

Joe Slicker - Opening Lecture, Priors Council, 23 July 1980 (retaped)

In Africa they have a greeting in Kiswahili which is jambo. Literally this means hello, however, it has a larger meaning than that, a deeper meaning in which the word would probably be something more like greetings. Now, many times people say Jambo sana. Sana means literally, very. So you have hello very or very hello, or is you were going to use old English, It'd mean verily I greet you. In Kenya it means warm greetings. I call it having received the huge hello. Tonight, I want to greet you. I want to greet you deeply like they would and literally what I'm going to say means "are you all right today?" And you would respond back, "I am all right, I am just fine". The term/<sup>is</sup>hamu jambo wote Or again perhaps another way of saying this would be "have you been greeted today in the sense that you need to be greeted" and your answer would be hatu jambo, hatu jambo - oh, yes I have been greeted. O.K. now let me greet you and remember your line is hatu jambo. Hamu jambo wote? Hatu jambo.

This past year I have been seized over and over again with a passage from Mahatma Ghandi. I saw this passage written on a board in one of his memorials. This was several years ago and it struck me at that time, and I wrote it down and the several times I've seen it over and over again in my notes and for some reason this year it just seized me as I mentioned, over and over again. Let me read it to you.

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

Now the English of that sort of does a twirl there at the end so read it again just to make sure you hear it completely.

Well as we begin, I just want to recall what all of know, that the times that we live in is one of radical upheaval. I know that we have been saying this for years, and trying to point to people as well as ourselves what it means to live in the brand new world. However, it is an incredible revolution that's been going on. It gets more intense, more thorough, more detailed and more complex. And it underlines every social form that we live in or have lived in, the economic, the cultural, the religious, the familial or whatever. And it will not leave us alone. Every part of life is recreating and it's impossible to stop. Now, our movement this year seems to have moved to one of incredible diversity. Over one third of our order are from other cultures and religions. We are working with people in movemental order of all cultures, all grades of education and un-education, all kinds of experiences, methodological aptitude, all forms of self-consciousness and charisma. Our audiences are expanding. Their ranges include villagers and presidents, workers and executives, rural and urban, bureaucrats and congressmen. And possibilities disappear and re-emerge. This year there is a wide open call and a response in many areas of the third world. And there are blocks and dissipations in many areas of the first world. And our mood has run from one of exuberance to futility. In fact, a colleague of mine was saying that many of the people that greeted him here when he arrived this summer, when he'd say "How are you?", they'd say, "Oh, we've had a very difficult year, but it's been great". And then their fact would just sort of lapse into futility. As we stand on this new, at this point we are beginning a new decade. It's a decade which registers a brand new turning point for us. We are now in a dialogue between our fate and creating our destiny. One of the opportunity, though, of putting on our integrity like a coat. We are in a brand new phase. Some say

it's a shift from doing to being, or perhaps the latter part of our doing phase which might be called the being of our doing and I must admit this is the one that speaks to me the most. In any case, we are at a time of a new resolve. This is a time of hammering out new global strategies, of forging out common strategies of a new resolve. Well, yes it's been this past year, quite a year, has it not? We've had spectacular successes and demeaning failures. Some places birthed forth in a great new way and everything opened up. Others plateaued and very little happened, they could hardly wait to get out. or they sensed they had not done well or they got into squabbles and fights that impeded their mission. A colleague of mine was telling me that this summer when he arrived and would greet people he'd say "Hello, how are you?" and many would say "Well, this past year has been a difficult year, but it's been great." and then their faces would lapse into futility. Other people ran out of vision or had no common plan or strategy. Other left each house or project to do its own charismatic or its own dull thing. Though in one way, I guess you might say, I'm putting all this too unambiguously, for all of us are constantly imbued with the defeats even in the midst of successes. When we first began to hold bi-weekly project staff meetings in Africa, this was when we moved from the two projects that we had into creating three more and had five. So we thought we'd bring them all together for bi-weekly meetings. And these would be a time of corporate planning or getting out the practical operating vision of the new village movement for them all, working out manoeuvres for the next two weeks and then training them. And these were some great times that we had.

I remember I had been out on the road for several weeks and came back about four or five days before this meeting to help with the planning of it. And I noticed the first day that I was there that everybody was in sort of slow motion and didn't seem to be too energetic about preparing or anything like that. So finally, I said to one of our staff members, I said, well everybody sure is lackadaisical and I sort of expected to get a reaction from this you know, like "What do you mean lackadaisical!". Instead the answer came back, "Well, you'd be lackadaisical too, if you didn't have any money or any transportation." Well, we went on planning for the weekend and the project staff meeting is all day Sunday. We bring the people in on Saturday and had a celebration for them Saturday night where they can all talk about what's happened and then can, it's sort of an informal session of laughing and having a great time too. And this is sort of an expansion joint so if people don't arrive quite on time or are late, they still won't hurt the meeting the next day. So we planned to make sure that everything was in order, that the transportation was set up, the inkind was done, the programme worked through, the enablement models, materials, everything was set up. So Saturday morning we were ready to move. Early in the morning we sent a man out with money to go to the farthest away project so that they could catch a bus to come in. He left very early, about 8 o'clock he came back. He'd lost the money. So we had to scrape up some more money and give to him to go and this meant that that project would not get in til around midnight or if not, 7 o'clock the next morning. The van that was supposed to leave at 8 o'clock didn't get away until 12. This van was going out to pick up some auxiliary at other villages close by which meant they wouldn't get in with all the various villages they were supposed to pick up until around 8 or 9 that night.

Then, the van that was on inkind, it was supposed to be back by 12 to take our staff out so we'd be there in plenty of time to set up, didn't arrive until 5. And it was unable to get all of its inkind materials so we weren't quite sure how we were going to make it through the day. Anyway, we finally got in the van and got out that evening. And by that time only one project had showed up. The project that was coming from the place we had left on a later van didn't come at all and we couldn't figure out what had happened and so there we are with them dribbling in all night so to speak. One that we didn't know about, that we just came from didn't appear. So we went to bed late. The cooks that were supposed to be up at 4 o'clock in the morning cooking didn't arrive. They finally arrived at 6 and then came in and made the announcement that they didn't have any charcoal. So they ran and jumped in the car to go into town to get some charcoal and the car wouldn't start. So the good news was about a half an hour later, they came back and said, the car would start. By this time almost all the projects had come in and except one that had come from where we had come and that one from far off. But they said breakfast would be ready around 9:30. Well, the food was all ready but the coordinators were not set up so we rushed around to try to get all the food going right, the building set up properly which we had somehow not worked through the night before. We had to send off after water and around 10 o'clock the van from where we had come from arrived with the people, just in time to start breakfast. So we started. And by that time we had worked through everything very carefully and the, but the person that was doing the ritual in the morning couldn't read it well and he just stumbled all over the place and when it came time to do the accountability, he lost the piece of paper in the stack

that he had and got all mixed up with the project's names and how to call it and everything else. And what a mess it was! So, by this time breakfast was over, the spin had been given, the conversations finally came off, and we'd just missed the people. As it so happened we had a lot of time to prepare for the rest of the morning because the people all, when they left breakfast, all rushed up to the shopping node about three miles away to get some cokes and cigarettes and things like that. So, by the time we got them all back and started, it was after 11 o'clock. And at 12 o'clock one of the last villages came in and they all wanted breakfast in the midst of while they were trying to get at the lunch food/meal. The people staved them off and finally we were able to get lunch. By that time the sessions that we were to have with the various projects were started but some of the extra-nationals that were supposed to help out didn't show up. And when they did we found out that they forgot to bring the materials for that particular part that was being run off during the night and to come out. Well that's the way it went all day long. When we finally finished about 9 o'clock that night, riding back to Kawangware late, one of the extra-nationals kept saying, "I don't see why we don't shorten our time. Why do we have to run so late. Why can't we cut out programme down to where we can get out on time?" Well. If you can't stand this kind of punishment, you'll go berserk. Or if you are a purist or legalist or an idealist, you'll just blow right out the top and in one sense all of us go up the wall. But if you can take this into yourself, you see the beginning of the creation of a great group of giants. One of the three project directors is with us here this summer. When I was talking with him a few days ago and telling him that I was going to make this opening talk, I asked him what did they think

should be said to the assembly. He said well tell them that six months ago I didn't know what a project was and now I'm director of one .

Well, almost everyone came away with a sense of defeat from that meeting,, the planners, the inkind people, transportation, the kitchen enablers, the set up people, the orchestrators, almost all had failed. And yet corporately they won. You'd tell them that and they would acknowledge it. Yet their guts still would scream to them defeat. Now my story is in one particular locale but in talking with many of you it has been often your story too, I understand. Well, sometimes we succeed, sometimes we flop but most of the time we can't tell which. Now, pull back and use, let's use this story to look at the globe. Some of you were assigned to parts of the globe where there were great leaps forward, and some of you were assigned to places that plateaued. Some of you were assigned to places that crumbled. Now, except for the internal pain, what difference does it make as far as the work of the order goes. How would we know what goes on. How could we plumb the deeps. How could we exercise our care, unless you were assigned there. Not in some benign way but in harsh dialogue with history. I've had a good year. I've had a chance to participate in a great new village movement in Kenya. Our successes are yours to participate in this year. But it's not always been like that. Two years ago when we came back right after the president of India had stuck his fist in our face, we had storm clouds hanging off of us that made it rain for three days here in Chicago. I never will forget how you took that defeat into yourselves. Our defeats were yours. I never will forget that. Corporateness isn't just something you do in a house but involves our whole order and our mission. But it doesn't stop there. You

and I belong to perpetual revolutionaries of all ages and places, most of whom we never saw the fruits of their labors except in hope. Your corporateness lies in the communion of the saints. So how dare you and me to succumb to our futility instead of seeing it as a great tear in the fabric in this world which lets us see and pass through into the other world. Now we're moving into a time of hope, its a time of great transition. And I believe hope is part of the great wave of the last half of doing. But it is not naive hope or temporal hope, it is hope against hope. Temporal hope is a part of life. Therefore it's a tremendous thing to participate in, like food and sex, it is given with being a human being. But they are not finally what life is all about. We hope, we don't succumb to our hopes. To have a vision is to have a hope, temporally speaking but if you're living only out of hope against hope, when your vision collapses, you don't die, except to that vision of hope. You create a new vision. Or when you're blocked, you seek out where the major contradiction is and devise new strategies or proposals. Hope against hope lives in constant collapse and recreation of visions and deaths to plans. In times of radical revolution we live in hope against hope. We live in the desert with all things gone, all things are possible for the future. Hope against hope always creates hope because it is not afraid of the deserts or death. Proposals and tactics are temporal hope. Our myths are mostly temporal hope. And we can dare to create them. For example, the creation of the new village movement. That is a tremendous vision, a tremendous happening, a tremendous hope, but it is not final and it too will pass away. We can dare people to call to hope but in the midst of that, calling them to hope, we call them to



hope against hope. Therefore hope is always hope against hope because no temporal hope finally sustains us, but is in the midst of this world, hope that we are called to the other world or hope against hope. Hope against hope believes in the resurrection of every moment and the final resurrection of all things. Every moment is filled with possibility. Even my death has a possibility of my dying a great death. But even if possibility is missed or muddled all things are taken up to being and one trusts being to use even our pitiful and frail lives as well as our so called courageous gianthood as being will well decide. Therefore,

hope in the resurrection means that life is already and always fulfilled, and is given to us for a stunning achievement that is the achievement of living. They tell me that they're tearing down the buildings over at Fifth City. I haven't been able to bring myself to go over and see that. Someone suggested that we take the bricks and sell them. I think that'd be tremendous. Let's take the bricks and put a brass plaque on each one and say Fifth City, a sign of hope to the world. And the fact that it's a torn down brick would make it transparent , hope against hope. But anyway, let's take it and sell it to all the houses around the world for \$100. Oh, o.k., all right. Well, instead of that let's sell it to 30,000 members of movemental order and if there aren't 30,000 bricks, we can always manufacture some more. O.K. Now we're standing here at this particular moment and we've just finished the symposium and the GRA. The symposium was for three days and focussed on the activities which those who care need to be concerned with and involved in. They used the social process triangles and the pressure points. It is designed for whosoever will come and its target would be mass assemblies. The demand, what must be done. Those in attendance were solid representatives from

seven continents and it was a great grassroot expression and involved all four sectors, the public, the private, the volunteer and the local. Its main result showed how consciousness had changed in the last ten years, pushing more toward innocent suffering. Also it showed an incredible commonality of people from all walks of life and gave a base for a new posture of hope in facing the radical demands of the future. Now, the GRA, whereas the symposium was for whosoever will, the GRA was for the spearhead of the mass movement. Whereas the symposium was directed toward mass movement, the GRA was directed toward the movemental order. Whereas the symposium asked what must be done, the GRA asked what must we do. Whereas the symposium used the pressure points, the GRA used the whistle points. Another way to look at what happened this summer, it was a procedural summer, versus working with specific issues as we have done in the recent past. Now, the results of the GRA, the result of the GRA was titled, Toward the Systematic Systems of Movemental Formation. And it resulted in 12 such systems. Actually what it is is a unifying screen through which we can look in all our diversity. It is not definitive strategies but the screen. It is components or pieces of strategies, forms or operational designs. Another way to look at it is that these are doorways or pathways through which we look for future direction, or again, this could be like looking through our old programme chart to get at strategic objectives and components. Another thing that happened was the re-emergence of the whistle points with great power. Well, the thrust of the GRA was to get at what was called middle-level strategy, not the overall, or grand or master strategies such as the three campaigns, or local strategy but a middle-level that would give us the screens to perhaps move anew on the grand and the local strategies. That move

can perhaps be the task of the Council. Some of the great happenings of the GRA were the participation of the people and the honoring of the wisdom of all sources and insights and the diversity of the participants. Earlier I had mentioned that a colleague had said that people came in with a look of futility on them. Well, that may be correct but that futility was thrown away when they moved into the GRA. The people participated with a deep desire to come out with a good product. However, hard they may have to work, they were going to bring it off. Their concern was manifest with a great Yes. Now, one of the things that was key in the GRA was the team. It had great power. Now, I ask myself why. We have participated in many, many forms of the team over the past years. The team, the cell, the unit, the guild, the cadre, on and on. One of my colleagues I think counted ten different ways in which we had talked about working corporately. And so I asked myself what made the team come off with power in the GRA? One thing that it looked like was people came from perhaps fragmented situations to a very fine structured situation here this summer. Perhaps they came from a chaotic situation. Well here things moved very smoothly and calmly. Perhaps they were only working with a few people. Here they were working in a team of ten to fifteen people. Well, I'm sure that was one thing that contributed to it. It was more than just that. Another thing was that it was an integrated team. The team did its task, its spirit work and its enablement. But there was still something different about it. For example, I know in Kenya, that in working with teams that, it seems like the structures are so loose you know and the fragmentation is so, and participation is so fragmented. People wander in and out. They don't get there on time. They fail to do their assignments. So they sit there glassy-eyed or unconscious and its almost like they're wandering in and out physically, and in and out

self-consciously. They really are what you'd call the dirty dozen, there. So you have to go easy with those teams. You have to be tender. Otherwise you're not going to have a team and you have to weld them into a corporate body. Now, this summer the team structure seemed to embody that view of the difficulty we have in the field, bringing a corporate team into being. Now, as I look at that, the turn of the dial is, the team this summer seemed to bring say that corporateness brings off the individual versus, you know, all of our time in the past putting the emphasis on the individual bringing off the corporate thrust of the team. This summer the teams had a sense of relaxedness to them. They honored the role and uniqueness of all their people. There was a sense of forgiveness that was shot through every relationship. Now, the team has to care for itself and as it does, it calls people into corporate care. Corporateness is to bring off the mission and yet one aspect of the mission is corporateness for the sake of humanness. That is what seems to have been emphasized this summer under the rubric of the team. Another thing was what was called distancing. It was tied in with our spirit life. But it was done self-consciously and the procedures in our task force and head on in the spirit life with the corporate solitary and the round table. It gave us a way to step back and to get some elbow room and to see the picture as it actually is, as it really is. In procedures, distancing was woven directly into the different movements. In the spirit life distancing was a head on method. For example, in the corporate solitaires. I know I would come in with all of my bundle of concerns and my kind of intensity would just whoom bring all of that with me, and here the corporate solitary asked me to sweep all those concerns inside, put them in my pocket or bundle them up and pick one concern of the last 24 hours. And

to block everything else off and work that concern through the swirl of everything that was going on. Its like when we were called to chart the day, that gave us a distance in our time or in our chronology. Now, here in the corporate solitary, that gave us a spacial distance. Now, in the round table, the reflections on the readings, the corporate writings and the drama preparation gave us distance. And both the declaration writing provided a step back in order to formulate an image. In both of these, the corporate I am, the corporate exemplars came alive. Perhaps, too, the timeline of the day that gave a lot of time to spirit was helpful. This was especially true of the evening round table. Now, one of the residues of the summer which I believe to be a culmination of the year, is the concern for, the grasp after the new catalysis. The awesome responsibility of being the presence we more and more are. In Kenya a speech that we make to the new auxiliaries that are now going to remain in the village at the end of the consult, and be all by themselves in order to bring that village off has four sections to it. The first one is just to work through the residue of the consult and what they have to do. Then the second thing is, we go over with them how (tape turns over) villagers to see that the tactics of renewal come off in that village, that they have come up with a two year timeline. Or finally, the villagers can stand almost anything about auxiliary except the fact that they do not work. The third thing was that they needed to see that the DOOP model came off. In other words, nothing will happen in the village, or will the village finally be renewed unless they see that they have to do their own project,

themselves. And are involved fully in their own renewal. Then the last point we make is that perhaps the most important thing is the auxiliary life style in the village. And that may be the one permanent impact that they have. Perhaps 30 or 50 years down the line when they recall that something happened to them, they will not remember that a new dam was built, or a community center was constructed or they had six health caretakers. Perhaps the one thing that they'd remember was that a strange group of people came to live with them whose lives were given in the dust and mud of that village on behalf of the people in that village having new possibility to live.

Now, catalysis is not that we tell them to do something and they do it. Catalysis is expenditure, it is presence laying its life down. Its all right to say, we don't do demonstration, we get them to do demonstration, but that only comes out of depth participation with them until they break through so that they can demonstrate. At least in the third world, nobody believes they can renew their own village. Only when they are called to do so and led through to new vistas do they begin to believe. Then they believe, then they begin to move themselves. You have to change their mindset. To do this you do action until catalysis takes place. You cannot stop until breakthroughs begin to happen and the first breakthrough is, the catalytic response is not enough. A mass movement is a movement of villages or communities, not individuals. Now, individuals in between will get caught up in that. Now the only mass movements we created that I know anything about and I'm sure there are many others is the spirit movement here in North America which we self-consciously stopped in 1967. Then the new village movement that we created

in India several years ago, and now the new village movement that's created in Kenya. And in principle nothing will stop them except us. And these movements see themselves see themselves as a part of the global movement of those who care, whose care and vision embrace the two million human communities around the world. How will we know when movements are catalysed? Well, initial signs of spontaneously moving where we have moved will happen. I know one illustration was when people came flooding an HDTI without having to be directly recruited. They just begin to pour in without anybody directly asking. That's one sign. Movements will be a move through or from initial movements that we have started. They will take off. They'll move beyond anything we have planned or are guiding. And so how to be catalytic, and we will have to learn then to be catalytic in a brand new way. Now, there are plenty of signs of catalysis. Instant and long-range. I know for example, we just talked with a man in a high cabinet position in Kenya and we told him about our work. And he was very impatient at the beginning that we move on through but then finally when we caught hold of him, he grabbed the piece of paper and began to write down everything that we were saying. And when we finished he said "Now is this what you've said?" He said first of all, you're catalytic. That surprised us. We'd not used that word. He said now you help people plan so that they can plan their future. You give them ways of doing that. Then you move in and live with them and work with them to implement that plan. And thirdly, you work through the government in relationship to them so that they can begin to get what the government has to give them. And then fourthly you motivate them. Well I just stood back in awe, that man had grasped in depth what we had said. Or a district officer that's over with the government where one of our villages would

be and he stands up at the end of the consult before you make your final speech and makes a speech that rocks the community and takes away everything you thought that you had of a profound nature to make, that man understood. Or another person from a foundation who comes down and walks the villages with you in 105 degree weather tramping through thorns and everything else to look for places to put dams in rivers and so forth and then upon invitation comes out and speaks to the school during the time of corporate patterns and talks to them about corporateness in a way that shows his depth understanding of the kind of thing that we've been doing. Again, catalysis. Or a company that sends, in which we've held a LENS course, that gets so excited it sends people to our consults and ends up then pouring money into the village for its renewal as well as hiring people from that village to work in their company and move on. But, yes these are all catalytic, these are all signs of catalysis. Lasting catalysis will take place only when these signs have something to relate to. In this case, a new village movement, the rise of local man. Then their catalysis will bear fruit many times over and delivery systems will be worked through so their catalysis will be effective. Or another way of putting this, your metro cadres, guardians and companies are going to be finally catalytically effective when they're related to local resurgence or renewal. Well, what's the task of our strategic unity. The residue of the GRA and by that I would also say that its a culmination of what has happened this year, shows the need to clearly delineate common strategies, common ways of acting, the need to re-capture transrational approach that finally deals with total geography, all communities and networks of structures. The GRA sets the stage for this. Our ~~task~~ task is to weld now, these strategies and modes of actions for the next four years



and specifically for the coming year. Now, I'd like to point to the parameters of the task for such a strategic unity. Now, my over the hole again is two million human communities that are responsibility laid upon us in our vision and practical operating thrust. But before I say what I want to say I want to read again that quote from Mahatmas Ghandi.

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

Well, now, I would like to go on as I say what I'm going to say for you to remember that first I'm speaking out of primary experience of being in the third world. Secondly, that I find that I'm wrong more often these days. And Thirdly, you'll also get a crack at this during Council.

Well, I would say our task is one, first, primary, I'm going to talk about the primary locus; two, the master keystone; three, the master principle; four, the master strategy; and five, the foundational role. During the GRA we have been looking comprehensively at things and now we must move to focus what we're doing.

Now first, the primary locus. Of the seven revolutions today, the rise of local man seems to me to be the primary locus of our concern. The 85% are on the move and they will never return to the past. The trend is set. Opportunity is overwhelming. At the same time, it seems to be the locus of the other six revolutions. Or perhaps the energizer. In any case, all have to come to terms with the rise of local man in one way or another. Now, the escape or danger here is the exhilaration of leading social forms. The insiciveness of the executive, the new technical forms at his fingertips, the excitements of making grand social decision.

Now, underlying an escape would be the hoping that local man revolution is not primary. We, and then hobnobbing with those who are coming off in society is really the kind of thing that we ought to be doing. A term that we use of walking with kings was put in another perspective by a colleague the other day saying yes, some of us have learned how to walk with kings but many have gone native. The second thing is the master keystone. This is toward meeting the need of the third world. Almost all of the 85% reside in the third world. It is the place of intense innocent suffering. There are screams around the world that the basic contradiction is a split between the rich and the poor nations. Every so often a report comes out, the latest being Willie Brandt's North-South report which spells out the catastrophic happenings of this split. Spells out the catastrophic happenings if this split is not overcome. Working at the renewal in the third world is wide open in many, many places. The opportunity is great and that should be the master keystone of our strategy. Now the danger is for me that we would locate our major force, our thrust in some other arena. This can be very subtle. I remember, to illustrate this, a couple of years ago up in the assignment room I watched over and over again, western people refusing assignments to India. Now, thirdly would be the master principle and that is that we live in the villages. Its not that we work in the villages . In Kenya for example, every expatriot, every benevolent organization seems to do this but they have no final impact. Only in living, identifying, participating with them 24 hours, with the village people, 24 hours a day will they listen, will their images be changed, will catalysis finally be effective. Now the escape here is to live the the comfortable area of the city or the suburb. And an illustration of this, is refusal in

Kenya of westerners to live in rural villages. Is that too harsh, yes, I guess it would better be put that we found other things that were better for them to do. Do you see the subtlety of this, the danger that there's always going to be more important things for us to do than live in the village. Now, fourthly, the master strategy. This is convergence.

That is a contentless term except as we see that last year the convergence of awakening and engagement. I'd call it replication. My colleagues out of the GRA coined the term, social formation, or the merging of awakening, engagement and formation. It's a comprehensive way to deal with and channel renewal methods and spirit sustenance to the local. It provides a comprehensive vehicle that allows many other programmes to have maximum effectiveness, the religious house, LENS, Community Youth Forum, Global Women's Forum, guardians, cadres, government relations, guilds, companies, volunteer organisations, all. You can cover all the geography, catalyze every community, and tie in all structures and networks in such a human development zone. Now, the danger here is that first, we would collapse the tension between awakening and engagement and the order forces for without engagement or a human development project, people won't know practically how or what to do. Without a religious house, they won't know the style to live out of. And without awakening, we're not constantly moving beyond the forms we have to open new pathways. The second danger there is a collapse into doing many good things and to lose the revolutionary punch and the profound community renewal and turn the vision of the two million human communities into pious mutterings and we become one agency among another. Now the last is the foundational task

and the foundational task for me is the religious order. No one can finally pick up the task of preventing the brutalization of human nature or stand on the raw, rugged edge of human history without participating in a new, global, pluriform religious order or we would succumb to the sufferings of our own people. First, we'd succumb to the physical sufferings. You know living in a village, ~~XXXXXXXXXXXX~~ in many ways it should be easy for those that like to go camping, for your without water, without a bath, without other kinds of things, you know the usual physical amenities. But I think the constant living up against your so-called physical limitations or suffering must be tied to the images of the good life and that's collapsed for you. So suffering takes place. And secondly, you participate in the villagers suffering and you can't ward it off. It seeps through all defenses. I think this is true even if we lived in the suburbs somewhere. But when you live in the villages, up against that suffering, there is no way that you can keep it off. It just engulfs you. Or then finally, our own suffering. That compounds the villagers suffering, or maybe better said, it is compounded by the villagers sufferings and we're up against our own impotence, our inability to move like we should or do the many things that we know need to be done. Or to put it another way, we cannot carry out our task in preventing the brutalization of human nature unless we stand before all being, push through all barriers, stand with all human beings, struggling with the creation of new human communities, stand with all people in their struggles to create radical new human form and a new world. The strange thing is about this, we're the only ones that can bring this off today,

We have the trust of local people, most of the cultures in the world. Now the danger is, what I heard someone the other day say, I don't know who it was here in a conversation and I'm not pushing at him, but he said something like this. Let's run down the flag of the ICA and run up the flag of the Order: Ecumenical. That would kill us. It would stop us dead in our tracks. It would take us a generation before we could recover as an order for we would be creating a dichotomy in which we were practically saying either we are more human than others or they are more human than we are and neither is a viable alternative. Now, in the area , another area that we have to take a look at is our rituals. The secular ritual has been forced on us. And, you know there's precious little glue going for us, as you stand in the midst of the chaotic situation of village renewal in the third world. We know, And the daily ritual is most important and rock bottom and we learned this out of our experience with the daily office. Now, we have no choice using a daily ritual if we are to catalyze people out there, if we are to catalyze others I believe. Unless we devise, participate in and promote clear, relevant, articulate daily rituals. Now the total order needs to experiment with this breakthrough . Its a long, hard task that may take years and only if all of us throw our being behind it will it get effectively done. The issue is so crucial to our being a people and doing our mission that I plead with you for the common shouldering of the task. Now, I know there are some who say, Let the Christian rituals be used by the Christians, the Islamic rituals be used by Muslims and so on but from my perspective, this is to miss the point. So is the criticism

of well we shall just have another B'hai-ism . Both of these presuppose the old world. The new world revolution is prior to and underneath all religious forms and calls them all into question. The new religious mode is new, not a new Christian mode or a new some other mode but a new religious mode. Another danger is, the order's relation of non-christian people. Their membership has to be a full-fledged membership in the symbolic order as much as mine or yours. They cannot be relegated to the extended and the movemental order if they live with us as the symbolic order. Neither can we treat them as second class relations. Now I know caution is needed here and phasing but you see, we expect them to know all that we know, to do all that we do, and to be everything that we are. And wouldn't it be horrible to do that and yet expect them not to be one of us. Again, the kind of dichotomy that would throw in the midst of our lives. Now, another danger is the trend not to call the houses where are non-christian people live, religious houses. Now this may be an axe, I'm not sure. And I also know we need our transrational design and our commissioning structures and I'm not talking about that. But the only house that I know how to live out of is a religious house. And the only house that I know is missionally effective is a religious house. A religious house is not something esoteric but a design that calls all people to a new style of humanness. Therefore, let's find a name for it that acknowledges what it is. Maybe, we'd call it a metro religious house, or a mobile religious house or a functional religious house. I don't know.

order, that knows no boundaries of any kind of things that were boundaries in the old world, no boundaries of culture, no boundaries of religion, no boundaries of economics, politics or family, but allows us all to ~~see~~ *become* the new global order emerging in our time. So, let us look at that beckoning and let us respond.