

OPENING ADDRESS: The Second Turn

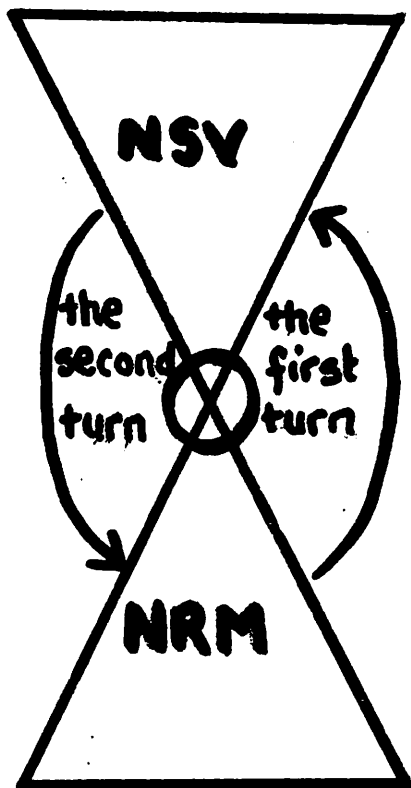
We are entering the third year of a four year plan that began in 1980 and ends in 1984. Our three master strategies are: MANIFESTATION, DECLARATION and FORMATION. We are beyond demonstration. The question now is how the NSV actually shows itself in the community structures and people of planet earth. We have many learnings, the world has many learnings about human development -- let's get them declared. And there is no enduring change or wholeness without a people -- a formed people, a people of spirit, of depth, of radical, corporate selfhood. The particular journey of this year began in Lonavala, a hill station in India where an assorted group of us met last February. We have even named a room for that place and its event here in this building. In Lonavala we met on the IERD, but we also met and made a radical decision. The decision was symbolized by the specific decision to assign a July preparation task force. But what that decision pointed to was far beyond the July council that just ended. We decided to act as one global body of people. A lot of particulars have to be acted out regarding that decision, but it was a radical, profound decision. We made that decision not so we would become a global people, but out of the fact that we are already a global people.

The July preparation task force, like the Lonavala meeting, was a group of anybodies. We weren't representing anything -- not any region or area or centrum. We had two babies, younger colleagues, and older colleagues in this task force. Someone said the 6-weeks of this task force's life was like the tertian program: we dealt with research, with training and with our own vocations in a profound way. We had a huge, impossible task -- planning a never-held-before Global Research Council. We required of ourselves that we design the Council once a week for six weeks. We had 3 or 4 models each week. We also decided we would have fun in doing so. We created a style, a milieu in which we always went after people for every meeting. It wasn't getting them to the meeting that was important; it was going after them that was important. No one ever missed our meetings unself-consciously. And the task force was self-conscious if anyone was absent.

The Global Council was a great event -- a spirit happening. You will notice in the reports from this Council that we were dealing with ourselves as a people. This has to do with presencing ourselves in history. We were shaping ourselves into a people in order to be our be in the world. We dealt with our finances, our house configurations, our corporately thinking ourselves through in a number of very practical arenas. Again, we decided to be one body of people worldwide. That is a far more radical decision to make now than it was when we decided to be mission to the world 10 years ago. We had a three-decade celebration in July in which we told stories by groups according to when we entered this journey starting 30 years ago. Toward the end our faces turned from white to black to brown to yellow and tan. What a wonder! Out of the 1076 of us around the world, one-half are non-western. The problem is 1/3 of us

are not mobile -- we are hampered by language and other basic skills. So we tackled our pluriformity by creating a Basic Skills School to begin in India this year. We even found that all of us need certain basic skills if we are in fact going to be a presence in the world today -- computer skills, writing skills, financial management skills.

The symbol for this July Global Council is the black hourglass and the blue pinwheel joined by two arcs or arrows. We talked about making a Second Turn, a turn in the world. Ten years ago we made our first turn, the turn to the world represented by the arc on the right side of the hourglass. The triangle at the top of the hourglass represents the New Social Vehicle. The first turn was our decision to get sociological care going in the local community. We have done that and we know how to do it. We have acquired prowess in social methods. The second turn is the left-hand arc or the turn in the world, the turn to the New Religious Mode. Now, we never did anything without the NRM. Every town meeting, every LENS, every HDP rode on the back of singing, team formation, spiritized councils and auxiliary meetings and the sustaining life of houses or ashrams. But all of that was mostly the NRM among ourselves. What would it mean to find the way to create the NRM out there in life, in the world, outside of ourselves? The blue pinwheel points to all those teams, to the pluriform resurgent forces worldwide that are doing this turn. That is a frightening decision, this turn in the world. When you turn a LENS marketing call with a corporation executive into a self-conscious spirit reflection, you do a dangerous deed. It may not only fail to market the LENS, it may get you in trouble in certain contexts. But I am convinced that people are ready for it these days. Not only ready, they are hungry for it.



The second turn is four things for me:

1. It is a turn to being, to presence, to style. We are deciding how to presence ourselves in the world. To do this we need financial flexibility to do our task. We have to get out of debt and move in order not to be wagged around by an economic straight jacket. We need to pay every Order member 12 regular, full stipends a year. We need to increase the numbers in the symbolic Order; this is because we have more demands and more possibilities than we are able to meet. The world needs the Order to have 100 new interns, and beyond that we need trained priorship in more houses

than we are able to staff right now. We need a polity system, a research net, by which every Order member and every regional team member has a mechanism for being on the edge of our thinking and acting, and for participating in our decisions worldwide. We need to get our learnings out to the world and that means being a more public presence in the world: IERD, project documentation and 5 Global Research Assemblies in five continents this year are manifestations and declarations of our style in the world.

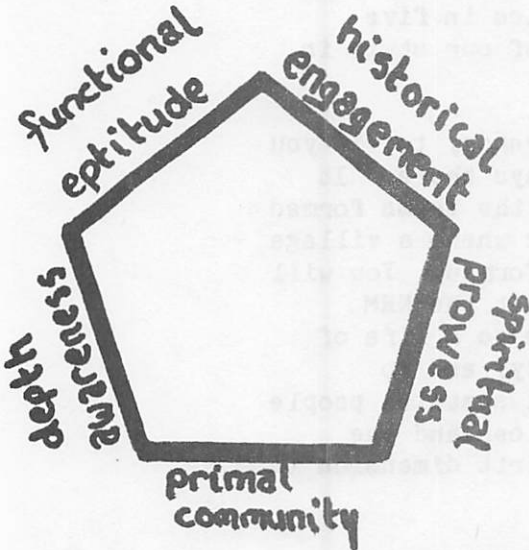
2. Secondly, it is a turn to the spirit deeps, to transparency, to, if you will, being the religious in history. Spirit life is always there. It was there in the beginning in Fifth City. It is there in the teams formed following LENS in multinational corporations. It is there where a village core is formed, where a coalition of the four sectors is formed. You will notice that we have been, in all these instances, coming at the NRM through the corporates first. We have been calling people to a life of detachment or poverty, to singleness of purpose or chastity, and to radical engagement or obedience. The question now is what sustains people once they have decided that. What are the solitary practices and the journey modes? We need to find the way to turn on the spirit dimension in the HDZ.

Last spring in Petersburg, Virginia, I was privileged to see this happen. It is a town of 40,000 population, split black 60% and white 40%, a town council of four white people and three black people, the vote always going that way; verbal fights, anger, frustration, stalemate. We did a community LENS there. That was possible because of a team of whites and blacks, young and old, Christians, Jews and seculars. Reflection -- they had learned to reflect on everything, every session, every day until twelve midnight or two a.m. We, the facilitators, learned early on that this was a place where we were going to risk. We had heard from all over that people are ready -- ready not just to start, to get excited, but ready for the long haul, ready for life-long commitment to the task of building local community. This is even documented by Yankelovich. Finally, at the last celebration, we decided to make a move. We decided to ask them one question with two parts. First, what signs of discipline were they going to create to remind other people in town of their decision, and secondly, what signs of discipline were they going to create to remind themselves that they had made that decision. They named four or five things in each category. They wanted guild pins and red journals. And one woman decided they needed a house to meet in, to use, to do all that reflecting in. We gave them each a Reinhold Niebuhr quote. I went away shocked, elated, but wishing I knew a lot more about what sustained people in that kind of commitment over the long haul. You see, I have been scarred by what happens to people beyond initial excitement when the going gets tough. They aren't committed to us, you know. They are committed to a worldwide task, to history.

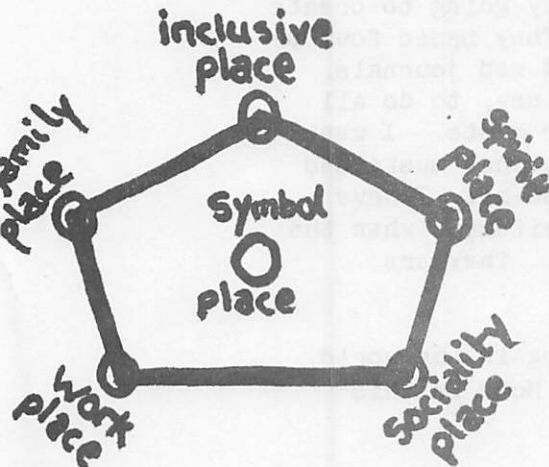
3. It is a turn to the New Religious Mode, or to creating in the world the practices, the sociological form for a New Religious Mode in this

secular age. Having fun is human, but having self-conscious fun is religious. Self-consciousness is what it means to be a religious human being. We had a lot of self-conscious fun in Petersburg.

We said several years ago that what we are always about is catalyzing primal community for every human being. You remember the pentagon that had primal community at the base of it. On the bottom left is Depth Awareness -- we know how to do that. That is town meeting, RS-1, LENS, all that. On the top right is Historical Engagement -- we know how to do that. That is HDP's; that is Patron Treks, HDP consults, functioning guardians. On the other two sides are Functional Eptitude and Spirit Prowess. We are now learning to turn on these two aspects of primal community. The Basic Skills school in India (MOST) is but a beginning. Training, Inc., when it can be done everywhere, is that. It is one thing to have spirit prowess among ourselves. It is quite another to have it in every life situation and to transmit it to others -- at a family funeral, in the business world, in public life.



We also said in 1977 that primal community sociologically involves Significated Space -- that's why our religious houses must be exemplary. Then how do we prompt that in the world? It involves Historical Time. Our daily, weekly, quarterly, annual rhythm is essential. Sometimes, we use our time far too hectically, even full of panic. How would we use our time in a way that someone might want to be a part of us? Corporate care of everyone goes on in primal community. This takes priorship by all of us. Skills here are needed. Primal Community is based on the people acting on a Futuric Cause, on-behalf-of. These emerging zones need to relate to each other: Virginia and West Virginia, Midcrest, Fifth City, Jamaica, Barlovento. And finally, there is community where profundity is dramatized.



Another way of looking at primal community occurred to us a few years ago. In 1977 we were pointing to the essential dynamics that need to be present for primal community to happen. These are some doodlings I have been doing. These doodlings have to do with the six places sociologically where primal community happens. First, in the sociality place. This represents the economic, political and cultural programmes that must be in being for an HDP to happen. Then there is the work place. This is just as present in a village as it is in an industrial society.

If Midcrest, Iowa, doesn't turn on a revitalization of the family farm, there will be no primal community in Lorimor or any other town in those eight counties and there will be no Human Development Zone. Then every community has its spirit place -- a place for worship, study, mission and discipline, a congregation as we in the West have known it. It must also have a family place--a place where children are raised and primal, intimate collegiality happens. The spirit place and the family place were what we were addressing in the Local Church Experiment in the early 1970s. You remember that cadre of families who were that experiment? What would that mean now? Then finally there has to be a channel for the on-behalf-of in every primal community. I call that the inclusive place. Most recently for us that has been the regional team. Oh, and in the centre is the Symbol Place -- the Temple, we called it in early Fifth City days -- the festivals, the councils, the celebrations, the major spirit events for the total community. All the parts are there for us. We have done and know how to do all six. Doing all six in one hunk of turf is the task before us. As far as I am concerned, that is what the Human Development Zone is all about. But again, it is doing it in the world, the real world, and doing it world-wide.

4. The Second Turn is also a turn to being signs of hope ourselves. Up until now we have catalyzed others into being signs of hope. Now we have to be a sign of hope ourselves in a new way. North America comes to me as a great giant, but a giant that has recently been greatly humiliated -- Vietnam, Watergate, and OPEC. Both the United States, and in some sense Canada as well, have been humbled before the world of nations. Our task is quite clear and in one sense simple. This giant we are a part of is still a giant. There is still power here in technology, but also in freedom, in a highly attractive life style, in the good life everyone is seeking to emulate, in spite of all our problems. Our task, or the task of those who are self-conscious care, is to transform that power into the power the world needs. Call it the need for bold, creative leadership, but actually what the world needs, I think, is a religious-secular presence. The world needs nations who care for their own needs, but also care for the interdependent world we all live in. We Americans still tend to be arrogant and self-seeking, but we are also pragmatic. And being pragmatic means we have a great capacity for repentance. What I am saying is that the world needs priorship, -- bold, creative, looking-through-the-situation, active care.

The Order:Ecumenical is called upon here and worldwide to prefigure that spirit care, and to be that out there in the world. You and I are in North America. We are all assigned to be here -- symbolic Order and movemental Order. But we are not of North America. We are living in two great and powerful nations, but we cannot be sucked into their gifts or their weaknesses. Of course, the movemental Order has a kind of rootedness the symbolic Order does not have, and rightly so. But I believe you, too, are ready to go anywhere and do anything that is needed. So we are not of North America while we are deeply in it.

The call to repentance is always painful. It is painful because when you call on your neighbour to repent, you are called on to repent also. And that is our task.

Now, how are we going to do this this year? In this council we are going to work in six holons. In the new paradigm, everything works like a hologram, so this council is a hologram. The whole is in every part. A holon is a self-maintaining entity that has all the perspectives in it. It works on the whole picture through one part of it. One holon will figure out how we increase the members of the symbolic order and how we presence the Order on this continent. Another will work on our financial flexibility, so we can do our mission. Another will work on what demonstrations are needed now to be signs of hope both in local communities and in various social structures. We need a new strategic design so that our demonstrations deal individually and relevantly with the needs of the continent. We also need a new form for our extensive impact on the total geography. This may be the most difficult holon to do. We are calling this holon a lab -- they have to locate the crunch in their arena, go through the eye of the needle, and enable all of us to make a new resolve and implement the declaration of the new humanness to the whole continent. All of this is focused toward the April event. We currently have scheduled a guardians meeting, a GRA and formation fortnight for next April. This holon's task is to design that event and all the events leading up to and following it: National Steering Committees, Rural Development Symposiums, think tanks and project documentation. The last holon has the task of working out a bold plan for Order self-support, the economic ventures and 12 monthly stipends.

All of this is about what it means this year for us to be our being in the world, to turn on the style of the secular-religious for the sake of profound care for the planet.