

THE GLOBAL PANCHAYAT COLLEGIUMS

Collegium I

March 1984

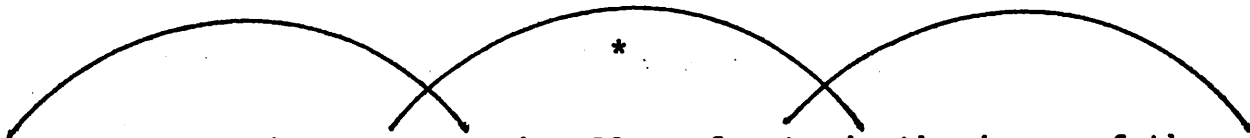
The Global Panchayat Collegiums			
Context	Modes		
	Spirit	Strategy	Order
I		II	III

1. In the next two mornings the Global Panchayat would like to do two collegiums. There are four parts, a context and then 3 sections on spirit, strategy and order. We will use those as a way to order our reflections. This morning we would like to do the context and the arena of spirit. The next morning we will deal with strategy and order. The method of doing this is a talk and then some conversation to get your reflections.

Informing
Analysis

Future
Models

Strategy
Leap



2. The image we continually refer to is the image of the year of Order Council. The cycle we are most concerned with is obviously this center section, which is the one that the MFTF is designed to deal with. The first thing in this cycle is the colloquies, the work that was done on the regional, areal and continental level. They pulled together all the work that happened during Quarter II. In Latin America it actually started in November. Some of them were done, I suspect, in the last few weeks. The event that we just finished was the IERD plenary event. The MFTF is the next pillar in this cycle. There is also the whole middle part of this cycle which we have to design these 10 days, and then this dynamic ends with the Global Research Assembly and Global Council in July and August. This is the cycle that is called Futuric Models, and we're at the point where we are focusing what those models need to be to appropriately set us up for July-August.

3. In this first cycle there have been things like Phase I of the IERD, local work, and talking papers. This afternoon you are going to have a chance to read some of those if you haven't already. I think you will be very pleased. We were noting this morning that they were written in a very confessional style, in a style that is saying from where I stand this is what it looks like. That kind of style seems to be a very appropriate style for today. This cycle has been the time of the Pre-Continuum who have now finished their work, and have ensured that the work of cycle I is here, particularly in the form of talking papers. You might note here that we do still intend that there be a

continuum throughout this whole period of time. We did not start it on January 11th, because when we did the check signals meeting at the end of November in Delhi it became obvious that any Continuum that did not have a number of its people in this event would not be in any position to take advantage of the kind of acceleration that the IERD would be for our whole life and mission. Therefore we were very interested in ensuring that the Continuum had that kind of experience, before it was actually initiated.

4. We've done some reworking of names and want to go over those with you during the next 10 days, and then get the Continuum started in early March, probably adding some other people into it around May 15. We hope to use that group as the summer planning group, and be that which is continuous as we do the task forces, additional talking papers and other kinds of activities.

5. Now this is the MFTF, the models focusing task force. It was very clear last summer that once you had an event like we witnessed to yesterday in our reflection on one IERD Central Event, that your whole picture of where you were going with this Year of Order Council would have to get corrected, would have to get refocussed. This was to fully take into account the ways in which we had missionally shifted in our work. This meeting is not designed to make the decisions. This is not the time where 140 of us make the decisions and get them ready for July and August. But it does seem to be a time of setting parameters. And that is the whole point behind the funnel image of these 10 days that was laid out the other night. There are clearly decisions that have to be made to set those parameters. Obviously we must decide about attendance at the Council and GRA this summer. As we travelled around the world on the Panchayat trek, there was a deep hope in the Order that we might be able to figure out some way to get everyone in the Order to the July-August event. Now you could debate that forever, but no decision could be made until a group of people got together and looked at it practically. How would you actually do it if you were going to try to finance something like that. Without that kind of focussing work you can not finally make that decision and clearly that is a decision that has to be made in these 10 days. It means looking at the whole financial picture and all the implications of that.

6. Another image of the work of this Models Focusing Task Force is to begin to sift through the various phenomenal images, good ideas and balloons in order to determine the arenas that require substantial work between now and July in order to have real options for decision. Order funds might illustrate this. Order funds is not something that you could raise on the floor of the Council and decide one way or the other. It requires substantial, thorough, thinking through, researching, and positioning a variety of options so you can really make decisions in July and August.

7. We have quite intentionally opened up some questions like Order funds, which in the last 10 years we had kept a pretty tight lid on. We've been doing human development projects and community forums. We said that for a block of time we were not going to raise those kinds of questions. Now we have decided that those kinds of questions have got to get raised and are being raised. The question becomes creating the kind of mechanisms to deal with them. This is one image of what we are trying to do with this Models Focusing Task Force.

8. When we completed the Panchayat trek we struggled with the question of what an appropriate report would be. This is the report. We said that a helpful report would not be simply on what had been going on, but more on where we are and what are the implications from where the Panchayat stands from having had the phenomenal privilege of visiting every location.

9. I want to talk about what we finally decided was the major tension, tension in the good sense, of our mission and life. I mean tension in this sense (as hands pulling against each other) and if the tension breaks then the whole thing collapses. As we look through this Year of the Order Council and at the next 16 years, we are talking about holding the tension of the continuous with the discontinuous. It means holding "we can't throw out what we have already done " in tension with our sense of "we have to do something brand new." That sense goes back and forth, back and forth and the trick is to hold the tension. It is easy to collapse it and just take what we have been doing and perpetuate that out into the future or to say that what we have been doing is irrelevant, throw it out, and do something new. I don't think anyone advocates either one of those.

10. The following chart is one way in which we talked about this continuous-discontinuous kind of tension. It is a specific timeline but it is after the general dynamics of our 16 year period. First I want to talk in terms of illustrating the continuity. What does that which we have done tell us about what we should do?

THE 16 YEAR RHYTHM							
	Radical Engagement						
Discern the new Stratgs	Shape the new Apprchs	Invent the Forms	Culminate the Stratgs	Discern the new Stratgs	Shape the new Apprchs		
64	68	72	74	80	84	88	92 2000

11. First of all I want to call your attention to the last four years, 1980 to 1984. We have, in fact, been discerning some new levels of strategy. In 1980 we said the master strategies were Manifestation, Declaration and Formation. We used a chart on the master strategies on the Panchayat trek and very few of us remembered it. The astounding thing was that these strategies spoke to us very much in terms of what we had been doing. Four years ago we didn't have any idea of what we meant by some of the categories on that chart. Now there is a sense that in the last four years we did discern new strategies.

12. Now what happens in the next 4 years? Go back to the years 1968 - 1972, which is a comparable period to 1984 - 1988. We were in those 4 years shaping the new approaches. We had been working, doing courses primarily in North America. In 1968 we began to push to the bottom what the "religious" was about, the local church experiment pushed the arena of the "local". We built the social process triangles, whistlepoints, and pressure points so that in 1972 we could launch the new approaches. If you look back to 1964 to 1968, Fifth City showed us what a human development project was. That Congress we did in Fifth City where we got 200 people out, showed us that if we decided to do community forum we could. We prefigured or discerned our future strategies. Then as we travelled across North America cadres came into being. We saw that if you tried to catalyze the emerging movement, it was there. You began to prefigure your strategy through this.

13. Then you come to the years 1976 to 1980 and you get radical engagement where we invented Forums; the Local Community Convocation and Town Meeting led to the Community Forum. The same was true with Human Development Projects and the Band of 24. In the year 1980 we were tempted to see only the completion of our earlier strategies rather than seeing that we had begun shifting so we could intuit and discern the new strategies. Now when we stand in 1984, we see that we do have a position of continuity out of the past. That is the way of looking at this thing continuously.

14. Come back and look at it through the dynamic of discontinuity. One of the things that we did was to draw up a chart looking at the years, 1952, 1968 and 1984. Looking at these we asked: "What were the events in the world?", "What was the basic context of what we were doing?"; "What was the swirl of revolution?"; "What was the key to those revolutions?"; "What was the socio-spirit struggle?"; "What was the external task we undertook?"; and "What was the internal task we undertook?" When you take those and look at them you are astonished at how we shifted from '52 to '68, and then how we shifted from '68 to '84. You become very clear that any easy assumption of what we are ACTUALLY going to do in the next 16 years has to be taken with a grain of salt.

15. Another thing we said is that you can not simply assume a cyclical view of history. You can not say that just because these 16 years went that way the next 16 years will go that way. But rather you may be able to build on the image of the spiral. From 1952 to 1968, we were doing a mission in a very circumscribed situation primarily in North America, primarily through the university and through the church. Then that spiral expanded to villages and structures. Now we stand apparently on another point on that spiral. We sense something far more is being demanded in the way we image and undertake the mission we are involved in. The discontinuous element includes seeing the spiral and yet realizing that history constantly changes and surprises you.

THE MASTER STRATEGIES				
	1952 The New Church	1968 The New World	1984 The New Globe	2000 The New Human
K N O W	Contextual Re-education	Awakening	Declaration	
	RS-I	Community Forum	Designing Spirit Environment for Profound Living	
D O	Community Reformulation	Engagement	Manifestation	
	5th City	HDP	Catalyzing New Forms of Human Community Formation	
B E	Spirit Remotivation	Fulfillment	Formation	
	The Order: Ecumenical	The Spirit Movement	Sustaining the Caring People of Planet Earth	

16. The other way we illustrated continuity and discontinuity is through this chart of Master Strategies. I still don't like the term. It is more like "contextual strategy". From '52 to '68, the phrases you would choose are contextual re-education, community reformulation and spirit remotivation. That is using the categories of knowing, doing, and being. In the midst of those broad sweeping understandings or contextual strategies of what we were about, we finally settled on a swirl of programmatic tactics that got done what we intended by contextual re-education. Probably the most common one from '52 to '68 was RS-1 and in community reformulation it was Fifth City. And the Order Ecumenical really got invented in that block of time as our embodiment of spirit remotivation.

17. Then in the next block 1968 - 1984 we talked about Awakening, Engagement and Fulfillment. We focused in on the Community Forum, the Human Development Project and the Spirit Movement across the globe.

18. Then we said Manifestation, Declaration and Formation for 1980 on. You can see how you have continuity in your broad sweeping directions. If you attempted to do the same kind of things for programs from 1984 to the year 2000, you couldn't even begin. We tried all kinds of things. It was obvious that we do not begin to know what the set of focused tactics that will get these strategies done might be. In relation to the sense of discontinuity, I tried to draw a darker line down here by 1984. That was to represent the intuition that it isn't simply going to be like in the past with Community Forum and Human Development Projects. It has to have transrational simplicity but it may be still more complex than it has been in the past.

19. We at least attempted to put a statement that might hold the direction for each of these strategies. Under the Knowing of Declaration we put "Designing the Spirit Environment for Profound Living." If you were going to deal with the spirit of the planet you had to deal with the climate for full human life not just two more new courses. That did not seem to be an adequate vision of what you were about.

20. Under Manifestation, "Catalyzing the New Forms of Human Community", we held that with multi-community development and Human Development Zone. I think one of the more startling ones was the bottom one, Formation, or "Sustaining the Caring People of the Planet Earth." Our concern for the Order is because of what happened these last two weeks. We discovered that there are hundreds of thousands of people around the earth who care. What is desperately needed is ways in which those people can be sustained in their caring in this absolutely brand new universe we have on our hands. As I said this chart is intended as an illustration of the continuous-discontinuous tension.

21. One more way to illustrate this. In the Year of Order Council Chart last July we listed three modes that would happen throughout the year. One of them is "Toward Researching Geo-Socio-Spirit Milieu". The second one was "Toward Shaping Global Strategy". The third one was "Toward Designing Undergirding Order Forms". We didn't remember that until we had taken the material from the trek and sifted through and sifted through and finally decided that the critical arenas were Spirit, Strategy and Order. Then we discovered that they were the same as those that were on this chart, which only reconfirmed our resolve to use these arenas.

22. I think you can see the same kind of tension between continuity and discontinuity going through each one of these. I simply want to give a two sentence illustration for each. In

the arena of Spirit you have a concern for continued spirit effectivity. We have been effective. We know how to be effective, and we don't want to lose that. On the other hand we find ourselves driven to open up new territory. We were in conversation the other day with someone who had been doing work in the spirit and he used the phrase that you feel like a heretic. Here you are launching out and doing stuff that doesn't have any place to stand on. That reflects the tension of continuing spirit effectivity and yet obviously having to drive to break open new territory. In Strategy on the more continuous pole you have the clear effectivity of many of our current strategies. Rural Development Symposia really work. Project Documentation Labs work. LENS works, not to mention RS-I and other types of tactics and strategies. You have this clear continuity and the consciousness that says let's not move away from these proven strategies. On the other hand you sense that something radical, total and unconditional is demanded. In relation to the Order you experience the same kind of tension. Relative to continuity, you experience deep thankfulness for where the heritage of the Order has brought us. On the other hand it is clear that nothing less than a genuinely pluriform experience is worth doing. The tension of the continuous and the discontinuous clearly pervades all of our knowing, doing and being.

23. I now want to move to the arena of spirit and begin with four images. First, I often experience life as a desert, because so little seems certain. Or it seems like I am lost in a fog because it is hard to see clearly. I want to suggest that neither of those is quite right but I borrowed another image. It is far more like a primeval forest: trees everywhere, hundreds of trees, bushes growing up, vines hanging down, and flowers and monkeys. It is just overwhelming and to get through it you have to take a machete. You begin to see that what you thought was a desert is not a desert. It is the fact that there are so many options. Here is an option hanging down. Here is another option. We could go to this country. We could consult with that agency. That is more like my experience. You are not able to see because there are so many vines rather than fog. You can barely see the sky. You can see a little bit of sky out there enough to know the difference between up and down. Life today is a primeval forest just brimming with possibility.

24. I have sometimes felt that we were voluntarily swimming away from the boat. Here you have this boat of a Christian background or you have the boat of how family life should be or used to be, or you have the boat of how we did it in the last House I was in. You could go on and on. You sense that the Order is out there in the water swimming away from this boat. You think that we must be out of our minds. It is awfully hard to tell how far away land is. You think you could do that for an hour, but for twenty years? It is willingly entering into this "sea of every human experience." Our reality is more like the willingness to swim alongside the boat, rather than away

from it. It is the willingness in spite of knowing that you could decide to be the establishment, or that you could decide to live the traditional family life or knowing that you could decide to go be someone in your particular religious heritage. Nevertheless we have decided to swim alongside the boat and not give up, or race for the boat, or drown.

25. Some of you were aware that in the most recent shuttle flight into space they did an experiment that really spoke along these lines. Two of the men went outside the space ship without any lines connecting them to the ship. They just put on this thing that looks like a back of a chair without any bottom. They strapped that on their back with little jets along the side of it. And then they stepped out 165 miles above the earth and turned on the motor. They went out about 300 feet, putt-putted around and kidded about cleaning the windshields. I never could understand that supposedly they were going about 28,000 miles an hour. I know rationally what that means but what if just one gas line had gotten plugged up? The decision to intentionally swim alongside the structures that are there is the decision we are making.

26. Now the third image is the watershed. Someone was talking about the IERD as a watershed, and I said Yes! And then yesterday a couple of more people mentioned the watershed. I began thinking about when I was 10 and traveled out in the western part of the United States near the Rocky Mountains. I had spent very little time in the mountains. My father said we were going to visit the watershed. I didn't know if that meant a building with water in it or what. We were going to go up into the mountains and we were going to reach a point where you could stand on that point and pour water out in this direction and it would roll down into the Pacific Ocean or you could pour water in the opposite direction it would roll into the Mississippi and out into the Gulf of Mexico and the Atlantic Ocean. I thought it was worth the car ride to see this! We got there and my father said, "There it is," and I looked and I said, "Where?" He finally showed me a little ridge about 18 inches high and said, "That's it--right there." Years later it dawned on me that standing on that ridge and looking both ways the ground looked virtually the same. It sloped off just slightly for miles in both directions. We were up about 16,000 feet in that pass. If you got up in an airplane and got a little distance on the event that you have just experienced you might note that it was the watershed. These two weeks of IERD were the point where water rolled one way to the year 1968 and water rolled the other way down to the year 2000. I don't know how far you can take that.

27. Now for a fourth image, Avalanche. We have all had the experience of pushing the rock up the hill. What you do is get down under the rock and push it up to the top of the hill. It seems like almost every time you do it that when you get near the top of the hill, the inertia of the rock gets to be so much

that it rolls back down. If you don't get out of the way it will take you with it when it rolls back down. Then the next week you go to collegium and you build a plan and you push the rock up the hill again. After you do that for 10 to 12 years, you get to the point where you get the rock almost to the top of the hill, and you break for lunch. You stop to see what will happen. Can you imagine that one day you get the rock almost up to the top of the hill, you take off for lunch, you turn around and you hear this roar. You notice the rock going over the top and going down the other side of the hill.

28. Three things happen. Number one is that this rock you were so fond of, because you pushed it up the hill for 19 years, gets out in front of you! Nobody ever runs along in front of an avalanche and shouts, "Look, an avalanche is coming". The second thing is that it gathers momentum. It never rolls down a rocky slope by itself. It gathers other rocks with it. The third thing is nobody can control it. You don't control an avalanche. It just takes off and when it's done, it's done. You don't go up there and build little paths to get it to go this way or that way. Now maybe the next 16 years we will be watching upheaval more than we will be calling attention to it.

29. When you have borne the weight of trying to cause something to happen for 25 years and then it explodes out of control you experience yourself being in a brand new universe. You heard this coming out yesterday. How many of us went out in villages and communities in the last months and saw work that was far more accomplished than any work we were doing in particular communities where we were working. It was startling. It seems your first response is anger. "I've worked so hard, and yet they are doing it better." There is first a deep kind of anger, then a deep kind of doubt follows. What is our destinal role? We were the ones that got villages moving but find ourselves beginning to wonder if it is worth it. Do you really want to spend your time doing this? When you begin to push through you see that this is what we wanted to have happen. We tried to discern whistle points that would cause an avalanche to happen. We had no idea what it would look like and this may not be what we are looking for but, as we witnessed yesterday, local development has won. Human development has won. The avalanche has happened. The victory is assured even though there are many battles ahead. No one would pretend that we have reached the end of the battle.

30. Now this happened with our work in Community Forum, and this happened with our Human Development Projects. I remember in Area Chicago, Lorimor was a startling sign of a Human Development Project succeeding. The director came to us once and said he had visited this other community that outshone Lorimor in every respect and they had never heard of the ICA. I think we all ran into the rare and unusual community where they had done a Town Meeting and then said, "We thought we were supposed to do the tactics." And now you sense with this IERD

that it is in fact moving out beyond us and there is no way to finally know whether and to what degree we were responsible. It seems to be that giving us credit is not what documentation is about. We were not out to prove that we were responsible but rather documentation is pointing to the fact of the avalanche of local development happening across the globe. Now when that happens we are released anew to create the role we are to play. It does not mean abandoning what we have done but it does mean restating and recreating, in some kind of tension, what we will do in the future.

31. The greatest thing we have to guard against here is success, i.e. people who affirm our role, or people who congratulate us on the fine job we have done. We have talked about the vulnerability in this arena. The principalities and powers don't want change. Their job is to hold on to the status quo. They don't want new approaches on the outside chance that they will work. That is what the establishment is and if necessary they will entrench to ensure the status quo continues whether it's something like the United States and this whole thing about UNESCO and fear of the third world because they voted against them, or whether it is somebody like Khomeni who fears the new world, and the kind of reactionary thing that is going on there or one of the many other illustrations you could give. It would be very easy for us to begin to think that we really were somebody, and that we really had gotten this avalanche started, and this may very well be our greatest temptation.

32. Now if you're keeping track, we have finished the four images and we are going to read poetry. I don't know how many of you have ever read poetry by Kabir. I had never heard of him until a couple of months ago. He is from India. He lived in the 15th century and this is a little book called "Forty-four of the Ecstatic Poems of Kabir". And I want to read five of them.

KABIR

Friend, hope for the Guest, while you are alive,
 Jump into experience while you are alive!
 Think ... and think ... while you are alive
 What you call "Salvation" belongs to the time before death,
 If you don't break your ropes while you're alive,
 do you think
 ghosts will do it after?
 The idea that the soul will join with the estatic
 Just because the body is rotten -
 That is all fantasy
 What is found now is found then
 If you find nothing now,
 You will simply end up with an apartment in the City of Death
 If you make love with the divine now, in the next life
 you will have the face of satisfied desire
 So plunge into the truth, find out who the Teacher is,

Believe in the Great Sound!
Kabir says this when the Guest is being searched for,
it is the intensity of the longing for the Guest
that does all the work.
Look at me, and you will see a slave
of that intensity.

I know the sound of the ecstatic flute,
but I don't know whose flute it is.
A lamp burns and has neither wick nor oil;;
A lily pad blossoms and is not attached to the bottom!
When one flower opens, ordinarily dozens open.
The moon bird's head is filled with nothing but
thoughts of the moon,
And when the next rain will come is all that
the rain bird thinks of.
Who is it we spend our entire life loving?

I talk to my inner love, and I say, why such rush?
We sense that there is some sort of spirit that loves
birds and animals and the ants-
Perhaps the same one who gave a radiance to you
in your mother's womb.
Is it logical you would be walking around entirely
orphaned now?
The truth is you turned away yourself,
and decided to go into the dark alone.
Now you are tangled up in others, and have
forgotten what you once knew,
and that's why everything you do has some
wield failure in it...

There is nothing but water in the holy pools
I know, I have been swimming in them.
All the gods sculpted of wood or ivory can't say a word
I know, I have been crying out to them.
The Sacred Books of the East are nothing but words.
I looked through their covers one day sideways
What Kabir talks of is only what he has lived through.
If you have not lived through something, it is not true.

Between the conscious and unconscious,
the mind has put up a swing:
All earth creatures, even the supernovas,
sway between these two trees,
and it never winds down.
Angels, animals, humans, insects by the million,
also the wheeling sun and moon;
Ages go by, and it goes on.
Everything is swinging: heaven, earth, water, fire,
and the secret one slowly growing a body.
Kabir saw that for fifteen seconds, and
it made him a servant for life.

33. It seems that the question we face in the arena of spirit is, what is the poetry we use to talk about the deep human reality of the planet today. We have called it many things. We have called it creating the new religious mode and the new social vehicle. Nikos Kazantzakis called it creating the new face of God. Earlier we used the image of creating the spirit environment, or the spirit climate needed across the whole planet. We deeply experience this new world we find ourselves in. We experience ourselves as immobilized, slow to act, as reluctant, as inflexible, as confused. It seems to be beyond some simple thing of overwhelming complexity. It seems like it is a kind of gap that we experience, for when we see what this world could be and hold beside that vision the list of problems we are all aware of, you wonder how are we going to make it into this next month.

34. We experience this in the Order. Some of us were noting that just 15 years ago, we were a tiny group located in Chicago recruiting American Christians to courses to get them to form groups to recruit other people to courses. That was our whole mission and now 50-55 nations at this IERD! Or you wake up in the morning and think of the incredible things that this Order is and could continue to be and then you get out your daily list of problems. You find yourself in that kind of gap.

35. At the same time you deeply experience our own ineffectivity in this arena. You wake up with rusty spirit tools and methods. This is true even for those of us who thought we were absolutely astounding RS-I pedagogues 15 years ago. We come upon our ritual life at best as sketchy. We have not had a socio-spirit analysis for years that we all trusted. Our rightful concern with doing has overshadowed our work on the spirit edge. It is like we have almost developed a pattern of fleeing from the seeming black hole of spirit. The Panchayat has at least monthly had a conversation saying that as the Panchayat we ought to do something about this arena of spirit. We'd get up a head of steam for about an hour.

36. At the same time we deeply experience the demands of history in regard to spirit. We see we must deal with the planet as a whole and with the whole planet. To deal with spirit today is not just a few courses. You have to take into account the entire planet, and at the same time every single human on it. It seems to have shifted. It is not the same as talking about 2 million villages. Two million villages was villages ad finitum, it was eternal villages. It is the thought of thinking about the spirit environment for the entire planet. We realize when we talk about the revolution in consciousness, that it is continuing at a breakneck speed. You see manifestations of it all over the place, i.e. groups that get formed or books that get written or your own experience in the village or in the city. The task is catalyzing the spirit awareness that is breaking loose, not for our own nurture but rather for the sake of the communities and the villages of the

earth. It is dawning upon us again that the task of catalyzing will nurture us. How many discussions have you been in where you have said my House is in deep trouble, therefore we must work on the spirit to nurture ourselves so we can survive this period rather than see that nurture happens when you decide to take on the task?

37. Finally there is re-establishing the tension of the objective and the subjective. On the Panchayat trek I remember one place in particular. There was an absolutism at one of the meals that went something like this. They didn't use these exact words but this is what they meant. "Life is a pile. However it is possible to decide life is good and not a pile and gird up your loins and go out and win as though life is good". The relationship that you take to life is absolutely critical though, over the years, we have been very clear that life is not a pile; life is good. How do we find ways to say that in the midst of which, then and only then, do you have the possibility of deciding that life is good. We talked about how we began to get the dimension of objectivity into our spirit life. I remember the day it finally got through my head that this thing called "awe" is an objective reality. Sometimes it is there and sometimes it isn't and you can develop the skill to discern when it is there and when it isn't, although you could not call it to be there or you might call it but it won't necessarily come. The spirit reality we are talking about is not simply the Order Ecumenical or the ICA getting together and building a corporate stance although that is important.

38. For a long time I thought the other world chart was simply a corporate invention, an enormous corporate stance that we were going to take to face the world, rather than the actual spirit reality throughout the whole of the planet.

39. And at the same time we deeply experience our incapacity to authentically engage our own life force.

	Our Deep Drive For . . .	Comes Out As . . .	And Yet we see it Transformed Into . . .
K-	Forthright Declaration	Explosive Opinions	Creative Synthesis
D-	Actions that Really Count	Conservative Indecision	Radical Corporateness
B-	Dramatic Signs	Aggressive Determination	Courageous Appreciation

I want to go through the categories of knowing, doing and being. These are the categories down the side. Across the top the three categories are deep drive, comes out as, see as transformed.

This is our attempt to put a bit of structure on what we saw going on, in ourselves and in others in terms of spirit.

40. Our deep drive for forthright declaration comes out as explosive opinions and yet we see it transformed into creative synthesis. We saw this first of all in ourselves. How many times have you been in a group where somebody leaps to their feet and explodes with anger. Behind that we saw there was a deep drive for forthright declaration but it comes out as an explosive opinion that is often not related to one's deepest concerns, and yet you see it transformed as creative synthesis. That is not compromise nor is it eclectic adding together. It is not taking what this one said adding it to what that one says and then adding it to what the next one says. It is not holding them together with wire, but rather it is bringing together different perspectives so that something new that has never been before is invented.

41. Then on the second line, actions that really count come out as conservative indecision and are transformed as radical corporateness. It is like you experience a deep drive for actions that really count. Nobody wants to do something that is not going to make a fundamental difference, yet you come across yourself not wanting to decide. We were struck by this again and again on the trek. People do not want to decide and yet they do not want to miss out on situations in which a decision might be made. Sometimes you find yourself wanting to block any decision being made, because of your conservative indecision. And then sometimes you see that transformed into radical corporateness. We were even wondering if some of the push to make assignments longer is not because of the horrendous pain of going through that process. You realize that it is not some little game. You realize that you have the life, the very destiny of that person in your hands. The life of those human beings is tied up in the decisions made on assignments. Radical corporateness, "this is one of our major gifts." There is not one single person or even a group we rely on but rather we build consensus. Consensus is not a compromise. We used to talk about it as the necessary deed. Necessary does not mean just what we decide, but rather it means what the planet needs. This is the necessary deed. Radical corporateness is rooted in that kind of consensus.

42. Finally there is a deep drive for dramatic signs which comes out as aggressive determination and then we see it transformed as courageous appreciation. This again struck us on the trek, and it did not dawn on us until several weeks had passed. Time after time people would indicate that they thought that we would make some dramatic changes particularly in configurations but their whole mode of approach, their style, their set of assumptions were that those changes would be someplace else. Now we did not run into anybody who said, "Now where do we put all the luggage and boxes when we come in for Order Council this July".

43. We pick up almost anything with great aggression. I would like to give a personal illustration of how we experienced that as transformed. The Panchayat had a workshop weeks ago on bottomlines. Everybody got their list out. One of mine for the next six months was strategies that were going to be worth my life. Can you imagine a skilled RS-I teacher making a comment like that. I wanted something that was worth my life! I was standing there playing my life like a bargaining chip in the gambling house of life. I was holding this bargaining chip watching the house and watching the other players trying to decide when was I going to play my chip. I wanted to win so badly I had forgotten that the house always wins. Finally everything dies, all your plans, your relations, and finally you get old and feeble and you die. Finally nothing is worth my life. Then and only then in unfettered freedom can you decide what to do with your worthless life which has in fact become invaluable. How do you in fact play this one life that you have and not simply look for a way that you might win?

 THE EMERGING CHARACTERISTICS OF RECONCILIATION

- 1) an historical force of resurgence across this one planet being catalyzed by a few people who care.
- 2) a real task to be done.
- 3) caused to happen by an act of letting go.
- 4) a corporate action on behalf of the world
- 5) includes an interior gift of adoration.
- 6) assumes new style modes.
- 7) prefigured in our past work in many ways.
- 8) will require years of diligent work in creating the new external guidelines and the new practices and exercises.
- 9) has implications for our entire life and mission.
- 10) is what you have always wanted to do with your life.

44. I want us to look at another chart entitled, "The Emerging Characteristics of Reconciliation". This is an attempt on our part to pull together what we heard people saying in this whole arena. It is ten statements that are like the facets of a diamond. There are different ways of looking at reconciliation and logically you may experience that they contradict each other. Reconciliation may not be the right term to put on this list. If it is not, then we need to figure out what that term needs to be. I think that it is important to note where some of this work is going on. We drew heavily from five papers that have been written this past year. Three of them are papers that McCleskey has written. The one on "Profound Ecumenism," the one on "The One in the One," and the introduction to "Dynamics of Style in Profound Ecumenism, The One, the Many and the Few." Also we looked at a paper that John Epps did about a year ago that is entitled, "Thoughts on Reconciliation," and a transcript of a talk that Stanfield did on "Adoration". We have pulled

from these five and other places. In terms of sorting out the sociological, the phenomenological, the historical, ontological and the theological dimensions I suspect that they are kind of mixed in through here. That job has not been done and it needs to be done. We are not attempting to do that at this point.

45. (1) First of all it is an historical force of resurgence across this one planet being catalyzed by a few people who care. Resurgence is in fact happening. IERD dramatically showed this.

(2) At the same time, it is a real task to be done. One illustration is that the process of rebalancing the social process triangle for the sake of the local is still being done and still needing to be done.

(3) It is caused to happen by an act of letting go. McCleskey uses the illustration of the Hebrew notion of atonement. Atonement is an act where you let go of something that is very valuable to you. It is deciding to let go of that without which you can't live. Reconciliation is caused by the act of letting go.

(4) It is a corporate action on behalf of the world. Today without any question it is primarily a corporate action. We thought of the H. Richard Niebuhr paper where he talks of repentance. There are those who repent on behalf of the world. It is basically three things. First a group becomes aware of something that has to change, they change it within themselves and then they lead society in that change. Groups all across the world are aware. Many of them have taken great strides to abolish the evils of nationalism, racialism and others from within their own body. The question now is what does it mean to lead society--to do that act for the whole world, not simply for your NGO (Non-Governmental Organization), or for your nation, or for any one group.

(5) It includes an interior gift of adoration. All of those papers deal with adoration so I am not going to repeat everything. It does seem to be a gift and a decision. Adoration as a response to the mystery of life is the last thing that you want to do. Epps uses the image of hugging a porcupine. Can you imagine hugging "the House that always wins?" It is a gift. You receive the gift of creative appreciation and then you decide to appropriate that.

(6) It assumes new style modes. There has been a discussion of the style of co-creativity. It is very clear that the future is directly related to what we do and others do in terms of creating that future. It means dealing with things that we haven't fully pushed through, like the male-female dimension of style, the generations, the participation of youth and elders.

(7) It is prefigured in our past work in many ways. The new religious mode charts directly undergird this. The Other World seems to be directly related to this. The Profound Humanness chart was an attempt to try to come at this question of reconciliation. This probably is the one in which we have to do the most work.

(8) It will take years of diligent work to create new external guidelines and the new exercises. We have just now begun to

turn our attention to that kind of work. In the last few years we have worked on things like the Vocational Journey Lab and the Eight Steps that have been worked on in Africa. For some time there has been a push on process mediation and Progoff. In fact we are just beginning to think through how we do those kinds of practices. What precisely are the practices and exercises that have to be built to sustain people across this globe, to focus or recreate the spirit climate? We have also to recapture experimentation on ourselves. Our sense is that we are in a position to do that with some confidence.

(9) This has implications for our entire life and mission. We are not talking about a summer council spirit theme. We are talking about a way of seeing our entire life and mission, that has and will affect our entire existence, our daily schedule and our symbolic life.

(10) Reconciliation is what you have always wanted to do with your life. If this is not true, it is not what we are talking about. We were struck on the trek by meeting people who were out doing reconciliation. They were out doing PDL's and RDS's and saw this as the most exciting time ever. And of course the only option for authentic human life is to see the current time as the most exciting.

46. Now one more chart. Underneath all this work on the spirit, there is a deep desire to map the reality, to find new ways to talk about the foundations that undergird all of reality. We sense we need to come up with new ways of doing that. There seems to be a very deep reluctance these days to do that task. You feel you will be utterly wrong. You end up not being sure that you trust your intuitions. You look at a group like this and its skill in training and informing intuitions. We are as capable as anyone on this planet at discerning what needs to be and what is coming to be in the future on this planet.

47. We want to share a pull together the Panchayat did using those five papers I described a moment ago, but especially the "Profound Ecumenism" paper by McCleskey. This is done primarily as an illustration of what this type of work might look like. We know that this chart is not right and therefore you have to see it as an illustration. But we want to encourage you to participate in the conversation.

48. Now to wax bold. The title of this chart is "Foundational Dynamics of Reality". Most of our foundational models have been built on some dimension of the triangle. The knowing, doing, being, which we worked on is one of the most foundational. Limits, possibility and decision, was a restating of the trinitarian work. You have a given, the radical affirmation of a given and "a life lived out of, through and with that affirmation of the given in glorious free obedience and obedient freedom" (to quote one of the papers directly). These dynamics of knowing, doing and being or limits, possibility and freedom are foundational (or, if you will,

ontological) models that undergird our entire understanding of reality, and finally of our work. The world has shifted but our past standing points are unquestionably true. Maybe they are not the only perspective, for sometimes they do not seem to hold the fullness of all of reality.

49. I want to use the three categories that are in the "Profound Ecumenism" paper, The One, The Many and The Few. I think that it was in about the fifth time of reading that paper that it dawned on me that maybe McCleskey was suggesting to us that these dynamics were one way of coming at the bigger question of new foundational dynamics for all of reality.

50. What do I mean by one? I mean one planet with one common life understanding across this planet. By many I mean the many perspectives and gifts that are possible across this planet. By the few I mean the few who live in new selfhood who stand in this tension of the One and the Many and stand responsible for this world.

51. Now I want to read a paragraph out of this paper.
"When we embrace the multiple tension of the One, the Few, and the Many, we are not dropping or leaving behind our other foundations. We are turning life around and looking at it from another perspective. It is as though life is a triangular gold bar. We have been looking at it for centuries from one end and it looks trinitarian only. When we turn it and look at it from the side, the same gold bar looks like a rectangle. But in this case you only see another more complex polarity: its oneness, its manyness and its embodiment in a few profoundly unique, ecumenical human beings."

52. I want to illustrate this shift by using an old illustration and understanding. Most of you are probably familiar with the illustration about the long-necked girl. It was used to primarily illustrate the limits, the possibility and the decision. It concerned a girl who had a very long neck of which she was ashamed. The event that happened was when that girl saw the particular given of her neck radically affirmed and she decided in absolute freedom to live as that kind of long-necked girl. Next he describes what happens when you look at it under The One, The Many and The Few. The same long-necked girl beautifully living her life now finds she is working with and dealing with people from all over the world who are just like herself. Only the issue is not just her or their long-neckedness. The issue now is whether or not they can affirm their common humanity, the many cultural inventions we live and breathe. And will we dare to go find others, join with others who stumbled upon an affirmation of their own long-neckedness and live their lives out being that affirmation. Can we build a corporate body worldwide with those newly alive human beings? Can we in fact, today, create a global society?"

53. There is one other thing I want to point out. This is a tension between the one and the many. That is not new. In the dynamics of knowing, doing and being, there was a tension between the knowing and doing, and being was held over against the tension. It was discontinuous with that tension. I want to draw a heavy line down between the one, and the many and the few to illustrate that the few stand in relationship over against the tension between the One and the Many.

54. Now the categories down the side. It is a little difficult to answer the question of where we got them. We just got them. "Global Historical Force" is what I am going to explain by filling in these six boxes. I am also going to write the "reality" and the "relation" to that reality on the chart. This is the more objective and the more subjective. Finally these do not come separately. They are finally and always in tension.

55. In this first box I am going to put ONE WORLD. What I have to keep saying to myself is that 100 years ago there was not one world. It is only recently that it happened that we really have one world. I will illustrate that in three ways. One is the earthrise consciousness. It would have been one thing if those guys who stood out on the moon had only taken pictures and brought them back. Some of us would not have believed it. The fact of the TV camera allowed everyone of us to stand on the moon and look back. And it absolutely turned our consciousness upside down. The second thing that happened is the whole revolution in technology, in information, in transportation and in communication without which we could not have had the IERD. The IERD is a master illustration that one world is possible. The third thing that is essential here, is the recent awareness of the possibility of totally destroying the planet, which has participated in the creation of this one world.

56. In this box I want to put RESURGENCE across the planet. This has been going on throughout this century. And it has been part and parcel of this happening of the one world. This resurgence ranges from our village work to the terrorist activities that have exploded across the planet. They both are drinking from the same deep well that everybody on this planet is going to participate in claiming this planet for him or herself. Of course our image of the local shall rise again is directly riding on this wave. This is not something that the ICA got going. This is probably the most foundational reality of the 20th Century.

57. Over here I want to put THOSE WHO CARE. In the past few years we have had this dramatically made apparent to us -- that literally across this planet are those who care -- and we can even name names of people in communities and structures who care, who have cared throughout all of history. They enable the structures to function and they enable the village to function

as truly human places. We have used other poetry -- the image of the League out of the book Journey to the East is pointing to this. The image of the invisible college out of the Boulding book is pointing to this. Those who care are those who hold the tensional relationship of the one world and Resurgence.

58. On this second line here I want to put the phrase COMMON HUMANNESS. This is not the intellectual concept it was back in the 19th Century, talking about the oneness of the people. There is a common life understanding of what it means to be human. What is being pointed to is the common life understanding of what it means to be human which creates a fellowship based on a foundational awareness of the otherness in the midst of the oneness. You don't have one without the other. You don't know yourself as Indian until you run into the Filipino. And it is not some sort of subjective camaradery or some subjective feeling of liking.

59. Underneath Resurgence, I want to put MANY PERSPECTIVES. This is not view points- this is perspectives as we used to talk about them in the UR IMAGES. It is those controlling images and patterns that underlie all the first, second and third levels in the culture. We talked about six: yellow, brown, tan, black, white and red. Those were seen as foundational ways of being human. These are seen as significant only in relationship to the whole world. You are not talking about some kind of moralism. Finally you are talking about different authentic gifts of what it means to be human. One is not better than the other.

60. Down under Those Who Care I want to put SELFHOOD. It has to do with those who transcend the diversity and become inclusive human beings -- that kind of understanding of self. You see the diversity, you see the complexity, you see the difference, but you don't go native, or you don't collapse into your own; but rather, you decide to transcend that and be an inclusive or global human being, and you become global in the midst of your particularity. In the first instance this does not have to do with getting on an airplane and flying someplace. It can happen and does happen and it is happening in villages where people speak only one language but this one world has so impacted them personally, and for reasons we cannot grasp or explain, they have made the decision of radical selfhood for the whole globe. And these selves have begun to forge a commonality among themselves.

61. This first column is primarily taken from the paper on Profound Ecumenism. In one sense we could write profound ecumenism over here on the side.

62. Now we go to the next level and this is taken from a lot of different places. On the left side I'm going to put Socio-Spirit fabric as that which is happening across the planet -- that which is coming into being as the reality in which all

human beings live. And again I'm going to do a "REALITY" and "RELATIONS" to that reality.

63. In this first box we'll put THE ONE IN THE ONE. I think most of you have had the opportunity to look at that paper. It is an attempt to talk about God in a new way. It is an attempt to talk about the one that is at the center of the one common human understanding. There is a common understanding of humanity and in the center of that understanding there is the One in the One. This one at the centre of that understanding is absolutely distinct from that common understanding.

64. In this box I want to put the category ADORATION as a gift and a decision of courageous appreciation. It is the response to the One in the One. Adoration is talking about the relationship to the One in the One or about the final foundational stance that you take in your life.

65. Next I want to write the term PLURIFORMITY. That is a term we seem to use a lot as if we know what we are talking about. But you sense that you are actually talking about a brand new creation. It has never existed on this planet before and it has not been possible until just recently. It is not having decor from 50 nations, that is not pluriformity. But rather it is something dramatically deeper than that. I was thinking that maybe it is something like the seventh UR we used to talk about. We talked about six Urs and then a seventh one. It cannot be seen psychologically but rather it has to be seen sociologically. This is not an interior state. This is an emerging dimension of the actual fabric of the planet. There is not another choice but pluriformity. Your mother and your father and maybe even our children, in fact may live out their years trying to fight against that reality, but that is the foundational reality that you are up against. This is not something that will get worked out in the University. This is something that is being invented at the practical level by doing it and being it. This is exactly what was going on with the IERD event. It was trying to figure out practical pluriformity.

66. Under Pluriformity is the term HONOUR. It is the response to pluriformity. It is like passing over and seeing the gift of the other, without abandoning one's own origin. It's not giving yourself up into the other or moving along side the other but it is passing over and deeply perceiving the gift of the other and yet staying connected to your own origin. The cultural style being required here is way beyond anything currently in existence. It seems that when we create authentic honour it will be way beyond the simple way we use it now. We have almost made it a trite category. We have lost the deep rooted dimension of this activity. When one participates in this authentically then almost unexpectedly your own roots begin to have new importance.

67. Then over here put ATONEMENT. And I mean it in the sense that I talked about earlier -- the act of letting go for the sake of the whole world. The few are those who decide for the sake of the whole world to let go, to give up, to make available that which they most deeply cherish. It is not unrelated to creating a style of adoration and honour. The few participate in this atonement in order that this adoration and honour can come into being.

68. Last I want to write REPENTANCE. It has to do with the relationship or the subjective dimension of atonement or the decision to do the letting go in order to lead society.


69. Now maybe over here on the far right you might put the word RECONCILIATION. I am putting that and PROFOUND ECUMENISM in parentheses. I am less interested in those categories right now than I am in the categories of the One, the Many and the Few.

70. Some of you may have noticed that there is another box down on the bottom which I titled TRANSPARENT HUMAN STYLE. I won't even pretend to fill in the lines here. Rather I'll give a few reflections that are finally intuitive. It is like what you are missing. The OTHER WORLD you sense would certainly be related under the One. The Other World is a way of participating, of basking in the presence of THE ONE IN THE ONE. I think that liturgy goes in here also under the One. It seems that something like CO-CREATORHOOD goes there also. This planet hangs in balance depending upon our decisions about the whole of this planet. Somewhere you might put ORDER FORMS... I don't know where they go best. And maybe on this side you might put SECULAR-RELIGIOUS ORDER. This group is that kind of dynamic. We used to talk about history being created on the back of this dynamic. I say again I am sure that other people have done more work on this. What we were doing was going ahead and risking an attempt to get the conversation started throughout the whole Order.

FOUNDATIONAL DYNAMICS OF REALITY

		ONE	↔	MANY	FEW	
GLOBAL HISTORICAL FORCE	Reality (Objective)	ONE WORLD		RESURGENCE	THOSE WHO CARE	(PROFOUND ECUMENISM)
	Relation (Subjective)	COMMON HUMANESS		MANY PERSPECTIVES	SELFHOOD	
SOCIO SPIRIT FABRIC	Reality (Objective)	ONE IN THE ONE		PLURIFORMITY	ATONEMENT	(RECONCILIATION)
	Relation (Subjective)	ADORATION		HONOUR	REPENTENCE	
TRANSPARENT HUMAN STYLE						(SEC. - RELIG. ORDER)

CONSIDERATIONS TOWARDS CREATING THE STRATEGY IMAGES FOR THE NEXT SIXTEEN YEARS

INTRO		THE GIVEN AND INVENTED NATURE OF STRATEGY											BRINGING CREATIVE SYNTHESIS TO STRATEGY										
POETRY SPITIT STRATEGY, ORDER	PAST PRESENT	SCREENS FOR SHAPING STRATEGY											IS NOT COM- PRO- MISE	BUILDING CONSENSUS									
	FUTURE, A PLACE TO STAND	HISTORICAL FOUNDATION			EFFECTIVE METHOD			CURRENT STRATEGIES		STRATEGIC ADVANTAGE		FUTURE DIRECTIONS		L E A P	GRIDDING		ANALYSIS		METHOD		FORM		
	1	4	5	7	11	12	20	21	27	28	29	30			39	40	41	43	46	47	49	50	56
			Continuous & Discontinuous Revolutionary Local Secular Religious Pluriform	Basic Five Image of Humanness Story Basic Frinciples Social Dynamics Pract Processes Master Strategies	Illustrations 						Panchayat Trek	Nine Categories Pull Together		Tensions Transrational Reflect Present & Shape Future	Poetic Images	Societal Contradiction Sprit Method	Question of Configuration	Nine Configura- tion Values	Closing				

GLOBAL PANCHAYAT COLLEGIUMS: STRATEGY

Collegium II

March 1984

1. If you remember the chart from yesterday we talked about context and spirit. Today we want to talk about strategy and the order and do a brief reflective conversation afterwards. We thought maybe later this week we might have another collegium where we take some of this and have conversation on it. Maybe we would not add anything, but would just have a couple of hours where we could push on this material.

2. Now I want to go back for a minute to the image of the watershed. For a minute reflect on the IERD in that context. What if it were to dawn on us that we were not just doing a conference or even just catalyzing local development? What if it were to dawn on us that we had been participating in bringing full life to planet earth? That we had stood in the force of the whirlwind, and had chosen to be there? What if it were to dawn on us that we had not been leading teams but rather we had been practically working out reconciliation? What if it had dawned on us that we had not done media coordination but we had been proclaiming spirit resurgence of the local? What if we had not been hosting delegates but we had been engineering practical pluriformity? What if we had not been decorating rooms but rather we had been inventing honor? What if we had not been setting up celebrational events but we had been allowing the many gifts of humanness to dramatize their oneness? What if we had not been orchestrating plenaries but we had been acknowledging the one common understanding of life? What if we had not been handling horrendous issues but we had been manifesting the selfhood of Those Who Care? What if it were true that in letting go of our past images of who we were and what we did, we had in fact stood before the One in the One in courageous appreciation for being allowed to do what we had always wanted to do with our lives?

3. I want to read two poems this morning again from Kabir. The first is one you haven't heard, and the second is one you heard yesterday morning.

KABIR

I laugh when I hear that the fish in the water is thirsty.
You don't grasp the fact that what is most alive of all is
 inside your own house;
And so you walk from one holy city to the next with a confused
 look!

Kabir will tell you the truth: go wherever you like,
 to Calcutta or Tibet;
 If you can't find where your soul is hidden,
For you the world will never be real!

Between the conscious and unconscious,
 the mind has put up a swing:
 All earth creatures, even the supernovas,
 sway between these two trees,
 and it never winds down.
 Angels, animals, humans, insects by the million,
 also the wheeling sun and moon;
 Ages go by, and it goes on.
 Everything is swinging: heaven, earth, water, fire,
 and the secret one slowly growing a body.

Kabir saw that for fifteen seconds,
 and it made him a servant for life.

4. To talk about strategy and the order is to talk about our response to what is happening to us in the deeps of our lives. It is to talk about what is happening to us as the planet becomes one in its manifold pluriformity, and it is to talk about the fundamental questions we are facing in our actual day-to-day lives. We used to talk about strategy and the Order under categories like mission and life, or external and internal. But we can't do it now, and it's not that we shouldn't do it, but that we can't do it any more. Our life has become holographic. When you look at one aspect of who we are and what we do, you see the ramifications of all aspects. To talk of strategy is to talk about how reconciliation gets done. To talk about the Human Development Zone is to talk about everything we have done and could do. When you talk about the Order you talk about how reconciliation gets done. When you talk about forms of pluriformity you are talking about everything we have done and could do throughout the year.

5. Now at the same time, it is still helpful to talk about one thing at a time. I want to talk first of all about strategy and the screens for shaping strategy. Yesterday someone said, "One thing about avalanches that is important is to decide where you are going to stand. When there is an avalanche, that is no time to run around trying to figure out where to stand. You'd better figure it out in advance and it had better be right, or you are in deep trouble." The question of where you stand to do strategy or build screens is a crucial kind of question.

6. We want first of all to share with you the screens from 6 different perspectives that the Order has invented or brought into being. I want to draw a design where across the top are the categories of time: past, present, and future. Down the left side is the tension between what is given and what is invented. I decided that since we live in the one world and not in the two-story universe, I would put the more Aristotelian one up at the top, which is exactly the opposite from the way we have done it for 10 to 20 years; and that I would put the Platonic or invented categories (the kinds of things we have

invented) at the bottom. Obviously that is not a pure separation. The given is, of course, invented, and the invented is given, but we have used this as one way to hold the tension of both all of history and all of space.

	Past	Present	Future
Given	Historical Foundation	Strategic Advantages	Future Directions
Invented	Effective Method	Current Strategies	Discontinuous Leap

7. First I want to talk about the historical foundation. It is very difficult to talk about historical foundations in a time where you sense that nothing is holding constant -- and yet it is very crucial that you make efforts to do that. It is the question of how we hold the continuous in the time of radical discontinuity. From a workshop we did we picked four to illustrate the value that people indicated needed to be held as we moved into this next 16-year period.

8. The first one is revolutionary. We have not chosen to do service in the first instance, but we rather are out to participate in the process of the development of historical trends. Consequently we are out to dramatically affect the actual course of history. That is what I mean by revolutionary as opposed to simply being ones who do service in the structures of society. It is very clear that the way you talk about that today has to be thought through. For that may not be the way you want to use the term. Or you take another phrase like "innocent suffering." It is currently used quite a bit and yet when you stop and think on it, you see it is a term with so many connotations that its effectivity is weakened. Innocent suffering is everywhere, as we have used the term, and it doesn't have the bite in terms of what we are talking about.

9. The second one is the local. We have talked about this for years; it has been at the heart of who we have been. We have used the category resurgence. We clearly are determined to continue to work to ensure that the local participates effectively in society. The question now is, how do we best aid that? Is it a new push on the 15%, as well as continuing to catalyze the activities in villages and cities across the world? That has to do with our discerning what it is that is now blocking that from happening.

10. The third is the secular-religious Order. I want to come back and talk quite a bit about that later. But we took a term that came out of our past: "the secular religious." I want to use that as an illustration of the tension -- that we are not simply a service organization, and we are not simply a

religious order. Rather we have attempted to create ourselves as something different: a secular religious, or one who through the mundane activities of life reveals the profundities of life and what it means to be a human being. We do not have allegiance to one race or one religion or one nation or one type of strategic activity, but rather we are a group who has decided to stand inclusively before the whole world and do our activity in that kind of fashion.

11. Fourth, we have decided to be pluriform. If we had decided to stay in the United States only, we would probably be a wealthy and irrelevant organization now, if we still existed. But by our decision to go into the whole world, we decided that we were going to be a pluriform organization. We began to talk about that yesterday, and we will talk more about that later. We have decided to represent in our actual being this whole earth.

12. The second thing I want to talk about is effective method. About 15 months ago the Panchayat received a pull-together on how you might talk now about the work we did on the social process during the three-year period 1970 to 1973. We have referred to this several times in the last year. I want to share that to try to capture the kind of effective method that we have been operating with during these past years. This pull-together paper said that there are basically five elements to creating a social vehicle.

13. The first one is an **image of humanness**. The image of humanness that we have operated out of, is that we are primarily dealing with consciousness, or consciousness of consciousness, as opposed to primarily an economic or political view of life. That was a dramatic decision, to stand over against organizations that stand primarily in an economic, political, or cultural position.

14. The second has to do with **mythology**, or the story that you tell about life. That has been an extremely difficult one for us, and I think it is one that will unfold in a phenomenal way in the next year or so. Maybe it's something like: "Human fulfillment is found in radical engagement in transformation of the structures of this present world."

15. The third is the **basic principles**. And for a number of years we have defined that as "All the earth belongs to all the people." All the goods belong to all the people, all the power and decisions and all the gifts. I'll come back and talk about that later.

16. **Social dynamics** is number four, and I think most of you are familiar with the social process triangle that we have used to reflect that you have the foundational, the ordering and the significating; or the economic, political and cultural dynamics

of life. Those were in a state of imbalance. The economic had overwhelmed and collapsed the cultural, and the political had become impotent and had cashed in with the economic. In the midst of that, you identify the contradictions that require specific proposals or a particular self-conscious thrust, in order to rebalance that social process. We have lived out of that understanding self-consciously the last 18 years.

17. Fifth is the **practical processes** that are part of who you are and what you do. Two things are under that. One is the vision of where you are going. I want to read to you the five sentences out of the document that we created back in 1972, twelve years ago, about what we saw for this planet.

18. The first of these five "vision" sentences has to do with secularized mythologies. "There is emerging a new understanding of humanness in a one-story context which will give meaning and fulfillment to every human being." The second deals with humanized education. "There is a new system of education and process whereby every person will have access to the images and skills and knowledge needed to live his or her whole life." Third, primalized communities. "There is emerging a new form of human community at the local level which will be the basic unit of the New Social Vehicle." Fourth, localized politics. "There are emerging new forms of direct participation in decision-making at the grass-roots level and new forms of locally-oriented implementation as well." Last is globalized economics. "There are emerging a new form of economic interdependence and new forms of regulation which will enable the interchange of goods and services globally with appropriate responsibility for resource management."

19. The second part of the practical processes were the whistle points. If you built the processes to activate the nine whistle-point dynamics across this planet, you would in fact put pressure on the key points in society so that change could occur. This change would move toward rebalancing the social process imbalance in the favour of those who are not participating, and in favour of the cultural dynamic which has to do with the significance of life rather than just the maintaining of life. Now it's something when you go through hearing that again.

20. That is the kind of history we have come out of. We don't hear anybody saying that that was wrong, or that it needs to be redone. The question is, "Where are we now? What do we need to do now, and how do we get it said in a fresh way in order to deal with the kind of world we have on our hands?"

CURRENT STRATEGIES

21. Next I want to talk about current strategies. I am going to use this to illustrate our current push and share some

of the stories that we ran into on the Panchayat trek. Do you remember the triangle on the master strategies of Manifestation, Declaration, and Formation? We were astounded at how these have begun to take on fulfilled meaning.

22. I am not going to do the whole triangle, but take something like **Strategic Urban Webs**. Of course you have examples like what's going on in the city of Chicago, but think what the possibility is now for us in the city of Delhi on the other side of the IERD event. We were intrigued with what has happened in North America with the decision to push regional responsibility in development. You have to web each of the cities to figure out how to do that. Some of you may have heard about the \$25,000 donor who got a relative to give the Institute \$25,000 without any of our staff actually doing the visit, which is rather remarkable.

23. Or you could talk about **Human Factor Dramatized**. LENS International has been deeply concerned about this. I need though, to report to you that they didn't set up a single contract from August until about the 17th of January. Then in one week five or six different contracts fell together. Now some of us were a bit suspicious of all that happening the same week the whole LENS staff were in town. But it was, in fact, true, and I've gotten letters from my wife documenting that the events are being held. Two of them brought in \$25,000 each and the others were design conferences.

24. **Spirit Resurgence Proclaimed**. I remember four years ago we had no idea what that meant. Now you take that category and run IERD through it and it just explodes. We had a category on that chart called Movemental Metro Development. I think we knew what we used to mean by that, but we had no idea what we might mean by it in the future. Now if you take a couple of hundred Rural Development Symposiums and Showcase Forums, and the couple of hundred Project Description Labs, and maybe you put in the Human Development Associations that have sprung up in all varieties around the world, and then you look at Movemental Metro Development, you discover that you have a brand new animal on your hands.

25. **Global Forces Empowerment**. If you take the numerous National Steering Committees we have, and then you add things like Village Leaders' Institutes that are going on in Kenya, or New Skills Training that has gone on in India, and then again you look at Global Forces Empowerment, you discover it is a whole new universe in terms of what we once thought this was.

26. There is a category called **Structural Permeation Probe**. Do you remember we used to have only one or two images of what we meant by that? Now on the other side of hundreds and hundreds of sponsors -- globally, continentally, areally, and nationally -- to talk about structural permeation, you have an

entirely different picture. One that particularly addressed me was that I had been worried that we dropped the ball on our work with Native Americans in North America. I had an opportunity to attend a press conference in Phoenix and to see representatives from Pisenimo, the place where we had worked with the Papago, and representatives of the Navajo, which is the largest of the Native American tribes in North America. It was phenomenal to see that we really are in better position now than we have ever been in terms of being able to be effective in working with tribes in the Southwest.

27. The incredible list of things that has gone on in Calcutta with the Bustee Guilds, plus the Human Development Training Institutes and the Regional Consults, etc., is another example. Take what we are doing with the Rotary International Service Organization in Jamaica and India, or the numerous countries where, from Korea to France to the Philippines, the IERD has put us in a whole new universe.... not to mention places like Kenya and others where we have been working for years. What I'm trying to get at is that these current strategies are very much one of the screens we have to use to raise the question of the future.

28. I want to talk now about advantages. I am going to quickly point in some directions and not try to do anything that would pretend to be a comprehensive pull-together on this. We need to do this in the next months. A couple of weeks ago we sat down and said, "Now what are the possible strategic advantages out of this IERD?" We made a list of nine. And then we sat here Monday and listened to the conversation. See if this does not reflect our conversation the other day:

- (1) A track record of enabling interchange among practitioners of local development.
- (2) Experience in effective evaluation methods such that others' motivity, clarity and effectivity are enhanced.
- (3) Preliminary, tentative, unformulated intrusion into the UN, World Bank and other global development organizations such that association with us served their image, if only slightly, as well as aiding us.
- (4) Initial Programmatic Foundations laid in Eastern Europe and The People's Republic of China such that follow-up is possible and in fact indicated.
- (5) Contacts in non-resident nations who are now attuned to the global, to interchange, to the human development approach and to methods for effectivity.
- (6) New funding options opened.
- (7) Government frame strengthened in a multitude of nations.
- (8) Images of areal coverage from a demonstration stronghold.
- (9) A network of prominently-placed persons in National Steering Committees and Global Advisory Board who are waiting to hear from us.

29. Advantages do not sit around forever. They are there, and on the one hand we have four to six months before we have to make any major irretrievable decisions. These next four months are absolutely critical in terms of our doing what is necessary to discern what the real options are. In many of these locations we don't have the foggiest idea yet what the advantages will be. But doing the work of the next four months will tell us what the options are so we could be nicely positioned in July and August to decide what we want to do with that in the future.

30. The category I want to put up next is future directions. If you remember, on the Panchayat trek we did in every location a workshop where we asked, "What are the five future directions or strategies in the next sixteen years that we need to undertake globally. We knew this would not answer the question but would be one more screen to position ourselves to work on it. We took the 350 different directions and pulled them together into nine categories. I just want to say a word about each of the nine.

31. The first one is Multi-community Development. This is probably the clearest, and was the most frequently present in one form or another. HDZ was mentioned frequently. We said it was not entirely a clear consensus to hold the category with this name. Incidentally, the Rome House over this past year has a marvelous pull-together of what we now mean by the Human Development Zone. We need to make sure this is available. Multi-community development is an arena where we have done a lot of work and we have a pretty good picture of what is going on there.

32. The second is Structural Methods Impact. This seems to be the least clear right now. We said it has to do with massive awakening impact, but it seemed like nobody had a really clear picture of what we would do, apart from doing the things we have done.

33. Educational Demonstration Signs. A large number of houses, when they only had five directions, put this or an aspect of this as one of their five. Some went the direction of saying this is something where we would extend the work of the Order, and others said we would do a demonstration in a public network in a city. Most said it was probably a combination, some kind of pilot or set of education pilots utilizing the thirty years of experience we have in this arena.

34. Myth Framework Recreation. This had to do with the story of what it means to be a human being. It has to do with the new world that we find ourselves in. It has to do with describing profound human living.

35. Spirit Consciousness. This seems to have to do with both discerning new and developing existing modes of depth conscious reflection, and particularly the creation of actual exercises or products or guidelines or processes or whatever you want to call them that could be utilized in society.

36. Global Ethical Awareness. I think this finally focused more on orchestrating events of various sorts that would capitalize on the growing ethical awareness and push to get global foundation indicatives out of the new world into that awareness, so that you really could do some good hard work on what it means to have an ethical posture today. A lot of people really got excited, that we might be at a point where we could do some fantastic stuff on ethics.

37. Order Economic Demonstration. This almost always held the tension between our demonstrating anew global economic existence in ourselves and as a sign on behalf of the world. The order sees that is why you would do that.

38. Intensive Foundational Training. This one tended to be for the Order, or at least for the Order in the broader sense of Those Who Care, as opposed to just training available for anybody. That may be the key to number two (Structural Methods Impact), and we put a lot of the broad training underneath that. This one includes both the basic skills and priorship ability that have got to be there for our group.

39. New Religious Secular Style. This was dealing with the Order, ensuring that the Order is a radical sign of the new secular religious on planet earth. It was dealing with foundational style.

40. The final screen I want to talk about has to do with the discontinuous leap. Someone suggested that maybe one way to come at this was to actually do a method that would walk us down to the year 2000, get us to stand there, look back and figure out what is going to happen and what needs to happen in the world in very specific ways in order to then decide specifically what we need to do. It was interesting in doing these Future Directions workshops to see the ease with which people were able to talk about the next 16 years. It was only 8-10 years ago when we would do workshops and we would say, "Let's talk about the next 20 years" and people's response was, "RS-I on the moon".

41. We use the phrase, "creative consensus", creative in the sense that is not the lowest common denominator. There is no question but that this July-August we would come up with something that everyone could agree we could do and that nobody would be interested in doing. Nobody wants that. A consensus is not compromise. It's what we were trying to get at yesterday with "creative consensus". How do we really build something

that has not existed and does not exist and won't exist until this July-August when we invent the kind of creative consensus that would in fact have the compelling images that we require in order to make the decisions we can put our lives behind.

42. I want to talk about four things under this that seem to inform our work in the next six months. This is clearly one of the big tasks we have to do. One is gridding. Second is geo-social analysis. The third is the method and fourth is the form or configuration.

43. Our work with gridding has greatly informed our grasp of what we were doing. You think of the diagram we did where we said the way it was going to be was that the West was in tension with the East and the emergence of the South as in Black Africa, Latin America, and NAME was going to be the pivot point in the next 20-25-50 years in terms of the kind of tension that was present between the West and the East. You note the way that has occurred in the last 16 years.

44. We sense that we do need to have the conversations in the next six months on the grid so that we are confident that we have the grid we need in the next 16 years. The first key to that is restating what we were about with gridding that makes it different from simply dividing up geography into countries or districts or sections or whatever structures of society. Basically it seemed to us that you were trying to do two things. First we were out to give people a way to rationally grasp their planet, so we came up with this device of a transrational grid where we said there was one world, three spheres, nine continents, 54 areas, 324 regions, etc. That has never been done before on the planet, it has never been imagined before on the planet. Before we tinker with that we want to think a long time. It's like we haven't even gotten back the results of that experiment. We have not finished that experiment. We need probably another 16 years at least to test whether that kind of transrationality does actually do a job on human beings in terms of allowing them to grasp the planet on which they live.

45. Second, we did gridding in order to both reflect the present and to shape the future. We have to remember both of those. There's been a lot of very justifiable excitement about this book "The Nine Nations of North America" and the way which it does inform and complement the kinds of analysis that we have done. We want to watch our temptation though to do groupings simply according to the homogeneity of people because that runs the risk of reinforcing the nationalism and the tribalism that are rampant across this planet. Gridding is one way in which you begin to shape what this world is going to become. It is not an accident that you have Korea and Japan in the same kind of grid. What an incredible sign that can become in terms of the whole world. Now it is probably not appropriate to put

Chile and China together because geographic proximity is absolutely crucial. Even though of course you can have other kinds of relationships between Chile and China.

46. It may very well be time to go ahead and do the kind of fairly extensive re-gridding that some of us have felt needed to happen. Our sense is that the key to that is not doing it simply bottom up - namely gathering all the 472 recommendations that sit in every region and every area around the world, because that would very easily destroy the transrationality you had, but rather you would do it both bottom up and transrationally by looking first at the globe, then the spheres, then the continents, the areas and so forth. Maybe this is the time to go ahead and act on the balloon we had up for a number of years where we would in fact redo our continents, so that we reflected the actual reality that we are and have been working in our two "bracketed" continents of China and the USSR. What I am after is, that this may very well be not only the time but it may be absolutely necessary in order to take advantage of what has come out of the IERD. By doing that from the globe to the continents and so forth then it gives you a way by which you can answer the other kinds of questions which are exactly appropriate. We know so much more about the actual geography of the earth now than we knew when we did that grid some years ago. We are really in a position where we could maybe do a reworking.

47. Second is the geo-social analysis. It seemed to us that the issue is not volumes of detailed analysis, though that is being done and needs to continue to be done. The issue, if you will, is poetry. It is bold simply transrational analysis of the social relations in this world. It is like what we did with CS-I when we said there is in the 20th Century a scientific, an urban and a secular revolution going on. That is not hard to remember. It is simple and unbelievably profound because it reflected what was happening and what was becoming more apparent. It may be like the five presuppositions in 5th City. It is maybe like the moral issue of the 15% and 85%. That's what I mean.

48. I want to look more directly at this transrational method. A lot of us can do this intuitively. We all recognize it when we see it getting done. We have not stated how we do this method. There is no reason not to. We could certainly state as much as we do know about how this kind of capturing of the intuitive and transmitting it into the transrational happens.

49. We have to find ways to poetically express what we are going to be about. We have six months. We would make a big mistake if we did not come up with, as far as we can, compelling missional images for the next 16 years, and for the four years by August 15. This might mean inventing absolutely brand new images. It might mean taking some of the current images such as

the 15-85. Is it a matter that this no longer captures us and motivates us? Or is it a question that we have got to see how to perceive that so that it gives us new power?

50. The third arena is the method that we use to get this kind of strategy job done; and again it seems like a major task for the next six months. We have to push to the bottom the indicative of who we are and what we do. We have to push the world's need, we have to push the advantages of our situation, we've got to push the kind of work we have done in talking papers, we have to come up with contradictions out of the indicatives that we are willing to put our lives behind.

51. We sense we have to learn the discipline to listen to the deeps in a new way. We used the images of listening to the heart, to the cry, and to the universe, which is really the particular, the social and the inclusive. What does it mean today to listen to the heart? Slicker has done some rather intriguing work in this arena where he has taken the arena of insight meditation combined with some of the stuff from Progoff over the years; in fact he has pushed behind and beyond to get stated how you do stand at attention to what is being revealed intuitively out of your own being. How do you cultivate an uncluttered intuitive grasp of reality?

52. Regarding the cry, if innocent suffering isn't it, where is the social contradiction today? Where do we see the poorest of the poor? Third, is the universe. In some ways this is the hardest. What is going on across the whole planet today. We used phrases like an implied ethical posture; new mythological frame; spirit consciousness. It seems to have something to do with the nature of the dramatic evolutionary leap that the planet is in the midst of. We all intuit it is something beyond our comprehension of what is happening, and how do we get that stated in ways that are compelling?

53. This method is not to discuss ideas but rather to build a historical shove that works over against and within the social processes. It is held in graphic images that have appropriate phrasing over time. We are talking about methods to devise what we would actually do.

54. It seems like we need to push through what we do know. We have begun to have some interesting conversations about open process. Someone mentioned to me that we don't have to be put off by this. We could sit down and figure out how to interiorize our mode of spirit method in such a way that we could be in any group with any agenda and know how to take the discussion and give it so the bottom drops out of it. People experience themselves having a profound experience. They see what life is all about through the transformation that happens in the middle of that open process and nobody knows it is going on. One of the greatest

gifts is our capacity to create spirit happenings out of the mundane, whether it is a meeting, meal or a celebration. On the Panchayat trek, I was in Denver and they had one of these press conferences for IERD. They had really gotten ready for it. They got a plaque that they gave to the two communities that were going to come to the IERD, and they have a tabloid newspaper listing all the projects throughout area San Francisco, and they had a dinner after the press conference. It was all those kinds of mundanities that we do behind our back. The leader got up there and did not attempt to run the conversation or hog the floor or get his point across but orchestrated it so all the people in the room who were excited about what they were doing had the opportunity to get that excitement out into the corporate mind. Then there was the buzzing afterwards as they gathered for dinner, and then they sat down to this very fine but not fancy dinner. We celebrated the projects, had a conversation, presented the plaques, etc.

55. It dawned on me that life does not get any better than it was that night. It frequently gets that good. But it doesn't get any better. The goal of life is potentially found in any moment. And we intuitively know how to help people see that life is found through the moment, not in searching for the ideal time or the ideal location where you can really have a great life. If we didn't do anything else in the next 16 years but know how to make that available in every community around the globe we would have done plenty.

56. If we could get this strategy method figured out not only would it be of great value to us, but think what it could do for other organizations that have the same kinds of questions but don't even know it. You wonder about multi-nationals and these organizations that are our sponsors, who are toying with really working with the whole globe in all of its sectors and all of its complexities. If we figured out how a group of people in an organization would move dramatically into the future that would be a great value.

57. The last thing here is form. We also used the word configuration. But the question really is, "What is the form"? We tend to jump immediately into the question of how many houses we are going to close. Obviously configuration has to be rooted in global strategy. The only reason you raise this question is because your strategy has dictated you have to have new ways of forming yourselves around the globe. We have got to find a way to open this to allow for the diversity and experimentation without losing our corporateness and globality.

58. This is a pull together out of the trek of the beginning of an initial screen of configuration values. We tried to look in six or eight different ways at what the order is saying about how to form ourselves across the world. It's like we are

ready to add a couple more and change some, so it is very initial, but we do think it does relate to what is going on with the whole Order. And these are finally dynamics.

59. Locally based units serving zones of multi-community development. These units would be based in the local.

60. Units capable of innovative self-support locally or on an interrelated basis at an area or continental level.

61. Redefined Nexus type locations with an increased training function and more decentralized bureaucratic functions. If we were to do this one now we would say "reconsensed Nexus functions". The Nexus locations over the last couple of years have done experimentation in functions so they are in a good position to recast what we intend with the dynamics of Centrums. Maybe this is even a time to raise again the Training Centrum issue. Maybe this dynamic goes beyond the Nexus. It is amazing how many locations have large enough facilities to do inresidence training. For example, Sudtonggan has been thinking about doing training in their facility.

62. Effectively composed units (namely thinking through the composition of the team) that demonstrate both the pluriformity and the quality of life of simple elegance that we intend for the whole globe.

63. Units that allow for the extraordinary forces and roles required by the newly emerging dimensions of our mission. It occurred to us one way to do that would be to use the phrase, "time-bound" locations. In one sense we have been doing that, when for a specific purpose and for a limited time you send people to a location to do a job over a period of time. It began to tell us what we were doing with the opening and closing of houses in the last 5 or 10 years and we said this is something you could plan for in advance. You could say, "In two years we will close the Los Angeles House or the New York House" and give them time to get ready to do that. Or you would say "In two years we will go to Haiti or Zimbabwe for a year" and give them time to set that up. Right now we are under such a bind, for we feel like we have two weeks in July to make decisions that have such ramifications that you don't see how you can do that kind of thing.

64. Units that enact common global strategic thrusts as well as missional emphases prioritized by continent -- we said areas and finally regions, in the light of both the globe and the continent, would then think through what it looks like to prioritize the mission in their particular location.

65. Units that provide all order members with selfhood and practical skills as well as larger units that provide regular training programmes -- Nobody wants to be in a unit that isn't training. So how do you ensure methods of selfhood. I don't necessarily mean seminars but I mean being thrown out on the road to go do circuits and come back again. That is a method of selfhood.

66. Units capable of expanded geographic impact without necessarily expanding the number of residential bases -- That got very clear throughout this last block of time. The list is endless. Kenya going to Mauritius and other parts of Africa; Atlanta going to Miami; Edmonton going all over Western Canada; Jamaica to Haiti; the sub continent to five other nations in the subcontinent; Sydney and the Nexus to Papau, New Guinea. That is just the beginning. It dawned on us we are working with 80 nations. Are we seriously thinking of not continuing to work with these? It came out yesterday also that we are seeing it is not necessary in every situation to have people residential in those nations in order to be effective.

67. Units capable of handling major missional work with various global structures -- How are we going to follow up the UN, the World Bank? Do there need to be units where we are in a position to do extensive work? Right now we throw that pretty much on the back of special troops or Development Centrum or that kind of dynamic. It is making sure we know how that kind of thing is going to get done.

68. These dynamics are not mutually exclusive. Many houses could have several of these dynamics in them. We did not hear anybody talking against all of these units being a religious house dynamic and all that we would do with that. You wouldn't send people out for two years with some kind of "time off" image. It would be the presence of the Order in whatever forms we create.

THE ORDER ECUMENICAL: A NEW PERSPECTIVE			THE "ALL THE EARTH BELONGS TO ALL THE PEOPLE" COMMUNITY														ON BEHALF OF				
			BUILDING HEALTHY SUSTENANCE					STRUCTURING AUTHENTIC PARTICIPATION					EMBRACING PROFOUND PLURIFORMITY								
A S M I S S I O N	R O T S I N H I S T O R Y	UNIQUE CHARACTERISTICS OF THE ORDER	THE ORDER AS A NEW CREATION	THREE DYNAMICS OF THE ORDER'S LIFE	BLOCKS TO HEALTHY SUSTENANCE			HOPEFUL SIGNS OF THE FUTURE	G L O B A L R E S U R G E N C E	N O T C I S S I M O N E M A K I N G	D E S I G N M E N T P R O C E S S	A P P R I O R I T Y F O R M S	O R D E R I D E O R G A N I Z A T I O N	Q U E S T I O N A B I L I T Y	M A X I M U M F L E X I B I L I T Y	EXPERI- ENCE & EMBODI- MENT OF PRACT'L PLURI- FORMITY	TRAINING EDUCAT'N AND JOURNEY FORMS	SPIRIT IS KEY			
					Uninvented and Unconsen- sed Level of Healthy Susten- ance	Un- Clear Sour- ces of In- come	Fam- ily Self Suf- fic- ien- cy														
1	2	3	9	10	13	14	16	17	24	25	26	28	31	32	42	43	45	46	49	50	52

GLOBAL PANCHAYAT COLLEGIUMS: ORDER

1. We want to move to the last section on the Order. First of all a somewhat startling thing has happened. The Order has become our Mission. Now I think that's always been true, but it comes with a new kind of dramatic intensity because of the holographic way in which we view life, namely that the wholeness of our mission can now be seen through our Order. That you can look at our Order and see the wholeness of everything that we are trying to get done and have been trying to get done over the last 25 years.

2. The second thing is that the Order is rooted in a long history. It goes back to the great prophetic traditions in the various religions across this planet and that has been expressed in a variety of ways in the last 25 years. We talked about the transestablishment dynamic. We talked about the secular religious, we talked about the Ordering dynamic. All of these types of phrases were pointing to the dynamic of radical discontinuity, without which history does not get invented. That type of dynamic has always been present when something happened in history. We're not suggesting that the Order always had, or is now always, playing that role, but that is the dynamic that we have been striving to embody in our body. When Joe Mathews talked about history riding on the back of an Historical Order, I think that is what he was pointing to, this dynamic. Human life does not get created unless a group of people invent what that human life is going to look like.

3. Third, there seems to be a new sense dawning concerning our uniqueness. I think the visit that a number of us made last spring to Rome to do visits with some of the Orders of the Roman Catholic Church was very informative in terms of experiencing our uniqueness. We had a lot of reasons why we did those visits, but finally we wanted to use this occasion to give us a little bit of distance on who we were.

4. I was struck by three kinds of phrases and I know that others have summed these up in a slightly different way, but what I heard them saying is that you're an ecumenical group. What they meant by that was that we had not only Catholics and Protestants but that we had Hindus and Buddhists and agnostics and almost every type of background. Ecumenical in the sense that the only requirement we made was that you be willing to work corporately relative to creating the consensus about the mission that you saw history was demanding.

5. Secondly, they said we were pluriform. The thing that most addressed them was that we had all kinds of family configurations. They were startled that we had children as part of our group. Now you know some of us looked at each other and we said, "Well, what were we supposed to do with them?" But the decision that that was right, I mean that it was intended that we have children as part of who we were and that we had people of all ages and all types of family relations was very striking.

6. And then the third thing was the notion of comprehensive mission. Most of the Catholic Orders, because they operate under the umbrella of the total Church are given a very delineated mission. They can do that because they know some other part of the Church is taking care of all the other issues that the Church is concerned with. They can focus in on dealing with orphans in the environs of Paris so to speak. Some of the definitions of those Orders are very specific out of their history and have not changed a whole lot in the hundred years or so that some have been in existence. They were startled that we were attempting to stand before that which the whole world was demanding.

7. You heard underneath all of what they were saying that if the Roman Catholic Church is going to continue to have Orders in the next 100 years, they have got to figure out how they move toward being ecumenical, being pluriform and having that kind of comprehensive picture of the mission, which was shocking to us. What amazed us was that we got very clear that we are unique. We are in the process of defining what Order means for the next 100 years. It doesn't mean that we are going to be the only ones in that process, but that we are right in the centre of that process of defining what it means to be an Order.

8. It got very clear to us that for the sake of the Church, if nothing else, and for our sake also, it was important that we watch the trap of the analogy of ourselves to the traditional Catholic Orders. We are very deeply indebted to the Catholic Orders in that many of the models of who we are were taken directly out of that experience, even phraseology that we've used like "poverty", "chastity", and "obedience" -- although if not in that exact phraseology, certainly those understandings do show up in other backgrounds. We got very clear we are not a direct, or only a direct, extension of that and, therefore, we need to watch the trap of simply relating us analogically to Roman Catholic Orders.

9. You also have to watch the trap relative to the future and the way it shows up is in the way you use a book like Shaping the Coming Age of Religious Life. This is one that a number of us have read and found very helpful in trying to at least get one perspective on who we are, but you have to watch the trap of presuming our path is going to be the same kind that is described in that book. It probably isn't even going to work for Orders in the Catholic Church that are coming into being, but you certainly cannot simply presume that we are at some particular point on the graph that is laid out in that book. When you step back and sense after the uniqueness of who we are you have to be careful about that kind of trap.

10. Fourth, we have become a new creation. We have become the "all the earth belongs to all the people" community. We

debated a while because that's not really fantastic poetry, but it has dawned on us that that is exactly what we intend. We intend to be the "all the earth belongs to all the people" community and therefore we do not need to be concerned about turning in upon ourselves. Maybe a year ago we needed to worry about that, but certainly today that is not something to worry about. It is dawning on us that we intend our Order to be a forerunner of what we hope and pray all the communities of the planet can become. We are attempting to prefigure in our life what we intend to see happen or made available for all communities across the whole planet. That's the tricky kind of thing to do and to say. I want to use a number of ways and really spend the balance of this time just spelling that out.

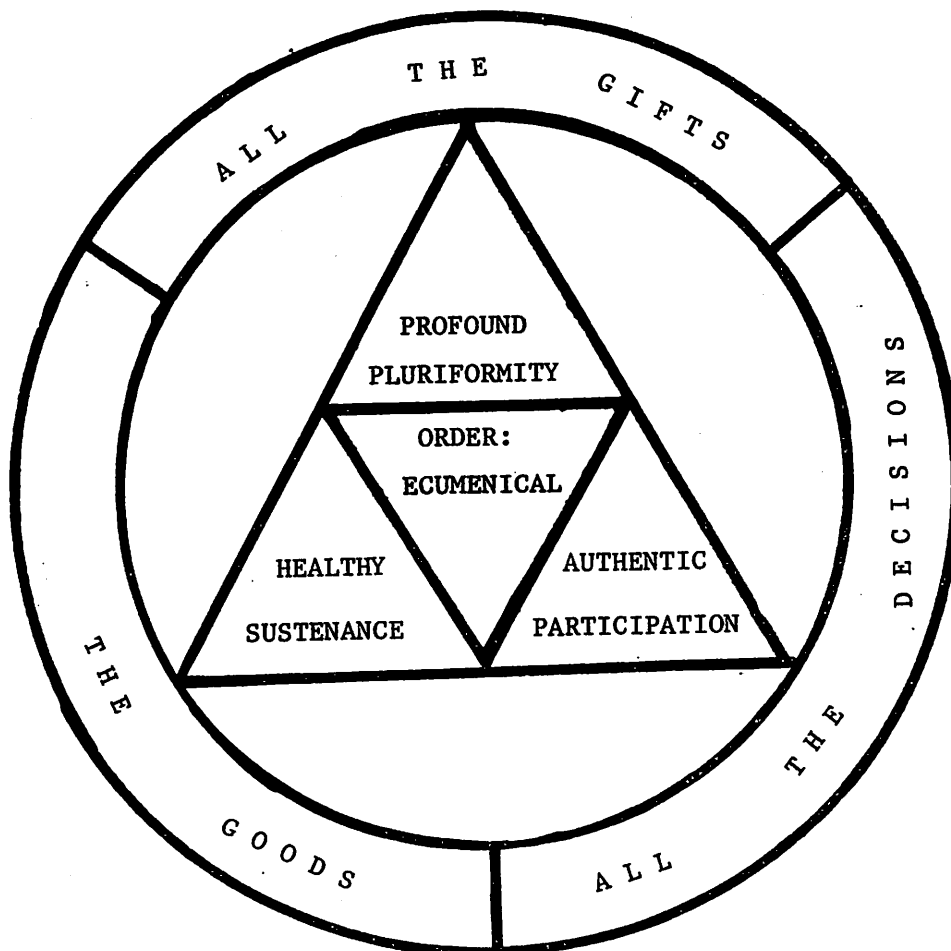
11. One way to say it is that our interest is not in our next stipend and where that's going to come from, but rather in sustaining the caring people of planet earth. It has become so obvious that that kind of mantle is there if we choose to put it on. It is because of that that our regular stipends are just absolutely crucial. Does that make sense? It is not because someone needs a stipend to function, although that's true. No one would give their life in order to ensure that someone got stipends. What if you became aware that your decision as an Order was to invent the process of providing what is necessary for human life for everyone. If you invented a sign for how that could happen you would be doing something for the sake of this whole globe. Then you would become concerned about stipends not finally for India or Kenya or Los Angeles but for the sake of Zimbabwe or Bangladesh and allow you be the sign of hope that this world needs.

12. When the Panchayat trek was in Washington, D.C., and I think this is the first time I heard it although I heard it in other places too, the House was using this phrase "the 5th sector". It was picking up on the four sectors and saying that there are Those Who Care, who decide in the midst of each of those sectors to be ones who ensure that new human life comes into being on this planet. If you begin to talk about what the task of this Order is: to care for all Those Who Care on planet earth, then you get very clear that being worried about turning in upon yourself is not a worry that you need to have.

13. Once this begins to settle into your being, I find it is absolutely frightening and you get the first smell of it when you get the stories that constantly come back about people who have run into us and said we are a sign of hope. And they see that, it seems, whether we do an RDS, a village circuit, an RS-I, a LENS or a development call. It seems like we hear those kinds of stories and it's frightening because of the difficulty we have in appropriating how they can be true when we are so aware of our shortcomings. To be the "all the earth belongs to all the people" community we are out to create an alternative consciousness for the planet. It's not something that is

morally better, but it is creating consciousness in our community that reflects in its life a faithfulness to reality as its being invented or revealed. Talk about a new place to stand and do ethics! We are different from society as a whole, but it is not necessarily a more rewarding life. It is finally a choice that one makes, and it is a choice to use your one life to ensure that all the earth belongs to all the people.

14. Now, that's my introduction to this last section, and the only other thing we want to do is to spell out the chart. What would it look like to begin to go back and raise all the questions that we have about the Order and Order forms and economics and so forth through this kind of perspective rather than as problems or issues we have to resolve. This is not to take away one iota from the necessity of dealing with these arenas, but rather to try to get a different perspective.



15. Here you have "all the earth belongs to all the people" under which we created three phrases that correspond to the economic, political and cultural processes or the foundational, ordering, and significating dynamics. You have by the economic "all the goods," and by the political, "all the decisions," and

by the cultural, "all the gifts." Then we made a first stab at phrases to put here in the middle. The one for the economic is Healthy Sustenance which we mentioned as a category in the Summer in the priority talk. Authentic Participation is next in the political. Profound Pluriformity is in the cultural. I don't know if that's the right phrase, but it's in that kind of an arena.

16. Healthy Sustenance. It has been demonstrated on this planet that no one must starve. Technologically, we know that was true 25-30 years ago. It has now been demonstrated that village by village we can feed the world. And yet the contradiction is not broken. People continue to starve. The world has not taken that leap. The 15% hold on to what they have and the 85% sometimes seem to only strive to be the 15%. You sense that the world badly needs an alternative sign of healthy sustenance.

17. What is blocking us from moving ahead on this? We finally decided it lay in two arenas. One was that we have not invented and consensed on what the adequate level of stipends and funds is for healthy sustenance as a sign of the quality of life that we want for all people.

18. It doesn't seem to be that the world is not ready. I think that's even true for the 15%. Something is happening there, and it's symbolized for me in the various kinds of exhibits that were at the IERD Central International event from the 15%--from Germany, Denmark and other places. This is symbolized in a book that has become important for a number of people in North America--a book called Voluntary Simplicity. The significance of that book is that there seems to be, without any organization, an increasing number of people in the 15% who have looked out at the whole planet and said that the lifestyle of material acquisition that has been created by the 15% is not possible for everybody right now across this planet. Therefore, they are going to voluntarily live a simpler life style that does not depend on the consumption of material goods.

19. You sense also that the 85% are also very ready for a sign of Healthy Sustenance. There is no ambiguity about the fact that the 85% are very interested in increasing the number of people who live above the poverty line. We were reading an article in the New York Times that said the number of people in India who have moved above the poverty line since independence was equal to the number of people who were in the country at the time of independence. The world is not interested in seeing how little it can live on. The world is interested in increasing the number of people who live above that poverty line so they are interested in any sign that holds hope there.

20. We talked earlier about living at the poverty level, which is not the subsistence or the survival level, where you go

out and catch a fish to eat and get enough energy to make it through the day so that you can go out and catch another fish. We are all clear that there are still millions of people who live at that level and below it. How can we create a sign of hope in terms of our poverty level existence?

21. We've used a phrase 'simple but gorgeous facilities'. I want to come at that a number of ways. I think we all have some pictures of what we mean by that. We're not interested in attracting those in the middle class who wish to live in the style of the Middle Class. Now listen very carefully. We are interested in attracting those in the middle class who wish to live as a sign of hope. That's something different. A lot of us around this table are those people. In the 15%, facilities that are too luxurious or too elaborate are not a sign of hope because anybody in the 15% can see that luxurious facilities are not realistically possible for everybody in the foreseeable future. At the same time, facilities that are too lean are not a sign of hope, they do not point toward what could be possible for everyone on this planet.

22. Another way we talked about this was that people experience the level we currently find ourselves at with stipends and funds as uniformly too low. You want to back off and say, 'this is not because we are stupid' but rather because we decided that the world required the dramatic signs of Human Development Projects and Community Forums. We decided those had to get into place and we were going to sit on our anxieties about our own sustenance long enough to ensure that kind of victory before we opened the question again. As a result, that level is so uniformly low that even if you reach the goal of self support (which translates as enough money to cover stipends and the funds) you still experience failure if the people in Tonga are not winning what they decided to achieve. Because you sense right now in many places our current level is so inadequate that even though you've won, you really have not done what you know you need. On the other hand, if you lose at that level, your internal experience is devastation because you wonder how you can possibly do more if you cannot do this lowest level.

23. It seems to me that the issue here is equity not equality. You are not after equal standards of living all across the world. You are not after the Order having the same standard of living in India as in Peru or Canada, because that will not function as a sign of hope. I've used the phrase equity--you're after what will enable people to do the mission in that particular location. This is where we've felt the crunch because most people experience extreme difficulty in doing the mission at the current understanding of what Healthy Sustenance looks like. All you have to do is look a bit at questions like how you take care of extended family. What about medical costs that in North America have risen astronomically.

These are not easy questions; i.e. education, and I'll come back and talk more on that in a little bit. How do we educate even our own children given the kind of level that we've had?

24. The fact that many families do get money or material help from extended family is not the problem, but it highlights the issue of the level of stipend and funds. We have got to finally say that this has been a creative solution in the last few years in some utterly impossible situations where, if we hadn't come up with some of the kinds of inventions that have been done family by family, we would not still be functioning.

25. The second major arena or block that we saw was that the income sources we need are simply not yet clear enough so that people are deeply reluctant to increase their level of sustenance. It is true these reinforce each other.

26. At an earlier time in our history we had a picture of self support being rooted at the family level. We said every family in the Order is responsible for self support. As we began to grow and expand and complexify, we necessarily altered that and held it only in name and not so much in fact. We have now reached a point where it is very difficult for an individual family to see how they are responsible for their self support, and that, of course, is hard on you in terms of your selfhood. This is true whether you're on the Panchayat and don't do anything towards ensuring that self support happens, or if you're in a village somewhere and don't even know how self support happens. That is detrimental to your selfhood and finally to the Order.

27. We are all clear that this is not easy, but what a great sign it would be for any nation, or Area in the 85% to become self supporting out of itself. It's not because of the act itself but because of the kind of sign it could be to Nepal or Mali. What if we were able to demonstrate that aid from somewhere else was not absolutely essential to your life. Again, I'm not in any way criticising the kinds of grants or ways we have manoeuvred to exist because that was exactly what was appropriate to do, because that got us to where we are today. What I'm pointing to is the kind of sign that our Order can become as we move to deal with this.

28. Secondly, there are some hopeful new signs in this arena of self support. There have been some locations that have worked hard on what it would mean for everyone to participate in self support. In Japan, everyone teaches English. In Brussels everyone is on the Service Ventures board and participates in the actual work. And there may very well be a number of others that I'm not aware of.

29. Another type of sign is that of maximum income circulation. It's what's going on in LENS International. It's

the rather incredible restructuring of finances that has gone on and the way that LENS International has tied in with that. By doing a LENS course there first is salaries. There are then royalties that directly go into the Order's funds and there are finders fees so that if you set up one of these things in Phoenix you get financial credit for it. There are facilitation fees you can get if you go from your region to another region for facilitation.

30. I would like to point to some of the continentally based strategies. There are continents that have said yes to doing self support locally, but other continents have supplemented this with continental strategies. In the sub-continent the breakthrough that is creating LENS and consultancies is a great kind of possibility. I think we all know about the Global Language School in Indonesia. A number of people came in from other parts of SEAPAC and taught in the Global Language School and received salaries for self support back in their location. In Europe, the Brussels venture has begun to do that also.

31. We are not going to escape the world's struggle on this. If you were hoping we were going to have some really great ideas about what to do, we don't. We do have some, but we're not going to mention them because we're fairly sure that they're not what we need to do. The challenge here is not something that we only need to work on in July and August, but rather what would be dramatic signs in this arena of self support income in the next four months. How do we actually break the back in this arena.

32. I want to go to the Political or the question of Authentic Participation. We said that without some incredible wins in this arena of Authentic Participation across the planet we are only going to have more El Salvadors, Grenadas, more Lebanons, more Afghanistans and Irans. It's not that it's bad that those things are happening. It has to do with the agony and pain that the whole globe is going through trying to get this expression of resurgence that has to do with Authentic Participation into history. It puts anybody who touches it into deep pain over how to respond.

33. It's obviously not some kind of simple democracy. You die when you read the party line in popular magazines suggesting that if you could just get democratically elected governments in some of these countries that would solve the problem. We have sensed that the key is in the tension between the local and the global. Without one you do not have the other. The community of Sudtonggan is lost unless it is related to the globe and that is true of every single community if it does not see its existence related to the whole world, it is lost and does not have a chance. Now, what is it that will allow that to happen? You certainly sense that the IERD was working on this and again you saw the pain that we went through in appropriating what is

really going on with the push for Authentic Participation at the Central International event.

34. How do we orchestrate and symbolize decision making in our body? We had a mechanism ten years ago that was centred in the Dean of the Institute and now we are in the process of inventing something brand new that has never existed on this planet before. It is not that we once knew how to do it and we've forgotten and now we've got to get it back. What we're working on here does not exist and has not existed and yet you sense at the same time that it's right there in front of us. You certainly know that we need to do something dramatic with interchange in the next four months. We've made a start in getting these talking papers here. How do we involve the total Order in this process in the next four months? This is not going to be easy, and yet you realise that anything less isn't worth doing.

35. Another issue is our assignment process. Our assignment process has created our global strength and the question is how we continue to get elasticity into it without sacrificing the global. I don't think anybody finally knows what that looks like. Our process has continuously developed over a number of years and without a doubt the key has been that we have assigned everyone globally to some particular location. That has given us the flexibility and the strength to do what we have done.

36. How do we radically accelerate the training and preparation of our emerging priorship? You want to say it's rooted in how anybody plays the roles we've got to play today. We use that term prior, but it's not quite right. It seems not sufficient to describe the types of roles that are demanded of us. Yet in the midst of that, how do we accelerate the type of training and preparation that needs to happen in the nations in which we are involved?

37. Next, is the question of the forms of the Order that we have called the Movemental, Extended and Symbolic. On the one hand, there is clearly a need to get stated where we are on that. On the other hand, it frightens you to think of solidifying these forms after the implosion that is happening and will continue to happen out of the NSCs and the RDSs and what they will do to the images we have operated out of in the past.

38. Another question has to do with the organization of our body, sometimes referred to as the bureaucracy of our body. How do you get down underneath? We decided to be a transestablishment dynamic and we got clear that dynamics require money to work, they require food and somebody to take care of children, somebody to type up materials and mail them out and somebody to do audits. I don't think anybody wants to go back to when neither we nor our auditors had any idea of

where our money went! However, how do you put down only the minimal number of stakes in terms of creating yourself as an institution.

39. If you are interested in playing a role of discontinuity in the historical process, then you want the flexibility to be able to change your structure over against newly perceived need and newly consensed mission. The more structures you have the more assignments to those structures there are. That means more diverse personal investment that goes into that although that's not bad. Thankfully there are people that know how to run computers. But you do run the risk, and we're not suggesting that we don't need to run this risk, of becoming frozen and finally showing up with structures that you really don't need. Of course, we've all seen organizations and institutions that have got a charter that describes who they are and then get insurance and pension plans that you take with you when you leave. Now mind you, I am not saying we do not need to deal with those issues. What I'm trying to get at is that we have not chosen to be an institution but an Order, which is a new unique dynamic that is inventing another way of handling these issues. Institutions have assumed that the only way you can do it is with those kinds of structures that then get committed to defending their own status quo for their survival into the future.

40. We've also raised the question of stating who we are. It comes out as the question of the Rule and we've even wondered whether we need to do a first draft of a Rule this summer. It is clear that we do certainly need to state where we are and there has been some rather incredible work done. You think of the work done on the restatement of the Prolegomena. Sydney has done a fine draft of a new statement of the kind of thing we were after when we did the Declaration.

41. There's no question that we need to find a new way this summer to state where we are but at the same time maintain our desire for maximum flexibility. How do you do it so that you don't trick yourself into thinking that you have finally wrapped something up? What if we had written a Rule thirteen years ago when we were right in the middle of the local church experiment. Can you imagine trying to walk around with that in your hip pocket today. Or what if we had done it four years ago when we thought we had run out of steam and had no more strategic direction and didn't know what to do? Or, if that's not frightening enough, project yourself out five years on the other side of this Avalanche that we are just starting to ride and think--where would we be if we wrote a Rule now?

42. Again, I am not trying to suggest that we do not have to deal with the very real issues that we have got here. Yet we have to figure out a way to do it that is consistent with being the transestablishment, that is consistent with what it menas to

be this new thing called an Order. If that's not the right word, I don't think that anybody wants to defend that for the next 25 years. We have to figure out what the word is, and it's not just a simple matter of calling us a "concerned group." You're talking about deeply rooted symbols. We do have to deal with these very real kinds of issues, not for our own sake, but for the sake of inventing the kinds of Authentic Participation that move toward "all the decisions for all the people."

43. Now the Cultural or Profound Pluriformity. We became aware that we are actually doing far more here than you immediately think. Is it very painful because we are working on pluriformity or is hard to work on the pluriformity because it's painful? It seems to be that it has to do with the fact that we are actually practically working out what this thing called pluriformity might look like. The pain comes because of our romantic notions that somehow you ought to be able to throw all these people of different ages and backgrounds together and it will just be like one constant festival. It doesn't work that way.

44. When you back off and actually go look at our Houses it is astounding how many of them do have people from, if not all four phases, at least from both ends of the phases, from the first phase and the fourth phase. It is astounding how many of our Houses do have two or three races or nationalities in them now. It is astounding how many different Houses have a variety of different religions, and it's not a big deal. I'm not trying to say we don't have a long way to go here. What I'm trying to get at is that this is happening, we are involved in doing it. You take something like family relations--the variety of types of family relations that we do have. Then there's the incredible variety of styles. I think this shocks people more than anything, that they come into our group and expect to be able to find a dominant style, like smokers or non-smokers. You know you get about 12 variations on that theme! Just look at any stylistic question and we have an incredible spectrum of positions on it, and we function in spite of that or in the midst of that.

45. It's even more overwhelming when you look at the track record in the rest of the world on Practical Pluriformity. It is pretty dismal. The liberals have not even gotten to first base on this question. When you look at other global ecumenical bodies you discover they have one person from another nation. I'm not belittling that but what I'm trying to get at is that we have, almost without being aware of it, gotten ourselves way out there in experimentation and I think that is directly related to the kind of pain that we experience.

46. Another arena is the New Skills Training. We're all clear about the pain that India went through to make that decision but they did finally make the decision to go ahead and

do these two NSTs in the last 18 months when any fool would be able to see that it was ridiculous in terms of getting the immediacies of this IERD Central International event done. India, and finally you want to say the whole globe, had the foresight to back off far enough to see that we were going to be greatly benefitted and that, finally, the world was going to be greatly benefitted if we had under our belt that type of experiment. I'm sure the faculty could list all the things that need to be done that are not done. But that's not the question. What I'm trying to point to here is that we have now begun to get this into our consciousness as a way of working on the question of Profound Pluriformity. What is the next major kind of leap that we want, now that we're really inside it enough to have an idea of what we've begun to invent?

47. Now the broader arena of education. Where this question has become difficult is with our own children, particularly in some of the countries of the third world, but obviously you are dealing with the question across the structures of the whole globe. Most of us have participated in an educational system that was based on a 19th Century picture of life where the purpose of the educational system was to become a handmaiden of the economic system. It's purpose was to get people to the point where they could work in the factories. It has consequently become a handmaiden of the economic tyranny that exists today. Western education has perpetuated this system and westerners have used it as a way to get into that system and participate in it. In the east and in the south, far too often, it has simply served as a way for some to get into this same system. So the question of the educational system is a question for the whole world. In one of our courses we used to talk about world citizens. That is now the question--how do we get world citizens, not just abstractly, but how do we redo the systems.

48. I want also to talk about just us. How do we redo our systems so that we create ourselves and our children as world citizens? That is rather clearly the question that we are up against in the educational arena.

49. There is also the question of journey forms. There is a deep need in the world in this arena, and it goes beyond the kind of abstract or even statistical job that a lot of the current books have done, where they have described how the average person in this age group does this and does that. I'm not criticizing that type of work. It plays a very crucial role. But there is another job, and that is this job of figuring out what the life of profound living looks like from the cradle to the grave. That is a job that is not going to get done in the universities. It's not going to get done by going out and talking and interviewing people, and getting the average and writing a book. It's going to be done by a group of people over a period of years actually living them. You are caught in

the tension again with the deep urgent need to take some next steps on saying "where are we in this process of journey forms, of what it means to be human?" That is the issue that we're dealing with. At the same time a kind of realization is needed on how we do that. Consider phase four. We've only recently gotten some people into phase four and now they're figuring out what it is to actually live a life of profound fulfillment in the fourth phase.

50. Finally, in terms of dealing with the Order, I think you have to say that the real keys are still in the spirit and in strategy. We have understood out of our past that deciding what we were about was the determinative key to how you formed yourself. We sense that a lot of the anxiety that we have focused on the question of our forms has been anxiety over what we were going to decide about our mission across this planet. As we continue in the next six months to get our consensus built on what we are going to do and be, that consensus is going to give us a brand new place from which to look at forms.

51. For example, I know people have been deeply concerned about liturgy. I've mentioned this before but the paper on Adoration puts liturgy in the reconciliation context rather than inside the nurture context. Often I found myself raising that question in the context of my or your nurture rather than in the context of how we create the ways by which human beings authentically celebrate the fact of their lives being filled full here on the earth now. That's the type of question liturgy deals with rather than whether I have enough nurture to keep me going into the next year.

52. Another way to say this I think, is that you would not do what we're doing and what we're going to do in the next 16 years simply for the sake of the Order itself. You wouldn't do it simply for the structures in every village across this planet. We used to say that you do it for the sake of the Kingdom of God here on this earth. Obviously that is not adequate now as the only way to say it. We considered something like this. The Planet Earth has seen the possibility of the practical fulfillment of its life. Planet Earth is standing on tiptoe waiting to see what we will decide. Planet Earth is groaning in travail, waiting to see what we will decide. Planet Earth is going through the birth pains of new life, waiting to see what we will decide.