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OPENING ADDRESS

In Africa they have a greeting in Kiswahili which is, 'Jambo'. Literally this means, 'Hello', however, it has a larger meaning which is more like, 'Greetings'. Now, many times people say, 'Jambo sana'. 'Sana' means literally, 'very'. So you have 'hello very' or 'very hello', or if you were going to use old English, it would mean 'Verily I greet you'. In Kenya it means 'Warm greetings'. I call it having received the huge hello. Tonight, I want to greet you. I want to greet you deeply like they would and literally what I'm going to say means, "All you all right today?" And you would respond back, "I am all right". The term is 'Hamu Jambo Wote?' Or again perhaps another way of saying this would be 'Have you been greeted today in the sense that you need to be greeted?' and your answer would be 'Hatu Jambo', - 'Oh, yes I have been deeply greeted'. O.K. now let me greet you and remember your line is 'Hatu jambo'. 'Hamu jambo wote?' 'Hatu jambo!'

This past year I have been seized over and over again with a quote of Mahatma Gandhi which I saw in one of his memorial pavillions.

"I am more concerned in preventing the brutalization of human nature than our prevention of the suffering of our own people."

As we begin, I would like to remind us that the time we live in is one of radical upheaval. I know that we have been saying this for years, and trying to tell people as well as ourselves what it means to live in the brand new world. However, the revolution becomes more incredible every day. It gets more intense, more thorough, more detailed and more complex. And it underlines every social form that we live in or have lived in, the economic, the cultural, the religious, the familial or whatever. And it will not leave us alone. Every part of life is recreating and it is impossible to stop.

Our movement this year seems to have become one of overwhelming diversity. More than one third of us are from other cultures and religions. We are working with a movemental order of all cultures, all grades of education and un-education, all kinds of experiences, methodological aptitude, and all forms of self-consciousness and charisma. The range of our audience is expanding: villagers and presidents, workers and executives, rural and urban, bureaucrats and congressmen. And possibilities disappear and re-emerge. This year there is a wide open call and a response in many areas of the third world. And there are blocks and dissipations in many areas of the first world. And our mood has run from one of exuberance to futility.

Now we are beginning a new decade. It's a decade which registers a brand new turning point for us. We are now in a dialogue between our fate and creating our destiny. It is a time where our opportunity is putting on integrity like a coat. We are in a brand new phase. Some say it's a shift from doing to being, or perhaps the latter part of our doing phase which might be called the being of our doing and I must admit this is the one that speaks to me the most. In any case, we are at a time of a new resolve. This is a time of hammering out new global strategies, of forging out common strategies and making a new resolve.

Well, it's been quite a year, has it not? We've had spectacular successes and demeaning failures. Some places burst forth in a great new way. Everything opened up. Others plateaued and very little happened, or they could hardly wait to get out, or they sensed they had not done well, or they got into squabbles and fights that impeded their mission. A colleague of mine was telling me that this summer when he arrived and would greet people he'd say "Hello, how are you?" and many would say "Well, this past year has been a difficult year, but it's been great", and then their faces would lapse into futility. Other people this past year ran out of vision or had no common plan or strategy. Others left each house or project to do its own charismatic or dull thing. In one sense I'm putting all this too unambiguously, for all of us are constantly imbued with the defeats even in the midst of successes.

In Kenya this past year we began to hold bi-weekly project staff meetings. We had just moved from the two old projects that we had to creating three more and had five. So we thought we'd bring all the auxiliaries together for bi-weekly meetings. These would be a time of corporate planning, getting out the practical operating vision of the new village movement for them all, working out manoeuvres for the next two weeks and training them. And these were great times. I remember I had been out on the road for several weeks and came back about four or five days before this meeting to help with the planning. And I noticed the first day that I was there that everybody was in sort of slow motion and didn't seem to be too energetic about preparing. So finally, I said to one of our staff members, "Everybody surely is lackadaisical," and I expected to get a reaction like "What do you mean lackadaisical!" Instead the answer came back, "Well, what do you expect if we don't have any money or any transportation."

We went on planning for the weekend. The project staff meeting was scheduled for all day Sunday. We planned to bring the people in on Saturday and have a celebration for them Saturday night where they can all talk about what's happened since they have seen each other. It's an informal session of laughing and having a great time. It also serves as sort of an expansion joint so if people don't arrive quite on time, they still won't hurt the meeting the next day. So in our planning we tried to make sure that everything was in order, that the transportation was set up, the inkind was done, the program worked through, and the enablement models, materials, etc. were all set up. Saturday morning we were ready to move. Early in the morning we sent an auxiliary out with money to go to the farthest away project so that they could catch a bus to come in. He left very early, but by 8 o'clock he was back. He'd lost the money. So we had to scrape up some more money to give to him and this meant that that project would not get in until around midnight or if not, 7 o'clock the next morning we hoped. The van that was supposed to leave at 8 o'clock didn't get away until 12. This van was going out to pick up some auxiliary at other villages close by which meant they wouldn't get in with all the various auxiliaries they were supposed to pick up until around 8 or 9 that night. Then, the van that was on inkind, which was supposed to be back by 12 to take our staff out so we would be there in plenty of time to set up, didn't arrive until 5. And they were unable to get all of the inkind materials so we weren't quite sure how we were going to make it through the day. Anyway, we finally got in the van and got out to the meeting place that evening. And by that time only one project had showed up. The project we

thought would be in early didn't come at all and we couldn't figure out what had happened. So there we are with them dribbling in all night. So we went to bed late.

The cooks that were supposed to be up at 4 o'clock in the morning preparing breakfast didn't arrive. They finally arrived at 6 and then came in and made the announcement that they didn't have any charcoal and the car wouldn't start. However, the good news was about a half an hour later, they came back and said, they got the car started. By this time all the projects had come in except two. The cooks now said breakfast would be ready around 9:30. Well, the food was all ready but the coordinators were not set up so we rushed around to try to get all the enablement structures recreated and the building set up properly. We had to send off after water and around 10 o'clock the last van arrived with the people, just in time to start breakfast. So we started. And by that time we had worked through everything very carefully but the person that was doing the ritual in the morning couldn't read it well and he just stumbled all over the place and when it came time to do the accountability, he lost the piece of paper in the stack that he had and got all mixed up with the project's names and how to call them out. What a mess it was! So, by this time breakfast was over, the spin had been given, the conversations finally came off, and we dismissed the people. As it so happened we had a lot of time to prepare for the rest of the morning because the people, when they left breakfast, all rushed up to a shopping node about three kilometers away to get some sodas, cigarettes, etc. So, by the time we got them all back and started, it was after 11 o'clock. And at 12 o'clock the last village came in by bus. They had not eaten and wanted breakfast while the cooks were trying to get lunch prepared. The cook had to stave them off and finally we were able to get lunch. During this time some of the extra-nationals that were supposed to help out for some of the sessions didn't show up. And when they did we found out that they forgot to bring the materials for their particular part. Well that's the way it went all day long. When we finally finished about 9 o'clock that night, riding back to Kawangware late, one of the extra-nationals kept saying, "I don't see why we don't shorten our time. Why do we have to run so late? Why can't we cut our program down to where we can get out on time?"

Well, if you can't stand this kind of punishment, you'll go berserk. Or if you are a purist or legalist or an idealist, you'll just blow right out the top, and in one sense all of us go up the wall. But if you can take this into yourself, you see the beginning of the creation of a great group of giants. There are three project directors with us here this summer. All of them giants. When I was talking with them a few days ago and told them that I was going to make this opening talk, I asked them what they thought should be said to the assembly. One said, "Tell them that six months ago I didn't know what a project was and now I'm director of one." Well, almost everyone came away from the project staff meeting with a sense of defeat: the planners, the inkind people, the transportation people, the kitchen enablers, the set up people, the orchestrators, almost all had failed. And yet, corporately they won. You'd tell them that and they would acknowledge it. Yet their guts would still scream to them, defeat. Now my story is in one particular locale but in talking with many of you it has been often your story too, I understand. Sometimes we succeed, sometimes we fail.

Now, pull back and let us use this story to look at the globe. Some of you were assigned to parts of the globe where there were great leaps forward, some of you were assigned to places that plateaued, and some of you were assigned to places that crumbled. Now, except for the internal pain, what difference does it make as far as the work of the order goes. How would we know what goes on. How could we plumb the deeps. How could we exercise our care, unless you were assigned there. Not in some benign way but in harsh dialogue with history.

I've had a good year. I've had a chance to participate in the great new village movement in Kenya. Our successes are yours to participate in this year. But it's not always been like that. Two years ago when we came back right after the president of India had stuck his fist in our face, we had storm clouds hanging off of us that made it rain for three days here in Chicago. I never will forget how you took that defeat into yourselves. Our defeats were yours. I never will forget that.

Corporateness isn't just something you do in a house but involves our whole order and our mission. But it doesn't stop there. You and I belong to perpetual revolutionaries of all ages and places, most of whom never saw the fruits of their labors except in hope. Your corporateness lies in the communion of the saints. So how dare you and me succumb to our futility instead of seeing it as a great tear in the fabric of This World which lets us see and pass through into the Other World.

We are moving into a time of hope; it's a time of great transition. And I believe hope is part of the great wave of the last half of doing. But it is not naive hope or temporal hope, it is hope against hope. Temporal hope is a part of life. Therefore it's a tremendous thing to participate in, like eating and sex, it is given with being a human being. But they are not finally what life is all about. We hope, we don't succumb to our hopes. To have a vision is to have a hope, temporally speaking, but if you're living only out of hope against hope, when your vision collapses, you don't die, except to that vision or hope. You create a new vision. Or when you're blocked, you seek out where the major contradiction is and devise new strategies or proposals. Hope against hope lives in constant collapse and recreation of visions and deaths to plans.

In times of radical revolution there is no way to live except in hope against hope. We live in the desert with all things gone, and possibility flooding the future. Hope against hope always creates hope because it is not afraid of the deserts or death. Proposals and tactics are temporal hope. Our myths are mostly temporal hope. And we can dare to create them. For example, the creation of the image of the New Village Movement is a tremendous vision, a tremendous happening, a tremendous hope, but it is not final and it too will pass away. We can dare to call people to hope but in the midst of that call them to hope against hope. Therefore hope is always hope against hope because no temporal hope finally sustains us.

In the midst of this world of hope we are called to the other world of hope against hope. Hope against hope believes in the resurrection of every moment and the final resurrection of all things. Every moment is filled with

possibility. Even my death has a possibility of my dying a great death. But even if possibility is missed or muddled all things are taken up into Being and one trusts Being to use even our pitiful and frail lives as well as our so called courageous gianthood as Being will well decide. Therefore, hope in the resurrection means that life is already and always fulfilled, and is given to us for a stunning achievement that is the achievement of living.

They tell me that they're tearing down our buildings over at Fifth City. I haven't been able to bring myself to go over and see that. Someone suggested that we take the bricks and sell them. I think that'd be tremendous. Let's take the bricks and put a brass plaque on each one that says, "Fifth City, A Sign of Hope to the World." And the fact that it's a torn down brick would make it transparent to hope against hope. Let's take it and sell it to all the houses around the world for \$100. Oh! Oh! o.k., all right. Well, instead of that let's sell it to 30,000 members of movemental order and if there aren't 30,000 bricks, we can always manufacture some more.

We are standing here at this particular moment having just finished the symposium and the GRA. The symposium was for three days and focussed on the activities which Those Who Care need to be concerned with and involved in. They used the social process triangles and the pressure points. It is designed for 'whosoever will come' and its target is 'mass assemblies'. The demand is, 'What must be done?' Those in attendance were solid representatives from seven continents and it was a great grassroot expression. It involved all four sectors: the public, the private, the volunteer and the local. Its main result showed how consciousness has changed in the last ten years, pushing more toward innocent suffering. Also it showed an incredible commonality of people from all walks of life and gave a base for a new posture of hope in facing the radical demands of the future.

Next, the GRA. Whereas the symposium was for 'whosoever will', the GRA was for the 'spearhead of the mass movement'. Whereas the symposium was directed toward 'mass movement', the GRA was directed toward the 'movemental order'. Whereas the symposium asked 'What must be done?' the GRA asked 'What must we do?' Whereas the symposium used the pressure points, the GRA used the whistle points.

Another way to look at what happened this summer is that it was a procedural session, versus working with specific issues as we have done in the recent past. The result of the GRA was titled, 'Toward the Systematic Systems of Movemental Formation'. And it produced 12 systems. Actually what it produced is a unifying screen through which we can look in all our diversity. It is not definitive strategies but a screen. Or again, it is components or pieces of strategies, forms, or operational designs.

Another way to look at it is that these are doorways or pathways through which we look for direction into the future. This could be like looking through our old program chart to get at strategic objectives and components. Another thing that happened was the re-emergence of the whistle points with great power.

The thrust of the GRA was to get at what was called middle-level strategy, not the overall, or grand or master strategies such as the three campaigns, or local strategy but a middle-level that would give us the screens to perhaps move anew on the master and the local strategies. That move can perhaps be the task of the Council. Some of the great happenings of the GRA were the participation of the people, the honoring of the wisdom of all sources and insights and the diversity of the participants. Earlier I had mentioned that a colleague had said that people came in with a look of futility on them. Well, if they did they had thrown their futility away when they moved into the GRA. The people participated with a deep desire to come out with a good product. However hard they may have to work, they were going to bring it off. Their concern was manifest with a great Yes.

One of the things that was key in the GRA was the team. It had great power. I ask myself why? We have participated in many, many forms of the team over the past years. The team, the cell, the unit, the guild, the cadre, on and on. One of my colleagues I think counted ten different ways in which we had talked about working corporately. And so I asked myself what made the team come off with power in the GRA? People came from perhaps fragmented situations to a very fine structured situation here this summer. Perhaps they came from a chaotic situation. Well here things moved very smoothly and calmly. Perhaps they were only working with a few people. Here they were working in a team of ten to fifteen people. I'm sure these things contributed to the team happening. But it was more than just that. Another thing was that it was an integrated team. The team did its task, its spirit work and its enablement together. But there was still something different about the team. For example, I know in Kenya, in working with teams, it seems like the structures are so loose and participation is so fragmented. People wander in and out. They don't get there on time. They fail to do their assignments. Many sit there glassy-eyed or unconscious and its almost like they're wandering in and out physically, and in and out consciously. Many times they really are what you'd call the dirty dozen. You have to go easy with those teams. You have to be tender. Otherwise you're not going to have a team. You have to weld them into a corporate, disciplined body. Now, this summer the team structure seemed to embody that view of the difficulty we have in the field, bringing a corporate team into being. The turn of the dial is, the team this summer seemed to say that corporateness brings off the individual versus most of our time in the past putting the emphasis on the individual bringing off the corporate thrust of the team. This summer the teams had a sense of relaxedness to them. They honored the role and uniqueness of all their people. There was a sense of forgiveness that shot through every relationship. The team has to care for itself and as it does it calls people into corporate care. Corporateness is to bring off the mission and yet one aspect of the mission is corporateness for the sake of humanness. That is what seems to have been emphasized this summer under the rubric of the team.

Another emphasis during the GRA was what was called distancing. It was tied in with our spirit life. It was done self-consciously in the procedures for our teams' work and in the spirit life with the Corporate Solitary and the Roundtable. It gave us a way to step back and to get some elbow room and to

see the picture as it really is. In procedures, distancing was woven directly into the different movements. In the spirit life, distancing was a head-on method. For example, in the Corporate Solitaries. I know I would come in with all of my bundle of intense long-term concerns. The Corporate Solitary asked me to sweep all those concerns aside, put them in my pocket or bundle them up. Then I was to pick one concern that had arisen in the last 24 hours and work that concern through the swirl of everything that was going on. Its like when we were called to chart the day, that gave us a distance in our time or in our chronology. Now, here in the Corporate Solitary we were given spacial distance. In the Roundtable, the reflections on the readings, the corporate writings and the drama preparation gave us distance. The declaration writings provided a step back in order to formulate an image. In these declarations, the corporate "I am" and the exemplars came alive. Perhaps, too, the daily timeline that gave a lot of time to spirit was helpful. This was especially true of the evening Roundtable.

One of the residues of the summer which I believe to be a culmination of the year, is the concern for, or the grasp after the new catalysis. It's the awesome responsibility of being the presence we more and more are. In Kenya we have a four-part spiel that we make to the new auxiliaries who are going to remain in the village at the end of the consult. The first one is just to work through the residue of the consult and what they have to do. The second is, to see that the tactics of renewal come off in that village. The villagers can stand almost anything about an auxiliary except when they do not work. The third thing was to see that the DOOP model came off. In other words, nothing will happen in the village, or will the village finally be renewed unless the villagers see that they have to do their own project themselves, and are involved fully in their own renewal. The last point we make is that perhaps the most important thing is the auxiliary life style in the village. That may be the one permanent impact that they have. Perhaps 30 or 50 years down the line when the villagers recall that something happened to them, they will not remember that a new dam was built, or a community center was constructed or they had six health caretakers. Perhaps the one thing that they would remember was that a strange group of people came to live with them and expended their lives in the dust and mud of that village on behalf of the people in that village having a new possibility to live.

Catalysis is not that we tell people to do something and they do it. Catalysis is expenditure. Presence is laying one's life down. It's all right to say, we don't do demonstration, we get them to do demonstration, but that only comes out of depth participation with them until they break through so that they can demonstrate. At least in the third world, nobody believes in the beginning they can renew their own village. Only when they are called to do so and led through to new vistas do they begin to believe. Then they believe, then they begin to move themselves. You have to change their mindset. To do this you do action until catalysis takes place. You cannot stop until breakthroughs begin to happen, and the first breakthrough or catalytic response is not enough.

A mass movement is a movement of villages or communities, not individuals although individuals in between will get caught up in the movement. The only mass movements we created that I know anything about and perhaps there are

many others I don't know about, was the Spirit Movement here in North America which we self-consciously stopped in 1967. Then there is the New Village Movement that we created in India several years ago, and now the New Village Movement that's created in Kenya. In principle nothing will stop them except us. And these movements see themselves as a part of the global movement of Those Who Care, whose care and vision embrace the two million human communities around the world.

How will we know when movements are catalysed? Well, initial signs of spontaneously moving where we have moved will happen. One illustration was when people came flooding into an HDTI without having to be directly recruited. They just begin to pour in without anybody directly inviting them. Movements will move through or from initial movements that we have started. They will take off. They'll move beyond anything we have planned or are guiding. We will have to learn then to be catalytic in a brand new way.

There are plenty of signs of catalysis, instant and long-range. For example, we just talked a few weeks ago with a man in a high cabinet position in Kenya and we told him about our work. And he was very impatient at the beginning that we move through our spin rapidly, but finally when we caught hold of him he grabbed a piece of paper and began to write down everything that we were saying. And when we finished he said, "Now is this what you've said?" He said, "First of all, you're catalytic." That surprised us. We had not used that word. He said, "You help villagers plan so that they can plan their own future. You give them ways of doing that. Then you move in and live with them and work with them to implement that plan. And thirdly, you work through the government in relationship to them so that they can begin to get what the government has to give them. And then fourthly you motivate them." Well, I sat back in awe. That man had grasped in depth what we had said. Or a government district officer makes a speech at the end of the consult just before you make your final speech. He rocks the community and says everything of a profound nature you had to say. That man understood. Or another person from a foundation who comes down and walks a village with you in 105 degree weather tramping through thorns and everything else to look for places to put dams in rivers. Then upon invitation he comes and speaks to the HDTI during the time of corporate patterns and talks to them about corporateness in a way that shows his depth understanding of the kind of thing that we've been doing. Again, catalysis. Or a company in which we've held a LENS course that gets so excited it sends people to our consults and ends up then pouring money into the village for its renewal as well as hiring people from that village to work in their company, and on and on. Yes, these are all catalytic, these are all signs of catalysis. However, catalysis will take place only when these signs have something to relate to. In this case, it is the New Village Movement, riding the rise of local man. Then their catalysis will bear fruit many times over and delivery systems will be worked through so their catalysis will be effective. Or another way of putting this is, your metro cadres, guardians and companies are going to be finally catalytically effective when they're related to local resurgence or renewal.

Now, what is the task of our strategic unity? The residue of the GRA and by that I also mean the culmination of what has happened this year, shows the need to clearly delineate common strategies, common ways of acting, and the need to re-capture a transrational approach that finally deals with total geography, all communities and networks of structures. The GRA sets the stage for this. Our task is to weld now, these strategies and modes of actions for the next four years and specifically for the coming year.

I'd like to point to the parameters of the task for such a strategic unity. The over-arching image is the two million human communities that gives us our vision and practical operating thrust. But let me read again that quote from Mahatma Gandhi:

"I am more concerned in preventing the brutalization of human nature than our prevention of the suffering of our own people."

Before I go on, please remember that: First I'm speaking out of primary experience of being in the third world. Secondly, that I find that I'm wrong more often these days. Thirdly, you'll also get a crack at this during Council. Here are the points:

1. Primary Locus
2. Master Keystone
3. Master Principle
4. Master Strategy
5. Foundational Role

During the GRA we have been looking comprehensively at things and now we must move to focus what we're doing so our action is effective. First, the primary locus. Of the seven revolutions today, the rise of local man seems to me to be the primary locus of our concern. The 85 percent are on the move and they will never return to the past. The trend is set. Opportunity is overwhelming. At the same time, it seems to be the locus of the other six revolutions, or perhaps the energizer. In any case, all have to come to terms with the rise of local man in one way or another. The danger here is the enticement of leading social forms: The incisiveness of the executive, the new technical forms at his fingertips, the direct or indirect networks, and the excitements of making grand social decision. Underlying such a danger would be the hope that the local man revolution is not primary. So we could hobnob with those who are coming off in society. A term we use, 'Walking with Kings', was put in another perspective by a colleague the other day saying, "Yes, some of us have learned how to walk with kings but many have gone native".

The second thing is the master keystone. This is toward meeting the need of the third world. Almost all of the 85 percent reside in the third world. It is the place of intense innocent suffering. There is more and more awareness around the world that the basic contradiction is a split between the rich and the poor nations. Every so often a report comes out, the latest being Willie Brandt's North-South report, which spells out catastrophic happenings if this split is not overcome. Working at renewal

in the third world is wide open in many, many places. The opportunity is great and that should be the master keystone of our strategy. The danger is, for me, that we would locate our major thrust in some other arena. This can be very subtle. I remember, to illustrate this, a couple of years ago in the assignment room I watched over and over again, western people refusing assignments to India.

Thirdly. The master principle is that we live in the villages. It's not that we work in the villages. In Kenya for example, every ex-patriot and every benevolent organization seems to do this but they have no final impact. Only in living, identifying, and participating with the village people, 24 hours a day will they listen, will their images be changed, will catalysis finally be effective. The escape here is to live in the comfortable area of the city or the suburb. And an illustration of this, is refusal in Kenya of western staff to live in rural villages. That probably is too harsh a statement. It would be more accurately said that we found other things that were better for them to do. Do you see the subtlety of this? The danger is that there are always going to be more important things for us to do than live in the villages.

Fourthly, the master strategy. This is convergence. That is a contentless term except as we see that last year convergence was one of awakening and engagement. The best term I think is replication. My colleagues out of the GRA coined another term, social formation, which like replication is the merging of awakening, engagement and formation programs. It's a comprehensive way to deal with and channel renewal methods and spirit sustenance to the local. It provides a comprehensive vehicle that allows many other programs to have maximum effectiveness; the religious house, LENS, Community Youth Forum, Global Women's Forum, guardians, cadres, government relation, guilds, companies, volunteer organisation, all. You can cover all the geography, catalyze every community, and tie in all structures and networks in such a geographic area. The dangers here are that first, we would collapse the tension between awakening, engagement and order forces. Without engagement or a human development project, people would not know practically how or what to do. Without a religious house, they would not know the style to live out of. And without awakening, they would not constantly be moving beyond present forms to open new pathways. The second danger is the collapse into doing many good things and thus to lose the revolutionary punch and profound community renewal. This would turn the vision of the two million human communities into pious mutterings and we would become one agency among others.

Last is foundational task or role and for me that is becoming the religious order. No one can finally pick up the task of preventing the brutalization of human nature or stand on the raw, rugged edge of human history without participating in a new, global, pluriform religious order. We would succumb to the sufferings of our own people. First, we'd succumb to the physical sufferings. Living in a village, in many ways, should be easy for those that like to go camping. You usually are without water, toilets and electricity and the ordinary physical amenities. But I think the constant living up against physical limitations or suffering must be tied to an assault on the images of the good life which finally collapses them for you. So suffering takes place. And secondly, you participate in the villagers suffering and you can't ward it off. It seeps through all defenses. I think

this is true even if we lived in the suburbs somewhere. But when you live in the villages, up against that suffering, there is no way that you can keep its intensity out. It just engulfs you. And my what a burden and what internal pain. Then, finally, our own sufferings. That compounds the villagers' suffering, or maybe better said, it is compounded by the villagers' sufferings. We are up against our own impotence, our inability to move like we should, or do the many things that we know need to be done.

Or to put all of this another way, we cannot carry out our task in preventing the brutalization of human nature unless we stand before all Being, push through all barriers, stand with all human beings, struggling with the creation of new human communities; unless we stand with all people in their struggles to create radical new human form and a new world. The strange thing is about this, we are the only ones that can bring this off today for we have the trust of local people in most of the cultures in the world.

The dangers here are several. I heard someone the other day say in a conversation, and I'm not pushing at him, something like this. "Let's run down the flag of the ICA and run up the flag of the Order:Ecumenical." That would kill us. It would stop us dead in our tracks. It would take us a generation before we could recover as an order for we would be creating a dichotomy in which we were practically saying either we are more human than others or they are more human than we are and neither is a viable alternative.

Another area that we have to take a look at is our rituals. The secular ritual has been forced on us. And, you know there's precious little glue going for us, as we stand in the midst of the chaotic situation of village renewal in the third world. The daily ritual is rock bottom for us. We learned this out of our experience with the daily office. We have no choice if we are to catalyze others unless we devise, participate in and promote clear, relevant, articulate, secular daily rituals.

The total order needs to experiment with this breakthrough. It's a long, hard task that may take years and only if all of us throw our being behind it will it be effectively done. The issue is so crucial to our being a people and doing our mission that I plead with you for the common shouldering of the task. I know there are some who say, let the Christian rituals be used by the Christians, the Islamic rituals be used by Muslims and so on, but from my perspective, this is to miss the point. So is the criticism, we shall just have another Bahai-ism. Both of these presuppose the old world. The new world revolution is prior to and underneath all religious forms and calls them all into question. The new religious mode is new, not a new Christian mode or a new some other mode but a new religious mode.

Another danger is, the order's relation to non-Christian people. Their membership has to be a full-fledged membership in the symbolic order as much as mine or yours. They cannot be relegated to the extended and the movemental order if they live with us as the symbolic order. Neither can we treat them as second class relations. Now I know caution is needed here in phasing, but you see, we expect them to know all that we know, to do all that we do, and to be everything that we are. And wouldn't it be degrading to do that and yet expect them not to be one of us. Again, the kind of dichotomy that this would throw in the midst of our lives.

Another danger is the trend not to call the houses where our non-Christian people live, religious houses. Now this may be an axe, I'm not sure. And I also know we need our transrational design and our commissioning structures and I'm not talking about that. The only house that I know how to live out of is a religious house. A religious house is not something esoteric but a design that calls all people to a new style of humanness. Therefore, let's find a name for it that acknowledges what it is. Maybe, we'd call it a metro religious house, or a mobile religious house or a functional religious house. I don't know.

One of the residues of the GRA, and again I believe of this whole year, is that the time is at hand for a new resolve. With a new time and a new understanding of our role then, there probably needs to be a new resolve as to who we are as the order and that is great. However, let's tread lightly in the specifics, not in the commitment, but the signs. I remember when we created the rule in 1959 and submitted ourselves to it. We wrote the Prologomena. We never wrote out the rule but only articulated it verbally. Then after 1964 when we nailed the Congolese cross to the wall in the Fifth City basement and recommitted ourselves as the order, we experimented with ways of designing a rule, but we always kept it open and never wrote it down and it was always verbal. In this time of transmission it is a time for patience, tenderness, quietness and to tread softly, not a time of harsh closure. Otherwise, we are in danger of doing what we have been doing harder and intensify Christian forms over against Muslim forms or Hindu forms or whatever else. We've seen the folly of that in Iran. Secondly, we would be in danger of giving up our radical commitment, either directly or indirectly to serve the needs of suffering mankind, or we could collapse into religious presence without incarnation, which would be to seek the other world somewhere else than in this world.

All my movemental life for the past 25 years in one way or another has been calling people to become a part of a religious order. But something peculiar, frightening and astounding, has happened these last five years. Things have turned around. And if you watch carefully, you see Being beckoning to us and whispering to us to be a new global order, that knows no boundaries of any kind of things that were boundaries in the old world, no boundaries of culture, no boundaries of religion, no boundaries of economics, politics or family, but allows us all to become the new global order emerging in our time. So, let us look at that beckoning and let us respond.