

THE MASS MOVEMENT

"Nothing that is worth doing can be achieved in our lifetime;
therefore; we must be saved by hope."

These lectures need to start with some statement like that. People are neurotic before giving these lectures. Perhaps even in the teams we experience a bit of it, too, for we experience the incredible necessities of this moment of history. I think we are clear that what gets said this summer is life and death--not for the Order nor for the Movement, but for the life and vitality of the globe. Today's lecture is on the Mass Movement. Tomorrow's is on the Movemental Order. I think they are both about the Order.

I want to begin by saying something like this: the basic understandings of the work of the Movement and the Order and the ICA and the Spirit Movement and the Ecumenical Institute have in no way changed--they are still that all of the earth may know effulgent life. We have said this in many ways in our history. We have said that all the earth belongs to all the people, that all the resources belong to all the people, that all the decisions belong to all the people, and that all the gifts of creation belong to all the people. I don't see how that's changed. We have said in the past that our great objectives were the great reconstruction of the social process and the great resurgence of the human spirit. For me that has not changed. In fact, it seems we cannot think of any other reason why we would expend our life the way we do. I certainly wouldn't do it for Maharashtra State alone, save it is for all the earth to know the effulgence and fulness of life.

This vision has brought into being a body of people who discovered a vocation which has remained unchanged. We've called it many things. We've called it the transestablishment: those who, out of every walk of life, have decided to stand present and to embrace everything in history in order to make it effectively usable for the creation of a new direction in history. One way I like to talk about the transestablishment is as the embodiment of the distancing method which we've been talking about this summer: to be up-to-your-nose in the reality of this moment; to grasp it through all of history; to relate it to all of the future; and to take the raw realities and mundanities of life and breathe the profundity into this eventfulness for the sake of the world. We called it the transestablishment. We've talked about it as the secular-religious. We've talked about it as those who willingly stand beyond the "no-longer" and before the "not-yet:" risking the creation of the not-yet-formed models of community, the not-yet-formed methods of spirit sustenance, the not-yet-formed ways in which the individual and society can create the new future. We have talked about this as Those Who Care for the sake of all of history and for the sake of the earth. That has remained unchanged as far as I can tell.

We, in this GRA, stand on the foundation of some strategic pillars that are on bedrock. They are contextual reeducation, social reformulation, and human or spirit remotivation. I had to get that said to myself because all kinds of things in this time fool me into thinking that something has changed. None of those things have changed.

Now, some things have shifted. They have shifted because of the geo-social and spirit condition of the earth. They have shifted because of the historical events of our time. Indeed, they have shifted because of our own work. Those shifts, I want to suggest, are what we are struggling to answer this summer. I believe the fundamental question we are asking ourselves this summer, whether we have articulated it this way or not, is how do you make effulgent life possible for two million human settlements? What are the means by which that happens?

I suspect that as we stand in the year 2050, we will look back at this time between our origins and 1980 as a time when we were fundamentally doing demonstrations. I don't mean by that Human Development Projects. Everything has been demonstration. This body in this room has been demonstrating everything. We have been doing the Town Meetings across the face of this globe. We have been doing Human Development Projects up to this moment. We have been demonstrating what awakened community could be. We have been demonstrating what primal community might look like. We have been doing that. Now some have said, "Tish, tish, you shouldn't be doing that. You should have let someone else handle it." I want to suggest to you that it's exactly what has been needed up to this moment in history. The world required radical, hard-won signs in order that it could gain the possibility of hope. We chose to do that. It was a time of demonstration. Our grand strategy during that period of time was development of a spirit movement.

As I look back from 2050 on this period of time, the residue has been the emergence of an ecumenical order which has become a sign of globality around this earth. I don't mean globality because we have 112 centers. I ran into this thing called the Order:Ecumenical in 1966. I don't even know if they called it that then. There was only one house, but I ran into globality. I'm not pointing to the number of houses. I'm pointing to a stance. The residue is the centers and projects which impacted communities around the face of this globe.

Up to this moment in history, that which sustained us, and still does, as our motivating image was "The Mission." That's all you had to say. If someone said, "Well, I'm going to take a few days off," you'd say, "What about the mission?" No one had to explain that--and you had to rethink what you were going to do because of "The Mission." You knew what it was. You knew, even then, that it was about the recreation of community. That image sustained us and was the glue to our life, and still is.

If you examine what is happening in your team, I suspect that you will find that what is sustaining you and creating the life of your team is what we have affectionately called the "bug" model. That is to say, the radical engagement of your life in the declaring of hope for peoples, the radical action of your life in justing love, the intense planning and reflection and the symbolic rearticulation of who you are, held together by the joyous discipline of corporateness. That little model has been a sustaining element in our life.

Now I suspect that as I look from 2050, what is going to mark that intervening time between 1980 and 2050 is not so much the time of demonstration but the time of catalysis. I want to talk about that word a little later. It's a very tricky word. But I haven't come up with another one at this point. The body will look

upon this time as a time of catalysis. Now the question we have before us is what is required to be that catalytic presence for this phenomenal moment in history?

On the bottom right side of your sheet is a slightly revised picture of the arenas of work we are doing in the GRA. I don't want to talk about that. That's a whole lecture in itself. What I would like you to do is circle the three top categories: The Houses, The Regions, and The Communities. Then put them in the back of your head, because I think for the coming four years those are the keys to all the strategies, as we become the people of catalysis toward a Mass Movement and the two million human communities.

As we enter this time, what has now become the motivating image for us all is the two million villages, or the two million human communities. The question is how to get there? We tried last year just figuring out, if every house did so many town meetings, how long it would take to get to two million villages. I think Spencer figured it would take two hundred years. We thought that wasn't very revolutionary. We figured that kind of arithmetic, geometric sort of thing was not the way.

We made some phenomenal discoveries this year. Last year we talked a great deal about "convergence." I'm not sure what we meant by it, then, but something has occurred to us this year. Across this globe we have done 500 incredible demonstrations of human community. Across this globe we have done something like 10,000 awakening events--impact across the globe. What has become clear to me in the understanding of convergence is that cores have emerged. Call them what you want: cores, cadres, or guilds. I don't care at this point what you call them, but it is a body of people who either consciously or unconsciously understand that they have placed upon themselves the joyous burden of the creation of the future. Those cores have emerged all over this earth. The phenomena is that a core that comes out of an awakened community and a core that comes out of a demonstration community look exactly the same. You can use that old image--"if you drop them both off a high building, they would both fall to the earth at the same time and look exactly alike--a mess." That is, these cores are happening everywhere. If you had the people from Mississippi together, they will talk for hours to you about this.

Now my point is that these cores that are emerging, consciously or unconsciously, are the source of the intra-global movement which will be the way to two million human settlements across the face of this earth. They are that which will turn the dream of two million human settlements into the practical vision of two million human settlements. What becomes revealed, as well, is that those cores come out of the intensification of demonstration and the intensification of awakening. Those cores, as the foundation of the intra-global movement, are what the third campaign is all about. It is a vast League. You need to talk to some of these people: those in Ujung Pandang in Indonesia where they are developing clusters around that project and doing awakening across the face of that nation; or in Mactan; or talk to the cadre in Boulder, Colorado, which understands itself not as needing to be nurtured by something called a Religious House, but as responsible for Salt Lake City where there isn't a House to do

the impact there. That's a core. Also, look at what is happening in India--or Africa. That is the beginning of this phenomenal Movement.

I was so amazed this last spring when the integrity of caring got called into question in Canada by those who don't care. Advocates came forth as cores of people ready to put their life on the line, not for the sake of ICA, but for the sake of a human future and human community. A vast League is happening.

I want to read you something which for me is an illustration of this vast League. The writer of this was here for the Symposium. He had gone to the Gibson Human Development Training School. He hadn't heard much about us before then. He only stayed for a week. This for me is the illustration of the emerging of this vast League of people.

"Like many other Americans I was succumbing to the despair and sense of hopelessness which pervades our national spirit these times. In my personal life I was getting ready to give up values that I had developed in the splendor of my innocence and naivete as an adolescent and young adult. I was getting ready to give up on people who had already given up on themselves. I had even found myself saying that I potentially had an incredibly easy job if only I would stop caring. My week in Gibson served to remind me why the values born in innocence are the values with heart. Beyond that I was exposed to a group of people taking on real human concerns with a frank, open awareness of horrible problems who were still managing to really move on these problems in a real way by maintaining their sanity and innocent love of life. As a matter of fact I was so knocked out by these people and what they're about, I don't think I'll remember all the participants or what they said. What I will remember, though, is my shock at the discovery that I don't need to give up, that, in fact, I have no choice but to commit my life to what I have always known is my path."

This is one of thousands and thousands of people ready to be this body of people to create the earth.

In order to go to two million villages this will result in something that is called the "mass movement." I don't like that word very much. It's a little scary. But I don't have another word right now. Maybe we'll come up with one. The Mass Movement, for me, is not an organization. It is a coagulation of people-- people we have never met, people we will never meet, people who you will only hear about by the residue of their work. Some of you will remember back in 1968 or 1969 that we put out a yellow covered Image. It had something about Fifth City. It may have had the Fifth City Model in it. Somehow this magazine found its way to Pakistan. A doctor in Pakistan took this crummy magazine (from standards nowadays it was crummy) and loafed through this one thing he had and began to do what he understood to be the "Fifth City Model" where he was working in Pakistan. I've never met the man. I don't know what's happened to him. I don't know how well he did or badly he did. But he is my symbol and has been of what this Mass Movement has been all about. Maybe it's something like this: One day we will

gather and we will hear that somebody somewhere did four hundred or four thousand impact events and that a whole section of someplace has been awakened. You will say, "Where did that come from?" Someone else will say, "I don't know." "Who started that?" "I don't know." Of course someone is bound to run in and say, "I saw them and I stopped them because they weren't one of us." But it will be a coagulation of forces that live out of a new myth, who have appropriated a new ethic, who are out to create a new earth just like you and I are, and who have decided to risk their expenditure. They won't look like us. This is all I'm going to say about the Mass Movement because I don't know what it's going to look like. They will not be the Order. It is something else. But the Order is critical to their emergence--not to their creation, but to their emergence.

The key is the Order. I want to talk about the catalyzers of that which I don't know what it looks like. This will be by the Order. In the middle of the sheet you have is something called the "ordering dynamic." I need to say a couple things about this or we will not understand what I think and believe the new forms to be. The Ordering dynamic requires all three poles: Symbolic, Extended and Movemental.

The Symbolic Order we're very clear about. Those are the people who live in the Houses. They live under a very radical discipline. That is their vocation. That is what they are called to be in that intensification of a style and a training and a life and a presence.

Now on the lower left is something called an Extended Order. Now this was very interesting to me in our history. I read about seven of our documents on this so I figured we must have had some wisdom here. I'm going to say it. You need to write it down. The Extended Order lives under exactly the same discipline as the Symbolic Order. The only difference is the decision of themselves and the Order that our mission needs to have them not in one of these funny Houses, but out in the world. It is because our corporate mission requires it--not their own interests.

The third part of the triangle is called the Movemental Order. Interestingly enough, it is at the top of the triangle. Now, there are many sets of triangles in our archives. These dynamics of Order appear in different places. I chose this one because I think it's right and because it illustrates my point. The Movemental Order is at the top of the triangle because the Movemental Order is that without which there is no Order. Let me put it another way. Without the Movemental Order there isn't any reason for the rest of the Ordering dynamic.

I learned another interesting thing. What some of these documents said is that the task of the Extended and Symbolic Order (those who live in these Houses or assigned not to live in these Houses) is to serve the Movemental Order. The only way the Mass Movement will happen is through the creation of sustenance of, engagement of the Movemental Order: those who, because of circumstances of life, never will have the opportunity to live in or be part of these Religious Houses, but, whose commitment is not less. The Movemental Order is not an interesting

avocation of those who live under some other understanding of vocation like the candy-stripe girls. It is the same commitment with a different discipline.

That Movemental Order is understood through our history as being that catalytic force, underneath and without which the emergence of the Mass Movement, for the sake of going to every human community, will not happen. Now, if that is true, then one neither graduates or demotes from one to another. That is to say, it is not possible to be the Symbolic Order, and then decide that you will be the Movemental Order. The intensity, the decision, the vocational understanding is identical.

Now, this means that the edge for me of our bold move is the bursting forth of the Movemental Order. I don't know who gave me these figures, but someone claimed that probably about 3% of the Order are the Symbolic Order, about 3% are the Extended Order and about 94% are the Movemental Order. If that's true, with a thousand people under assignment, this means that somewhere out there is a Movemental Order of about 30,000 people. I believe that this is true at this moment. The role of the Extended and the Symbolic Order is the service to this body of 30,000 people. I find this a real shift. I must confess that I had lived --not rationally, but existentially--with the understanding that the Movemental Order's task was to serve me. They were to bring dessert to House Church. They were to implement my plans. But, the task of the body of people who are the Symbolic Order is to serve that group. That does not mean nurture them in some abstract little covey for licking their wounds, mind you. It means that it is the Symbolic Order's task to assist in catalyzing the training, the mission, the engagement, the kicking of the Movemental Order into the foxholes of history for the sake of the creation of the future. That's what service and caring mean.

What would happen this year if we took seriously the self-conscious presence of this Movemental Order in every part of the geography in which we are working? What if we just did that? What if we decided that there would be something like twelve cadres in each of the 83 regions? I like the word "cadres." I'm not ready to throw it away because some of you have been burned with it. Cadre is a great word. What if we decided first of all to have one per metro? That is about five hundred. What if by the end of the year we decided to have two in each--a thousand cadres across our geographies. What if each of those had thirty people in it? Do you know how many people that is? Thirty thousand! What if we decided that we would have an office in every metro--a place where there was a bed, a telephone, a desk, and a name and a Movemental Order prior. What if we did this with the same kind of discipline as we did 24 Human Development Projects around the world? We would not have to talk about "pluriform ecumenicity" as an idea. We would see it. We would have the capacity of going to the earth.

Last year we thought the way you went to the earth was that you had to dump a House in every one of these places. We had Houses coming out of our ears. What if the edge is the Movemental Order--like that crew going to Salt Lake City, like those crews in India and Indonesia? It's already happening folks! This isn't something being made up. My only point is that we see a way to trans-rationalize so that we cover the whole of the earth, the whole of our geography. What would happen if we decide to have a transrational rhythm of circuiting to every one of these configurations for sustenance, for spiritizing, for

interchange, for planning, for engagement with each of these metro groupings, systematically, week by week. I remember when we had a lot of forces in something called a Spirit Movement.

Now for very good reasons, we lost the time rhythm we had decided upon. That's all right. We had to recreate it as we did all of this massive "golding" of the earth. Spencer tells stories of when he was doing circuits in India, where you could count on somebody sitting at a restaurant table on Tuesday morning when the train got in. Do you remember those old stories? Two or three people would gather to plan what should happen in that region. What would happen to the emergence and effulgence of the Movemental Order if it knew that this was the time in which we would be planning and this was the time we would do engagement; and we had circuits made up of Symbolic, Extended, and Movemental forces who systematically went to each one of these locations and met with those colleagues for their sustenance and their missional fire? I recall when colleagues used to come to Roundtable. We used to call it Ecclesiola.) They quit coming. They could never figure out when it was going to be. Sometimes it was 6:00 in the morning. Sometimes it was Thursday night. Sometimes it was Saturday nights. Sometimes it was at midnight in someone's house. Now that was necessary then. But what would happen in a time of confusion and complexity for us to have a regular rhythm as a global sign of human unity? This is not conformity, but unity in a time when unity is not happening in the world. If we did something like this, we would do both the intensification of the mission and the expansion of our mission all at the same time. The Movemental Order would be those who did awakenment and those who became the auxiliaries to human community clusters. The possibility of going to two million villages would become a reality.

I want to touch on one other thing before I stop. There are dangers and perversions to be watchful of. One of these dangers is something I'd like to call "ethereal catalysis." Ethereal catalysis means something like "Well, we did get an office in that place and we have delivered an image of what people ought to do. But, I don't know why they're not doing it." Real catalysis is when you do that circuit. You are in that metro up to your neck in that pit with your colleagues: doing the framing, doing the calling, doing the awakenment events, doing the human community creation. That is catalysis. That's why catalysis needs to be connected with the Saint and not the Gnostic.

The second perversion is "parochial movements." We are not about regional movements. We are not about national movements. We are about an intra-global fellowship, a League of Those Who Care for the Whole Earth. This is not to negate the issue of the use of specific languages in various cultures. It has nothing to do with that. It is not to negate the strategy of some particular nation because of a necessary strategic way of moving. It is to negate the idea that we have any interest in a national movement. We could do national movements with our hand behind our back. They are simple to do. Intra-global movements are difficult. We may need the strategy of moving in one direction, but let us not forget it is an intra-global movement. During the 19th century in China, in order to get to the village, the Roman Catholic Church discovered it had to frame the establishment. Then, one day, it forgot that this was a strategy for a move to the local. It became a pawn of the establishment. It

is no wonder they were the first persecuted and the first kicked out at the time of the revolution. We are not about national movements. We are not about false autonomy. If you want to talk about autonomy, then it is the kind of autonomy that sucks into its very being the whole globe. We are not a "federation of loosely connected autonomous groups." We are a body of people with a common spirit, a common vision, a common method, and a common destiny. We are autonomous in that context. We had a statement in our public story about being "a federation of loosely connected autonomous units" but we took it out. Do you know why? Because we began to believe it.

Another perversion is "delimiting the mission." That is my one worry about circuits and metro cadres. The revolutionary never has the privilege of seeing the completion or the fruit of his or her work. To be real, those cadres must be moving out in all directions to care for the whole earth. That is where the General is needed. We must never make the entire mission to two million villages the taking of one hill alone. The General must come in and restate the shape of the whole war so that everything gets put back into perspective.

The last perversion I want to mention is "utopian network-ism." This spirit relationship of thirty thousand people in one thousand cadres is THE fundamental network. Indeed, we will use societal networks of agencies, corporations, and service clubs, etc. In the process, we will awaken Those Who Care to participate in the vision of a future. But, we will not deliver the mission of creating a New Social Vehicle and a New Religious Mode to those who are themselves active sustainers of the old religious mode and the old social vehicle.

This is all about a new demonstration of primal community. It is a demonstration of the release of spirit. It is a demonstration of a sign of a new hope for the world. The emergence, the creation, of a spirit vehicle for Those Who Care will not only make clear to us how to get to two million villages, but also it will make clear to us what needs to happen there. The glory of being the Order in radical engagement will be refreshed. Then, we will grasp what it is to be a House, what it is to be a cadre, what it is to care for the earth.

