

I want to share with you where I see the breakloose of the Holy Spirit being given form in our time. We have made the turn. Three years ago we made the head-on impact of the local congregation and in that moment we knew that we had to move into the social dynamics of the times. You do not attempt to concretely renew the local church for any other purpose than mission to the world. The holding chart, relative to daring to touch society, was that of articulating our operating ideology: All the earth belongs to all. Prior to that, I think, two other dynamics had to be held. One of them was a relevant anthropology for our moment in history, or to use religious language, a relevant doctrine of man. And still beyond that there had to be brought into focus an effective mythology in and through which could become the new image of man who had broken loose in our time. These dynamics, an ideology, an anthropology, and a mythology, have to be there the moment anyone takes seriously the radical alteration of the social process.

Underneath the ideology, if you mean to be a serious social changer, there has to be an operating model or a tactical system which is built upon a foundational analysis of the dynamics of society itself. That was accomplished last year. I have thought that perhaps the most important sociological contribution the research assemblies have made up to this point are those social process triangles which unveil the fact that society is dynamical in its very essence. Then, the final step is to build the practical means for change itself, which is fundamentally what you have done this summer. Those are the five things: mythology, anthropology, ideology, social analysis and practical systems for accomplishing it.

Our holding chart for this summer was again five-fold, but quite a different kind, for it had to become specific. The first aim of this summer was to get around the bend, to turn the spirit movement directly into the world itself, into the task which had always been that of the church when it grasped with authenticity what it meant to be the church. That turn had to be made. The second job that we had to do was to condense and specify last summer's practical vision. The third thing was to delineate the strategic objectives by emphasizing tactics to get clear on the strategies so we could then write the tactics. The fourth thing was to build the operating machinery whereby those strategic objectives could be realized. And lastly our aim was to provide the means of human motivity. Without that and without the imagery of the other world, anything that has been done here would remain utterly sterile. This holding chart, in the broad, you have fulfilled. That is fundamentally what I mean when I say that we have turned the corner this summer.

I want to try, as best I can, to make the first effort to analyze the inner dynamic of the summer. The work done with the tactical systems began with the seven major nodal clusters. At the end of last summer the climactic work of the assembly was the 77 Proposals Booklet. Now these proposals and subproposals were plotted relative to that dynamic in society that could occasion their operation. That plotting revealed seven nexus of proposals or what we called the clusters.

The first cluster is inclusive myths. The second one is in the style triangle called community groupings. The third one has to do with final meanings and social morality. That triangle called final meanings is really RS-I -- in relation to myself, in relation to the ultimate in life and in authentic relation to my neighbor. The scream in our day is for a new morality based upon an ontological grasp of what it means to be a human being. The fourth one is formal methods which deals with the awareness that in our time we have lost that kind of education that enables a human being to be human. In this moment in history methodology has to do with Being itself; that is, we have passed the time of some kind of eternal realm of knowledge that you hand to someone and he becomes a human being. No, you give him a methodology by which he forges his own efforts. This is the key, I suspect, to the reform of the whole educational process in the world today. The fifth cluster is knowledge access in the political triangle. This delineates the ideology that all of the images and all of the gifts of humanness belong to all people. The next one, number six, is bureaucratic systems. Through the economic dynamic we are going to require that they become globally controlled. The last cluster, deliberative systems, is also in the political arena. That is getting at the fact that local man must have a way in which he can genuinely participate in the decision-making processes on a global basis to determine his own destiny. In one sense, you begin to have here the direct strategies that the Movement has before it in its efforts to change society.

From these clusters of proposals and your analyses of these various relationships, you built, what I like to call, indicative tactics. Now anyone who intended to remain abstractly a revolutionary would have gone home. Well you did not go home. That means that you saw that nobody ever has and nobody ever will make a direct assault on society in order to change it. The one who actually changes society comes at it indirectly. It is like if you want to shoot something over there, you pull your gun and shoot over here. Now that is what you did when you, to use your language, took forty catalytic clusters and "swirled them through a wall." You were after those places you had to "shoot" to change the whole wall.

You came up with nine such points. Now the shocking thing to me about this is that I never before knew how to accomplish the social revolution. I never knew before how to go about actually changing society. Now I know. Your work tells me. It is the same gift that the other world has been for me. In the past, if people came up and asked me what life is all about, I had a hard time answering them. But not any more. What is life all about? Why, it is about mystery, and it is about freedom, and it is about agape, and it is about happiness, period. Now I know, and I cannot say that too strongly. I know. It's the kind of know that the Orthodox Church means with their word believe. I tell you I believe your pressure points.

Now let's look at them. I call these indirect strategies. Although, when you are standing on this side there is nothing indirect about it; I mean you die in what you are doing. The first pressure point is Post-Modern, Secular Mythology: a way in which man can once again find his way through the inner deeps of what it means to be a human being without getting

And the second one is a Corporate Global Service Force. That is something like a Movemental Order. This is the idea that if you want to change the world you gather together a group of disciplined people who are willing to lay down their lives for the sake of somebody else. But you are not going to change a society with a body of people who have literally died before their time, who are the insane ones, if you like, the strange ones, the weird ones who give up their life that somebody else may live theirs. If you do not have that body you cannot even think authentically about tactics.

The third pressure point is Systematic Mass Awakening or Evangelism. Another term we have for this is popular preaching, which is a highly complex way in which you infiltrate society with the good news that life is mystery, and freedom, and care, and happiness. So that people will say, "My god this is the goodest news I've ever heard." I mean the word that their life is utterly, utterly stamped approved by Being itself. And I did not have to say that God loves them. They will get that message, you just watch. Without this, you are not going to change society.

The fourth point you suggested swirled into the tactical components of the first strategy of building the mythology. It does not become an action in itself, but it becomes dispensed in all the other actions.

Now, the next four pressure points deal with what there has to be after you awaken local man. You have to equip him, you have to train him. And yet, if you train him without offering him a way to participate in the global process then he will wither on the vine. And that is your experimental research on the local level that enables one to begin to get his own creativity related on a global basis large enough that it will begin to have some impact on the decision-making process. The people from Fifth City grasp clearly that if their localness is not related to every other localness in the world of awakened people then they might as well not get up in the morning in terms of doing anything for their own sake and for the sake of mankind.

And then, of course, you have to have a way to make the sociality of man begin to flow. This is your parish renewal project. Or, it is the whole local church experiment. The way you catalyze primal community is that you get a "tin cup" of primal community and set it in the midst of a body of people. Now when the church knows what she is about, she understands that she is that sample of primal community that is attempting to prime the community of which she is a part into sociality. Her task is to release sociality in the community, and the only way she can do that is to be God's people right before their eyes. Not morally, but ontologically dripping with sociality. And if you wonder what I mean by sociality, I invite you to think of the Ball. That is what I mean by sociality. I invite you to think of the Fast. That is what I mean by sociality. I invite you to think of the Watch. That is what I mean by sociality. I invite you to think of the hardheaded

workshops and the corporate writing that you have done, and the corporate staying up at night that you have done. Why, you have not felt so human before. Every man in the world has a right to what you and I have experienced here. The most important thing the movement is doing is the local church experiment.

But then, there has to be means, as you put it, for local and very practical, concrete engagement. And that is the category of service guilds. I talked some years ago about this guild construct where there could be research bodies in Congress, in business, and in education who would together with local guilds across this world become a direct action force within society. Without the local church experiment there is not the slightest chance of doing that.

The next pressure point is Social Involvement Constructs. The closest thing that I could equate with that is the Religious House. You want to change the world? Then you put a paramount demonstration within every large grouping of people in order that the smaller units of society may actually function. That is what that is.

And then, the last, is Demonstration Devices. There has to be demonstration projects, something like Fifth City in every area of this globe; and that is only the beginning of the demonstration projects. It is pretty clear I suppose to those of you who think carefully about what it means to be a revolutionary at this stage of life, that it is not demonstration in the sense of protest. That is not what is needed. The revolutionary of today is the one who simply does an illustration of what he stands for. And if it took guts for some of us to do some of the protesting demonstration, I would like to suggest to you that it is going to take a lot more guts to do this kind of revolution.

In order to make one of those pressure points come off you have to jump on it with your whole life. And by your whole life I mean all of your being, for your whole life and nothing else will turn on one of those switches. But my God, to think that my life could turn on a switch that would turn on a switch that would change history. That is the other side of it. And then the glory of it is when those switches get turned on you will begin to notice, and some of you will not be around to see it, that they will begin to glow, just faintly, and then with a little more power and society will become anew.

And yet, you and I are realists enough to know that society is never made anew, because precisely at the time it begins to glow another imbalance will appear and while they shovel the dirt on you and me then come the God's people behind us ever on the march, perpetually redoing society on behalf of mankind. Other people can afford to be romantic and sentimental and think that some way or another that they have some ideal system that they can superimpose on the world that will cure its ills. Not God's people. We

know too much about humanness. And yet, our calling is not some kind of moral imperative, no, it is an ontological indicative that drives us on.

Now you who were working on operational designs sensed that most of the time you were really working on strategies. In a way you were. But you were not out to have one more abstract theoretical 4 x 4 on what a Movement is. What you were out to do was to design hard-headed factories that had nothing to do with geography because they might be located in eight places or one hundred six. You were out to say exactly what operating designs had to be if this particular indirect tactic was going to come off.

And then you moved toward building manuals that would tell somebody else how to build the factory and how to operate it. You were also aware of a strange kind of dynamic. In some ways the tactics people started very concretely and moved toward a kind of abstraction. And you started relatively abstractly and moved toward a fantastic concretion. So that the tactics work had to be concretized into the specific nitty-gritty actional activities. A lot of those actional activities you have already in your manuals. For me this is the glory of the conference. I knew some way these had to come together. I never dreamed that they would come together so well. It is like A starts out this way and when they end up B is A and A is B. You watch when you read this material carefully, you will see that is the fact.

Finally on the other world I want to talk about Jesus. I want you to remember this: The Christ Happening is not the other world and the other world is not the Christ happening. The Christ happening is that happening in your life or anybody's life from the beginning of time when their being was opened in such a fashion that they could behold the other world. He is the door; He is the gate. That happening is the door; that happening is the gate. This happening is not only the way in which you enter, whether you know it or not, but it is the stuff of the other world itself in that the Christ happening is contentless. The content of the Christ happening always comes out of the poetry of the other world, whether people are aware of it or not, at their particular time in history. This is what I mean when I say that you start in with Jesus to the other world and when you get to the heart of the other world guess who's sitting there. You have noticed that the other world, because it is exactly in this world, is like a slowed-down flicker in which you have frame after frame after frame. Or it is like blinking. You blink real hard and you see. Most of the time you do not even know that you are blinking. It's like the other world, this world, the other world, this world, the other world, this world. The Christ happening is there when the blink is down and when the blink is up.

Now, the future, and I mean tomorrow. You know what we are going to do in the twenty years. As you go back there are two things that are important. First, if you mean business about the pressure points of society, that local congregation is where you begin. If you are not in a galactic situation then, of course, you are working to get one started. And the second thing is penetration. If you ever give that up as a perpetual thrust you are not

going to have any Movement. You do not sleep ever again at night until the last fat lady on this continent and on all continents of the globe have been through RS-I. You do not dare to allow yourself to live with any other vision. And I need not tell you the day after tomorrow you are going to need a thousand colleagues right in your vicinity in terms of what has to happen four years from now.

The next thing that you have to do is permeation. This year the new course has to invade society, and you have to get trained to teach it. And then, the time has come when we have to become an historical order. Nobody knows what that means. Although I might say I was shocked at what you wrote on the historical order. Never has what we know been brought together in one place like that. That is something to begin to build on. If you listened to the global report this year you know that we are sending one hundred people overseas. Next year it will be two hundred. The only reason why we have not touched Latin America in any kind of depth, or Africa in any kind of depth, or Europe in any kind of depth, is the lack of trained troops. In some ways, for the sake of the twenty years, all of us here just ought to move into base and get ourselves trained.

This year out in the front lines the word is training, training, training. We cannot wait any longer. All of us need to be here in October for the Academy, if we have not already been through; and we ought to recruit as many people as possible. I like to think that in the short weeks and months ahead we are going to develop in new depth the qualities that are required. We have to become spirit people in new depths. We have to solve the vocational question; and I mean whether or not you are a religious in history, whether you are a layman or a clergyman. I would, in the next few weeks, that we would develop a new sense of corporateness. I have been shocked at the corporateness here this summer. Let us intensify that and be the leavening power of it wherever we go. We have to develop our skills in working with people. In these next years you are going to have to walk with kings. We are going to have to develop a new kind of approach. We are going to have to be iron inside. Iron! Yet with a touch as delicate as a woman's fingers. We have to become globalized. We have to learn how to think globally. We have to train ourselves to think as the church and that is global, no matter what our next door neighbor does. We have to learn how to feel globally. We have to learn how to will globally.

I do not know whether the summer is together for you, but it is for me. I have had some fun day-dreaming a little. I was wishing I lived in San Francisco rather than Chicago right now. Better Paducah, Kentucky or White Deer, Texas. For the moment we leave here we are in mission. Monday morning, all over this continent and in a few days across the globe, there is going to appear: "All the earth belongs to all the people", all at once. I wish you had taken four hundred of those decor packets apiece. But not only that. Within a week people all over this continent and across the world are going to be singing waltzes. I mean that. And new kinds of folk, and marches and they

will have a new depth appropriation of pop. Can you see why I would like to live in Paducah next week? But most -- and I tell you I have come to honor this dynamic in society more than any other -- most of all is my presence. Long ago I decided to live my life whether anybody liked it or not; I am going to live my life as my presence. My presence is the most important thing I have in terms of glorifying God and participating in the inauguration of an alteration in society. I do not know about yours, but mine has been changed this summer. And I intend to live that out to the hilt. We all got ourselves a hunk of presence this summer and Monday morning suddenly the whole continent, and in a few days hereafter, the whole globe is going to feel that intentional presence.