

OPENING TALK - Larry Ward

"God seems pleased to call together in communities people who, humanly speaking, are very different, who come from very different cultures, classes and countries. The most beautiful communities are created from just this diversity of people and temperaments. This means that each person must love the others with all their differences, and work with them for the community.

"These people would never have chosen to live with each other. It seems an impossible challenge. But it's precisely because it is impossible that they have an inner conviction that they have been chosen to live in this community. And so the impossible becomes possible. They no longer rely on their own human abilities or natural sympathies but on that which is calling them to live together; that which gives them the new heart and the new spirit and enables them to all become a witness to love. In fact, the more impossible it is in human terms, the more of a sign it is.

"We shouldn't seek the ideal community - it is a question of loving those whom God has set beside us today. They are our signs. We might have chosen different people, people who were more cheerful and intelligent. But these are the ones that God has given us, the ones He has chosen or She has chosen for us. It is with that that we are called to create unity and live in covenant.

"I am more and more struck by people in community who are dissatisfied. When they live in small communities they want to be in larger ones, where there is more nourishment, where there are more community activities, or where the liturgy is more beautifully prepared. And when they are in large communities they dream of ideal small ones. Those who have a lot to do, dream of having plenty of time for breaks. Those who have a lot of time for themselves seem to get bored and search distractedly for some sort of activity which will give a sense to their lives. And don't we all dream of the perfect community where we will be at peace and in complete harmony with a perfect balance between the exterior and the interior where everything will be joyful?

"It is difficult to make people understand that the ideal community does not exist, that personal equilibrium and harmony they dream of, come only after years of struggle, and that even then they come only as flashes of grace and peace. If we are always looking for our own equilibrium - I'd even say if we're looking too much for our own peace, we will never find it, because peace is the fruit of love and service to others. I'd like to tell many people in communities who are looking for this impossible ideal, 'Stop looking peace, give yourselves where you are. Stop looking at yourselves - look instead at your brothers and sisters in the room. Be close to those God has given you in community today. Ask how you can better love your brothers and sisters. Then you will find peace. You will find rest and the famous balance you're looking for between the exterior and the interior; between prayer and activity between time for yourself and time for others. Everything will resolve itself through love. Live your life fully in community today. Stop seeing the flaws - and thank God there are some. Look rather at your own defects and know that you are forgiven and can, in your turn, forgive others and today enter into love.'" - 'Community & Growth' by Jean Vanier.

We'll be having other readings from this book. We've found it helpful to have someone share their experience of being in community.

Someone handed me this yesterday. The title of it is: 'What the Council Is'.

"It is dialogue. It is trust. It is forgiveness. It is new levels of oneness. It is the unexpected. It is the strange schedule. It is the unpredictable. It is an exploration. It is nature and ecology. It is discontinuous with reflection on the continuous. It is openness without fear of perspectives. It is risking self exposure. It is remembering. It is gratitude. It is being where you are. It is being yourself. It is not expecting this relationship to save you. It is not dependence. It is love. It is living in the awe of the hope. It is believing that what is needed will be given. It is erotic. It is true. It is seeking alignment. It is sensing the corporate consciousness. It is hope. It is willing a vision. It is declaring what you really want. It is envisioning fullness. It is living with all things already given. It is collegueship. It is friendship. It is r levels of consciousness.

Sometimes I say to myself that one of our dilemmas as a group is that we have the problem of the prophet. The problem the prophet has is when the prophesy comes true.

The first part of the problem comes when the prophesy does come true, and isn't exactly like you thought. The second part of the problem is that when it does come true, it requires something new of you. It's an ongoing task to be a prophet, not a once and for all task. Being a prophet has as much to do with what you prophesy as with your own life. Also it comes back around. You realise that what you said to the masses is also something that you have to come to terms with in your own existence.

William Irwin Thompson has a short paper which he has written called 'It's Already Begun' which has been sent out to Houses. Planetary civilization has already begun but it's invisible to us. Recently I had an opportunity to see a film that by the BBC called "Global Report" which looked at development across the world since World War II in the arenas of housing, economics, agriculture, population, and women. What rocked me about that was how they did it. They showed you the great pictures of what has happened globally and then went to an actual situation. They visited a woman in Spain. She talked about her struggle to have access to birth control. They went and visited a woman in India and she talked about economic dependence and independence and what that means for her and what has happened for her. It went to Latin America and looked at another woman and her family who were struggling to have their own house and the journey and excitement of having their own space. It struck me when I saw it advertised in Hong Kong, that I was going to see news events from 1985. all of a sudden I realised I was getting a picture of what it meant to be a participant in a planetary world, a planetary civilisation. Where that movie touched by heart was seeing people in their struggle and their excitement over development of their own lives. The Sports-aid event - I was just awe-struck by that

- people in Trinidad running, people in India, on and on and on across the globe. Thompson says that this civilisation is being created by consciousness and information, not by structures.

So people are responding out of the information age and the consciousness they have about what it means to be and how they manifest this planetary civilisation. You could say the same thing about "Live Aid". Massive attention and consciousness is growing about the global situation, and people across the globe are responding. I'm not trying to evaluate whether people's response is going to solve all the problems. That's not the point. The point is, the consciousness is there. We're being wired together as never before, as a people who can live on one planet and who know that if any part of the planet dies, we all die. I think of the song "We Are the World" which as far as I could tell as I travelled around Seapac recently, is in every society. Every kid knows it. It's just amazing. It's no longer the world is out there and I have to do something to help it out, this is my life - this is my own situation in which I am taking responsibility.

And it's invisible to us because of what Thompson in his poetry calls 'negative foreshadowing'. We see it through the negative. The negative foreshadowing came to me most recently, right after the United States and Libya dialogue (which was weak on the dialogical side). The next time I was at an airport - I was on my way to Taiwan to teach some Human Development courses - I became conscious that I was watching every single person in the room that looked like they were from the Middle East. I saw myself doing this! And when I saw more of them than I could keep my eyes on, I began to panic. I said to myself, 'now, has someone got plastic explosives on? Is this the last thing I want to do or what?' Then I realised, as I was getting on the plane anyway, how does anyone on the plane know that I'm not the one!

Thompson talks about Interpenetrating presences as that which makes Planetary civilisation. Well, I know my life is intimately related to people I've never met in my life. The Chernobal happening - I was in Taiwan when it occurred - the Agriculture Department people in Taiwan were testing for radio activity - they were concerned about the impact on their agriculture. It happened in the Soviet Union but it happened in the world. That was a global happening. It happened to everybody. It happened to all of us. As one of the doctors from the United States who was there talked about it, you know if we really had a nuclear exchange of weaponry, there isn't any remote chance at all of being able to help ourselves. If you look at what it took to respond to that one incident' it was beyond any system anyone had. Medical expertise had to move in from across the world - just to provide the care that was needed for that tragedy. You begin to think about the implications if this kind of military machoism has its way. This story might come to you as negative, but what you have in the midst of it is the planetary civilisation. It's there and it's emerging, economically, politically, culturally.

Mathew Fox says music is the only global language there is today. And again, I'm just awestruck by this. I had a conversation with Emmanuel on his 16th birthday. He had music going in the background from his ghetto-blaster, and what I realised was, he is more (language-wise) in touch with the young adults in Korea in terms of music than he is with me. It came to me as noise in the background. It's like, people have

become conscious we are participating in an evolutionary process. We used to use this illustration in CS1 courses. And the evolutionary process is in our hands. It will either move forward, or sideways or backwards, depending on what we decide as humanity. That is increasingly becoming conscious to people across the whole planet at the local level - in communities, in villages, in institutions, in professions. It's a really amazing time we are in, a kairotic moment. Jean Houston uses the image of the second genesis. We're in a time of great creativity but we are also in a time of great danger, with our creative power as human beings.

As I look at what's going on in medicine, in genetics, in physics - you can just go on and on - we're in a remarkable, remarkable moment in history. I say to myself, the old is dead. I watch the events in South Africa and say to myself, ~~can't those people see the party's over?~~ W.I. Thompson talks about the ~~swan song~~. In some ways, what's going on there now is a swan song. There's a play, 'Wishing that the old was still in being'. But it's over. It's only a matter of time for working out the details. By 'old' I am not just talking about time, I'm talking about our relationship to time, our attitudes, our mindsets, and the patterns and institutional habits and biases that are no longer adequate for the future. And by old I don't mean everything in the past. I'm talking about those things that have emerged out of time and of our relationships to them which are no longer adequate for the human adventure. I think this is but one of many illustrations of this reality.

One of the things that struck me about this moment, (and this book, 'Shambhala', sure ~~got to me when my wife brought it back from Australia,~~) is ~~the a shift in mood for~~ how you approach your life. This is hard for me because I have had such a great time over the years getting my jollies out of the pain. You know? Frustration - pain? And this mood shift that is going on - what it means to live out of the sunrise, rather than the sunset, I find hard because I'm so well trained in the sunset mentality. There is a real shift happening in our planet today that is going to change the human experiment. What does it mean to grasp the hope that is present, not naive hope, not hope in something in particular, but just hope that's there, to be participated in, and find in it a deep interior challenge to live out of the sunrise (and I don't mean rose-coloured glasses or some utopian pretence) as opposed to the sunset. The sun still sets, but it is different when you look at it from the perspective of the sunrise. So you're not saying life doesn't have its passing-awayness. It certainly does. But it depends on how you look at it. One of the things I've discovered is that when you begin to grasp this sunrise and nurture this in your own being, and then look out at life, then everything looks different. But if you look outside and try to get proof that there's a sunrise, and that you ought to embody it, it won't be there. It comes from the inside out. Now we've always known that. I just thought I would mention it again!

Part of this has to do with breaking habit patterns. I've done some experimentation in this arena. I ~~stopped drinking coffee,~~ I stopped eating white bread. Just ridiculous little things, you know? It threw my wife into absolute shock. And thanks to some coaching from Gordon Harper I started fooling around with a pipe. I wasn't doing that because I was trying to figure out how to be 120. Though that would be fine too. I was doing that to see what happened to me when I broke

patterns that I presumed, that I took for granted. And what I discovered was, as we were struggling in our house to create our time design, struggling in our house to figure out our configurations, struggling in our house to figure out our self support and economics, the breaking of those small routines opened me up to seeing beyond the routines of the past patterns of the house in these arenas. So this sunrise has to do with letting go. You might, in the next two weeks, pick one of your habits and break it! I started doing things with my left hand instead of my right hand. It makes my consciousness different of who I am and my awareness of this whole section of my body. As you go through life as a right-handed person you go in one direction without ever realising what you have a left hand for. I found that personally very intriguing.

Jonas Salk has poetry for our time too. He says there is a 'new evolutionary vanguard' that is emerging and has emerged across the planet. A couple of images, and then a little more about ourselves.

One thing about this vanguard, it is pioneering the new ethic. (There is some great work in this in dialogue with Yankovich, in a book entitled 'New Rules'). They are pioneering an ethic of self-transcendence. You might say the journey we have been on is this. We began as a community with an ethic of self-denial: weighed down - on the barb wire - two suitcases - you know, leave everything behind - 'burn your houses' etc. And that was a very appropriate ethic for what we had to do. We couldn't have done what we had to do without that. Then in the last couple of years we have moved into an ethic of self affirmation. 'I'm not laying myself down on no barbed wire! Without my stipend!' You could think of many other illustrations, I'm sure. What's emerging is an ethic of self-transcendence - an ethic in which you can deny what you need to deny and affirm when you need to affirm. And this evolutionary vanguard is pioneering in a demonstration of that new ethic. I ran across an article in Japan from the Japan JC's called the 'Whole Earth.' They have a section in there that talks about what is required today is to think, act and organise ourselves as earth people. To grasp that that's who we are. We're not just Japanese, we're not just Americans, we're not just Filipinos etc. etc., we are earth people. And then you think of who wrote that. Young business people from Japan. The vanguard is in fact really emerging. And it is motivated by reasons of the heart, you might say. It is motivated by what has happened to them in their own lives, the pain they've seen in the world, the tragedy, the innocent suffering they've seen, and the possibility and the potential they've seen. And they intend to manifest the vision that seized them in the midst of this.

This happening is not analytical - it's more personal than analytical if that communicates. And this vanguard operates out of a networking style. It's clear if you just go institution by institution to accomplish the change that has to happen across the planet, there isn't time. So the networking, how you move in, through and around the institutions, has become key; whether that's the local village as an institution or the UN as an institution. I mean it in the broadest sense. There is a gap in those who care today, and that gap is between those who see social change as the key and those who see life celebration as the key. What we've always known, is that those two things are flip sides of the one coin. There is no new society without a new spirituality and no new spirituality without a new society. There's a

deep struggle to close this gap because of the power that could be present in the corporate creativity of thousands of people. It is awesome what you could release if this illusory gap could be revealed for what it is.

In 1984 we identified four 'communities of interest' - the education community, the economic community, the planetary unity community and the development community. Over the last couple of years it has occurred to me that's on target. Those are right now the catalytic communities that are bringing into being this new civilisation. These are the catalytic points where it is breaking loose. And it's like - the economic and the development community are focusing on the new society, the new social forms; the education community and the planetary unity community are focussing on the new imagery of humanness, the new understanding of humanness, new methodologies of humanness. For me, what I want to do in the next 16 years is network those who care in all four of those communities. I can imagine an assembly that would rock this world, if you could get those who care out of those communities to meet each other to interchange, to share, to cooperate. That vanguard is there and it's emerging.

Now, our Order in the midst of all this. I think we have come of age. I was doing some work on the life phases a couple of months ago and I was really impacted by the journey of different people, both from the psychological and physical dimension of life phases. And we've come of age. This is the time of our maturity as a community. The decision to build the Order, that I just got clear about, was the decision we made in 1984. The question on the table in 1984 was to be or not to be. We decided to be. But we don't know how to be. But that's another matter. We decided to be. And for the last two years, that's what we've been about: the launching of the primary unit experiment, and the launching of the networking image of the primary units as a fundamental foundation of our decision to be an order in history. And it occurred to me, the pilgrimage was a symbol for the transformation journey that we are on for the next 16 years. It wasn't just a nice trip somewhere. It was a symbol that we are on a 16 year pilgrimage. We don't have all this figured out. But I tell you we can have one hell of a time figuring it out. And maybe figuring this out is our mission! (in the broadest sense).

The doorways brought practical focus to this transformation journey after the '84 council. Remember the doorways? The going through Phase III to the Global Movement; the theoretical, practical and experimental research; the 21 positions of strength in terms of our finances.

When I looked back at these, I realised that what we were doing in terms of our global economics was communicating to all of us our need for local financial viability. Now when we talk about resources we talk about local financial viability, but we're also talking about global viability. That's the shift that's going on in the resources conversation we are having now.

Phase III. We went through that doorway, and we are still going through it in some ways. For me, the key there was collaboration as a new mode for what it means to build the movement. And collaboration has

broken out across the planet. If we got out the list of who we are collaborating with, we just wouldn't believe it, I'm sure. And who we know, who we have access to, who is willing to work with us and who we work with is astounding.

Then in research we had to become learners again. We had to 'accelerate the learning process' is the way we talked about it in Brussels. Or the way we used to say that is we had to recover our image of being guinea pigs. Experiments. And we've been engaged in that in relationship to these four communities in the midst of our mission and in the midst of our reflection.

And then the think tanks, we realised there are central issues that we are still concerned about. We've got a little momentum going and we see that one of the issues is financial global viability. This begins to raise the global question of our whole financial systems and our long range economic stability globally, not just locally. It doesn't do any good to have 50 million dollars in Hong Kong or wherever if nobody else can get it. It's great for that situation but not the globe.

But that's just one piece of the puzzle. The question has come up, what about research integration? There is great concern that with the research breakloose that's occurred the last two years, we begin to integrate. How do we begin to synthesise? How do we begin to give it back to us all so that we benefit from the breakloose that's taking place across the globe.

We also talked about leadership maturation and the primary unit experiment.

As I looked back to the Hong Kong meeting I see that what we were doing over the last two years was building the Order. That's what every Primary Unit was in the midst of doing. Positioning new programs, expanding, working on new facilities and self support and formation and training and research. That's just what we were doing. It just sort of took that long to name it. In Hong Kong, something took over our meeting. None of us went to that meeting expecting to happen what happened but something did happen. Then the primary unit treks, the Panchayat treks, fundamentally raised the question, how do we empower what's already breaking loose? How do we interchange new programs, new curriculum and materials? How do we get facilitators trained fast? That all had to do with empowerment. The same in our research. The same in our economics. We're in the midst of phenomenal breakthroughs and you'll hear about all those and probably have begun to share them already.

There's Jewish statement that says "The past has many gifts, but it won't give them to you unless you forgive it." I was struck by that. In the past two years we've been about letting go.

There's no way I could have predicted this last time design I've lived in in Hong Kong from when we started. And I'm sure that true wherever you've been. This letting go is difficult. It means letting go of my own woundedness. I've been doing this for the last 17 years now. And I'm wounded because I have been doing this. There are things about

my life I would like to be different. That might have been different if I hadn't been doing this. Some of these wounds go so deep I don't even know I have them. When Mary Warren asks me a question about decor, I beat the shit out of her. And what I'm beating is my wounds. Not her. I just sort of react to the pain that is in my own life. And so this forgiving is forgiving God (John Donne talks about this in his book 'Time and Myth') for making life the way it is. Forgiving the order for being the crummy, great fantastic group it is. Dumb assignments you had. Not so dumb assignments you had. The wound comes both ways. And forgiving ourselves as individuals - for our own shortcomings as well as our own greatness and possibility without which we would not be here now. Letting go. This is about laying down swords and shields by the river side. If we have our arms full, it's hard to pick something else up.

Then we've got to let be. We have to trust the transformation we're on. We're not going to have it all figured out. And that's fortunate. It gives us a chance to stay vibrant rather than become wooden. It occurred to me last night that in a way, we are the people of transformation, and that's all we are! I'm sure when we go through our exercises today and look back over our journey we will see that we are the people of transformation itself. That's all we've ever been about! And we've been about that on behalf of this planet. It's like letting be. We have a lot of organisational questions and let's not worry about them. Let's brood on them, let's talk informally about them, let's vision them, but let's not have a fight over them. Because I don't how to organise this. And I think you don't either. So don't let's have a big fight over what we don't know! Let's take our time. We're still functioning. If we decide to lose, it wouldn't matter if we had 500 primary units or one. However we decided to organise it, if we decided to lose, we'd lose. So let's work on the winning spirit. Let's work on our posture. Let's work on our corporate vision, our sense of unity, the spirit deeps as well as begin to probe and experiment in our organisational dimension. Let's grasp the unity we are, rather than just the fragmentation that we appear to be. It's only from that perspective we can do our vision it seems to me.

I couldn't figure out the third one in two words. I said, let YES happen.

There's a power available to us if we say yes, we all know that. It's not about gimmicks, but it is about opening our hearts to each other and to this world and to that which is getting hold of us. It's acknowledging our vulnerability. One of the things I like about doing these weird exercises is I know I feel equally awkward with everybody else. That's tremendous! I just love it! I can see everybody else going 'Oh wow!' I just love it because I know we are standing in the same place. I know we're both lost! I think it's tremendous and a real gift. And we are all grateful for this.

We've had conversations recently about the fact that we have a sort of victim image. And I know one when I see one so don't argue with me! We have an ugly duckling image. We were talking to a guy who had just met us a weekend ago. He said he had been doing interviews. He interviewed people under assignment, in houses, on the roll, and people NOT in houses, but who are nevertheless the Order, and some of them are here now. He said without exception, everybody outside the immediate

community speaks of us in revered tones, and everybody inside the community at best, mumbles. We've got a victim image! You know - we're not doing good - we're falling apart - on and on and on - we can't do it - we can't possibly make it - on and on and on - and then we look out in society and we then we tell society that same story and society says 'if that's what you say, fine!' If we tell ourselves that, life will certainly confirm it. If you want to be a victim, life will give you all the help you need.

The ugly duckling image. So the story goes, it was when the ugly duckling saw his reflection, then he realised his picture of who he was was in his head, and that wasn't what was actually there. We have a story to take back to wherever we go that kills that victim image. There isn't a group like this on the planet! I say in my weaker moments that the finest people in the world are in this order. They're unbelievable. So let's just say yes! I know our commitment comes as absurd. I called my mother and said "I'm going to Chicago." She said "For what? Are you still over there near China someplace?"

We struggle deeply with the absurdity of our commitment. Some of our departed colleagues have said "I think we might make it but what it will take is more than I can handle." You know this vision of a treadmill. You got inside it. No matter how fast you run, it would seem like you were going too slow. Or the perception that all there is is entropy.

What I find offensive in all this transformation stuff is the suggestion that I'm not complete. That I'm not finished. But I'm a work of art still in progress. That's how it came to me. And I finally found that very releasing. I think that's very releasing to know your painting isn't over, that the artwork is there to be painted. That applies to us individually, or corporately.

People in our order, who are not here, said to some of us "we want this thing to work so badly that we could kill ourselves trying to get it to work." We want this thing to work so badly. So much. Because deep down we know it is life and death to the planet, it's not just life and death to us in terms of what we do. The image of the three 'R's' for me has to do with the next step in positioning our new foundations, which we've been doing since '84. It's just the next poetry to describe the next step of taking up the challenge of building the Order. By building the Order I don't mean 600 people in an assignment book. That's not what I mean. I mean the BIG Order. People in the assignment book as well as people beyond the assignment book, without whom in some ways we'd be lost. So the Order we're building is this BIG not this little Order.

The three 'R's' - Resources has to do with how we undergird our missional and corporate independence, our missional and corporate capacity to care for ourselves and for this world. It has to do with capitalisation, investments, facilities and grants. This has been work on the funds we did in 1984. In 1985 the investment team formally begun to function. How do we take the next step and make a bold move for all of us in this arena across the globe? Our economics come to me as an immediacy. Last year, Liza Todd in Hong Kong had a quadruple heart

by-pass. You know, if five or six of us had one of those, one year, right now we'd be out of money. You can't inkind heart by-passes. That ain't the way the world works. So we have to have the capacity to care for each other and for our children. As we go into the next 20 years, there's a kind of unseriousness if we go without the resource base. Not that magic is going to happen and all our resources are going to be dealt with in a few years. But let's take the next step in terms of the positioning we've been going through the last several years. It's going to take redoing some of our systems, refocussing some of our personnel, major shifts for our fiscal/legal and for funding/authorisation teams as the networks we've known in the past. There's a model in your packet and we'll talk about these things later. But what I found most intriguing about this is to see what is really going on in this 'R'. What we're doing in Resources across the world is trying to carve out the shared values of our economic covenant. That's what's going on, very concretely and very practically. We're trying to work through what are the shared values we intend to have as a community with one another and with our missional capacity to serve this world. And one more thing that's important, we are doing this on behalf of every non-government organisation across this planet. Because it is dramatically clear that if you don't figure out how to support the mission you intend to be, it will not occur. You can go through a list that's painful, and see the number of groups and organisations that have gone out of being in the last several years simply because they do not have the financial independence to carry on.

In terms of Residue. There is an old image here that is still with me - this is on behalf of the last fat lady. Or the last skinny man. This is about positioning ourselves to ride the wave of the information revolution. To perceive that what we have to offer after thirty years of expenditure and pain and glory is information that the world needs. This is about having an extensive strategy. We have been focussed on intensive strategies, but we have bracketed extensive strategy in a way since we did massive town meetings. This is giving us an opportunity through diversified programs, packaging our programs and findings, having many, many ways in which people can have access to what we've learned in an extensive mode. We can impact people across this planet. I find that that's very exciting.

Some of the imagery out of Ken Wilbur. The world is on death ground relative to having rational methods through which to continue to develop. That is the heart of the matter in Ireland, South Africa, Chicago. They lack methods by which people can decide, and make decisions, and develop the next stages of their own development. The world is on death ground relative to the lack of this capacity. Our Residue has to do with that. It seems to me the task here has to do with how we intentionalize Residue globally. How do we learn from each other where we have broken loose in marketing, new products, new skills, from rural development to economic management training. The whole range of things. And we've got momentum here that's rather awesome. We want to spend a whole day on Residue so that we get inside of the breakloose that has happened. But what's at stake here, is the shared values of our societal mission. What are the values out of which we intend to operate as we be mission in the next forty years? That's the conversation that has to go on primarily, in the midst of the activity. That's the point of reflection. If you use action/reflection, the point of reflection is on the values of how we describe intent and focus or mission to the planet.

Now Research. For me it's on behalf of the emergent planetary culture. There's an emergent planetary culture and in this arena again you can see the urgency in the globe, the fragmentation, the devisiveness, just the people not hearing each other, people not having a standing point from which they can dialogue. The danger of dichotomy. Van Arendonk is going to visit us while we are here. But just to point to this. For me the issue is in us as well as the world. We could unconsciously go into a split, folks, where some of us think that development is it and others of us think that consciousness is it. If we don't get a standing point, that allows us to see the unity that is development and consciousness, we're going to have very serious problems. Or, individual transformation and social transformation. Or the way we said it in the early days was the New Social Vehicle/the New Religious Mode. We now have to create a new theoretical framework, a new sense of the spirit journey that allows us to transcend those dichotomies so that our perspectives empower rather than fragment. Where creativity flows, wherever we have to tactically focus to get the job done. Integration and synthesis is the way we've talked about this. These are the shared values of our unified ground. What, underneath the activities, underneath the strategies, underneath our locations, what will symbolise for us our unity? That is what we're struggling with in this arena. You may or may not have read the Panchayat's recommendation and particularly in this arena but it's not just about this, it's about all these arenas, because in working through the values of our economic covenant and resources and value of our social mission - Residues; and values of working through our unified ground, Research, we think that what we are all working on is our Foundational Understanding. We think that needs to be the focus; our very number one priority for the panchayat in the coming two years; working with all of us in terms of getting these values articulated on behalf of our future.

Anyway, this Plenary is not the end of the journey. It's sort of an oasis on the way. And we're fulfilling decisions we've already made in 1984. we've now become aware of some implications, some gaps, some new edges. We're trying to put that in place as we continue. I think this is a celebration, myself, of our decision to be the Order. So this is more about affirmation than deliberation. It's more about interchange than it is about organisation. Though, some deliberation will occur and organisation work will go on. This is more a retreat than a council.

Other people's images  
Larry's images

Quotes:

"The Past has many gifts, but it won't give them to you unless you forgive it"

"It's Already Begun"

- In World
- (negative foreshadowing?)

Shifts in Mood (how approaching life)  
(ling out of  
SUNRISE)

~~Evolutionary Vanguard~~

"Letting Go"

"BIG ORDER" we are building  
- Evol. Vanguard

STATED VALUES being embodied

IMPLEMENTATION  
Kau Lush

The day before yesterday I was struck with how we sang. You remember we sang Suddungan? I realised that when we were singing that song we were no longer singing just to one village. There was a fullness and a depth and a breadth in that singing that I hadn't experienced in a group in a long time. We had it when we sang to Marty, Journey On, but we haven't sung very much. I'd like to suggest that we sing the Kwang Yung Il song, and keep in mind that we are singing to much more than to that little village in Korea - that that song has a depth and fullness to it that can reach our longings, our passions, our hopes and our dreams. Let's start this session with our own expression of our Reason to Be embodied in this song.

"Kwung Yung Il. . ."

KNOCK KNOCK KNOCK . . . KNOCK KNOCK KNOCK . . . That's kind of where I think we are in this plenary. The poem, the Three Strange Angels. You say "What is the knocking at the door in the night? What IS the knocking? Do you know what the answer is? (It is someone wants to do us harm!) No, no, it is three strange angels. Admit them. Admit them.

I sense that where we are in this two year process, (and I'm talking about the 'we', the many, many people that aren't here, whose hands we will never touch and whose eyes we will never look into), I sense that we have experienced the fine, fine wind that is blowing through time. If only we let it carry us. We are at a point where there is a knocking at the door in the night. We know that our hearts have been opened and touched our hearts are speaking to our minds in a new way. At least it is for me. And we have taken a long look, a deep look. We have had outside presenters and we have reported, we have our options, mornings, afternoons and evenings, and something has happened to us. We have danced, we have visualised, we have reported, we have sung. We've done everything. But when you go back, if you had to go back right now and someone was meeting you at the bus station or the airport, when they said 'what happened?' you'd say, "Well, something happened."

Now up to this point, how do you talk about what has happened in this plenary?

- We've started to glimpse a grand vision.
- I'd don't think I'd use words. I'd point to the mood during the 'Dance of Creation' as what has happened.
- We've gathered ourselves corporately and exposed our feelings under one another's gaze.
- We've been getting ourselves into alignment. We're in a position to make the kind of bold innovative decision needed.
- We came from local situations which were sure bubbling and have been trying to create a different frame or window to look at that, try to see what else we can do with that, other ways we can ride it.

(Ride the bubbles!)

- . . . bubbling forth a new mythology.
- The image out of the Hong Kong document was 'build the Order', and I sense what we meant out of that was get more people and stop people

leaving. I sense that what's happened in this council is build the Order and that means building our own interiors and our corporate conversation.

- I hear it said any community is in trouble that doesn't have a charter. I think that what's happening is that we have had a charter, and we have taken on re-examining that charter and seen it is building the Order. We have said, "My god, that is still the charter!" We talk about it in terms of the three strategies, and 'history long and world wide' but I think we've found that the charter, we'll have to re-interpret it's words, is the same yet transformed charter.

I think one of the things that happened to us, was that we allowed the big Order to make us more self-conscious about our own possibility. When Van Arendonk was speaking with us, we were seized by the total, radical and unconditional demand to be who we said who we're going to be. To be our charter. And if you remember in that session somebody said "you mean, you're saying, "that we, we, could change the whole world?" And do you remember what he said? "Well! Yes! I would say! That's what I think."

And remember Marty Seldman. It was like Marty said, "Hey! You're looking for the golden egg? You're IT. Why don't you get off the golden egg and hit it." Anyway, we got his message on marketing. That guy sees in us what we said we had to say to the world. That is that life is good, that what it means to be a human being is to be aware, to love, and to build this earth. That is what Marty said! You've got it! It's like if, Karen Troxel, or Amena or Voice stood up and said it to us, we wouldn't believe them. At one time we would have. But now it takes the big Order sometimes to get us to look in the mirror. It's like the ugly duckling, right? All the passing swans - Jean Houston and others saw us. The way we became an ugly duckling was we believed all the critics, and we did not listen to the swans. I think we've discovered a new sense of unity. And this is tricky. I lived in Indonesia for five years. Their motto which I really liked about that nation was 'Unity in Diversity'. But in our unity in our diversity it comes at levels which we began to talk about today - the dramas we experienced. The drama when we rehearsed the history of the Order and we walked back you remember from World War II, and you had to be that bomb? That was really a traumatic experience for me because I was this bomb and fell on the floor and realized I had my shoes on. I took off my shoes and I slung them over to the wall and hit Barbara Allarding right on the head! She thought, of course, that the bomb had gotten her, and her face was turning black and blue. We experienced the whole assignments drama. Who would want to jump up and dispute anything after that. It was a drama.

Part of this unity had to do with being able to articulate our individual woundedness in those Shambhala studies - being able to talk from the heart in our little groups. I realised Patrick Wambulu is in my Drala, One day, after the study which was more than a study, I realised I had a new way of talking to Patrick. Our conversation was at a new level. We could talk about his new assignment out of Kenya, about his loneliness. It wasn't a touchy-feely 'oh, you're really going to be lonely'. It was something deeper. There is a new level of communication

There are two kinds of time left. One is a time of dialogue and reflection. This is the plenary to learn from our past two years in our various experiments. And then there's another kind of time which is implementing the directions for our vision for the next two years. One feeds on the other. In other words you can't have one without the other. So it's not a linear thing. In that first kind of time together, we are going to deal with things that interconnect us. We have talked about this in the past as polity. Out of the organisation group came many concerns about things like commissions, leadership, Panchayat, networks, primary units. Consequently, what is necessary here is time for us to reflect together on what we have learned and where we need to be going in the next couple of years. What in the next two years before 1988 do we need to be brooding on? How we connect '84 to '88 and this 1986 being the pivotal time.

Therefore we are suggesting a collegium series in the next three days, where we really talk over our last two years. One collegium would be on our primary unit and network learnings. Remember the primary unity experiment didn't just have to do with the primary units, it also had to do with networks. So what have been our breakthroughs? Where have been our breakdowns? What are we becoming in this thing we call a primary unity experiment? What is it flowering into? What have we learned in interchange? Formal interchange, informal interchange. Where has it worked and where has it not worked. We want to reflect on the dynamics of polity, maybe get out our polity triangles and look at the bureaucratic, the democratic, the symbolic and ask ourselves, "how have we operated? How have we made decisions? Who have made the decisions? When have they been made? Where has this worked? Where has it not worked? Where have we had formal and informal points of nodes of decision making and interchange? What is needed in the future? What is needed in the next two years?" And to be specific, we want to look another day at the modes of polity. That is, how do we look at the Panchayat experiment in light of the whole thing? How do we look at commissions in light of the whole thing? And again our learnings and directions for the future. What do we need to be doing for the next few years?

Then there was a whole other concern on leadership. What has been the role of our Global Priory? And leadership? Again, what have we learned and what have been our vulnerabilities. We were suggesting that conversation be along with the assignments not be one of these collegiums, but held in another way; but that we definitely have the conversation. And what we want to come out of this is our steps in the next couple of years towards 1988.

This is one kind of time together. The other kind of time together concerns the implementation of our directions for the next couple of years. We want to take the three arenas of Marketing our Residue, Research and Resources or Financial Systems and articulate the edge of the vision the directions and the global results. Then, we will decide the points of consensus at the global, continental and primary unit level which will launch these directions at this plenary. The fourth group will be working on our Reason for Being.

We will work in these four working groups during the next three days and will have our first plenary on Thursday and our final plenary and final consensus on Friday.

that we have. We have reached a point of aligning or lining up our individual dreams and hopes with our corporate dreams and hopes. As well as the possibility there is also the dread. The dread comes in the struggle of assignments right now. If you are in the assignments task force you will sense that this struggle is coming at a point of being able to integrate a people-plan for this planet for thousands of people. What we want to do is going to take thousands of people. Not just a thousand, tens of thousands. It is a struggle to align my individual passion, your individual passion with what we have decided this planet needs from us. It's a two-way street. We are struggling with what is needed in this planet, and what we individually are willing to do. That's a struggle! Another way to say this is we are struggling with how we realistically deploy our Order, our 500 souls, so we can bring off what we see is necessary, and that in fact our assignment book really does reflect our priorities. This is so that we don't say one thing and our resources reflect another.

I think that's where we are relative to the unity and the struggle with it. Unity doesn't always have to do with I like you and you like me. However, it does have to do with aligning what we see is necessary with who we are.

Then I think you've just got to say, we've had a lot of fun. We have had one heck of a good time. The volley ball games, the soccer games, the options of swimming - the volley ball games have been terrific. I haven't found anyone who wants to take on SEAPAC! I think another part of our fun has been going to the village. For whatever. Go in the light, come home in the dark . . . On our outings we've had fun. And this environment itself just breaths refreshment. It gives you space. You can walk around and you can be by yourself - it's delightful.

So where are we going? I'll tell you what happened to me on that outing. We went to that Basque parliament and I thought, wow, isn't that great? This is almost big enough for us! Joep's image of the parliament was interesting. He said, "You're like the Parliament. You come, and you meet together for ten days, and then you go home and then you don't come back for two years. How can you do that?"

We've got five more days. And the thing that really began to dawn on me was that this is serious business. And the reason it's very serious is because we are representing many many more people than just us. We always knew that. This is the 'on behalf of' dynamic. But these people are standing on tip toes, not waiting for my great opinion or your great opinion. They are waiting for our decisions, our deliberative, very self-conscious decisions about what it means to build the Order. These people, have written you letters; they've written me letters, they've sent us postcards - they will be there at the train station. And if they are not there they will find you and they will say 'what did you decide about my life'. And this is just as true about Mary Coggashell as it is about Anne Yallop. We are talking about the big Order who are depending on us to make decisions about the future.

THE PEOPLE OF THE QUESTION  
Dr. Joep Van Arendonk

Thank you for those introductory remarks. I really feel like those famous Japanese pilots who during the Second World War were on those suicide missions. This morning when I woke up, I said to myself, this must be exactly how those pilots felt when they went to their planes. And why do I say that? For the simple fact that I got such a response after my talk in Chicago from the Order and others that I really feel very hesitant now.

Now, let me tell you that I am very, very happy to be invited. Indeed, for the record, I am not here as a UN representative. I came because I am pleased if I can make some small contribution. Since my Chicago message, I have had the opportunity to talk further with Joe Slicker and some of his colleagues on how some of my points in the Chicago talk could become part of the Order's "research". I will try to tie this up with the issues in front of you this week and then we will have the opportunity to talk. If you agree with this approach, let me begin.

You are called The Institute of Cultural Affairs. That is a name which is very, very vague. But on the other hand it's also very deep, because when you think about culture in the true sense of the word, you talk about what it is to be "man" rather than animal. Now, what does it really mean to be man? What does that imply? All the things I'm going to say are my own personal point of view and I am sure many people will differ with me on this.

I believe it is very important to have a very clear picture, or at least some consensus about the word "man" because if you don't, it is almost impossible to talk about questions of development or questions of culture. This is because development is in the end basically focused on becoming "man". And therefore, we cannot walk away from this question although many institutions and organizations are doing this. They are walking away because this issue is very often where the conflict arises.

For example, take my own organization, the United Nations. It is in a very peculiar situation. It is a so called neutral organization - it does not adhere to any religion, to any sort of economic or political ideology. It does not adhere to any value framework for the simple reason that it does not have any consensus on what it means to be man. And that is one of the reasons why it is so extremely difficult, within the UN context, to come to any kind of basic decision in the political or economic field. And that is not only true in the UN but in most development organizations, such as the World Bank. And therefore, they have taken only one very simple aspect, which is economic development.

In other words, the first and foremost thing is that we must have a concept of what it is to be man. My concept is as follows. Man has four characteristics. (1) He is a complete integration between matter and spirit. And, because of that, he has an absolute need to survive. The need for survival is, on the one hand, (2) a complete respect and concern for the social environment, or social justice - and on the other, (3) a complete respect and concern for the environment, and (4) finally, man is relative.

First, in my opinion, man is an integration between matter and spirit. In other words, to be man is to be completely aware that you are to a certain extent the absolute. A German philosopher, Feuerbach, said that the alienation of man is nothing more than that in Western civilization man has put the absolute outside himself. He has created a god, he has created a god-world. He has created a split between himself and the absolute. Therefore, he is alienated because now he doesn't know anymore who he is. Now he has to address the absolute as outside himself, as if it is something else. While, in fact, he himself IS the absolute. And that is the problem why we have alienation because we have made that split, that dualism in ourselves.

I think when you go through history you find that the people who were aware of this - such as Christ, Mohammed, Gandhi - were the people who really put the world forward. We call these people "saints" or people who have an intrinsic view of things. Therefore, the meaning of life is nothing more or less than being aware that we are, in fact, the absolute. That is the whole thing - being aware that you are the Absolute. This is extremely important for what will follow later.

Second, because of this, it becomes quite clear that man cannot survive without social justice. Without this, he is committing suicide. There is no way out. He cannot be an individual separate from the rest because when you are the absolute you all belong together. And that's what we express in the word "love". We talk about love; we talk about affection and so on, but it is nothing more or less than being aware of the union of spirit or of the Absolute. Social justice is not something we do because it has good ethical connotations. It's just that it's absolutely necessary. Without social justice, you cannot be man. You can be cat, or you can be dog, but you cannot be man. Impossible.

Third, and you know this as well as I, respect for environment is absolutely necessary in order to survive. We know that if there is too much pollution, we cannot breathe. If there is polluted water, we cannot drink. And we can get cancer and even die if the food becomes polluted. We see it around us. We hear about it. We talk about it. We write books about it. We are becoming aware of it. BUT, we just do the opposite. It's suicidal; there's absolutely no doubt about it.

Fourth, we are also matter. Here we have a very big problem because while we are absolute we are also just the opposite, relative. Yet we carry with us all the problems which pertain to being absolute. We are bound by time, by space, by our concepts. We know things only partly, not completely. We are completely and totally relative. We are always vulnerable. We belong here, but don't belong here. And that tension is also a very basic element of being man. We are always anxious.

We are relative and in that sense our social and physical environment define us. On the other hand, we give meaning to our environment and in that sense are absolute. In other words, this very strange hybrid is, in my opinion, the definition of man. However, while we may agree to this with perhaps different emphases, our day to day doing is totally opposed to this. It's a contradiction. What is the problem here?

Let me explain what I see happening in development today. Development is identified as getting hold of the question of demand, and second, how we can satisfy that demand. If you look around the world today, you will see, especially in developing countries, that the focus is on increasing demand with the hope that will increase production. But there is something deeper behind this. That is, that demand is the only thing that keeps modern society from total anarchy. It is, as a matter of fact, the way we are completely controlled.

When, in the morning, I walk from my house to the subway and from the subway to the office, I see some people go here and go there. I always meet the same people each day. We all walk together and we all do it in rhythm. In the evening everyone walks back again - it's like a dance. But why? Who is the conductor?

Why is it that everything functions the same way? If you go back 2,000 years, it was religion which kept people in line. Or a little bit later people were kept in line by their birthright. You knew when you were born if you were master or serf. You knew if you were a nobleman or a pauper - and that was that. You knew from that moment until you died what your function was and how you were to behave in society. It was all arranged before you were born, because that was your birthright. But a bit before the French Revolution all that changed. They abolished the birthright and something new had to be developed in order to keep people in line. And what keeps people in line now is demand. What we tell ourselves, our children, and our neighbors is that they must work very hard so they can have a salary and live a good life. That is, you can buy a car, you can buy five pairs of shoes, ten pairs of shoes, go on vacation and so on.

You tell the person to work in order to satisfy that demand. And then I tell him what his demands are. If you have a house without a swimming pool, you should have a swimming pool. If you have ten shoes, you should have fifteen. If you go on one vacation, you should go twice, and so on. We all know. And always create a little more demand than what you can get so that you are always eager to get a little bit more. Thus, you remain in the system. You follow the track. You can, of course, do that in a so-called "democratic" way, or you can do it in a "bureaucratic" way. In that case, I say, I'm the leader of the party and I set the demands and I tell you how much you are going to get. But basically it is the same. There is very little difference between what the communists are doing and what the non-communists are doing. It is all the demand system. The whole idea of how to relate to your neighbor is going to be defined from that system. Science becomes subservient to that demand. You see it already happening in the West with the universities and the scientists. Before the scientists have even invented something, they have already sold it off to the companies. The system of demand begins to embrace everything and engross your whole life. And that is basically what we call development. That is what we are selling. That is what we are providing to the so-called third world.

We all know about the debt problem. What do we say? We say, "Well, you have to pay off your debts and therefore you have to produce, third world countries. And then you have to export products so you can gain currency in order to pay off your debts." The first world has to consume their own production, and now they have to work twice as hard in order to consume also all the production of the third world. This means, now, instead of eating three times a day, now you have to continuously eat because you have to eat for the whole world. And you laugh because you say this is a joke, but it is not a joke at all.

This, then, is our concept of development. We keep people in line through an economic role, a consumer role, on an international level. Therefore, the global community is being told to increase the demand and where that cannot be done, too bad. If we cannot do it that way, we use military pressure, dictatorships, and so on. That is literally what you see around the world - a reason we see so much conflict.

Now, let me put this in the context of what I said earlier. What is it to be man and what is it to be involved in development? And how do these two things relate? We all know that poverty is increasing rapidly in the third and also in the first world, that the gap between rich and poor is growing. All for the simple fact that there is this intrinsic conflict which did not really exist four or five hundred years ago. It is unique to this historical time. And I think we are reaching a point in time when this kind of thinking, this Western civilization, is coming to an end.

So the first question is "What then is development?" How should that be defined? How can it be defined? That is where I would like to dwell because I think that is really why I am here today. All that I have said so far is really an introduction and I am sorry I had to bore you with this, but otherwise, what I am going to say would not make much sense.

It is extremely difficult to find an answer to this question for the very simple reason that we all are captured by the same culture which is defined by the kind of development which I just described. And, therefore, it is very difficult to think in different ways. Just try it for yourself. Try to think of different ways to deal with the world that are not linked to what we have just described. It is almost impossible. And whenever you do, you will find you accuse yourself, or others, of being utopians, unrealistic. Even when we talk about the Institute, we know we have to survive, we have to live. What about our finances? It's essential. You cannot say, "Well, someone is going to take care of us." Let's hope. No, we are in a very difficult situation because we don't know how to deal with this, not even at a mental level. We do have some basic demands. For example, we have to eat or we will die. We have to be clothed. We have to have a roof over our head. We have to have education. We have to have good health. Or, we don't survive.

The second question is how we are going to take care that every human being, regardless of where or who he is, has the right to the basic needs. The third element, as I explained earlier, is the need to care for our environment. How do we bring this together? What is development? I've met people who are not convinced that everybody should have their basic needs satisfied. You know, it is very easy for a rich man to say, well, I have driven my Mercedes Benz for the last 30 years, and now I can tell you, please don't buy a Mercedes Benz because it's really not the thing. In other words, it is very easy for a rich man to say, well, poverty has a certain value to it though it's very difficult for a poor man to agree with it. How do we all come to a consensus that we are all talking about the same thing?

Very clearly, this all comes out in what is called the leading action research in which the Institute is very involved. How far is that research relevant? Like this dancing which we just saw here. Is that relevant for everybody or, is it just relevant for a particular group of people living in a particular situation because they have that kind of understanding? But, if you were to apply this to another group, to a set of farmers in Holland, they would probably say "Don't be silly." They totally misunderstand because it doesn't link in with their experience. I am very much in favor with this planetary research because I think it is extremely important. What has been discovered in particle physics directly leads to all the things we are talking about here.

You go to a woman with very little food in India and you say, "Hey, come here. Let me tell you about particle physics." She would say, "No, I want to find food for my children." You might say, "No, no, you don't need food." She would say, "What are you talking about? I need food. And I am interested in keeping my husband away because I already have 9 children?" and so on and so forth, and then you can talk about planetary research. It is not part of her experience. In other words, do we have a consensus? If I go to a Moslem in Iran and I say "We are absolute and relative together." He would probably agree to a certain extent. And he would say, "Yes, and I can tell you that the Absolute is Khomeini." Have we reached a consensus on what it is to be man? Do we agree? No, we do not. We absolutely don't have the same concept of man. And, therefore, we don't have the same concept of development. Consequently, we are all going off in different directions. Everyone is doing his own thing and, therefore, it doesn't work, and, therefore, we have chaos. We have to be honest and say that we simply don't know. We know one thing and that is, it's not working. Yesterday, for example, I was kicked out of the airport in Bilbao because of a bomb scare. The whole of Africa, you know more about it than I do. In Asia, it is not working. Everywhere there are wars. The third world war has already started--we all know it. At least two-thirds of the world is in turmoil and that could be the beginning of the third world war. Why is it not working? Because, we simply don't know. We have been told a story and we have come to the conclusion from our own experience that the story is not working. We are living in a culture which has the wrong story of man. But we are selling that culture and that is where the Institute of Cultural Affairs comes in.

You call yourselves The Institute of Cultural Affairs. Which cultural affairs? What are you selling? Are you selling the same culture that doesn't work? And that is where, I think the value of this organisation comes in. And that is why I am here, and that's why I was in Chicago. I've been working for 25 years in development under the conditions which I just tried to describe. Maybe I know every day I'm doing something wrong. But I, also live under that "demand" role. I also have to send my children to school. A couple of years ago I had a Volkswagen and when I took my daughter to a friend's house, she asked me to please stop at the corner of the street. I asked why I should stop at the corner. Her response was that I only had a Volkswagen. Then my neighbor offered me his Mercedes. When I offered to stop at the corner, her reply was, "No, no, let's go with the Mercedes." You see, I am also living with this. I am also selling this demand culture.

But at the same time, I know I don't have an answer. When I go to the office and a government official comes in who says, "Dr. Van Arendonk, we'd like to have this, and this, and this for our country." I say, "That's very interesting, Sir." I talk with him and I say "Yes." If I said to this minister, "Psst don't take it because it's wrong," he would say I was weird. He might, deep inside, also say, "My God, this fellow is right." But he would officially say this man is weird and after talking to my director I would be out. In other words, I cannot go to the UN and say, "Look, ladies and gentlemen, we don't know what we are doing." They would say, "My God, what kind of a fellow is this? We know what we are doing. We have this resolution here and we have this resolution there. We know what we are doing."

You go to the World Bank and you say, "But that project doesn't make any sense." and they say, "What? It cost a billion dollars and you say it doesn't make sense?" You can go to the Ford Foundation, or to UNICEF, or to the Children's Fund, or Save the Children, or whatever. They all know exactly what they are doing. But I am convinced that nobody knows what they are doing. That is not to blame anybody, because I don't know myself.

My first meeting with your Institute was this. David Lazear, with a beautiful blazer and gray pants came to my office with Sir James Lindsay. (Now, I get people coming into my office every day to ask for money.) They came to my office and I said, "Please sit down." They said, "We're here from the Institute of Cultural Affairs." I said, "Fine, and thank you very much." They said, "We're having this exposition in India about rural development." I said, "Fine, that's very interesting. Who are you?" They said that they were doing rural development over the whole world and so on, and so forth. Then, later my director called and asked me what kind of people they were. And I said, "They are probably either of two kinds of people. They are either a cover for the CIA or they are some kind of kooks because when I asked them who their director was they said they actually had no director. It was not clear who they are. Anyway, they gave me their list of advisors. There I saw people who were not from the CIA--also Professor Tinbergen and others. So then I began to ask around. "Who are these people?"

One day they invited me to Chicago and I went. I listened and looked around, talked with people. I saw something really unique. I saw a group I had been looking for. A group that says (If you ask them long enough), "We don't know." So I went to Joe Slicker and I asked, "Why don't you just say this? Why do you cover it up? Just say, we are an organisation of the question. We really don't know what we are or what we are looking for." The UN cannot say it; the Ford Foundation cannot say it; the World Bank certainly cannot say it, nor will USAID, or the government, or the Roman Catholic Church, or Khomeni, or the Buddhists. But that is what you are. You are trying to find this new man which still has to be defined because there still is no consensus.

And now, I want to make one thing absolutely clear. Development has nothing to do with First, Second or Third World. To say so is to be absolutely not true. But, you will say, "It's not a lie at all. Look how we live in New York, and look how we live in India." Yes, I believe that. But, you can't do development in the third world if you don't do it in the first--if you do not do exactly the same thing in a village in Holland or in Kansas as you do in India. By exactly the same, I mean in terms of its content, in terms of its idea. Otherwise you would have one development for one person and another for another person. How can that be if we are all one and the same together? You are the Institute who has the willingness to say, "We don't know. We want to be in this because we don't know. Our whole essence is that we don't know. That's why we are together--to find an answer--that is the purpose, the raison d'etre. And that will be the contribution we are going to make to the world in the field of development." There are many organizations doing local development in rural areas and some might do it better than you and some worse, but you are one of the clan and nothing really special. In other words, your uniqueness does not come from doing development. But it does come from the fact that you have a very special input into development. Namely, the input of trying to search for what development is, and through that, what man is. Or the other way around, that is, I think, the raison d'etre of this organization.

Now, I want to apologize. I am not going to say what you should do. I am an outsider. I have no money in your organisation. You can drop me at the Bilbao airport tonight.

What do you want to be? What is your raison d'etre? Are you willing to stand before this question mark? How are we going to do that? HOW are we going to do that? You think you will do that by marketing your seminars? Your seminars are excellent. I have nothing against them and I hope you make lots of money. But, that will not answer the question. Because that is what you did last year and the year before. You say, "Yes, but our rural development is something special because we ask the people in the village what they want." Let's be realistic.

If you say yes to this question, then the next step is (now I am going to use a word I am absolutely against, but English is not my mother tongue) I am going to use the word "research", but let me not be misunderstood. Research is not sitting in a room with a computer and a lot of books. That is not what I mean by research though it's a part of it. Research is what I am doing now. Why? Because while I am talking to you, getting the reaction, hearing the questions, comments and criticisms, I develop my own thoughts. That's research. I believe it was Jean-Paul Sartre who said, "Research is to fight with stones on the barricades."

The research must start where we are today, on the 25th of July 1986. It must be done with people in the leading edge field who are making enormous contributions, the people you deal with in what you call planetary research. It must be done with an illiterate, seriously oppressed, dirty, sick, undernourished woman in a small village in Ethiopia. These two types have to sit together around the table and define what is man and development. You have to bring together Reagan with his ideas and, for instance, the president of Ethiopia. You cannot have a consensus with only ministers. You cannot have a consensus with only the poor people in the villages. You cannot have a consensus with only the people from the leading edge because there you already have a consensus. You have to bring people together, because otherwise, you fall into the same dualism. You have a definition of development for the people of the leading edge. You have a definition of development for the people in Ethiopia. You have another one for Reagan. And, you then have exactly the same problem.

You have to start questioning the whole concept of development, of the demand culture. You have to ask what the demands are. Let me give an example. In the UN the new area is "Women in Development". And so we have "Women in Development" projects. What does it mean? You say to a woman in the village, "From now on you will earn your own living. You have the right to decide how many children you have as it's no more decided by the Moslem law or your husband. You can now learn about management. You must educate yourself. You must not be thrown away because you are a woman and therefore don't have to be educated. Now you must go to school." By doing all this, you turn the whole society upside down. You are going to change religious values. You are going to change the relationships between husband and wife. You are going to change extended family relationships. You are going to change economic relationships. You are really going to change the whole culture of that society. This is because the woman does not have a role separate from everything else. If you change the woman's role, which is extremely essential, then you change all other roles. Therefore, to what do we develop this woman? And what does it mean if we develop the woman? What will happen then? What will be the reaction? What is it that we are going to change? We are going to change the whole world.

Consequently, we have to ask the very basic questions. If you say in a village, "What do you need?" and they say, "Clean water." That is correct because it is needed for health. But what comes out of this? What does it imply to have a pump? It implies that somebody makes the pump. It implies an engineer. It implies the whole spectrum of the whole economy. In other words, it is not simply a pump; it implies everything. By bringing in the pump, you have brought in the question mark. And therefore, it is much more honest to bring in the question mark at the same time. Even to put the question mark in front.

In other words, it needs to be research which raises these questions at all levels at the same time. That is a task that is simply enormous. You cannot simply just do that by saying, "Joe, why don't you just do that next week and when we come together in Bilbao you can give us the results." It has to be

done as a real work plan of the Institute. There is absolutely no other way to do it because it has to be done at all levels. You have to work with an institutional form. You have to institutionalize it.

But I come back to one thing which I think is extremely important and something which has intrigued me a lot. I would like to stress this point, and that is organization. This Institute, or this Order, looks to me as not being defined. I understand this group here today is your highest legislative body, that you've come together for two weeks, and then you go home and there is nothing left except the Panchayat. There are people who keep communications going, and a legal entity in Brussels, but they are not really the boss either. I think there is a historical reason for this.

Second, there's "Look, we have done our thing! We have done development and who the hell should tell us what to do next? We will decide that for ourselves." But is that really true? Can you say, "We have done our thing and we did it well." Is that not against the whole concept of social justice? Because you are not alone. That's not possible. The fact you belong to an Order means there are some linkages, some common interests.

But, at the same time, to be a part of the whole means that we have to give up something of our own individuality, something of ourselves. We have to make certain sacrifices. Sometimes you have to say, "Well let's do it anyway for the common good." If, we agree on the common good, if we have a consensus, then you might say we sacrifice to a certain extent (I know it's an awful word but for want of a better metaphor) to a higher authority. Because I think the task you have set for yourself is so enormous that you simply cannot afford the luxury to say, "We are on our own". The task is too big for that luxury. You can do that if you are working with small things, but here you do it on a world-wide basis, so you really need all the efforts of everybody. And I think one has to think very carefully of each structure under which we live. Is the frame under which we live adequate to fulfill what we are and to fulfill the work program which comes out of what we are? Is our structure fit for us? Are we not really egoistic if we don't want a structure? You are like a country where the Parliament sits for 10 days. Now comes the last five days and you have heard that the big army is going to attack your country. You have a severe economic depression in your country, and you also have a guerilla movement in the interior, and the Parliament goes home, and there is no president or king and you say, "Now let's hope to survive....."

REFLECTIONS ON THE FUTURE

David Wood

I bring you greetings on behalf of a large group of people, not only Anne and Mary Warren and Rod and Priscilla, but all those others out there who weren't able to come, either members of boards of directors or guardians or merely just members of the League or the Invisible College. I wish that more of them were here. These people have been the flanks of the Order as the Order moved across the globe. I wish more of them were here, because I think what has happened here is going to have a fantastic effect on the possibility that those people see if we are able to go back and communicate to them what happened here.

I already see this thing happening to us in North America. We were always clear that we were simply the Board of Directors of the ICA United States, and yet somehow in our minds I believe we were also connected with something like the international headquarters. Therefore all we had to do was wait, and pretty soon everything in the world would present itself there. Someone said to me a couple of days ago "When are you going to have a board of directors meeting in New York?" Obviously that hadn't occurred to me -- but there isn't any reason any more to go to Chicago. I think in our case that is going to make us more aware of the fact that we are operating for the US and not Chicago.

I think in the same way, the others that we're going back to, are also going to feel additional responsibility once they understand the move away from the hierarchical structure, and that they as directors of ICA India are responsible for India and there's no other place to go. I see real possibilities out there on behalf of the people.

It was a week ago today that Dr. Van Arendonk arrived. And I was really taken by what he said. In his original meeting he asked "Who is your Director?" and they said "we don't have a Director." Then he made some comments and said that what the Order was lacking was a director. I think he was wrong on that. There is an executive, and all I need to do is point to the orchestration of this council to prove that there is an executive. I think he was pointing out that sort of diversion; when you meet someone and you know what you want from him, you don't create a diversion by telling him about the director. We have to keep that in mind as we rebuild some of our structures. I also think that he was chiding us gently for what I would call egalitarianism. Maybe not. But I think we have to take that for what it was.

Now I want to say something legal. We have a concept in the law that comes up this way. A man asks me to prepare his last will and testament, and we start to talk. He says "I'm not sure that I want to do a will right now, because my son is acting in such a way that I'm not going to leave him any share." But he doesn't really want to cut him, because he hopes he will change his ways. Then I explain to him that this kind of document is ambulatory. It is something that

doesn't speak as of the time that you sign it, it speaks as of the time that it comes into effect. And that interpretation offers relief to some people. I thought that as we struggle, the concept of ambulatory may be helpful. We are not engraving something in granite that history will read someday.

The other idea is about legal structure. Legal structures really were invented to help people organize themselves, not inhibit that. I've heard some talk about having the wrong name. That could very well be, but we must remember that we have invested a lot of time in the names that we have now, and they are identified with us. Not far from where I live is a Toys R Us. The same thing applies -- ICA R Us. All I'm pointing to by that is that I don't think it's a matter of name, but as a matter of a new structure with a new name. And that we would keep those names. If you leave them around, someone may pick them up, and if you do something with that name, people identify us with that name. So you hold onto names, especially after you've invested parts of various lives in those names. I see great possibility of adapting the legal structures to the vision that has been created here.

Speaking of vision, I have a story I want to tell you. The story begins by recalling to you an old movie about World War II, called "Twelve O'Clock High". It begins in England, and a man rides up on a bicycle by an old field, and it is obvious that this field used to be an airstrip. But there is grass growing up between the concrete. He gets off the bike and looks out over this field. His name is Dean Jagger. And as he looks at the field the B51's appear and the B17's and it begins to wind up. And they begin the story of this squadron. And I think he was the chaplain or the executive officer of this squadron. What took me to that movie was an experience I had this June when I was invited by Martin and Betty Pesek to their place at Lake Delavan. And when I got up there, I said "Martin, I went to camp here a long time ago." It was a Boy Scout Camp, and I thought it was across the lake. We got in the car and eventually saw a sign that said Camp Delavan West Suburban Boy Scout Camp. We drove in. The camp was abandoned. But it was the site of the camp. I got out and started walking and said, "That is where the parade ground used to be." The grass was high, and I pushed it aside. Here was this concrete thing with the flag pole cut off, and it was the parade ground. And then I went in the mess hall. They used to let me stay in this camp if I washed the dishes. I remembered it as a tremendous place, and it was really a small place. Then I said, "We used to go to the waterfront this way." And we looked around, and you know how you take railroad ties and create a path with them. We found those and went down there.

All this is by way of telling you that this is what has happened here. I think this has happened plus something else. You remember we went back there and recalled what the Order was and is and how the Order began. And fortunately we didn't get lost in that. But it was important to remember how things had started. I think what was really fantastic was that we went through the same procedure for what we think the Order will be. I am impressed by the importance of this fact, and the necessity for this vision to be recreated for those people who are not here.

Most people in the group I tried to describe, the guardian-director type, believe that the way to change the structure of an organization is to go to your accountants and your lawyers and ask them to do it. Only if we are able to return to the places that we must go, and somehow recreate for those people what went on here, so that they can share in the vision, only in that way will they be able to go on the journey. Which is to step forth to create the vision that we have created here. And I just wish you all well in that task.

We want to spend today looking at some models for the future that have emerged from our corporate brooding since the Hong Kong meeting. We want to see how the models are moving us toward the values that we are going to be standing on in the next 2 to 4 years.

Before we get into that, I want to spend a bit of time looking at what has led up to these models and what's the underlying "why" of these particular models, but more so, "why might they be a window to our future?"

We have spent the last couple days looking at who we are now through the eyes of the Primary Units and the Networks. Today we want to look at who we are as if our only assignment was to be the Global Order - Not to be the Cairo P.U. or Fiscal/Legal, but to BE THE GLOBAL ORDER.

We have experienced a vast diversity through the reports of the last couple of days. It is a diversity that you experience as just too much to gestalt--it's not just putting all of these tactical actions together in clumps and all of a sudden, a unified statement of who we are and what we are going to do burping up. But, in the midst of those reports and in the experience of the last couple of days, we have caught a glimpse of the unity that is lying underneath those actions. That's what we want to start articulating today - what are the values we are standing on? We want to use these models as a tool to allow us to struggle with the journey of this question of the shared values we have now as we are approaching the next two years. That's the intent of today.

What is the journey that has led us here? You remember that Larry went through the journey from '84 and reminded us that the Council of '84 was a time when we made a very self-conscious decision to build this Order. Through the Doorways that were illuminated in the Brussels meeting, we had a way of focussing ourselves in the next steps of this transformation.

The Think/Tanks in October through January, called to our corporate attention, some of the key questions and key arenas for our future that we need to be brooding over. Through the Hong Kong meeting, we began to grasp that there is a real possibility for the long-term future of this Order. This future is not just a "hoped-for" possibility, but it is real, live and dwelling among us. You can touch it, you can feel it, it is there.

We also took some time in articulating the three Rs. We might call them, at this point, some of our sheer values as we look to the future. We took some beginning tries at recommendations or ways of the "how" of coming at those three Rs--how we might hold them, empower them and move on them over the next 2 years.

Then we had the Primary Unit treks over the past three months and many people, after the treks, spent time building some more models. We all were addressing ourselves to the "values/vision" question and the "how" question - what are we going to do over the next two years to really empower our future?

That's our overall journey of the last two years. Now I want to go back and briefly trace the journey of each model that you received in your packet.

**RESTRUCTURING FINANCES:** (also called Financial Systems; Capitalisation and Investments). This journey really started before 1984 when several task forces gathered to look at our Order Funds. That was the time when this big bath tub called the Order Funds had the plug pulled out of it and all the water was draining out, primarily in the area of health. The plug was out and we knew we had to do something to stop the drain. These task forces started coming up with some recommendations to stop the drain.

In Council '84 we made the first step in restructuring Order Finances. We took some of our Order costs and moved them over to the Institute, especially our facilities and our Council costs. We also took our health expenses and moved them from our Global Funds to our Annual Continental Funds. We also set up a part-time Investments Team to self-consciously manage our investments. Since Council '84, the good news is that the plug is back in the tub and the drain has been stopped. Also, our investments have increased some. It was in this situation that we gathered in Hong Kong, and made the recommendation to intensify the aggressive management of our investments. The recommendation also included radically increasing our capital assets--our facilities, our cash monies in the bank, our stocks--whatever form. We commissioned this Investments Team that was in being to come up with a model to move the Order in these directions. That is the journey in this Restructuring Finance.

We also have a model called The INTERNATIONAL DEVELOPMENT COMMUNITY. One of the pillars in this journey was the IERD--what came before the IERD and also what came after it in Phase III. The ongoing relationships with granting agencies globally, like Rotary, for instance, which touches more than just one of our locations are part of what has led to this model. Also getting the U.N. Consultancy status is a pillar on this journey. In Hong Kong we saw that it might be necessary to have a global dynamic to coordinate our relationships with some of these granting agencies that do touch us across the globe, and to play the role of ICAI Secretariat in Brussels, of coordinating our relations with the United Nations and monitoring our global frame. About a week ago, there was a meeting in Brussels on the future directions globally of our collaborative relations. That's the journey we have taken with this model.

**Then FOUNDATIONAL UNDERSTANDINGS:** Prior to the Council of 1984, we had the Model Building Units where all the Houses were engaged in building models for the Council. There were several that were focused directly on our global story. Then out of the Council there were documents that included our story, work on our covenantal forms, and our 16-year directions. There was even a whole document on our research and interchange mechanisms that focused us on the pluriform community, consciousness revolution, new paradigm and multi-community catalysis. Since '84 we have been actively engaged in these arenas that we delineated in research, but probably the breakloose has come most in the multi-community catalysis, new paradigm and consciousness revolution, and perhaps not so self-consciously in the pluriform community.

In the Think/Tanks we focussed on both RESEARCH INTEGRATION and FOUNDATIONAL UNDERSTANDINGS. In Hong Kong, we sensed the need to empower the research at the Primary Unit level in order to equip us all to build our future in this Planetary Society. Then in the recent treks, the question of our foundational story kept coming up over and over, as you have seen in the trek documents.

In MARKETING THE RESIDUE I was surprised to look all the way back to Council '82 when we had laboratories. One of those laboratories said that there were five kinds of income that would be key to our future and one of those was programme income. Lo and behold, over the last several years, our programme income has definitely increased. We began to sense that in the Nairobi Funding and Authorisation meeting a year ago this summer, but it became very obvious as we gathered in Hong Kong and sat in the context of what was happening in the Primary Units. We couldn't get away from the fact that programming had broken loose in the Primary Units. It was out of that objective fact that we began to see the need for intensifying marketing and programme strategy development, and also commissioned Chicago to write the book that's now in process. So this model takes us through the journey of Marketing the Residue.

Another model you have received is on the KEMPER BUILDING. As far back as the Council of '84, we asked the Chicago Primary Unit to investigate and research the options that were really available for us in the future use of the Kemper building. And indeed they did. They came to the March meeting with an update of the situation and some recommendations. We commissioned them in Hong Kong to stew more over this and to bring to this meeting in Bilbao a recommendation for us to look at.

One model that has a little different flavor to it is the model on the STUDENT HOUSE and its future. This has been something that has been in our brooding over the last six to eight months. As you know, there has been a task force in North America that has been pursuing different options for the Student House. We've all gotten letters and models regarding this and many sent back recommendations to them. We now have a model that is a probe into the possibility of being related to the Pegasus School in Seattle. The taskforce presented this option in the Hong Kong meeting and were commissioned to explore the possibility of this relationship, coming to this meeting with a report from that exploration for us to look at.

That's the journey to date, of some of these models. Now, you may have been asking yourself, "Why now?" "Why are these the questions and arenas of concern that we need to focus on now?" Well, I would like to answer that, to look underneath the details to what is the underlying reason we think now is the time to let these models speak to us.

First, we are at a great moment in our history. Just look back over what you know of your own experience and the experience of all the people in your Primary Unit. We are standing on the experience and the expertise of our spirit, intellectual and social methods, and have seen their effectivity. We have seen how they work in the community catalysis, strategic planning, and in consultative relationships with corporations and organisations. Believe it or not, we have seen that the Primary Unit Experiment really works. It wasn't a bed of roses over the past two years, but that which we put into being in 1984 is a stronger reality than we ever anticipated.

We have also been engaged in depth ways in the Four communities--the ECONOMIC, DEVELOPMENT, EDUCATION AND PLANETARY UNITY COMMUNITY. We've grown up in programme. We've had a chance to see and to know that our methods are really worth something, and the world is willing to pay what they are worth.

Now, in the midst of this moment of greatness that you and I are standing in--there is a big YET. While standing in this reality, we also all sense that we could lose the whole thing. We know that the ORDER is at stake right now. Our decisions about the directions of the next two years are indeed going to be molding what this moment has to give to history. Yesterday, after the Resources presentation someone said, "I think that underneath all these numbers, you can see that we have really learned that we can survive." Is that true? We have learned that we can live from day-to-day. But, who wants to finally live, day-to-day-to-day? Can we afford to? Can we afford to decide every time we put a postage stamp on an envelope that this is the envelope that has to go, not another? Is that your experience? It takes time and energy to make decisions about even a 22 cent expenditure for a postage stamp. We have greater things to spend our time and energy on than deciding on a postage stamp. We are needed for something else. When all is said and done, some of us, may be able to hang on in a day-to-day-to-day approach. My mother will probably continue to see to it that I have a winter coat three years from now, but, for some of us, that is not a possibility. How do we insure that all of our Order makes it over the long-term future? How do we insure the resources to do what's really necessary for the future of this world in the years ahead of us?

Look at our success. It's there. It's very visible. And yet, it's very, very fragile. When you look at some Primary Units, you realize that if two people got sick or were reassigned, self-support or programme would shut down for two or three months.

While programme has increased drastically, I can hear us saying to our-selves, "Where is this really going?" "Where is this taking us?" "What are we out to do in history with this?" Answering these questions is not a matter of nar- rowing our programme emphasis, but it is a matter of discerning where the BIG SOMEWHERE is that we are going. What is the BIG THING toward which we are headed? What is our SERVICE TO SOCIETY finally? So what? We could go ahead and do programme and make money, but what's at stake in answering this kind of question? Well, I don't finally know, but here are a couple of possible answers.

You could imagine yourself really getting yourself into the victory that our Dupont or Modipon or the Swedish Cooperative Centre is. All of a sudden you could find yourself getting sucked up in that and spending the rest of your life in making these a more human corporation or a more responsive agency. Without this big somewhere where we are going, you could imagine one day looking around and it has dribbled out behind you, and you didn't even realize that it was slipping through your fingers. All of a sudden, it is gone.

I have begun to realize that I had to face the facts about my own life. None of us are here just to stay busy. I could just stay busy some place else. In fact, even I could do something else. I could go back to being a social worker. I could work at a community centre for the rest of my life. Or, I could take the training I got in Fiscal/Legal as a manager and go to one of the big firms in Chicago or New York. Who knows, maybe I could be a top management executive. It blows my mind, but it is feasible. I really could do that. Or, if getting married were the most important thing for my life, I wouldn't stay around here. We could all decide to do something different if all we were out to do was to keep busy. But that's not it, is it? None of us really want to do any of those things we could do. We want to give our lives to that which is bigger than any one of us or even all of us put together.

When you look around at the Primary Units, and you see an incredible depth in the creation of the local destiny. But what's at stake now is not our local destiny but our global destiny as this body of people. Corporately our weakness right now is in practical globality, or in empowering our long-term future, and in symbolising our unity and our trust for each other. This was made very clear to me when I was in Caracas on the treks. We usually would end up talking into the wee hours of the night. One night eight of us were gathered around the table in the E.G. dining room. We finally got around to talking about what was "bugging" us to death--not having enough money, not having enough people to do the programme, and one and on. Finally, one of the people said, "Those bug me, but what really gets me is that I want to know that I'm in the same Order as people in Cairo, Chicago and Tokyo. Finally, I want to know, finally, that we're all in the same Order." That's part of what we're talking about.

You are probably saying to yourself, "Martha sure sounds pretty 'Sun-setty' this morning." Well, I don't think so. You know after the sunrise the sun stays up there for a long time. It gets hot during the day and it isn't so easy to keep going when the sun gets really hot. I think we are in the heat of the day. Right now, the sun has risen and it is getting pretty hot. Because of that, NOW is the time for us. We have been bracketing some of these questions for quite a while. Primarily because we were at a dead stop. It is very difficult to move with power when you have to start from complete stop. It is very difficult. But, right now, there is momentum. That's part of the moment we are in. The task ahead of us is to take this momentum and really empower it. This is the task we are going to figure out.

I also know that now is the moment because of conversations I have had. Finally I know that deep down in each of our hearts, we want this Order to work. We want this Order to work or we wouldn't be here. The people that aren't sitting here but are spread over the globe wouldn't be there if they really didn't want this Order to work, not finally for ourselves but for the world. The things that we are wrestling with right now are things the world is wrestling with. What is economic viability for everyone? What are the concrete forms for a planetary society? to name just a few. Those are our questions and those are the world's questions.

In light of this, what might we be calling forth in the next 2 to 4 years? I don't have any answers, but I do have some clues. One clue is what it's not. I don't think we are looking for some new global bureaucracy. What we are looking for are some global processes that allow this whole Order to dialogue with one another, to create with one another. We are not just out for good intentions. We are out for forms that have concretions that have forces behind them, so that we can see that this intention is really going to get done. We are not out, in the first instance, for a redoing of the networks, or to put into being some coordination monitoring systems. We are out to empower what is coming into being--Asking ourselves, "What are the ways we globally empower this body of people?" We are not facing the decision of whether or not to have global structures. We decided in '84 that there had to be something more than just the Primary Unit and the Continent. We called it the Planetary Network. Now the question is what are the forms we need for that global linkage, that global planetary network? Creating these ways won't be easy. It would be great for me to stand up here and tell you that it's going to be like rolling off a log, or getting out of bed in the morning. But, it's not going to be easy. These kind of creations never are.

As we proceed in this journey, there are some clues to remember that we have always known, and lived out of. The way you take responsibility for a situation is by building a model--not just complaining, but building a model. If I go downstairs in my Primary Unit every day and the dishes aren't done, and I just sit there and complain about it, that's not the way to deal with that situation responsibly. Building a model, even if it's not the one that finally works, at least gets the dialogue going. That's part of what we need to remember. Models never finally stay the way they started. They are out to start the creativity within all of us so that the creation that comes out is bigger than all of us by ourselves putting something together. Another reminder is the fact that Consensus is a process not something you can do and it's over and done with. Consensus is a process, with several different dimensions. One dimension is understanding exactly what's at stake.

What is going to be the situation if we don't do something? What is really at stake in this model? Another level is what are we going to do about it and then how are we going to implement it.

The role of our dialogue today is on the first level of consensus. We want to be able to grasp what's at stake. What are the concerns and the values that we have as we look toward the future? We want to dialogue with these particular models as a way of getting clarity on the values that we are holding. If insights on the "hows" come up, that would be great, but that's not our particular focus today. We want these models to illuminate the values we are standing on. Our unity lies in those values, not in our tactics. We want to get a handle on those values today so that in the next couple of days we can come back and take a harder look at the "how" question. Then we will be asking what of these models need to be refined, what new models need to be created? We want to spend the major part of the day on presentation of these models so we are all clear what they are pointing to. Then we will work in our Dralas to push more in depth at these models and come back to do a corporate reflection on our values.

GLOBAL PLENARY  
Closing

August 8, 1986

The Rising of the Great Eastern Sun  
Charlene Powell

I am delighted to share with you some reflections on the Bilbao Plenary. You understand, this is a talk any of you sitting here could have made. There has been a significant sharing of reflections and interpretations of this time together as the Global Order.

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My, my, my. What a great group. And, have you notice that you have also become great dancers? This has surely been the council of the dance. Those ballgames were a bit of a game in themselves. I haven't seen such passion since the World Cup series. Dancing was the theme of one of our major celebrations. I wasn't prepared for the second one. The surprise of the local Basque families and musicians was a genuine treat. Being in Basque land and visiting Vitoria and Guernica has gotten us in touch with the deep spirit energies that have been deposited and cultivated here in this culture.

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go beyond themselves to rely totally on Providence. Sometimes only the direct intervention of God can save them. When they are stripped of all their wealth, of all security and human support, they must depend on God and the people around them to understand the witness of their life. They are obliged to remain faithful to prayer and the glow of their love; it is a question of life or death. Their total dependence guarantees their authenticity; their weakness is their strength."

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I was caught yesterday when Marsha said that we were leaping into the future not with decision but with bravery. We are leaping as the fearless and sacred warrior, radically investing in the future and knowing how to live in both worlds of the inner and outer realms. Standing with us are literally hundreds of colleagues as we move into this new order. Shambala reminds us that :

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GLOBAL FLENARY  
Closing

August 3, 1986

The Rising of the Great Eastern Sun  
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REFLECTIONS ON THE FUTURE

David Wood

I bring you greetings on behalf of a large group of people, not only Anne and Mary Warren and Rod and Priscilla, but all those others out there who weren't able to come, either members of boards of directors or guardians or merely just members of the League or the Invisible College. I wish that more of them were here. These people have been the flanks of the Order as the Order moved across the globe. I wish more of them were here, because I think what has happened here is going to have a fantastic effect on the possibility that those people see if we are able to go back and communicate to them what happened here.

I already see this thing happening to us in North America. We were always clear that we were simply the Board of Directors of the ICA United States, and yet somehow in our minds I believe we were also connected with something like the international headquarters. Therefore all we had to do was wait, and pretty soon everything in the world would present itself there. Someone said to me a couple of days ago "When are you going to have a board of directors meeting in New York?" Obviously that hadn't occurred to me -- but there isn't any reason any more to go to Chicago. I think in our case that is going to make us more aware of the fact that we are operating for the US and not Chicago.

I think in the same way, the others that we're going back to, are also going to feel additional responsibility once they understand the move away from the hierarchical structure, and that they as directors of ICA India are responsible for India and there's no other place to go. I see real possibilities out there on behalf of the people.

It was a week ago today that Dr. Van Arendonk arrived. And I was really taken by what he said. In his original meeting he asked "Who is your Director?" and they said "we don't have a Director." Then he made some comments and said that what the Order was lacking was a director. I think he was wrong on that. There is an executive, and all I need to do is point to the orchestration of this council to prove that there is an executive. I think he was pointing out that sort of diversion; when you meet someone and you know what you want from him, you don't create a diversion by telling him about the director. We have to keep that in mind as we rebuild some of our structures. I also think that he was chiding us gently for what I would call egalitarianism. Maybe not. But I think we have to take that for what it was.

Now I want to say something legal. We have a concept in the law that comes up this way. A man asks me to prepare his last will and testament, and we start to talk. He says "I'm not sure that I want to do a will right now, because my son is acting in such a way that I'm not going to leave him any share." But he doesn't really want to cut him, because he hopes he will change his ways. Then I explain to him that this kind of document is ambulatory. It is something that

doesn't speak as of the time that you sign it, it speaks as of the time that it comes into effect. And that interpretation offers relief to some people. I thought that as we struggle, the concept of ambulatory may be helpful. We are not engraving something in granite that history will read someday.

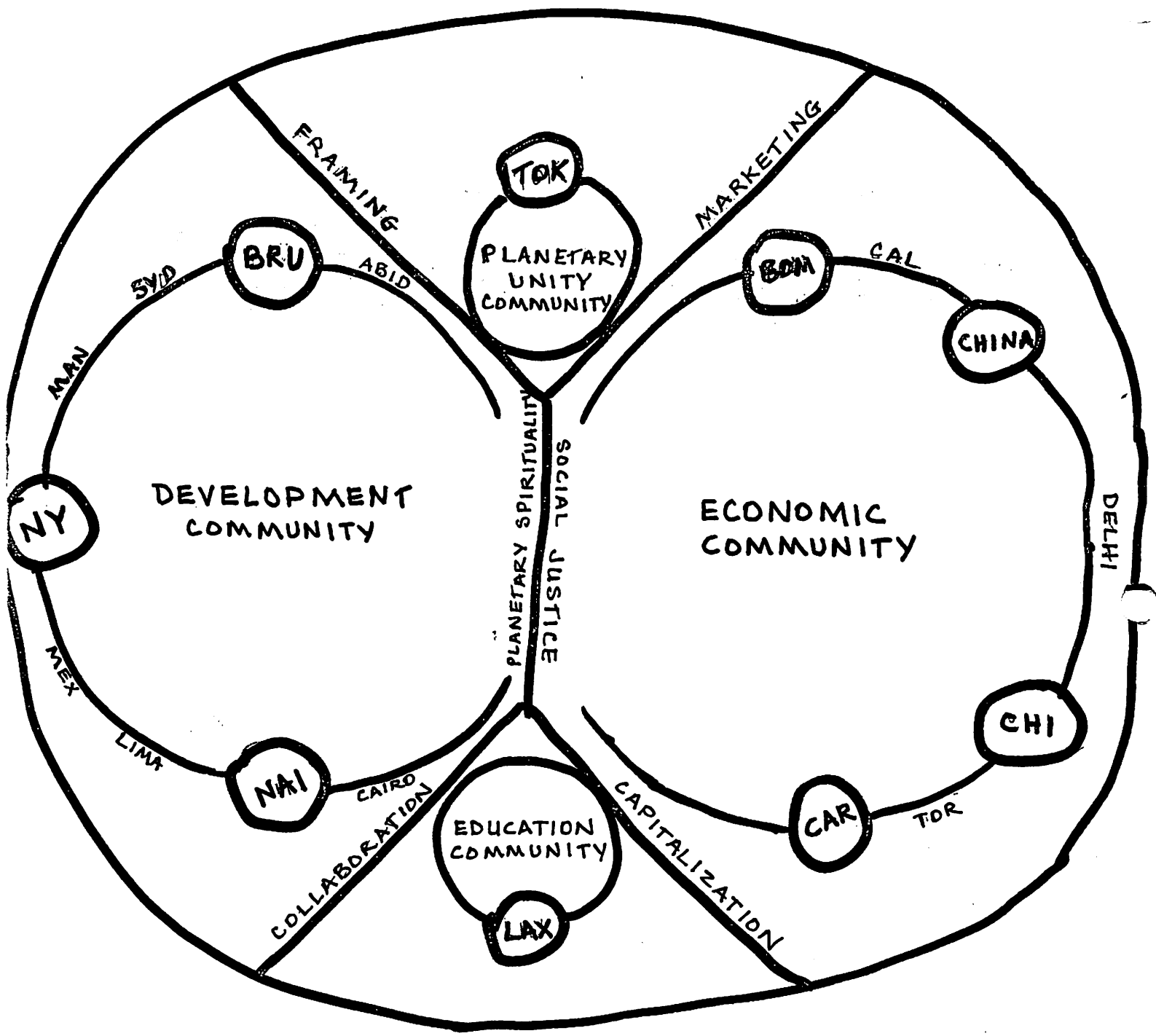
The other idea is about legal structure. Legal structures really were invented to help people organize themselves, not inhibit that. I've heard some talk about having the wrong name. That could very well be, but we must remember that we have invested a lot of time in the names that we have now, and they are identified with us. Not far from where I live is a Toys R Us. The same thing applies -- ICA R Us. All I'm pointing to by that is that I don't think it's a matter of name, but as a matter of a new structure with a new name. And that we would keep those names. If you leave them around, someone may pick them up, and if you do something with that name, people identify us with that name. So you hold onto names, especially after you've invested parts of various lives in those names. I see great possibility of adapting the legal structures to the vision that has been created here.

Speaking of vision, I have a story I want to tell you. The story begins by recalling to you an old movie about World War II, called "Twelve O'Clock High". It begins in England, and a man rides up on a bicycle by an old field, and it is obvious that this field used to be an airstrip. But there is grass growing up between the concrete. He gets off the bike and looks out over this field. His name is Dean Jagger. And as he looks at the field the B51's appear and the B17's and it begins to wind up. And they begin the story of this squadron. And I think he was the chaplain or the executive officer of this squadron. What took me to that movie was an experience I had this June when I was invited by Martin and Betty Pesek to their place at Lake Delavan. And when I got up there, I said "Martin, I went to camp here a long time ago." It was a Boy Scout Camp, and I thought it was across the lake. We got in the car and eventually saw a sign that said Camp Delavan West Suburban Boy Scout Camp. We drove in. The camp was abandoned. But it was the site of the camp. I got out and started walking and said, "That is where the parade ground used to be." The grass was high, and I pushed it aside. Here was this concrete thing with the flagpole cut off, and it was the parade ground. And then I went in the mess hall. They used to let me stay in this camp if I washed the dishes. I remembered it as a tremendous place, and it was really a small place. Then I said, "We used to go to the waterfront this way." And we looked around, and you know how you take railroad ties and create a path with them. We found those and went down there.

All this is by way of telling you that this is what has happened here. I think this has happened plus something else. You remember we went back there and recalled what the Order was and is and how the Order began. And fortunately we didn't get lost in that. But it was important to remember how things had started. I think what was really fantastic was that we went through the same procedure for what we think the Order will be. I am impressed by the importance of this fact, and the necessity for this vision to be recreated for those people who are not here.

Most people in the group I tried to describe, the guardian-director type, believe that the way to change the structure of an organization is to go to your accountants and your lawyers and ask them to do it. Only if we are able to return to the places that we must go, and somehow recreate for those people what went on here, so that they can share in the vision, only in that way will they be able to go on the journey. Which is to step forth to create the vision that we have created here. And I just wish you all well in that task.

MARKETING INTERCHANGE NETWORKS



DEVELOPMENT COMMUNITY

- +Nairobi
- +Brussels
- +New York
- Mexca
- Lima
- Manila
- Sydney
- Abidjan
- Cairo

+Spearhead Primary Unit

ECONOMIC COMMUNITY

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- +Chicago
- +Caracas
- +China
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- Delhi

EDUCATION COMMUNITY

- +Los Angeles

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