better. We, in principle, tore up the manual and started all over again to re-do it. They've got to do that two more times, or they are not going to have a great school. Now they are beginning to see that this Social Methods School has to be taught in every village in India. The only chance they have for any education that is on any horizon whatsoever is that our Social Methods Schools train the auxiliaries that go and hold this school in the villages. It is a way where, in principle, in ten years you can educate the 85% of the world who otherwise will die in the kind of ignorance that cuts off creative participation not only in their own destiny, but in history as a whole. Wouldn't it be funny if we stumbled on something that would be of service in that fashion.

This, however, is the most important thing in India: Town Meeting. They are moving and you only have to be a shriveled up general to know that it is Town Meeting that is going to do a mass job and not something called Social Demonstration. When you think of 700,000 villages . . . Town Meeting, Town Meeting, Town Meeting is happening in India.

Now, I'll leave India and turn to El Bayad which is, I think, coming along. They are doing well in raising money in Egypt, and that is in worse economic condition than any nation that I know of. They are gout getting it on their own. I think Bayad is going to go slowly. It is extremely difficult, but it will go. I spoke of Kawangware. You ought to hear the reports from Shantumbu! Right now I might wager that it is going to be the

project which reaches what we would call fruition first. That farmer from Wisconsin is a genius, and he is going to stay there. In Zambia only 3½ % of the cultivatable land is under cultivation. Can you imagine that? So, people, while they do such things as help upgrade small holding farming, are also going to plow up 1,000 acres. They are going to try to get three tractors with lights and, while the rain is on, to get 1,000 acres plowed and then get hybrid maize seed and see if they can't in however many weeks it takes, come up with an incredible crop, even before they know whether maize is the one they ought to do. There is a market for it, which is important there. Wouldn't that be something? They have a group of young farmers that look like kids to me, that are ready to go one night on one of those tractors. Billions of opportunities are there.

We're having trouble in Ijede. The trouble is the government. It is nowhere near as difficult to work with as Indonesia, but it is an extremely fragile one. You start in on it and you reach a block and you've got to come back and start in from another direction. The reason why they will not communicate is that they are scared they will end up with their throat slit. Therefore, you go in and they say "Yes," and that's the end. We've got Raymond over there yet trying to find the proper way in. People in the village are just ecstatic. The king brought together all of his chiefs and we had a pow-wow. It was very interesting to watch how he handled the situation. We went out to that village and some of our people had offered them something like \$200 a month rent for a house. The moment these characters find out you've got money, you are finished. There is no possibility of corporateness in that village because a guy who has money is to be taken. That is a foundational principle. Well, I went into that council when I heard that offer and I finally said, (I called him Sire) "Now Sire, you and your chiefs have said you want us to come. You have invited us to come. Now, as a token of your good faith, what we would like from you is housing for not less than two years, absolutely free." They went into a pow-wow in their language and finally one of the chiefs stood and said, "I have a house that you can have free for two years." All the chiefs said "Yes". It is the most incredible thing you ever saw. It was never finished, because the village was dying. Nobody every lived in it. It is absolutely exquisite. All that is lacking is some of the doors, and they didn't put the glass in the windows. Most of the time they don't need glass anyway, and there are about 12 rooms, one of which is really huge. We got it free. My point here is that we must always be careful. We move as poor boys, not simply for the sake of ourselves, but for the sake of the people that we work with. We are working with the 85% in the world. We've postponed that consult from the 8th of January to about the 22nd of January. I think it will go.

It takes guts. If you have got one little hunk of paranoia, why of course, you are going to run and hide. But, you have got to remember it was one day before the consult started in Kelapa Dua that we had the permission from the police to have the consult. And the interesting thing in Shantumbu, is that the day before it started the authorities said, "You cannot have the consult." But we had it. I think it is going to come off in Ijede. We have got everything we need except one contact in the federal government. If you lose your guts, you are useless, you find a billion excuses not to go see

somebody, and then when you go see them, they turn out to be, not stinkers, but tremendous people.

In Europe, the Isle of Dogs and Kreuzberg are going alright. I remember a colleague in India saying, "Why don't we do one in Bombay? Why don't we do one in Delhi?" Well, I know why I don't want to do one there: because I want to win. You attack the urban and you have got ten times the work on your hands. That doesn't mean Ivy City is to take this word as an excuse for doing nothing. But, the urban is a difficult job to do. However, I think we are learning; The day will come when we move in Bombay, we move in Paris, we move in Singapore. Cano Negro is going well. It is a great thing that the mayor of Delta Pace will be at the consult. Now, we've got six more left to do of the 24, and then I will qualify that. One is Western Canada, one is Eastern Canada and we are holding those abstractly with Yellow Knife and Blind River. I am sure that there are already other places selected. And then, in the orient, one is selected in Japan on Kyushu Island and on Taiwan they have what they think is the village there. In Hong Kong, Fuk Wa Suen is ready to go. Then, we are also ready to go in Malaysia. There are three, maybe four other spots in the world in which authorization is required to breakloose the possibility of funding. One is Bangladesh and one is Pakistan and another is one of the Muslim nations. It may be Iran, that is where we have the best contacts, but it could be one of the Arab nations. And then, we have to think about Sri Lanka for a variety of reasons. We have to consider others, subsumed under the category of replication as we, in time, finally pick out the symbolic 24 around-the-clock that we will live with until the day we die, just like 5th City is the mother of them all, symbolically, and shall always be.

Now, I want to talk a little bit about the moral issue. President Bach of Harvard University suggested that the moral issue of this moment in history might very well be at the point of the 85% and the 15%. Now, I say that. That is where the moral issue is. And, if you have any concern for being a moral man or a moral woman, then that means that you find your engagement at that crux. It has got nothing to do with your living up to some set of rules that somebody gives you. It has to do with investing your life unto death where the moral issue in history is. My dogmatism at this point does not have to upset you because all you have got to do is to say where the moral issue is, and be sure you die there and not someplace else. You want to know what integrity is? That is integrity.

Now, if you want to have a little fun, put down the letter four and put nine zeros after it. That is four billion. Now, right below that, put down 600,000,000. That is the 15%. Right below that put 3,400,000,000. That is the 85%. The 15% control the resources of this world. They are educated. They control the know-how of this world. They have the life of comfort in this world. Next time you pack your bags to go have a little more comfortable life than you have here, just remember this. These people possess the health of this world and the means of health. These people make all the decisions that determine the destiny of the 3,400,000,000. Every one in this room is a part of the 600,000,000. Below that you may write down 4,000,000. That is roughly how many people there are in the nation of Zambia. It is actually 4,500,000. Right below that, if you put 600,000 that is your



15% and then 3.4million is your 85%. However, in Zambia you have got to move that 15% to 1% and that gives you 40,000. So, the ratio there is that 99% are in this other universe that you don't know anything about. Not all men share in the kind of universe that you and I lavish ourselves in.

In case some of you have forgotten what we are about, we are about this, and this is all we have ever been about. And when we talk about renewing the church, what we have meant from the beginning is that the church would recognize the moral issue and then get about the business of expending itself there. When we say the church is sick, we are saying first that she doesn't even know where the moral issue is and she is doing absolutely nothing about it. That is not entirely true. I remember saying to Archbishop Malingo, "Your Grace, it may sound strange to you that it has been the Roman Catholics around the world that have been most ready to listen to the kind of needs that Social Demonstration and Town Meeting point to. Far more than the Protestants, the Roman Catholics have not only morally supported us in this, but also financially, to a degree that makes the support of the Protestant Church look like a mosquito speck." And he quietly said, "I know you are a Protestant and for that reason I am even more grateful for those kind words, because most of the words I get about the church these days are nothing but sheer criticism." I was speaking to him the way it is, as I see it.

When I was in Rome, one of our colleagues came dancing out and said to me, "I've got something for you" and he gave me a sheet of paper. I read it and it said "I came into the world to bring life and to bring it in super-abundance". He had found a new translation, and that is the way it read. My mind went a million miles an hour. We dear protestants have unconsciously been taught that Jesus Christ came into the world to establish faith, or awakenment. But, you see, in that statement Jesus said, "I came into the world to see to it that every human being was stuffed with effulgence - super-abundance of life." And, it just so happens that the super-abundance of life is the intensification of awakenment and the intensification of engagement.

Theology is lived before it is written. We are living the new theology, crummy as we are. But, some of us before we die, have got to begin to get some of it articulated in words. Some of you don't seem to be as young to me as you used to. Talk about going to heaven, I am intrigued with that. "Work out your salvation with fear and trembling knowing that it is the Lord that worketh in you." You are not going to go to heaven except from the point of the moral, the human issue, and you see I may have only another five years or less, or ten or 20. Some of you younger ones have 50 more years! And, if you take care of yourselves, boy, I'd like to come back and have a look. If you don't, then I already know. I notice that when somebody has thrown in the towel it shows on their face long before you know what it really is.

There was an article that appeared, I think, in that Democratic publication in Santa Barbara which pointed out that people in benevolent vocations, vocations of service, collapsed far more than people in any other vocations. And, it also pointed out that more policemen commit suicide than people in any other vocation. Then, it analyzed the collapse. First of all, it starts with frustration. You get into our kind of work and if you aren't prepared to walk into

the gates of hell, you had better keep out of it. You go in there ready to do something for mankind and you finally discover that it is one hell of a universe peopled with son-of-a-bitches and you begin to get frustrated. That frustration turns to anger and I am afraid of anger. I hate myself for days when I get angry. I suppose that is why I go around feigning anger. When I lose control, I can't stand myself. Now I see more reasons why that ought to be true. You get angry and then that turns into hatred at the very object that you wanted to lovingly serve and you always have to focus on some scape-goat when you hate. Then the next stage is a heap of shaking palsey.

That reminds me of another thing somebody pointed out to me. Some research outfit did a study on people who should have died and didn't, like that man who fell out of an airplane at 20,000 feet and lived. There are a lot of people in surgery and these kinds of things that should have died and didn't. However, in terms of their subjectivity, they did die. That guy coming out of an airplane died. Then, here he is alive. Anyway, this research outfit described stages of the experience. The first thing that happens to you is demonic resentment, "This cannot happen to me!" Just hatred. "I will not stand for it!" . . . and there you are falling 20,000 feet! Then, the second thing that happens (and we puritanical protestants have always been taught opposite) is that your life goes before you, but it is not your sin. What goes before you is the greatness of your life. And usually, as they put it, tied to certain particular moments in which you could grasp that greatness. To have had a chance to live! And then it turns into a kind of ecstasy. My great-grandmother's last words were "It's light both ways." In those days the last words were important. Anyway, there is a kind of ecstasy, but it is a strange kind. It is like, "all right death, come on." It is like, "if you don't hurry up, I'm going to come to you." It is the ecstasy of moving through to the rawness of mystery, which many times you have bumped into in life, but in a new and maybe more potent way. I don't know why I was talking about that.

We have to sell the whole world on where the moral issue of our time is, and those who care will stand up. Three or four congressmen met recently and said that what our contry needs right now is a grassroots movement. We think now that we have got people in Congress that can move something if there were a grassroots movement. There is your Town Meeting. The key to grassroots movement is an opportunity for those who do care to know that they care. You have got a lot of people, both sitting in pews and not sitting in pews, who care but have no way of knowing that they care. That is what a grassroots movement would be and that is what we are up to.

The attached chart, I look upon as one of the most important things we have ever done. This is a delineation of how one can at this moment in history be moral. This is what you can realistically do something about at the ethical crux of this moment in time. More particularly, this is an abstraction out of the eight or ten documents that we have written, each one of them unique in relationship to the uniqueness of the village, and therefore is an answer to how we go about concretely redeveloping a village. When somebody on a call says, "Tell me what you actually do," you say, "We are about establishing inclusive nutrition designs, instituting fundamental health structures, and so on." And you'll notice that one has to do with the social towards

self dependence and self reliance, one has to do with the economic relative to local self sustenance and one has to do with the community spirit which basically is a matter of self-confidence once again on the local level.

The social and economic are fairly clear, but the crucial thing is Local Community Spirit, for 90% of your job is motivity. The story is the first thing, and every village has a story if you dig for it. It is a story of its past. It is a story of its present (this chart is the story of its present), and then it is a story of its future. It is a matter of giving this story flesh and blood through a relevant symbol system. It is a matter of corporateness, and corporateness here does not mean a gimmick to get something done. It is an appropriation of an ontological reality. Nobody was human who wasn't corporate. It has to do with releasing creativity, and less than 15% of the world over the last thousands of years have created history. The creativity of the 85% has never gotten loose in history, and if suddenly it did, the greatest upheaval, implosion and explosion that has ever happened since the dawn of consciousness would take place. Instead of this being a moment for the pessimist, it is a moment for the realistic optimist. That is the one who dares to hope the hope of God. Finally, when you come down to what you mean by presence, it is nothing more or less than just a hunk of walking hope. To the degree I am what I mean by presence, I am just a splatter of hope.

I am not going to make this speech, but I'd like to. If you don't do something about nutrition, you are not going to do anything. The people in the 85% have never had the slightest idea of the experience of vitality that I have in me. They don't know such a thing exists. They think what it means to be human is the way they feel. And, you and I, the smug elite, say that they are lazy. I wish you had their inside feeling for one day. The women work like horses. . . mules! They feel nothing like the vitality you and I have. You ought to be ashamed of yourselves when you find yourself shuffling. In Maliwada the women were working and when I went by them I saw that something was different. I stopped and I just looked. I noticed that the women were moving a little faster. I am talking about nutrition. Your colleagues have not done a good job on nutrition, but, I looked again and even the old crones looked prettier to me. There was tone in their skin. That is nutrition. Very little has been done, but you can tell the difference.

Secondly, if you do not deal with preventive health care, you cannot do anything. What I am trying to say is that these are not goodies you are going around and giving. It is life in super abundance. When you care enough to help these people have even basic health necessities, that is the in flesh Word of our Lord and Saviour Jesus Christ.

Then comes Comprehensive Family Care. There is another chart you ought to have that takes this down another level with three points under each, each of which is a program. Like, for instance, in the nutrition, it is a community commons. That is a common garden, a common goatherd, a common cow, or something that the people dare not sell. They eat it. When people are undernourished, poverty stricken, it is hard to get them to eat. They want to sell it to get a nickel. You have to be almost brutal. The second one is a common kitchen.

If you think you are going to train those women to do proper nutrition in their homes, you will come back in 50 years and still be at it. A common kitchen is the only way to do it. The last thing here is non-verbal education. They have to be educated 24 hours a day and mostly by graphics. Anyway, those are three different programs. Now, this middle one in each case is the crucial one. This is your key to getting out of there. You re-design their social structures, stakes, guilds, commissions, assemblies, and symbolic panchayat or leadership. That enables you to get out. It provides the community not with leaders, but with a leadership dynamic. God bless 5th City. That is where we learned it.

Now, in the second column is Living Environment. The housing of the 85% around the world has collapsed. It has to be rebuilt. The greatest architectural move in history is at hand, and this time, not with mighty Taj Mahals and Red Forts and Empire State Buildings, but with the houses of the 85% of the world. This is not to keep the rain off. This is to minister unto the profound deeps of their spirit. Maybe for the first time in history we are going to understand the power of architecture relative to a full life. Whosoever buildeth a significant living environment for local man is declaring the Good News, and let none think otherwise.

We have to come up with a brand new invention of economic machinery for the local level. Now, we have a lot of people around the world working on this. All of us ought to be thinking. At the moment, it looks like a combination between a cooperative and a stock company. If you push this back philosophically you will see on one hand socialism, and on the other hand capitalism. Both of them are dead, but there is a residue of both that is extremely valuable. Co-ops have failed in almost every country in the world. Why? I'm not sure, but what they were able to do toward a certain degree of corporateness was extremely valuable. Anyway, it looks now like we are going to do something like this: People buy stock in this company. They could buy it either by cash that they saved or they could buy it by their labor. The stock company controls all industry in the village and, in principle, everybody in the village participates in it and therefore own it all. That way, you prevent what is likely to happen with a group like us. That is, a few get richer and the masses of people in the village get even poorer. But, not only does cash buy stock, labor buys stock. There would be a minimum amount to pay anybody who worked, but along with that, their labour would buy stock. This means that a person who happens to have cash doesn't finally end up owning everything. And, at the end of the year, 20% or whatever, of the monies earned would go into the community itself. This is a way of taxing without have to go through political machinery. Twenty percent goes toward the development of the community. 20% or 40% would go toward capitalization of the various industries itself, and then 20% to the shareholders. It is some kind of a machine like this we have to invent, and its function would be marketing the distribution of goods, the credit lines and so on. It would do the whole thing, promotion of industry and agriculture.

Without the housing and without the community organization and without this economic machine, you have no chance of getting out of the village with anything done. With them you have a very good chance. One of the great

problems in the village is the lack of solid ability in management. What this does is focus the management in one place so that you would, in principle, need one highly trained person in management in order for them not to fail as they have failed over and over again on the rural level.

Now, I want to go for a few minutes to another arena. This has to do with the shape of the church to come. First of all, the profound currents of our existence are moving faster than I anticipated. On the surface we are going a little bit more slowly than I anticipated, particularly with Town Meeting, though I am in no wise discouraged, I am greatly encouraged. But, down deep we are moving fast...too fast. It is down where you can't do anything about it, so you don't sit around and cry. We may, however, develop a little bit of difficulty if we don't get our upper currents moving a little faster. If you want to engage in long-range thinking, you have to understand what I am talking about. For instance, I would have guessed that a year from this next July we would be ready for a severe controlling of entropy. I think now, it is going to come this July. You ought to shoot anybody who suggests that you take the heat off Town Meeting to do other things, too. You are right about maneuvers. Every morning when you get up, you get a whole new set of maneuvers to shove it, shove it, shove it, until a break comes. You don't get that done by the daisy chain, you get it done by going through hell and every morning remaneuvering. And the main thing, you keep moving it. You pay no attention to the problems, only the contradictions. Contradictions were made to be released. They are creative, not negative. When you talk about the blocks in Nigeria, they were not there in order to give you an excuse to quit. They were there to encourage you to go on, not knowing how they were creative, never beforehand, only after the fact. They are like the Will-O-The-Wisp, beckoning you into the impossible. I believe one day you are going to be very glad I did nothing about Town Meeting, but it is going to be on the other side of some of you growing up a little bit. And, you can still grow up a bit after you are 60.

Next July we may have to refocus. I'd like to see the Academy redone. I am capable of living with a lot of ants in my pants, and if this doesn't happen next July it isn't going to phase me. I believe that the women's course needs to go on around this world, and we need to get it absolutely launched. I am after the 85% women. I am after the 15% to get some of them trained enough to get the teaching started, but I am after the last fat lady in the last outpost village of Africa and India. Now, in their lifetimes, to have the chance. The time is at hand.

We have got to devise something new whereby we maintain the spiritual power of the people we awaken around the world. At the moment I call it a retreat. We have to get another word. What we did with Ignatius is not gone. What we did with the Hunter-Warrior is not gone. What we did with the Saint is not gone. What we have done with solitary offices is not gone. what we are learning about taking care of yourself is not gone.

In the midst of this tide, the time has come for the new frame of the Church to be stated. When we begin to talk about it, if there is anything new in it, it is wrong. That is the first principle I go by. First, it is missional frame. What is it? It is awakenment. It is engagement. It is

plentitude. We have just been over that. Next time you have any doubt of what Town Meeting is, you rehearse this again. Next is the sustainment frame. Here is seminary, sodality and college, education, planning, nurture. This is a functional understanding of the Church. The new frame of the church is going to be functionally understood. Now, third, I call the operation frame. This is the most difficult. There is a fantastic article that the Roman Catholic Bishops in Africa wrote and the thing that is absolutely shocking is that they say the organizational unit, the operational unit, or the essential unit of the church can no longer be the parish. It has to be sub-units in the parish. It has to be a group small enough to corporately engage in a common mission of serving humanity, and small enough that they can commonly know each other, as they put it. That is a hangover from psychologism which you and I could easily twist into what they really mean to say. To say that another way, wheresoever a group of people have entered together into corporateness for the sake of enabling one another to thoroughly participate in serving humanity, there is the People of God. That is going to be the first thing.

The new shape of the church is already here. It will show itself before too long, but it must be rejected temporarily by the established church. It may take a hundred years for this to come to the degree of fruition that people will recognize that what said "No" to us was but the appendages of a dying dragon. What I am talking about, however, will not be something new. It will be a metamorphosis of a portion of that dragon. I don't know whether it will be the liver or the heart or the front paw or what. It will be metamorphosed. It will not be new. But you need to expect the whiplash of that tail. However, I am so encouraged with the established church on the level of the princes that I don't know how to express it. Also, I am overwhelmingly crushed by what I see in the horrifying bureaucracy. I find only hatred of humanity in the bureaucracy of the church which is its basic body, today. Now, maybe I exaggerated a bit, but I want you to get my point. I would hate to stand here and describe the number of donkeys within the church who, out of some kind of spite and hatred, keep suffering humanity from being served. That is not too strong a statement.

Now for the second aspect of this operational frame. In looking back at the history of religion and the Christian Church, I see more clearly than ever that none of it ever existed without what at the moment I have no way to talk about except with the term "religious order." What I do not see clearly enough is the relationship of a religious order to an extended order, the mass of the people who are aware that they are part of the People of God. We have been working on that a long time. Secondly, I am clearer than ever before that history literally rides on the backs of those who intentionally care. That is what a religious order is. Now we are going to have fun. How are we going to deal with those Muslims that are going to be a part of our Order? I don't even know how you join the Order! We do not have any principles. I hope we never have any. Just enough to keep off of each other's necks. I don't even know whether I want that. How are we going to deal with these Hindus? I am not playing some abstract game. There are Hindus who care. There are Hindus who know what I mean when I say, "I believe". And there are Hindus who know what I mean when I say "I care." There are Hindus who know what

I mean when I say, "I hope the hope of God". And Muslims and Shamans. "The whole wide world." That is what the word "ecumenism" means, "the whole civilized world." The church is universal. It was universal at the time of the neanderthal man; it was universal at the time of Jesus. It has never been anything but universal. It cannot be anything but universal. In this complicated, pluralistic world, what is going to be the form of this? Well, I don't know. I say I know that the essence is going to be in face-to-face service to people. We need symbolism. If the church doesn't have bishops, then it has to have bishops. These are symbolic functions, not administrative ones, not like the bishops we have in Methodism. We have taken all their symbolism away from them and made them into executives, administrators. That is not what the church needs. What the church needs is the symbol of the fact that those who care are bound together in space and time.

What worries me most is consensus. Not only does there have to be universal symbolism, there has to be consensus. There has to be a way in which the church can say the whole issue of this moment in history is slavery or this or that. I don't know really what to say about this, but the orthodox church, on paper, has a better idea of this than almost anybody else. That is the consiliar concept. I think you know that I am describing us. If I were not describing us, then you would have to resign from us. If you and I are not the new shape of the church, then to the degree we have any integrity, we are going to find where that new shape is getting shaped and get there quickly. The key to this is somewhere in our polity, and our polity is far more clearly delineated than we like to think. The key to it is creative tensional dynamics. There is nothing, or ought not be anything, going on in us or through us that is not for the sake of serving the future shape of the church of the People of God. What I fear is bureaucracy, although we have got to have bureaucracy in our time. My idea of the way it is handled is to expand it so that everybody is in the bureaucracy. That's the idea of the power in the center of the table. It is easier to say that than it is to sit down and spell out the way it looks. That is the way in which you can realistically focus the impact of these essential life cells that finally honor the church, no longer sitting around in the churches saying your boy scout oath or having the right theology or right moral principles. It is going to be actual, corporate, service unto death for mankind which is the acknowledgement of a belief in God and obedience to his will.

The last point: It is interesting that anytime I did anything like this before, that this point which shows up last would have been first. I still don't know what to make of it. It is the essential definitudes. First, the ontological definitudes. That is knowing, doing, and being. The theological definitudes, that is awakenment, engagment, and plethora, or faith, hope, and love from God the Father, God the Son, and God the Holy Spirit. Then, the methodological definitudes.

I have one more thing. I have called it "Words to the Order." One of them has to do with accountability, and one has to do with refocusing the future, and one of them has to do with the extended order, and one of them has to do with the context of caring for yourself, which I will mention, and

one of them has to do with religious defection, which I will touch on.

The context of taking care of yourself: you have had plenty of evidence in your midst. You remember I warned you a year ago that there was going to be a period, and I think you have six months or a year further to go, when, if you didn't take care of yourself nobody could take care of you. One day I want to talk at length on why that was right now. I warned you that not simply the young ones, but old hands would pick up their bags and leave under whatever mask. You have to remember if one day you don't take care of yourself, the next day you have not only got two days on your hands, you have got more like 100 days on your hands. Before much time goes by you are over your head and gone. And one of the most questionable things in my mind about God's activity, and I mean this seriously, has to do with the sin against the Holy Ghost which I never expect to finally understand. I have given up. When one finally does not take care of himself and defects, God erases from his memory that he was ever loved of God. If you don't believe me, try it. I have talked to some people who have stood shoulder-to-shoulder with me and allowed me to stand shoulder-to-shoulder with them, who can hardly remember what RS-I is about. In fact, one of the shocking things, and this is about the hardest thing to get hold of, is that a lot of them were great teachers of RS-I who allowed the petty givennesses of life to collapse them. They have forgotten that it is only in the midst of the negations of life that anyone ever hears the final affirmation of life. And they taught that! I have seen huge people sit around crying, "I've been misused. Somebody doesn't like me" who were giant teachers of RS-I. Or, I have seen a great deal of suffering collapse people.

Taking care of yourself is an absolutely solitary decision and nobody can help you. Thank God we have gone through the psychologism that some way or another when someone is going to goof off spiritually that if you sit down and have a psychological conversation, you can save him. NO! One of these days we are going to grasp what preaching means. Preaching means to prepare people to face death before death comes, not in the midst of it. To prepare people to grasp the death of their child beforehand. Why? Because that moment is infinitely solitary. Nobody can help you, period, not your beloved wife, not your beloved husband. That moment with God is absolutely solitary, and where your corporateness comes in is the day-after-day. You forever have the symbol and the study. The symbol of the blue stuck before your eyes. The rehearsal of the rituals. The study together, the understanding together, the planning together. You can understand taking care of yourself. First, what really got me thinking is that this is a really solitary decision. My wife in no way whatsoever can help me go to heaven. And I can't help her.

Next, total existence is tiptoe. You live a total tiptoe existence. This means 24 hours a day you live on tiptoe. Twenty-four hours a day you live intentionally. How could you take a vacation if you are a man of faith? Even the Word offends you. You only goof off intentionally, on tiptoe, and nobody could care less how much you goof off as long as you are goofing off intentionally, on tiptoe. There is not one moment that God reserves for you to defect. It is all your life. In the context of undelimited, comprehensive



engagement, if some guy or some gal goofs off and they come for help, all you can say to them is, "You must decide you live on tiptoe and get absolutely engaged." It is that simple if you want a full life. The last one has to do with daily rehearsal. You have to find a way to rehearse these things to yourself every day. When I get up in the morning I have a whole routine I go through, and in doing that, I am participating in my future.

I have been trying to get my mind around spiritual defection and the form of it, and I was driven back to the senses, what we use to cover a defection. A defection is always a matter of faith, but it always takes different forms. I think the point of this is that we take these natural forms and literally intentionally use them as cloaks. We are unconsciously, intentionally doing it. I have been forced back to what we call the senses, and of course, we have got the five outer senses, and maybe the most crucial sense is the sense of honor, the propensity of honor that the stoics knew which is very, very crucial in these arenas. And, then the sense of sex, the physical propensity of sex, which, of course, is a fantastic, amazing thing. And then, fourthly, what in the 17th and 18th centuries they called the sense of duty. Other people call that same sense the rational sense. Others refer to it as a propensity for happiness; not the kind of happiness that comes through the senses, but the kind of happiness that would be in the discontinuous top of Plato's pyramid, which is a propensity for peace or tranquility.

As I have watched, the one that is always the strangest is what I call "fillyism." When a guy defects, he gets himself a filly. You must understand that his defection is not sleeping with some filly. He has already defected and he uses this as a cover-up. He is not interested in sex and he is not interested in the filly, but he is interested in concealing from himself his defection. And it is in the midst of the manifestation of his fillyism that he's blotted out of his memory the remembrance of what faith is in the first place. I could go into some real detail here, but I won't. I think you see what I mean, whether you agree or not. The second form it takes is the good life. I associate that with the five external senses. You want the good life. That is not the problem; defection is the problem, but you use this to sort of clothe this defection in such a way that you don't have to face it. It is like fillyism. A guy says, "Oh boy, I never knew marriage could be so good! I never knew that sex could be so good. In fact, I almost want to write a new theology on the basis of my fillyism." And, the same with the good life. It is like you almost want to write that everybody has a right for certain comforts and you want to write a theology on this.

The next thing is being somebody. It is very clear that if you are going to be a part of our Order, all of that greatness you might have been is gone. And so, with any religious order and so with any religious. Somebody said the other day that they were a professional teacher. What is a professional teacher? You aren't a professional anything. You are a lawyer or you have skills in something. The question is what are you going to use it for, the 15% or the 85%? The same thing with this sense of being somebody. I have a speech on leadership. One of the points in it is the leader never competes. I use as an illustration that I used to run the half-mile. I am aware that I was not out to beat somebody, I was out to win. Do you see the difference?

A great person is not out to beat somebody, he is out to win. Competition is not for the man of the spirit. A man of the spirit competes with nobody. Nobody can compete with him and the reason for it is that he has quite a protagonist. He competes only with God. How can you compete with somebody who is competing with God?

The last one has to do with the propensity for peace. The formula is somebody seeking. Anybody who is seeking for peace, anybody who is seeking for peace, anybody who is seeking for happiness, anybody who is seeking for anything is already apostate. It is like once you know RS-I, once you know the gospel, once you know, whether you like it or not, Being has chosen you, you haven't got anything else to do. Once you know that your life is your happiness, whether you are old and dried up or young and crippled, that is your happiness, have have no other happiness to seek. You think some other filly, some other job, some other set of circumstances? No, you have all the happiness there is already.

Do you have a deep secret feeling that the best is yet to be, and soon? I do. And, don't you, even though you don't allow it to get going much, don't you have a new sense of uncalled-for pride in your colleagues around the world? I do. I really do.