

THE THIRD CAMPAIGN

"HANG IN THERE, KELP IS ON THE WAY: the king of seaweeds--kelp--is an ocean weed that can grow two feet a day, be readily harvested by large ships, and be planted in wholesale quantities in ocean nurseries.

A kelp forest can support a large number of fish. It can be converted to food for people and animals, synthetic natural gas or liquid fuels, electricity, fertilizer, plastics, lubricants and nearly all other products now obtained from agriculture and petroleum sources."

We find ourselves in a time of phenomenal technological explosion. And the new world that we want to talk about these two days is finally not a surprise to anybody. It doesn't surprise you any more that there would be something like kelp that in principle grows everywhere and could handle numerous issues that confront the world today. Yet in the midst of technological breakthroughs that we're all familiar with and resurgence of local man I have asked myself what's really new about this world? I look around Uptown where I've lived for the last four years and I see poverty more intense today perhaps than I did four years ago. I see racism, What happened in Miami in this country is just one manifestation of explosiveness that could happen around the world perhaps more intense. I see hunger. This new world is not some naive pollyannaism or perfection looked at through optimistic eyes. For, "the poor you will have with you always."

The new world is sort of like my wife. I've been married seven years. Now I know my wife very well after these seven years. Just like I know the new world very well. And yet, I encounter my wife and all of a sudden she shocks me. The new world is like that. We know it and yet it is elusive. It is near and yet it is far away. We experience the radicality of the new world in the fact that the powers that those who care are over against are deeply embedded. In the early sixties and seventies the movements of our time thought naively that a few people cooperating together, a little intermediate technology and sincere effort could erradicate poverty. We've experienced that what those who care are over against is just deeply embedded in the very fabric of the world and society itself.

Second, we're clear that it is not just tough, but all the problems of the world are interlinked. When there's political strife in a country like Iran all of a sudden the economy around the world is effected. Gasoline prices go up. Domestic issues in the United States change. Unemployment rises and national elections are won and lost over issues that are out of the control of national leaders.

We want to talk on the four themes that you'll see are illustrated by the four loops in the center of the symbol of the summer: the New World--that you and I live in that is here and yet is elusive. Second, we're going to talk about the New Mood the rediscovery of the world of hope. Not the rediscovery of temporal hopes, for all of us too clearly are aware of the fact that all our temporal hopes are doomed. Then thirdly, in the midst of the givenness that this New World-

I always assumed the Third Campaign was simply an intensification of Awakening and Demonstration. As I began to look at how we've used the dynamic of intensification of Knowing and Doing--and then you have Being, I began to see that to talk about the Third Campaign simply as an intensification it doesn't exist. Nor is it stopping Awakening and Demonstration. The Third Campaign is not adding one to the already existing two. Nor is it dropping two and doing a third one. I must admit I was frankly hoping that the Third Campaign was more like a day at the beach than intensive Awakening and Engagement. So I have bad news for you. It's not about getting others to do our work for us.

The Third Campaign is both an intensification of Awakening and Engagement and at the same time it is radically discontinuous, for it has form and substance of its own. Intensification in our outfit has not meant "all right everybody, let's work harder and do it faster." I don't know how you've experienced at least the last few years but I don't think working harder and doing it faster could happen. Intensification, rather than working harder and doing it faster has always meant a radical, transrational, structural change.

For instance, when we decided twelve years ago to intensify our global program network, we responded through setting up a transrational design - a global network of what we called religious houses. Now what a wrenching time that was for us! Before that time everybody lived in the same place, worked in the same place and all was related to one place. If you were out in a cadre in Billings or even in Kuala Lumpur somewhere you sort of knew where you were related to. All of a sudden WRENCH. Some of us wondered if we would ever see our colleagues again as they went out in those yellow trucks. We wondered if this wasn't the final disintegration. How could you trust any one of us alone for more than 24 hours? Yet look around you. We have unity, globality and a commonness that is more intensified today than anything we imagined possible twelve years ago.

When we decided some six years ago to intensify the demonstration campaign in our work-- WHAM, overnight all those PCE's that many of us were so involved in stopped. And you had 24 human demonstration projects, one every hour on the hour.

This is a time of radical intensification. It is here and yet it feels elusive, but it's here--that's why we all dread it so much. You don't dread what's in the future--you only dread what you're experiencing now. In this time of radical intensification and discontinuity you feel like you've missed every meeting for the last two years. It's like going down the side of the Himalayas in a bus going ninety miles an hour and every turn you make people spin off. I've experienced that sitting in meetings. Here I am sitting in a meeting nowadays and all of a sudden you experience yourself over in a corner saying "Where did all of this come from? Did I miss collegiums for the last year? Did I miss all the Councils we've had?" Utterly disconcerting. What's happening?

We want to talk today on the imagery of the Third Campaign. First I want to read you something. It is from a man by the name of Jeremy Riskin. People working on the Symposium interviewed him. He was probably known to those of you

was warning business not to be too hasty in their criticism of government and the way government runs things for fear that the government would turn over responsibility for numerous aspects of society to the business sector which it wasn't equipped to handle. The Wall Street Journal article pointed out the key was for the private sector to empower and support the third sector. This third sector is more than volunteerism for all of us could point out the clay feet of volunteerism, from the Peace Corps to the Rotary Club. I don't think the third sector describes who we are, If anything our role is to create the third sector.

Or the image of the Third Life--the life of the Religious-Secular. We has an interesting meeting up in Toronto a few weeks ago. We met with the publisher of a large paper in Toronto. As undoubtedly some of you know, we got taken to school a little bit this year by the press. You ought to read out of context some of the stuff we write in GRA's and imagine it as a headline some time. You can imagine the impact we had. So we got to see him after all this had happened, wondering what we could do. He had never met us before. We showed him an assortment of recent articles. He, like anyone in the publishing business, I suppose, could read a mile a minute. After five minutes he had flipped through all of it. Then he started to look at us. "Do you really mena that all the goods belong to all? Do you really mean that this 15-85% disparity has to be bridged? Do you really mena there has to be dramatic change in the world?" Well, what do you say? Before I had a chance to answer, he spoke up, "I sure hope so. Somebody's got to do it!" That's the role of the Religious-Secular in history. It should come as no surprise that those who would be key in this time of the climaxing of the cultural would be those in history who know that myth, rite and symbol are key--The Secular-Religious.

Then there is the third force, beyond the establishment, beyond the rebellious disestablishment. It is what we have talked about as the Transestablishment. The Transestablishment is found in the midst of the establishment or in the midst of the disestablishment. It is the radical transformation of both of these focused toward the future. I suppose one of the best illustrations of what it means to stand in the transestablishment were the speakers here for the Symposium. Those of you who heard them certainly know they stand in the establishment. Yet, if you listen through what they had to say, it is very clear that they were not resigned to the establishment, Rather, they saw that radical change has to happen in the midst of the establishment.

It is difficult to know where you locate the disestablishment in our times. In the midst of those who have decided to stand up and say NO to the direction of the establishment you find those who have decided to transform and rebuild society as a whole. This is the transestablishment.

Just as the third wave, the third sector, the third life and the third force are in no way what the world anticipated, expected or certainly hoped for, so the Third Campaign that is in our midst is far from our wildest expectations. It is not what we meant in the past by the Third Campaign. But it is the Third Campaign. It's been radically transformed.

bottom triangle, I really think is presencing action. This is not simply working more and more, harder and harder. It is dramatic engagement in society. These two--the myth factor and the action factor are the keys to the two million villages.

You come into the center and you see the three forces, which is the key to making them happen? The Order Force which, if you like, is the key to global glue. I'm talking of the symbolic, the extended, and the movemental order. Perhaps the form of the movemental order at the local level is the Metro Cadre. Then the Guild Force is the key to the regional network. Joseph L. Block, in his book *THE GUILD AS BEING THE DRAMATIC ILLUSTRATION OF THE EFFECTIVITY OF ASSOCIATIONS AND ORGANIZATIONS*, talks about the guild as being over against the associations and organizations of our time. The the Cell Force; the spirit presence which is the key to Primal Community.

We want to concentrate today on where the key to strategy on the whistlepoints is--which is the four implementing mechanisms: the impact system, the demonstration system, the interchange system and the training system.

Our Impact System is phenomenally well developed. You just begin to look around the world at what happened county by county in North America. LENS in corporations in Zambia to Great Britain to the United States. Women's Forums. Our impact has been a phenomenal demonstration to the world of radical awakening happening in the midst of community and society. And it's been a phenomenal demonstration to us. We all believe in it now. We've got confidence. Awakening is not consciousness-raising. We had an extremely interesting time with a rather well-known congressman in this country, who after hearing our story on "Town Meeting" asked, "Why won't this simply lead to anarchy?" Consciousness-raising out of context will lead to anarchy, as you see by the protest movements of the sixties. Awakening is not consciousness-raising. It is a radical impact of communities awakening them toward the hope of the New World.

In the midst of our Third Campaign, impact will be intensified but it will not necessarily look the same. Asking the Houses to work harder and do more impact courses is not going to get an Impact System done. We will have to work to see what it's about. Maybe we can find some clues with what our colleagues are doing in Europe this year. They've been doing impact sets which is awakening pushing at a residue of people who can begin to work together. Maybe there are clues with what our colleagues have done in Bontoa with that human development cadre where in two weeks they went out and did 42 awakening events. Those awakening events not only happened but empowered that missional unit. Training happened, interchange happened, and they were a phenomenal demonstration. That circle linking these four is no accident. If you do any one of them you wne up with all of them. We are now in 83 regions, moving toward the possibility of 498 metro cadres. What would it mean to intensify that with a new transrational form that would release an Impact System?

It has to do with things like Popular Preaching or a Speakers Bureau. I think that is particularly appropriate for our time, for popular preaching is directly linked to the cultural, to the getting out of the myths, telling the stories about the profound life at every level. What would happen if every regional unit operated out of a common set of talks? In October, every missional unit around the world would go out and infuse these images into the midst of society through that Speakers' Bureau. If it about societal impact through permeation. What is it going to mean to intensify our impact across the globe?

And lastly, the Training System. Training is in no way equal to schools, although schools may be part of it. Training has nothing to do with exchange gimmicks, exchange of ideas, or exchange of things that work. Rather it is the creation of an environment in which a person is enable to make a radical decision about his life. And on the other side of that decision you can get trained in almost any methods or procedure very quickly. It is the creation of a journey that keeps people equipped continually in the midst of acting out his care. Training done by itself leads to intellectual elitism save it is grounded radically in the impact, demonstration and interchange reality. The best training device we have ever created was the religious house. It is an experience that equips you to live abundantly in the mundanity of life. Maybe the time has come when we need to think about a training centrum. I can't imagine it being very large. They would have to work together in one unit and begin to design the radical training system that is required in our time.

Finally, as I said, our work this summer is beginning the process of spelling out what these strategies, however they emerge, need to be. In the midst of the creation of these, we stand before the radical task of the two million villages. Anything short of that is not worth my life. I wouldn't dare to ask you to go through a GRA for anything short of two million villages. It is the campaign of the two million human settlements. It is the campaign of presence which is a force in history that decides to lay down its lives.

I go back to the Toronto publisher: "Do you really intend for the New World, the New Mood, the New Style, the New Form to be manifested in our time?" As he said, "I hope so," because the world is counting on you.