

GUILDHOOD

I'm going to talk about living the glorified life, about guildhood. As a backdrop for my discourse I want to read to you from Alvin Toffler's The Third Wave.

"A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it. This new civilization brings with it new family styles; changed ways of working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well. Pieces of this new civilization exist today. Millions are already attuning their lives to the rhythms of tomorrow. Others, terrified of the future, are engaged in a desperate, futile flight into the past and are trying to restore the dying world that gave them birth.

The dawn of this new civilization is the single most explosive fact of our lifetimes.

It is the central event--the key to understanding the years immediately ahead. It is an event as profound as the First Wave of change unleashed ten thousand years ago by the invention of agriculture, or the earthshaking Second Wave of change touched off by the industrial revolution. We are the children of the next transformation, the Third Wave.

The Third Wave brings with it a genuinely new way of life based on diversified, renewable energy sources; on methods of production that make most factory assembly lines obsolete; on new, non-nuclear families; on a novel institution that might be called the "electronic cottage"; and on radically changed schools and corporations of the future. The emergent civilization writes a new code of behavior for us and carries us beyond standardization, synchronization, and centralization, beyond the concentration of energy, money, and power.

This new civilization, as it challenges the old, will topple bureaucracies, reduce the role of the nation-state, and give rise to semiautonomous economies in a postimperialist world. It requires governments that are simpler, more effective, yet more democratic than any we know today. It is a civilization with its own distinctive world outlook, its own ways of dealing with time, space, logic, and causality.

Above all, as we shall see, Third Wave civilization begin to heal the historic breach between producer and consumer, giving rise to the "prosumer" economics of tomorrow. For this reason, among many, it could--with some intelligent help from us--turn out to be the first truly humane civilization in recorded history."

For the last 26 years there has been a group of people operating out of a commonly consensed global mission and a corporate lifestyle who have decided to live their lives on behalf of mankind in order that authentic humanness may be released by every human being on planet earth. This body of people is called the Order:Ecumenical, the Ecumenical Institute and the Institute of Cultural Affairs. It dawned upon me recently that in the past 26 years we have made just one major accomplishment: to place the Symbolic Order in history. Sure, we have done global social demonstration, town meetings, courses and many other things, but, finally, we have placed ourselves in history.

But I'm more interested in the future. We are about to make another major turn, to the masses. In order to do this we are required to play a different role. We are being asked by history to bring about on this globe a Movemental Force. This Movemental Force will be working and living in community to bring about a transformation of society's structures. Our role is to give it form, shape and direction, and we need to prepare ourselves for it. In preparing for this talk I did some research on how guilds have showed up in various cultures: the craftsmen guilds in Europe, the caste system in India, the clans in China. These were great systems of care that lasted for many years, but we know very little about the people who really supported them, who did all the hard work to put them into history. I'm beginning to understand what it means to be the nobodies who, when the revolution has taken place, will only be a footnote in history.

I want to talk about one major event that took place in Los Angeles. This event, like many, started casually. We were in the office of the Tenth Street Elementary School talking to Karan Dinielli, the coordinator for the Joint Education Project for that school. We had done town meetings in that school before. As we were talking the principal came in and said, "I wish you could do something about sixth graders here to give them some poise and confidence" We jumped in and said, "Sure, we've got a course. We can teach the Youth Forum." And she said, "Why not, why don't you do it?" And that let loose a seven-ring circus. We had 210 sixth graders, and were going to do a Community Youth Forum in seven rooms in two languages. We had to fit this into their regular school hours from 8:25 to 2:15. We had to get workbooks in both English and Spanish. I had about ten days to get ready and I never worked harder, just to get it organized. It's like having seven town meetings running simultaneously in two languages. We got people in the house and our metro to form seven teams, one for each class. A team had three people, an ICA staff or metro colleague, the class teacher and a teacher aide, because it was done bilingually. When the day came, we started with the assembly; then the students went to their classrooms and the show went on, surprisingly smoothly. The proposals got printed in a thick document in both languages. The teachers, who had earlier said the students would not be able to identify local and world problems, were all stunned by their lucidity.

But as great as that event was, what came out of it was even greater. We knew that this was a crucial event for us because Karan Dinielli, with whom we worked, is assigned by the University of Southern California, under their Joint Education Project, to work as a liaison between the school and the community. She was supported financially by ARCO, which also provides tuition for children in the school. Through Karan, ARCO had become interested in what we were doing and invited us to their office to ask how they could be of service. We also wanted to get to the other nine JEP schools around USC. Dr. Barbara Gardiner, the JEP director, knew us and was impressed with our work. She personally introduced us to the principals of those nine schools. In several of them we have now done Town Meetings, film shows and other events. Dr. Gardiner also introduced us to two of her assistants and two community volunteers. She was very interested in establishing a relationship between USC and the surrounding communities. She wanted to get a dialogue and action going on between the communities. The director of education for the JEP attended the Youth Forum and sent us a very fine letter of praise. Our colleagues and the school principal even put the closing session on video tape.

As a result: we gridded a two square mile area around USC, which includes the house; we looked at events which have impacted that geography; we identified

it as Central Park Five. We were also invited by the Security Pacific Bank, to spend a week talking with top officials about the community and how they could use our expertise. And, finally, we had twenty colleagues here for the Global Research Assembly.

Something has happened, and it is quite clear that next year we have to find a structural way for these different people who are begging to be engaged, to participate. What is the structure? Maybe it's what I'm calling the Movemental Force. It's very clear that a small House can not do the job, and would not want to do it directly. Our job is to give shape and form to empower those people in the structures to bring off the revolution.

I was also privileged this year to participate in the Human Development Training School in Cannon Ball, and I want to mention a few significant events. The sequencing was just out of this world. Some of it was intentional and some of it was accidental. Sometimes these accidental things, the intuitive of the unplanned for, the irrational, just came in and twisted and turned everything up-side down. Two weeks before the HDTs, was the Community Extension Module that did the documentation, followed by a LENS for the Standing Rock Enterprises, a Native American economic development corporation. They were excited by LENS. Then came the school with people from three nearby Sioux communities together with Cannon Ball. During the school we gridded these three communities. Then we went back and did Town Meetings in those towns and it changed the lives of some of the participants.

The culminating event was bringing the four communities together to participate in an assembly. The Governor of North Dakota was present. The Great Hall was the gymnasium; on one wall was the Earthrise. On the opposite wall was a silhouette painting of Native Americans on horseback. The decor, a dialogue between the local culture and the global, was overwhelming. The front wall had, in bold letters, "REACHING FOR OUR HERITAGE". That was the setting. The participants arrived and Lucas White Lightning, the District Chairman, gave the opening address. We broke up into workshop groups to do implementaries for the various town meeting proposals, then to the great hall for reports. That was when the Governor and his people came in. They saw the participation of local man saying, "We need to have workdays. We need to make a large quilt from different families that will be put together as a sign of unity in our community" and more. It was a fantastic happening. Following that there was a lunch with the Governor and the community. Then the Governor held his meeting and in the midst of their planning they asked for assistance in local economic community development.

In the midst of these events the private and public sectors came in to lend their know-how in doing practical models, like how to expand the four-acre truck farm to forty acres. A community college offered equipment and expertise. Standing Rock Enterprises was there to talk about marketing and assistance.

To add to all of that, throw in an Indian Pow Wow of 1500 people. In the midst of it they decided to do an honor dance for the ICA. We asked, "What is an honor dance?" "That means we are going to honor you. As we play our drums you get into the arena and do the dance." The twenty-five of us got into the arena and danced. It was incredible.

A chain of events got going that started a reaction. The word about training has gone all over North Dakota, especially in the Native American settlements, that there is something going on, there is development taking place. Since then, we have secured a \$400,000 grant and \$100,000 loan to expand the industrial base. The auxiliary and local people are meeting weekly with Standing Rock Enterprises, planning, doing timelines and implementaries to get development pushed down the road. All these things happened in a space of six weeks.

We have another universe on our hands there. Things have gone so far beyond us that we can never keep it spinning on our own. Our role is to see how we get the forces of the private, public and volunteer sectors into the Movemental Force that's going to get the job done. What is its shape and form? What is the kind of nurture, role and function that will keep them in being for the next few centuries.

Let me give another illustration: Area Tokyo. For years, some colleagues have said that no American can do anything in Japan. In one sense that's right. As an American, if you try to tell them, you're not going to go anywhere. But we've had the wisdom in the last two years, to try an experiment in training by using the local style. This is key, especially working in the East. You've got to use the local style. The content is ours, but the style is the local because that's what speaks. You've got to use their style and their thinking pattern. You study their operating modes and act accordingly. This is what we've achieved in the last two years by doing this: Just to mention a few; Osaka house had a hundred visitors a week; other houses have twenty to sixty. That gives you a hint about the style of the East. People coming and visiting and even just chatting is a key factor; we have gone far forward just by setting that going. Tokyo has had twenty sojourners in two years and a hundred percent increase of fulltime Japanese staff. Fifty advisors meet regularly for training and planning the movement, and we don't move in Tokyo without consulting them. My God, there is a movement going. All within two years. In Japan, mind you! There is something for us to learn here.

We've got to understand that it is absolutely crucial to get nationals to get a national movement going. And of course you don't stop there, because then you are lost. You are just another thing that came into history and disappeared. What we are about is globality and it will be up to us to see that it happens. From national movements into global movements, because you aren't going to get any global movement without a national movement going. Those fifty Japanese advisors really excite me in terms of what this force is that we are trying to bring into being.

I understand our building is being torn down in 5th City. Our physical presence in 5th City is diminishing and I was asked what that meant. The gist of it is that a group of Fifth Citizens has taken serious responsibility for their community. They are not the symbolic order. They live in their homes. They work at regular jobs but they meet, plan and have symbolic life. Even if our physical presence is absent, it is invested in the human structures we are leaving behind. What does it mean for us to leave our presence behind? What does that look like?

For a long time, we tried to create metro cadres. They've gone out of existence, and rightly so. Metro cadres are never going to exist as long as they

operate out of our model, as long as they play a secondary role, as long as they see us taking the major responsibility. The only way the metro cadres are going to come alive is when they take personal responsibility to bring off their territory, and our role is to see that it happens. Regional Houses will allow this to happen. We need to be thinking very carefully how this new image can be conveyed to them. It's not a question of their complaining that we're leaving but, rather, turning it around and saying, "We're going to stop playing Mickey Mouse. You are going to do the job. If you need any help, call. If you become parochial you know who's going to come and smash that image."

There is something dynamically wrong when the symbolic order does direct mass action and that's where I think we've got into trouble. It's something like the President's cabinet doing local development. It doesn't happen. There's something in between. Maybe the Movemental Force is out to do that kind of a job. In the midst of this adverse press coverage, people we've been working with, colleagues, stood up for us, and they are the ones who are finally our best advocates. It's that Movemental Force that will deal with the public. They are the ones who can deal with the globe.

A few images of the shape, form and thrust that this force needs: We go back to our wisdom and do what to us is commonplace, like the symbolic. I tell you, that's what the world is needing. That's what the world is waiting for. We had in the HDTs, people who struggled about singing or didn't want to participate in rituals, but they came along, and, finally, in the end, they were singing and doing the rituals and participating in everything. Let's not be scared. After fifteen years in being, the director of VISTA recently said that it had failed. Imagine the millions of dollars, the time and effort, down the drain. It, and other organizations, are looking at us, and they are intrigued in terms of what we are doing. We've got the tools.

The Movemental Force sees itself as mission just as we do but with different styles. If it's going to be exactly like we are, then it will be the symbolic order. The form and shape will not be like ours, but the dynamics must be present for it to be movemental. It sees itself as mission. That's the only reason that it comes into being and if that vision is lost, history will take it out of being. It's got to play a profound role, the historic function, and experience the depths like we do.

We learned something about myth creation in the HDTs. We talked about the kind of story the Indians are beginning to tell about themselves. They call it the third time. The first time was the great splendor and glory before whites came. The second time was at the time when the reservations were first formed. They said that, although their liberty was curbed, they did not experience collapse at that time, because they had land, and railways came, and people were employed and they raised cattle. Now is the third time, the dawning of self-realization. The events at Wounded Knee are an indication of that new consciousness. This is a powerful myth. The manager of the Cannon Ball store has decided to make it a success, and he's really been a demonstration. He created a myth. Let me tell you that myths don't come out of thin air. Myth is grounded in reality.

Remember the whistle points, with the myth factor and the action factor. There is no myth without action and no action without myth. The earthrise

is a symbol because it is a reality. We stood in space and took that picture. That myth is grounded in reality.

There needs to be some kind of daily rehearsal, whatever it is. There is rigorous planning, financial resources commitment and a covenant. I believe this is more important to the Movemental Force than to us, because by our lifestyle our covenant is written every day. With its lifestyle it must have a more objective and formal symbol of its commitment. There needs to be some kind of roundtable dynamic, study for the sake of missional and symbolic activity and then the dance. We learned something about dance this summer. The dance of the 24 and the dances in the GRA were great happenings. The use of art, of music and of space, especially in the East, will break loose creativity and deepen engagement.

The pluriform order: That word has been popping up rather frequently the last few days. We have said that we are a global organization. What that means practically is the pluriform order. To say that we are a global organization and remain as a "mono group" does not compute. The global order means a pluriform order. It's as simple as that. The pluriform order, whether we like it or not, is happening to us. To use theological language, this is what God hath wrought. This Council and this movement have been saved by the pluriform dynamic that you see around the tables here, especially the first two rows of tables with the Area and Centrum Priory. That dynamic has been our saviour. It will be our saviour in the future. Some people have said the Indian Daily Office, the African Daily Office, don't mean anything to them. They don't have the depth of "our" Daily Office. And I say, "You're right; you are perfectly right! How meaningful do you think a Muslim will find "our" Daily Office?" We are a people who stand in the tension of a variety of local modes. Transparency comes by standing in that tension and pushing through the wall. There is no transparency in any mono-culture or any mono-situation. The only way you get to transparency is in tension. If you just have one reality, just one culture, there is no basis for pushing through to transparency. That's our secret. The tension in the pluriform order is what is going to push us through to a transparency that is going to make us a radically different body, beyond recognition. When this is demonstrated to the globe, the globe will pick it up and move into a hopeful future.

We are grateful for all our colleagues around these tables and I have said how they have played the pluriform dynamic. It's just great the way they come and talk about the different areas and countries that they represent. But as we sit here with the gaze of the world on us, let us not forget that we are sitting there in trust. We represent those areas, in trust, until such time as we are able to train and get indigenous people sitting down in those seats. Let's not get too comfortable sitting there. I am reminded of the time Jesus went up the mountain and had this great vision, and Peter said "Let's sit down here and have a great time." Jesus said, "No, let's go back down." It is imperative and indicative and our integrity is at stake until those seats are filled by their rightful representatives. And if they are not, we'd better ask day and night, "Why not?" and get those who can get the job done. This is absolutely crucial for our integrity if we are to continue as a global organization.

Finally, here are some dangers to take note of. In terms of working with myths and destiny, watch out for hollow symbols. Watch out for shallowness,

watch out for cuteness. In terms of dealing with structures, watch out for entanglements, watch out for status. It comes in very devious ways. We are treading on very dangerous ground. We have to deal with structures, but let's not get confused as to who we are.

Guildhood's exemplar is the Saint, who is present. One of the ways we recognize this is that the Saint is the secular religious and very transparent. in fact so transparent, that it is hard to see them unless you look very hard. People like Eiseley, Krishnamothy, and Dag Hammarskjold are illustrations. I want to close by reading a quote from Hammarskjold.

"Now. When I have overcome my fears - of others, of myself, of the underlying darkness:

at the frontier of the unheard-of.

Here ends the known. But, from a source beyond it, something fills my being with its possibilities.

Here desire is purified and made lucid: each action is a preparation for, each choice an assent to the unknown.

Prevented by the duties of life on the surface from looking down into the depths, yet all the while being slowly trained and molded by them to take the plunge into the deep whence rises the fragrance of a forest star, bearing the promise of a new affection.

At the frontier "