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PRIORITIES

Grace and Peace be unto you from God our Father and the Lord Jesus Christ. Amen.

You'll be not at all displeased to hear me say that this is the last time, very likely, that I will give such a talk (and it's a long one, by the way). This talk is extremely important-- perhaps somewhat boring, but important. It is a report toward the future of those whose fundamental assignment is to defend the comprehensive and to guard the deeps. Next year the Panchayat has to do this, and it will be extremely important. Now, likely, when the Panchayat does it they'll have nothing new to say, but a talk like this is from the perspective of their particular assignment on our behalf of defending the comprehensive and guarding the deeps.

I intend to fiddle a little at the beginning and then I want to deal with priorities relative to our mission and then priorities relative to what we have to do in our interior existence in order to realize the mission. The one has to do with contradictions out there. No contradictions are inside. I don't know what to call them. I tried to use the word issues, but now when I hear people use the word issues, I hear problems. That's not what I mean. This order could not possibly have a problem, or we've lost the spirit dimension of life. But we have issues, I look upon issues as futurically oriented. That is, seeing that our organizational structures are always kept fluid and CONSTANTLY moving toward effectivity defined by the external mission. When you begin to think in terms of something wrong inside, you slip into making the mission static like the Establishment and you're concerned then with efficiency. I thought the speech I made at the closing of the Summer Assembly really was not befitting. It was more for the Order. But I guess the Order was here in the Assembly. I want to repeat a little bit of it in case one person here didn't hear it.

In a way, what I am going to give to you this morning is my operating screen at the moment whereby I, as an unrepeatable human being before God, am called upon to make a decision of whether that's right or that's wrong in my perspective. This has nothing to do with consensus. I believe and pray that I am no longer even remotely interested in opinions and particularly my own opinions. I could care less about my opinions. Now, that does not mean that I do not take seriously my opinions and will inject them into the common mind when I think it is correct. But my concern is only with consensus. Do you understand that? If you are going to win, you have to surrender any enjoyment of your own opinions. You must be only concerned with consensus. And, some opinions I have I so cherish that I pull them off the table and stick them in my hip pocket, and the next time I have a chance, I inject them. But I am not interested in those opinions. I am interested in what consensus can at the moment be realized for the sake of effective action, winning at the moment. That is what you're doing now; getting the screen by which you can make judgments while all the time you are not interested in your particular judgments. You are interested in gaining consensus. But without your judgments there is no final consensus, of course.

I called the Assembly's attention to the fact that for some three years all of us have been in death ground. I warned at that time that if you didn't take care of yourself for a period of time, nobody in the Order could take care of you. I also warned that there would be people, not young ones, but old hands in the Order-- though I knew not who they were but I knew it would happen--who would pick up their two suitcases in this period of death ground and get out about as quickly as they could, and that has happened. I am extremely grateful to God that I am still here. For the ones who picked up their suitcases must not deceive themselves that the rest of us didn't have ours in our hands over and over again. That's what it means to fight in death ground.

Now, what do you concretely mean by that? First of all, it was clear two years ago that we had to pick up the universe and move it. There were times five or six years ago when you and I felt that if we had

to do one more thing, the camel's back would break. Today, you are doing ten times as much as you were five or six years ago and the backs look stronger to me now than they did in those days. This is a strange phenomenon of profound consciousness itself about which every culture has known. It is an added power from over and beyond your own capacities that you participate in when you dare to talk missionally in the realm of the Other World. It may take me a long time and I may never get precisely said what that reality is, but we know about it. However, if we were going to pick up the universe and move it, we didn't have time for even caring for each other.

As a matter of fact, the second thing you have to consider is that to do this, we required the kind of training that could not be done in seminars, Academies or in Order training things. The kind of training we needed had to be out on the front lines. The people always looking at their belly button, and I mean the Order belly button, who are screaming about training the troops, must be blind to where we are. When you are in death ground, the last thing you have in mind is training the troops. You're even grateful if one of them knows which end of a rifle to shoot out of. There's a time for training and a time for the hell with training.

Now, I misjudged the time when I suggested some of these matters. I said it might be for 18 months or two years. Now two years has come. We're not out of death ground. My guess is along about next March we are going to realize a significant change. I am also well aware of the fact that the reason you didn't need the crucifixion scene in "The Gospel According to St. Matthew" is because Jesus was never crucified by those enemies. When he took his first step toward Jerusalem, his great resolve, he was a dead man from that time on and it was extremely clear. If it were not for his incredible missional understanding of his life, why, you would call him a suicide. Nobody killed Jesus but Jesus himself. It's a decision he made to walk into death ground.

Now, there is going to be a kind of reprieve around next March but once a man has seen death ground from the eyes of Jesus, he will never again fight in any other territory but death ground. I think you are clear about that. However, in terms of our corporate mission there will be waves unto death. As a matter of fact, I sort of exploded in a House Church a few weeks ago and was tempted to repeat it here, but I thought that the ham in me might come out. House Church had been bothering me for weeks, and I couldn't figure out why. Then, one Sunday it dawned on me. What was bothering me is that they were no longer separating out that for which I went for broke with my life and holding it up by having a report on the state of the local congregation or as some people called it, primal community. I am thoroughly persuaded I am not the only one that went for broke on that. Was it Summer 70? I am still going for broke on it. For me, this is what Town Meeting is all about. For me this is what Social Demonstration is all about.

The other reason nobody could take care of you and you had to take care of yourself is that finally, learning to walk in the Other World is not a corporate thing. It is the most solitary experience of life. Now, together we forced open the Other World. I suppose that is the greatest thing we ever did. I am sure glad somebody cared enough to keep that piece of decor in here, for learning to walk in there my wife cannot help me; I cannot help my wife. I have sat by and watched my wife struggle to walk in there herself. I thought what a colleague said this morning was absolutely out of this world. He put it right. I have no patience with anyone who believes that the religious calling is two by two. No, you go out two by two. You are called one by one. ONE by ONE. One of the things that has interested me is that when a man caves in and forgets that he once considered himself religious, frequently his wife stays. The other way around, infrequently. I have said that the greatest tribute I can pay to my wife, by far the greatest tribute, is that if I left this Order tomorrow, she'd stay and you can believe she'd stay. That means, all alone, nobody helped her. She learned to walk in the Other World that is in the midst of this world. You talk about maturity of our group. We are mature. I have seen stateswomen and statesmen out here such as I never beheld before this Summer. It is because some of us and maybe most of us gathered here today have learned the solitary task of depending on nobody and accounting to nobody save God himself for our journey to life, which is the journey to the Other World in the midst of this world. We had to be alone. I've not worried about this dimension of corporateness or that dimension of corporateness in the last two years. I have been concerned as to how many of us would learn by ourselves how to walk with God

Lastly, we had to take care of ourselves because we are in the midst of the transposition of the most profound of all our bigotries. We are in the midst of transposing from Christian poetry into the poetry of profound humanness. In the midst of this profound shaking of our foundations you have to step back from every aspect of those structures that have come forth out of the wonderful and unique poetry that has brought us to this final hour.

One last word on this. You have to understand that this kind of taking care of yourself is a daily task. If one morning you get up and forget to put on RS-1, the next morning is not just the second morning. By that time it is compounded and complex. Even though the curvature of the spine doesn't come for six months, if you looked back, which you would not if you collapsed even dare to do, but if you did, you'd discover it happened one morning. It didn't happen because you had a crummy colleague and it didn't happen because you don't like Mary. It didn't happen because of the crummy structures, nor because of the burden of the mission. It happened because one day, you did not see to it very carefully that you understood all over again in the midst of your immediate concrete situation, that you are accepted and loved of God. As you know, that makes getting up in the morning both a great pain and a great joy.

I was impressed in the movie "The Gospel According to St. Matthew" by the function of John the Baptist. I don't think it was until yesterday that I saw that you couldn't have had a New Testament without John. I always thought he was thrown in for local color or something. It dawned on me yesterday that Jesus was baptized by a local man. It also became clear to me that John and Jesus knew each other very well. Of course they were cousins, you know. It's the way they talked at the baptism. The interesting thing is that Jesus did not fall in with John's movement, but he had deep appreciation of it. You know John's movement was disestablishment. That's interesting, isn't it? Do you remember John's speech? It was two-fold: cobblestones and the ax at the tree. If you are not the children of God, he will raise them up out of the local people; I mean cobblestones. And now there's nothingness. The second speech was, there's an ax at the tree. If it doesn't bear fruit, if there isn't effectivity, it will wither away. That was John's message.

When John died (and Jesus never recovered from John's death), Jesus saw that he had the choice of dying the kind of stupid death that John did, chickening out; or he could take his one death and stick it into history. Those were his only choices. From that time on, he took John's message. He was only interested in one of two things. If you don't bear fruit, boom! And don't think you are somebody just because you have a badge on. Look at the little children. I thought what one of our colleagues said yesterday was a great insight. I didn't see that. Jesus, the tactician. When he went into Jerusalem, he went in there to do three things: to ride that donkey, which was the appropriation of the symbolism that gave him a smack; he went in and roughed up the temple; and third, he delivered his great "woe to you" oration against the leadership of the time. He was finished. Actually, for our purposes, we should have stopped the movie when he walked down that hill when the soldiers showed themselves after the oration. However, if we took another look, we would see that after that point, he spent his time preparing his disciples for his not being around the best he could. In talking with them in the profound deeps with the symbolism he used, I cannot believe that he didn't unmask them a little bit. It was interesting that he pulled Peter, John and James aside there, wasn't it? He didn't have to make that remark, "Why couldn't you stay awake just one hour?" But he stuck that in their gizzard. Do you suppose Peter ever forgot that? I would like to see the movie over again and see if I couldn't see more of the maneuvers and tactics in the rest of it.

Now this is really what I want to talk about, but you didn't hire me to do this, so I'll get down to what I am after. The chart behind me lists the priorities from last year. I quickly want to read those to you, though you have had a symbolic presentation of the memorials, which are more important than these. This chart was in our collegium room all last year. When collegium got boring, I would just look and look at it. I resolved that I wouldn't want to be in a place where that wasn't in front of me constantly.

The first one is Town Meeting, U.S.A. You did it this year. I went back and read the things written underneath that and you did it. The next one is the Year of Canada. I wish we could have had a report just from the perspective of the Year of Canada. I know you have the reports, and could put it together, but what your colleagues did in Canada last year was tremendous. The next one is Maharashtra Replication. That was the initiation of it. I suppose everyone here is now convinced that was one gorgeous miracle in the historical process without which I don't see how we could stand up against next year.

The next is the Global Funding System. You have some people whining about how "we ought to have more efficiency in our global funding system." These people can't think tactically. They cannot think in terms of maneuvers. Up until right now, when Development reported the 3.03 million, we didn't have anything to coordinate around the world. For the first time, one-third of the money was raised outside of North America and I mean, that was a first! We never had a year that was even close to this in terms of development, and it was global. Now, what we need to do next year--that's something different. I know development people have gone through hell, but I want you to know there is at least one old fat man in this world who thinks your last year was the greatest, and I don't think it's simply one old fat man who believes that.

Next is the Social Methods School. To think that a year ago that didn't exist is something I cannot get my mind around. God bless all of those people. We have hourly social demonstration. You remember that last summer we were going to do 16. That's when Kang stood up and said we can do and we ought to do 24. Do you remember that? What a time that was! They are done in terms of being initiated.

Next, the Western Nation Demonstration. I want to come back to this later. It's been done in terms of Ivy City, Pace and Inyan Wakagapi, not in terms of what they are but in terms of what they have made possible for this next year relative to a developed Western nation. What was written underneath there actually just got started. It was something like "prepare the climate for this," which has been done. You'll find that out before this Council is over.

Next is Futuric Symbolic Research. We owe a lot to the poor people who worked in Research and who have been virtually ignored this year, but the movie yesterday came out of their work. This whole year as they worked on Ecclesiola and so on has been for nought else but to prepare us for this hour of transparentizing Christianity. The second thing that has excited me (and I must confess I never dreamed of this) and has taken us a million miles along the road is this: A long time ago I was convinced that if you did an authentic four year plan, that it was accomplished exactly halfway through the four years. Now, if you tried to do a two-year plan in four years, that would not happen. It has to be a legitimate four year plan to happen halfway through. There is an added mysterious thrust that joins with yours. This is in Sun Tzu, too. Anyway, I am talking about the 250 Hindus in the blue.

The next one is the African Explosion. It has exploded. Next is the Metro Circuits. That's the one I have circled. I think we have failed here. (No, I don't want to use the word failed here. There is no such thing as failure when you are a spirit man.) We have not yet come off with what was there. I do not think enough of us believe that without those circuits, we do not walk into the future. The day you do I know you well enough to know that you are going to do them. Some places did them and did them well, didn't they? This is going to be life and death if you have guts enough to look 20 years down the road, or even 10 years or 5 years or even at the end of this four-year plan which has three more years. These circuits are going to be crucial. One of the speakers quoted Mao's statement that to do 1% of the 4 billion or 2 million, if you get 17 of the people, you have done it. I believe Mao is right. You are not going to do that finally without a circuit network across this world. I may come back to this as we look to the future. That is the one that bothers me most.

The Global Financial Books. We're way down the road. We have a lot more work to do, but that's been done. The Latin American Preparation, yes. By all means. From what I hear, we could go tomorrow and we have to think seriously a little later about that.

ITI Intensification -- I have a little question here. I have circled it because it is the second one I am fearful of. However, when you hear the report about Zambia and others, you can see something has really happened there. I believe, and I've told our Indian colleagues, I thought they were stupid not to intensify the ITI in India. You can very easily get into the habit of writing off people who at the moment are not useful to you. You must learn to hang on to useless people year after year, just in case those very useless people are the ones you are going to direly need in the future. This has to be done.

Next is World-Round Legalization. That is done. Now, some efficiency-concerned person might parade out the ones that aren't enough. We have some work to do in Singapore and Indonesia, and I'll not mention Zambia or Nigeria. But that's not the way a war goes. I remember that in Okinawa the division I was with hit the beach, then got pulled off the line because we weren't good fighters. It was humiliating. But they sent us to clean up the island. Well, more people got killed in cleaning up than when we were attacking the main artillery of the Japanese. There's a lot of mop up to do after you have won the war, and there are people who are going to die in that mop up. But the war is won, and in this arena, we won big this year.

The last one is Global Polity Dynamics. What that group did by going to the bottom 400 times to our archives to draw together into a statement of our polity is like a science fiction book in terms of entertainment.

Now, my introduction is over and I am working on priorities for next year. Only don't pay any attention to it. I could not help doing otherwise. There are missional priorities and I have 16 of these, and I'll have to go fast

First, and I've not prioritized them is the "do-ment" of Social Demonstration. If I were going to prioritize, I would have this one by far number 1, and sometime later we can talk about how you decide on prioritizing. We have set up 24 social demonstrations and that is absolutely remarkable! I take my hat off to all the people we have as auxiliary in the various social demonstration, to the teams that went on the consults, to the guardians that went, to the local people, and the government officials in the federal, regional and local levels all working together making possible the miracle of the social demonstrations

Now, I know some "little old ladies", worried people who don't know where to put their worry. If you don't have a million steel brackets in your mind that just bracket things you don't worry about so you can worry about relevant things, you are not going to be very useful finally. I've had people say, "Oh, we have not really done it in Maliwada or Kwangyung II. Well, we didn't really expect to do it. We expected to get all the plates spinning at the same time, and that was harder than hell relative to Oyubari, Termine and Hai Ou and I could go on. But we were after getting 24 spinning at the same time. We didn't care whether anybody did them. Now, you didn't say that when you went to see the staff in Maliwada. You beat on them because it wasn't done. But you didn't expect them to do it, if you understand what I mean. This next year we have to put our effort into doing them. I hope that one of the groups that meets from now on until the end here is on just how we do that.

Let me mention two or three things. One is visibility, visibility, visibility. If our colleague from Sudtonggan had given me an ice cream cone the other day, he couldn't have pleased me more than when he said there were some orange-colored stones going into Sudtonggan. I gave him the alternative of pinning oranges on a lilac tree if he couldn't make anything else visible, and he decided he'd at least go out and paint the rocks. When I went into Sudtonggan the last time, it was very clear to me that the wonders of heaven were happening, but not one of them could be seen by any eye other than one likes ours that is highly trained to see it. That is number one. If you can remember that you are not out serving humanity in these social demonstration, you are out building a demonstration, you'll begin to see the absolute necessity for visibility.

When I went to Maliwada last time I saw a bulldozer had arrived and was removing rubble along the road and had begun to fill the potholes. They haven't finished this yet, but it is great! In Kwangyung II, as I think you saw in the World's Fair movie, the one thing that got through their skills out there was visibility. As I traveled there, I saw little pine trees planted every 18 inches for a kilometer along the road. Before that, the worst road I had ever been on in my whole life was that road from Jeju City to Kwangyung II. But this time it was gravel, it felt like a hardtop 8-lane highway. That's visibility. I had people at the World Bank say they were only interested in funding profit-making, producing production programs. They could not get it through their skulls that straightening up and fixing that road, planting those trees, and having that plaza there is what gives those people the motivation that enables them to go out and triple the income in two years. The social and economic must always be together. Visibility - without that, you cannot ever get out of these. It's redoing the living environment which continues even

when you leave if you have taught them while you are there to take care of their space. I get burned up when I visit these places and find a spot where they've cleaned up and two months later, our own staff allows paper and trash to be out there again. What do you think the people are going to do when you leave? Visibility, visibility. Ivy City is a hard, hard place to produce any visibility. But they have begun to do it, and if they can just keep those streets clean, that is visibility.

The second thing is the 36 programs. You don't go out and do these programs. They are your checklist. Every day in collegium, you go over the checklist. I said to some of you before that if I were the prior of a House, there would be two things on the table at every morning collegium: a songbook and a document. Every morning, not every other morning, we would open that document, most of the time to the tactics, and we would have a time to talk. Without that, there isn't any hope.

Third, of course, is what we call the Local Economic Vehicle. If this is not in operation, it is not going to work. The most important thing on the chart by far is the stake system. If somebody has tricked you into believing there is something called local economy, don't believe it! It's not important (whoever made up such a stupid term they ought to hang and quarter!) -- it is the stake system. It's not the guild that is important. It's the stake system, From there, you build. I don't want to go into detail on this, but if this is not like the organization of primal community ever since cave man stumbled into the arena of his neighbor, it's wrong. I believe it is right I believe this is the way local community was always organized. This is why you don't push something from the top. You pull this out of the bottom. This does not mean that all of these will look alike. Every one of them has to be different and unique. These are dynamics of humanness. They are not structures that you sit down on top of each other; you pull them out. Its like, as someone said, that we think these people want these parasites. They don't want the parasites! They know that taking care of each other and themselves is part of life. Something has happened. They have been dislocated. This is a key to getting these things done.

The moment you have a Town Meeting, the moment you get the enthusiastic support of the local people, you have a social demonstration. The little village in India, Sevagram, is done. Our Indian colleague doesn't have time but he should read you the letter which now gives us full permission to go into Sevagram. We had a little difficulty there, you know. Winning is a strange thing and if you don't believe it, there is a book called Sun Tzu that you ought to get really familiar with. Sevagram makes 42 of these we have going on around the world.

In another few weeks we are going to have four more, and that will be 46. Every one of the 24 a year from now or before, must be finished. You have to require that of yourselves. Vogar and Oybuari were started in June. In one year, they have done their two year stint. You go do it. And if that Canadian guy at Lorne De L'Acadie has gone back on doing it in six months, you get one of you under one of his arms and another of you under the other arm, and help him through the football field, because he is right. If this isn't true, you think about the day we, like McDonald's Hamburger's, put up on the marquee out here, "One Million Villages Underway!"

Maharashtra Replication. If I were going to give it a title, I'd call it "The Mighty 250" or "The Mighty 2-3-2." You understand that next year our replication method is going to be put to the test. A year ago we thought the strain was going to be on the 25. It turned out there wasn't any strain there are all. The strain in this method comes where you launch out beyond your private projects, and that is next year. Nobody in his right senses would even remotely dream that you could do 232 of these in one year. This is a very serious statement. Sometimes, when we sing "The Impossible Dream" we get a little mixed up about what the impossible is. Sometimes we think of it as the possible which is extremely difficult. No, This is an ontological category. We mean the impossible! And it is impossible to replicate the 232 villages in India this next year. So if you fall flat on your face, don't be overwhelmingly surprised from the temporal point of view, because you are doing what it was impossible to do. We are testing our replication.

Now, anybody who is in a hurry to replicate in Korea, the Philippines, Australia, or anywhere else, you are just not thinking. Our replication scheme will not be tested until this time next year. Don't you think for one moment that those silly 25 that they did over there is any test of replication whatsoever. Next year is the test.

Now, what about other places? I don't want to call them replication. I want to call them preparation for replication, if we do anything. Or expansion. Or staking out. If I were going to do this one, I would call it the PAKK Adventure: Philippines, Australia, Korea and Kenya. I would recommend that in Korea, you give some consideration if the Koreans can come up with local staff to do that one in the northern province. Now, even to do that (and I went over this at length with the people in Korea), without protecting your rear is extremely dangerous. In Korea, protecting your rear or yours flanks is doing some replication in Jeju or you are risking our whole presence in Korea.

In the Philippines, I believe that I would not venture over one. If I did, it would be Davao. The reason for it is the answer we got that we have to have a base in Manila. We're not going to win as long as we have to have a base. In Maharastra, if they'd have gotten a group of people in Bombay and then another group of people in the village or held that social methods school in any other place than Maliwada, we would not be alive today. Period. And so with Manila. Now, I'll come back to another dynamic in this when I come to the United States in a second.

In Kenya, in some ways the most important province is the one they haven't done any Town Meetings in. Maybe you need one next year. Maybe it ought to be in the Rift Valley; if not, in that far western province. I believe that Kawangware needs one other project in the rural. I am not interested in replication in what I am talking about now. The critical thing in Jeju is to get one close enough so that the people we have to impress in Seoul can see it. If we do one in the north, it better be good and it better be quick.

Now, Australia. I think your colleagues from Australia are right that the time is ripe for replication in Australia. It may very well be that Oombulgurri cannot make it another year in terms of the government of Australia if there isn't some sign other than Oombulgurri. It needs to be in a different state or province than Western Australia. Some of the Australians were talking today, and I feel that they probably need to do two in Australia. One of them ought to be in the Northern Territory. I thought one ought to be in Queensland, but in listening this morning, it would be very fortunate if you could have one in New South Wales. This has to do with accessibility in part. As long as it was a genuine broken down aboriginal community, not simply a fringe community on the edge of an urban complex where you would have to fight battles constantly with the white folks there.

Now, I have Latin America and Indonesia as something set aside. You cannot think of Sarawak. I still haven't recovered from the fact that we have moved over there, although I do believe that if we were not people who believe that we don't operate out of a book, we would all be down the drain. Obviously, some people don't believe we operate out of a book and really make decisions in this Council. God bless them. I hope we have more such people, even if from time to time as a result of that, we have to go in with a mop and bucket. Anyway, that's not replication. Area Singapore, which has been sitting over there for years doing nothing, has suddenly moved it, moved it, moved it. Now Kuala Lumpur, Singapore, Djakarta and East Malaysia are really moving it. Then Lush boldly says and backs it up with some data in his speech that we can go into Sulawesi and into Sumatra tomorrow. If they do that, then that whole area is done. So the decision you are making there, in my opinion, has nothing to do with social demonstration. It only has to do with doing that area, which is different. But the House is the demonstration. I'll come back to that later.

The same thing with Latin America. You are not replicating Cano Negro. God help us in those 29 nations. What we are doing is taking Latin America out of brackets. I think that one of the wisest things we ever did was to bracket Latin America. But we now have the vehicle, I thoroughly believe, that we needed to do Latin America. They didn't need some intellectual courses there, but they needed some demonstrative engagement and we have it. The Caracas House has done extremely well with ITIs, visits and other kinds of courses, in keeping the colleagues we have had in Latin America alive and expanding them in numbers. I believe that you have to think seriously as to whether or not we can do that. However, if we do it, we have to do it differently than we have ever done it before or we do not have the troops.

I have been thinking seriously about Jim and Lela Campbell coming out of Kawangware and going back to their beloved Brazil and that we reverse our normal procedure. We could have in Caracas, a Social Methods Training School, and we know where we are going to go. We bring the people of the villages (let's say 20 from each) and thoroughly train them in a sort of combination ITI and Social Methods School, basically with social methods. We put them in the blue like in Maharashtra, but some of these would be colleagues we have known for a long time. Most of them would come from the villages. We get them trained and Jim and Lela go in there single-handed with these 10 or 20 and start a project with nobody but local people. Now, how does that sound? It's got to be some old characters; old in experience. Otherwise, we do not have the troops to do it. And the people we choose have to be highly disciplined, for they have to discipline these people, the auxiliary.

I'll skip over the Acceleration Trek, although this should really be the repository, for one dynamic of the repository is the treks. These are crucial.

Now, in the United States. I would recommend to the Council that we put down (and this is not replication) eight to 12 other anchors in the form of social demonstration. These be systematically located: north, south, east and west. As you know, we now have one in eastern U.S., one in the southern U.S., one in western U.S., and one in mid-America. That's transrational. The others have to be exactly that way. If you want to do 12 that would mean three more in each one of the areas. I'd like to go into some detail about the kind of support that we have already found for these kinds of projects. The way it ought to be done, I think, is to pick up the metro Houses, like we picked up Tulsa and put it in Pace; we picked up Rapid City and put it in Standing Rock. As a matter of fact, internally, if you are a revolutionary, I believe that we should still call that the Rapid City House and the Tulsa House for three or four years. I tell you, to ever move a Religious House except missionally, you are going to see one of these days is the stupidest thing anybody in the world ever did, trying to say to yourself that a Religious House cannot be done in any community of the world. Therefore, you do not move a Religious House save you want to missionally shove down the road hard. When I hear such things as closing a metro House so that it gives people in a Regional House more hands, I do not hear revolutionary thinking. Now, you carefully study your plan of a metro House turning into a social demonstration. Then you hold your symbolism for a while, calling that House after the name of the town that gave it birth. A colleague came up with an absolutely fantastic idea that I hope gets before the group, and that is a pattern where, in each region, you have a regional House that fundamentally does the impactment and a second House which is a social demonstration. They'll both have to be doing both. You understand that? This could be a global thing to have in our heads. In the United States, you could locate these social demonstrations so that within a four hour or less drive of anyplace in the U.S. where you hold a Town Meeting, there would be a demonstration of what a community could do if it really decided.

I heard in the speech yesterday something that just blew my mind. They say these two pictures with the flag, and the documents are merging more and more into one great big flywheel. I see that too. Think hard on that. The crucial thing as we think about expanding in social demonstration is forces, forces, forces. Now, I am not worried about forces. It's like we don't understand what is going on in India. We know that something is happening that has to do with the forces needed by the People of God in this moment in history toward the awakening and engagement of mankind. The same kind of thing can happen and I believe will happen in Africa. And what about Latin America. Wouldn't it be funny if it turned out us white bastards were not really the ones after all?

Now, I've got to say a word in urban preparation, I'm not sure I'd have this on this year, but you all have to increasingly discipline yourselves to project yourself ahead without getting ants in your pants. If you've got ants in your pants, don't ever think ahead; think backwards. We know that we are going to have to go to the city. Therefore, the Isle of Dogs, Kreuzberg Ost, Ivy City and Fifth City particularly, have to take great leaps forward. And then, I believe that the Chicago outfit and maybe the Ivy City outfit very quietly, talking with only a few city people, ought to build a design for mass replication in the city of Washington and the city of Chicago, aiming at Singapore, where I hope that the first high rise we do will be. I don't know much about this - but the city is ahead and we've got to begin to think. I've warned the people at Kreuzberg and the people at Kwangware, too. I warned them that they almost needed to keep a journal of how things went in these urban situations

I have given some thought to this being the year of UK, and we'll talk more about this. We must keep in mind that we have a Movement in the United Kingdom that can be turned on. Now, I want to go to Town Meeting. The first job we have is to globalize it, and I had a little daydream the other day that you sit down the area priors outside of North America and you say, "Are you going to do Town Meeting in your country this next year regardless of the paranoia you've got in your guts?" If somebody says, "I can't do it, my paranoia is too much," then we say, "All right, for one year you are assigned to Siberia, which is Chicago Nexus." I tell you I was pleased with the reports made from the different nations. Next year, break it loose.

In North America, I think that you have your key. Just remember that a maneuver cannot be duplicated. It is like an angel. There is a species in every angel. It is like an art piece; each one is a universe in itself. A maneuver by definition cannot be duplicated. If you will just remember that. What can be duplicated is the transrational grid of any hunk of terrain that you have. You have your key to Town Meeting and it is on that U.S. map with yellow counties. That's all you need. Do you know how many counties there are in the U.S.? --3,100. What you aim at is not some number of Town Meetings but having every county yellow on that map. You are going to find that simple. I mean that very seriously. It will be simple. Now, I would hate to be in Alaska or in the upper part of Canada, but I think in Canada they've lumped everything above the Arctic Circle into one county, which would be helpful.

Now, the impact courses need to be released. Town Meeting is the crucial one; everything else revolves around it. As far as I'm concerned, the Women's course ought to be turned on now. It was doing trial runs until now. From now on, turn it on until the last of the 800 million poorest of the poor women of the world have had a chance for that kind of awakening.

The youth thing I think for this year we ought to put up several balloons, and one of them I'd like to see in Japan. By the way, Japan is going to come off, and I was given the clue to it. It was brought to my attention that 100 women's forums could be done in Osaka alone. We've been looking for some kind of leverage in Japan, and that could be it. And close on its heels, Town Meeting. You use these instruments together.

We are going to need LENS. LENS enabled us to do what we did in 24 social demonstrations and it's going to enable us in the next leap forward. I am going to ask the Loudermilks if they wouldn't want to be assigned to Siberia and be responsible for getting LENS off the ground again.

Now, I believe that we need to do some trial runs on universities this next year, but what I am interested in is something like the student movement that was back in the early 50's in this country and in one sense, around the world that finally issued in the youth revolt of the 60's. I believe the university is ready for this, but it has to be something different. That basically was intellectual. This has to be a matter of engagement. We spend this year trying it out with the ideas, next year we blast the world with this.

I believe the hour has come when we must pay particular attention to the elders. I think the way we ought to do that, in this country at least, is through Town Meeting and something like every state in the country having two or three elders Town Meetings to get started. I don't think you need another instrument at the moment; Town Meeting will do. You do that awhile, and you are going to be able to gear that more directly toward what is needed for the elders to get them engaged. You're not out to intellectualize them. Of course they're dead if they just get ideas. They're not going to die if they get engaged significantly in history.

This is the year in which we put the stuff on the globalizing of the Centrum bands. What I'm recommending is that we bring into Siberia twelve seasoned people from various parts of the globe, three in the three dynamics in development, three in the three dynamics of research, management and operations. From that we would begin to practicalize these bands. Now, I think we will halfway dribble research I think we are going to go about about learning how to really do management with some life and death issues. Then we put a particular push on ironing out communications systems with development. This has already begun. Then, we start a new process in terms of operations. I think that at this moment

in history we would be in one hell of a shape if these centrum nexus had not gone out and functioned. I think they have done wonders in finding their way. Now, I believe, they're in a position where we can practicalize their globality in a way we could not have done before. I would have this as a crucial priority for this year.

Now, I believe that there needs to be a little different dynamic in SEAPAC. We need a presence in Singapore. If we pull the presence out of Singapore that we have there, we're going to be in trouble in a year from now. Let us not think otherwise. Therefore, I thought of pulling both Hong Kong and Canberra into Singapore. But I had it pointed out to me that there are a lot of miles in all three directions. So maybe you might consider a kind of a centrum that would be three points of a triangle or a straight line maybe; Hong Kong, Singapore and Canberra. And to work out a little different dynamic to hold that for one year, nothing permanent.

I think that the centrum in India needs to be kept killed. You know we killed it. We killed it by dispersion, and that made Maliwada and made replication. I don't mean that the centrum dynamic didn't go on. It did go on in a most remarkable fashion. I'm trying to point out that this is not the time to follow some rule book and get four to eight people set aside somewhere busy doing some centrum while the whole universe is exploding in Armageddon out in Maharashtra redevelopment. The last thing we want is a group of us living in the city and the rest of the peons living out in the village. Now I've even thought that you might consider someone taking over the centrum dynamic except for an outpost in Nairobi, and really move on getting European funding for Africa. (I'm not pushing that.) And certainly, for this next year, Caracas, more than it has seen itself in the past, has got to participate in the North American dynamic that's going on. I don't have anything firm there but I know that something like some of that has to happen.

I would press hard for metro circuits. I believe this is the time we reimpact the historic church, this time for the sake of the church's engagement in society. Somebody needs to think this through carefully. I'm trying to say that my instinct is that the time is now right for exactly that.

Now, transparentization has to continue. This is basically where you are going to have to be guided by research. This Jesus thing didn't have anything to do with Jesus. It had to do with getting our teeth into the way a group of Christians would go about transparentizing Christianity, not how a group of Christians and Hindus would either intellectually or otherwise become related. That's not it. This is what Jesus was all about. This is crucial. I need not remind you once again that the day after tomorrow it's the top wheel of those three campaigns, and these things don't happen by magic. Also, if you will not think I'm ridiculous, you will see you have left a lot of this kind of thing up to me until now, and that's fine. But after all, I'm fat and old. You've got to take this getting ready for tomorrow without ants in your pants. I am scared of anybody who has to go out and do the next good idea they have. But at the same time, we are preparing for the not yet. I think this next year may be crucial.

Now, last on this, this has to be the year of the panchayat. Tomorrow a colleague will give recommendations to this body. I will not give my recommendations. Let them give theirs. This could be an exciting year, I think, as we get underway, however modestly, in this Great transition.

Now, one or two other things. I'm not going to do the internal. But I want to point out one thing or two. You have to remember that basically we are religious houses. Wherever two or three of us are gathered together we are a religious house. We are not an area house. We are not a nexus. We are a religious house. I want to scream that. We may have to have many external faces, but behind each of those faces we are a religious house.

I was going to talk a bit on priorship, but I won't. But I want, once again, to see if I can't say what Xavierism is. I was reflecting with a group of people this morning. My mind went back to when we had one religious house. These days we call that something like Siberia. It wasn't Siberia in those days. We had one religious house. If you turned me out and sent Lyn and me to Paducah, that's in Kentucky--and if we were the only ones to establish a religious house, Lyn and I would only spend 15 seconds understanding that the number one priority was getting fifty people in that house. We would spend no time

talking about, "It would be easier if it were ten years ago." "It would be easier if we had a 75mm cannon." We would understand we're all there is, just Lyn and me, Lyn and me. It is calling people to discipleship. Religious people. And this is working with Town Meeting and Social Demonstration. Somebody told me they thought if you weren't teaching RS-1 you couldn't get troops. I bear witness that more people will enter our order through social demonstration and town meeting than in all the years of teaching RS-1. But only if you're a spirit person, a religious yourself. I want to push this hard. Not at you. I don't care if you didn't get 50 in your house; I was just telling you the way Lyn and I would go at it. The name of that is Xavierism. You start from wherever you are and do a global movement that you are in charge of. That's what they mean when they say, "the power is in the center of the table." That does not mean that there's a Boy Scout badge. Let's say they sent Lyn and me there with a sign saying, "You are fourth priors." Lyn and I would do exactly the same thing. The power is in the center of the table, not in merit badges; not in authorization badges. Who would care who the first prior was? As a matter of fact, you think it's modesty that I sometimes sit in the back of the room. It's not! I discovered long ago you could be more effective from back there than up front.

I guess I'd better stop. But I want to end with what I said to the Research Assembly. This has to do with unity. I asked my brother when he was here what he thought held the group of people in the Assembly together. I was hoping he would say what I had said because that would be very confirming. But he didn't. He said "discipline" and my word was "a sense of deep corporateness." I got to thinking, however, that there isn't any discipline save there's corporate discipline. That is what we mean by discipline.

Out of that I saw a state of being of unity, and I use this word as Chardin uses it. If you go back and read him you'll find it. It seemed to me this is where we need to put our mind hard. This is a problem of individualism versus comprehensiveness constantly. Unity begins to go to pieces when we stop, as Richard Niebuhr says, thinking the thoughts of God. He says we are not God, but we have to think from God's perspective, which I think, is what comprehensivity is in depth. We're not God, but we ought to, any time we look at anything for anybody, do it from God's perspective. That's comprehensivity. Individualism, which is reductionism, destroys unity.

The second one is distinguishing between defensiveness and creative tension. I would like to scream out that whenever you can locate your trouble in some one else, then you're off. Pray to God you can never locate that he's the problem or she's the problem. Or, if I had somebody else here, boy I could really live myself a full life. No! You are living out of your own defensiveness as over-against creative tension. Now, creative tension. You just may have to tell someone that he's a son-of-a-bitch, but you don't live out of his being a son-of-a-bitch. You don't treat him like a son-of-a-bitch. And I might say also, you cannot objectively call anyone a son-of-a-bitch if you don't know that you are a son-of-a-bitch and know that he knows that you are a son-of-a-bitch. Then you can have creative tension, as overagainst defensive conflict.

And then competition as overagainst effectivity, It broke my heart sometimes when I saw people wanting credit for what was done in an area. They weren't interested in effectivity; they were interested in credit

Now, I got to thinking on all this in Korea or Japan and it's a little bit humiliating to me. But when we started this Council, it all came back to me and reminded me that this was our 25th birthday. Anyway, you have got to remember that for twenty-five years this group has put up with my blunders, with my misjudgments, with my stupidities, with my wickednesses and with my downright sinfulness. We don't go around expressing appreciation to each other, and I felt like the second time I said this I wouldn't even feel emotional but I do. Just in case I forgot, let me tell you, I appreciate your forgiveness. But that's not the point. If you could forgive for 25 years this in me, why can't we day by day, forgive each other's tyrannies and stupidities, weaknesses, mistakes and sinfulness. If we can, we will be the church. I don't mean a reasonable facsimile thereof. And the gates of hell cannot prevail against us.

