

THE GLOBAL PANCHAYAT TREK REPORT

Last night as we began the Council I felt that we had finally achieved an image that we have talked about for many years--that of simple elegance. This was present around our meal, and in the conversation which rehearsed the tremendously overwhelming happenings that have taken place since August on our Continent and indeed, around the world. It also occurred to me that there is probably no greater event than when we all get together and share the incredible privilege of collegiality.

We have been asked to report on the Global Panchayat Visitation Trek and we are most pleased to do that. First of all, the colleagues in Continents Europe and India and the nation of Japan send their most personal greetings. They are doing extremely well. The Town Meeting campaign is in orbit, and the Human Development Projects in Europe are much farther along than I had anticipated as I tried to develop some holding images before we left. The houses from which we are reporting to you this morning are: Rome, Paris, Frankfurt, Berlin, Amsterdam, Brussels, Brussels Nexus, London, Bristol, Manchester, Glasgow, India, Osaka, Fukuoka, Tokyo and Oyubari. This report will be given in three parts.

I

Our trip began in Rome on October 16th, which was a very significant day for the Order and for me because that marked the first anniversary of Joe's death, and we celebrated that around the meal. Before we left one of our colleagues had stuck a little prayer in an envelope to be read on that occasion, so we did that and by way of celebration lifted up the depth and the scope that our mission has moved into in the past year. That was, as you recall, the day that Pope John Paul II was elected. It was significant to be beginning our trip on that occasion, and to be in the Eternal City, where we participated in the excitement and the surprise of the election as the Roman Catholic Church made an historic move into the future.

I'll turn now to the functions of the trek as we see them from this perspective, on the other side of the trip. The participation of the Houses was very gratifying to us as the Panchayat, as we tried to get stated just how this dynamic in the polity of our Order gets acted out. Everyone had cleared the decks. Permeators had told their employers appropriate stories so they could be there, and the occasion was two days of depth missional discontinuity. And so it was that as we sat down for our time together the Panchayat was present around that table. I think that that is certainly one of the functions of the trip. Furthermore, we discovered the trip relativized anxiety over our failures and our future prospects. It permitted a pensive reflection on our current and future global strategies. The movemental events broke loose a new kind of support from the private and public sector as people came in for that evening. And then, finally, but not least, the trip gave each house a chance to sparkle with respect to the decor and care of space.

We will at the end of this month take some days together to evaluate the construct that we used. Currently we arrive in the afternoon and begin the visit with a dinner, after which we have a Global Catch-up session which shares both the bad and the good news. This is followed by a report from the Area Prior who is part of the team. In the morning over breakfast, a collegium on the shape of the New Church occurs. The morning session is devoted to Impact and the afternoon

session focuses on the Human Development Projects; if we are in a Project this includes a site visit. The second day begins with a conversation out of Dunne around breakfast. This is followed by work on the World Frame, and an afternoon on Global Strategy. The third day begins with a conversation out of Panakar about the transparenization of the ritual or the liturgy. On the evening of the first day, there is a Movemental event; on the second evening we had a House event. During the afternoons, there is time left for framing or authorization calls, or whatever the House would like us to do while we are there.

The roles include the Panchayat, which is a two-man team; the Guardian, without which the trip wouldn't be what it is; and the Area Prior. I would like to say a bit about the Guardians. Martin Pesek went with us through Brussels; then we were joined in the United Kingdom by Laverne and Jim Phillips. Sam Hansen became a Guardian for the first part of the Japan leg and Jay Antenen from Hamilton, Ohio, is now with Rob and Mary on the second leg of the North Seapac trip. We are excited to report that while we were in Europe we talked to John and Sheila Clark, whom some of you know. They were formerly in Brussels and are now in Manchester. They are planning to come for two weeks and be the guardian dynamic on one of the North American treks. It is really great to have that kind of two way exchange. We are also working to get a guardian from Australia to participate in the Panchayat Trek.

The Guardian's special role was hosting the movemental event, and in every case they evoked a very practical and exciting form of participation from those who gathered. The movemental events were all very different. They ranged from a small gathering of four women at dinner in the Frankfurt House (who by the end of the evening had become interested in doing Town Meeting circuits), to a large gathering around a fine meal in Manchester, to a series of two movemental evenings in Glasgow, one of which replaced the House event. The movemental events served to bring colleagues that we have not seen for a long time back to the House for an evening. There was one couple who went for broke with us on the local church, and when we made the turn to the world they had withdrawn. This was the first event since then in which they had participated. When they left that night they said, "Well, we'll be seeing you." It was the kind of an evening in which you could get stated that we were still going for broke on the local church, and that was a great opportunity.

The House evenings, of course, are always a great deal of fun, and they, too, took many different forms of expression. In Tai'rgwaith we just got some beer and sat around and watched the BBC documentary on Dylan Thomas. In Frankfurt we went out and ate rippchen, which is an event no one should miss when they are in Frankfurt. Whatever we did, we had a good time on our House evenings.

I would also like to mention the authorization work which was done. Something is happening to the historic church which I can't wrap my mind around in many places, but in Europe the church is still an authorization vehicle for our work. The churches are empty; however, the bishops still play a very symbolic and influential role. In Kreutzberg Ost, three of us called on the retired Bishop of the German Church who is still a very active man. He agreed to write a letter of authorization to "agressive ministers who care" urging them to do Town Meeting. Then in Brussels, we visited the outstanding Roman Catholic layman in Europe, who also has a significant global outreach. We asked him to do the same. Town Meeting is a little slow getting off the ground in Europe, because they are making

the shift from the eight-hour to the three-hour construct and are moving from long to quick set-up. They have 600 to do this year, but I am confident they will get them done. The other objective of our calls was to invite appropriate European churchmen to come to North America in March, to make some high level calls in our own nation. It will be great to begin to get this kind of global interchange in the matter of framing and authorization.

We had the privilege in the United Kingdom of going to call on Speaker George Thomas of the House of Commons, and we had a great time. The objective of our call was to invite him to go out and visit the Tai'rgwaith Project, because he is a Welshman. On an earlier visit we hadn't even completed our walk through the Blue Book when he said, "What are you doing in Wales?" We went back this time and told him what we are now doing in Wales. He will get out to that Project and can be a very helpful figure in supporting the work in England.

We sat for an hour in the gallery of the House of Commons, and felt as if we were participating in all of the past and all of the future. On that day, Sir Harold Wilson was answering the charges of the Government on breaking the sanctions against Rhodesia. Margaret Thatcher was there as a member of the Opposition and struck me as a beautiful woman of great intelligence who just communicates serious intent.

I will stop now and have John report on Europe. Another team is now in North Seapac; in January, we will be going to Latin America; in February, to India; and in March to Africa. In April two trips will occur: South Seapac I and South Seapac II. Also in the Winter Quarter our trip to the Houses in North America will take place. Kamela Parekh and David McClesky will be here from India to be the Panchayat team. Your colleagues around the world are very excited that for the first time in our history the North American houses are going to have such an event. We still have scheduling to work through here, but I hope that you will get your dates fixed firmly and get all the necessary grandmothers to die, or whatever story is required to clear the deck, so that everybody will be sitting around that table when the Global Panchayat comes to visit.

## II

We have known for a year now that something brand new was upon us, that we are in a new era as the Order. Partly to get a fix on that and partly to do a job that Research needs to be doing, some of us have been putting together a collection of selected works of JWM, and before too much longer you will have access to that. One of the things I noticed in working on that was we have always sensed ourselves on the edge of history with a momentous program on hand that is right on target for the moment. The second thing I sensed was that the times have changed and we are in a different moment now. The question before us, that makes this a momentous era doesn't have anything to do with being able to run the Order or the mission. We have demonstrated that in the last year. It doesn't even have much to do with discerning the spirit. That burst of spirit we had this past Summer was unbelievable and it was not simply a re-hash of preceding summers. There was a new edge in it. Perhaps the question for us, and one of the underlying questions of this and future Councils, is "Where do we go from here? What is the new leap that history is demanding of us?" In any case, that is part of the significance of the new era we are in, and part of the focus of this Council.

Now, I wish to address four arenas, and then share a few reflections.

The Human Development Projects in Europe go extremely well. Far better than we of little faith expected. They are tremendous. Termine is beautiful. The wood industry is turning out bread chests in three sizes and has as much market for the products as it can manage. I understand that there is a possibility of marketing one particular size to a liquor store in Milan which will use the boxes to hold a couple of bottles as a Christmas gift. The roads are graded. They are not paved yet, but there was a cement mixer and bulldozer in the village while we were there. The people are absolutely transforming the face of the village. They are making outdoor parasols, which have been marketed in Atlanta, Georgia. Termine is clearly on the move. Perhaps the breakthrough there is the cooperative society, which was formalized in the signing of papers the day we were there. The Board of Directors (nine of whom are women) took two hours and a half to sign all the documents to get that done.

Kreutzberg Ost is looking fine. It is better than we expected. The park is beautiful, the cafe is beautiful, the people are beautiful. They have stumbled on a way to do stakes in the Urban: you take a block on both sides of the street and do a Town Meeting in it. They did one, and it went so well that they did another one and another one. Now, every Saturday, they have one and two Town Meetings scheduled until they cover that whole community. Then they will go around again and the stakes will be going.

The Isle of Dogs is unbelievable. There are 60 individual farm plots at one end of the former Mud Chute, at the other end are the horses, chickens, and other livestock. It is unbelievable. When the consult started there were 31 vacant industrial buildings on the Isle of Dogs. To date there are no vacant industrial buildings on the Isle of Dogs. What an unbelievable turn-around! Perhaps the miracle in all this is the fact that the Auxiliary would have a hard time claiming credit for anything; in fact some of the improvements were done in direct opposition to the Auxiliary. Those who represent the "loyal opposition" have a copy of the consult document, and they just do what it calls for. Whoever said a catalyst has to be liked? There is a tremendous potential there.

Tai'rgwaith as a Project was probably one of the high spots of our trip. The local support they have mustered is incredible. Very early one morning an old man whom we had never met before approached us and said, "What are you doing here?" I said we were there visiting the Project. He exclaimed, "Oh, the Project. That's the finest thing that has ever happened to this village." That comment was completely unsolicited.

The community has an industrial building that was given to it by the Isle of Dogs. The Workingmen's Club of Tai'rgwaith raised 3,700 pounds to transport the building from the Isle of Dogs to Tai'rgwaith by slightly raising the price of beer at the local pub. We were told that the village had completed the phase of rapid visibility, but we kept noticing here and there a real eyesore. The pastor explained, "We aim to get stakes started in this village, so we left one eyesore in every stake very intentionally. We intend for that to catalyze the stake care."

The issue within the HDP campaign in Europe is probably similar to what it is around the world: What are we about this year? How do we keep this from being a protracted campaign? Just what is our death ground?

We used the image of the four-eight-twelve strategy with the folks of Europe, particularly with the twenty-four projects. This was really intended catalytic image to get us moving. We ballooned the possibility that there would be four projects of the original twenty-four in which, by the end of the year, the income would be tripled, the space absolutely physically transformed in appearance and the infra-structure of support built. If we do not intend to use such a project as a wayside inn, or as a training center base for replication, our staff would move somewhere else, and maybe take a different relationship to the leadership of the village, such as working once a month with a corps of local leaders on a circuit basis. Maybe four village project could operate like that.

Perhaps eight of the original 24 HDP's which were equally "done", would be designated for use as a wayside inn, or a base or a training center; so our staff would stay there. Then perhaps in the case of twelve others we would frankly acknowledge that we have more work to do.

That was a very releasing image to begin conversations about what we are shooting for. It was interesting that all of the projects in Europe put themselves in the "Eight" category with the exception of Tai'rgwaith (which isn't even counted in the original twenty-four). They wanted to be in the "Four" category. They felt the project could be finished by June and it would be time to move on and do two or three more! Of course, the underlying rumination for us now is, "If you were to move out, what would you move to?" That is an issue which this Council and all of us need to be brooding on in terms of our future. There is no hurry, but we need to keep that in the back of our mind.

We also worked on the keystone strategies by looking in each project for the thing that would spin all the programs and allow the rest of us who are supporting the project from a distance to target the kind of expertise we send into a project for brief periods. For example, if you know a good woodshop foreman, he could spend three months in Termine and release someone there to do marketing. On the other hand, if you know someone who is great at marketing bread chests, send him over there to really explode that industry.

The second major arena of our focus, the Global Community Forum campaign, is going well. But I sense Europe is experiencing this year what we have experienced in this country. I could characterize it this way: Last spring particularly in June, we were moving with momentum. Thirteen countries went gold. We took a breather for the Global Research Assembly and Council during the summer, ran back out to do more forums and slammed into a brick wall. And it has been more difficult to crank up the momentum again in Europe. There are no real problems. There are two reasons for the lag: the rider and the frame. Last year, for example, was the Year of the Village in Belgium. The government supported the GCF financially and in many other ways, and our people went out with the support of government salaries and did "Dorpstags" all over Belgium. The Year of the Village is over. Now how do we move? During the Guardians workshop held while we were there this question was raised and a voice came from the back of the room, "Well, this year is the Year of the Child. What better way to raise your children than to care for the village, than to create a human context in which they can grow up." The man who commented had served as the executive of the "Year of the Village", so our colleagues had an appointment with min the next morning.

The second factor contributing to the lag has to do with framing. I was secretly relieved to see that Continental North America is not the only place that gets into the press. For example, the Community Action Bulletin of the United Kingdom, which is a professional journal for community workers, has a series of articles called, "Special Investigations: ICA Exposed". This has implications with respect to our frame. I am just learning that in a revolution somebody is likely to get angry. In any case, the frame for our work in the U.K. is being supplemented by influential people on our Board, some of whom have asked to be more completely engaged. We intend to use them to deal with such matters. Such events haven't stopped anybody, they have just slowed us down. They represent something to deal with that we hadn't anticipated.

Now a third major arena of concern on our trip was expansion. If you will look at the map of Europe you will see a big "X" with Scandinavia, Spain, Portugal on the southwest-northeast axis and Ireland, Greece on the northwest to southeast axis. We have done our work in the center of that "X". The important question is, "How shall we comprehensively cover our turf in Continent Europe?" Our colleagues have been speculating in that area rather creatively. While we were there we determined that while we do expansion we think about coverage, and moving with strength. We think about benchmarks such as openings, pivotal cities, buffer projects, achilles' heels and every house being a project. All these rationales we have rehearsed. They don't help you a lot, but they push you to look for openings. A number of priests from Scandinavia have visited Chicago in the past; we also have some ITI grads and some development contacts in Scandinavia. The importance of Scandinavia is that it gives more people and money per capita to third world development efforts than any place else in the world. Instead of pushing a Southern France Human Development Project, our colleagues in Paris said if we really wanted to do something significant in Europe, we should go to Spain, which is the "third world of Europe" in people's imaginations. Furthermore, Spain has important ties with Latin America. New relationships are developing between the East and the West as well as among the Eastern countries. An Austrian couple from Vienna are now members of the Frankfurt House. They will probably be at the Academy this next Spring and could possibly participate in opening a House in Vienna if we so choose. A French nun was in Amsterdam helping our colleagues look for a house and mentioned, "Now this is very interesting. I was telling one of my Polish Ursuline Sisters about the work of the Institute, and she said, 'I know just the person who would love to hear about what you are doing. He is the archbishop of Krakow.'"

Ireland is another potential place for future expansion. We have ITI grads there. Our colleagues are planning to do some Town Meetings there. Where do we move next? It really comes down to the issue of the grid, because we intend to cover every area of every continent, and have a project in every area in which we are located. On the sheet before you you will see the version of a grid that was ballooned in the September Continental Council. It was made available, but not discussed. It takes into account several factors. One is the huge expanse represented by Area Paris on the old grid. It extends from Greece clear over to Portugal by way of the English Channel. That is a massive chunk of turf. If you compare that with Area Brussels, you understand why our people in Brussels say they have to treat their Area as a region. It is really very small. Another factor is the anomaly of Berlin. On the old grid it appears to be stuck off as a triangle in the corner somewhere. Our colleagues were not sure whether they were a metro, a region or an area.

We might think about altering our grid of the U.S.S.R , as well, to include two instead of one Eastern European city. That second one might be Berlin, in which case we would find ourselves in eight of the nine continents. These questions will need to be resolved in the summer. As I indicated earlier, the new grid was floated in September. Our European colleagues are going to look at it a bit this December. In doing so, each area is going to grid its turf down to the micro level, and then come together to see what adjustments are needed. They may assign a group to work on it seriously in March, and by summer they will present a serious recommendation which represents the consensus of Europe.

What is the role of Europe in the world? This question also informs our decision about expansion. Several things occurred to me. One is the repository of people, technological skills and finances for the globe generated from Europe. Another is Europe's historic ties to every other continent in the globe. A third, is the image of Europe held by the developing world as the context of stability within which revolution does not become anarchy. However, when you visit Europe and talk to people there, you discover that the foundation of that stability on the local community level is as shaky as any place else in the world. Therefore, Town Meeting is right on target.

We did arrive at some general strategies for the Continent. The major thrust would be on intensifying the center of the "X" for the rest of this year. This can be done by awakening escalation and by the intensification of forces. If there is going to be any expansion in Europe, it must be undertaken by Europe. Europe must provide the forces, do the framing and find the funding in Europe. That will be their major thrust.

There will be some probes in the expansion arena. For example, they are going to do six Town Meetings each in Ireland and Spain this year. We suggested that they not do those by slipping across the border overnight, but that they go in with strength and begin to get their frame put together. We will continue to explore courses and openings in Vienna. Perhaps a development team will go to Scandinavia; probably Greece should be kept in brackets for the rest of this year, unless something we don't anticipate were to open up in the World Council Executive Meeting in January. These kinds of broad strategic thrusts give you a way to go while you are dealing with your ambiguity; that way you still keep the pressure on that maintains momentum.

The last universe has to do with symbolic life. I am convinced now, that our transparent corporate symbolic life - our ritual life - is not primarily (or even seriously) an issue between us and the Muslims, Hindus, and Buddhists in Maharashtra. It is far more serious an issue in Europe than it is in India. I could go on to say that it is, therefore, probably a more serious issue in the U.S. and Canada than it is anywhere. The issue is more complex than I had imagined. One aspect is the relationship between the profound transparency at the heart of each religion's poetry. We have done that; we are living that. Maybe one of these days our children will write that up. We are at a mid-point, which is a first for the church. We have never had to contend with pluralism within ourselves before, and that is what makes me think we are on the verge of a very creative answer.

A second aspect of the issue has to do with those who are self-conscious, profound pagans. I have discovered that there are such critters: profoundly conscious human beings, colleagues on the way, who for some reason will not adhere to any traditional poetry. Well, that is a situation that we need to be thinking about.

A third aspect of that issue is simply symbolic order slob-hood. For that one there is no excuse, and we depend on one another to prevent it from taking charge. This aspect's seriousness lies in the fact that we have a chance, like nobody else in history before, to break loose the creative edge of transparent symbolic forms that give expression to the unity that is, in fact, in the world today. We are at this point in the middle of just such a breakloose. Someday I want to make a speech on the revolutionary value of doing what you do know, while what you don't know becomes indicatively clear. We stand on the Daily Office, period! This serious issue give us hope and a chance of maintaining the tension and living in it, while it is eating our gizzards; it is this which will give us a chance for the newness to emerge, and that is what history needs.

Someone once said, "When the wave vanishes, then virtue arises; when virtue vanishes, righteousness arises; when righteousness vanishes, the law arises; and when law vanishes, rituals arise." You see, it doesn't matter. We can be nonchalant about rituals. Even after I just claimed with all the passion I could muster, that this is a serious issue related to who we are and what history needs, I want to go on and say ritual is a secondary matter. It is a secondary symbol. What is sustaining us these days is not the symbols, but the reality to which the symbols point. We have time. We can be relaxed on this. There is no hurry. No wild experimentation is necessary because our genius has been the ability to use the indicative and the phenomenological approach. This newness is going to arise up, it is not going to result from somebody's bright idea imposed.

In conclusion, I would like to share some spirit learnings. The face of the enemy comes not in the situation but in the relationship that one takes to the situation. That is not new. But when we find ourselves under criticism, our internal response is, "My God, the mission is going down the drain!" The form of escape is what I call "Much Ado About Nothing". If our colleagues in the U.K. had taken out after the authors of that article and tried to answer criticism instead of continuing to do Town Meeting, that would illustrate "much ado about nothing". That stance is the demon, because it blocks getting anything done; it is the enemy's diversionary tactic that is very easy to fall prey to. The remedy for that is realizing that in a revolution somebody is going to get mad. If you get up in the morning the weather, like criticism, will always be there; all it tells you is what kind of coat to put on when you go about doing your job.

The second external situation we find is surprise. Our internal crisis is "My God, my model has been blown", and the escape response is "Oh, ain't it awful." The response diverts us from dealing with the newness, the gift in that situation. The remedy is the resolve, "I am responsible." The third external situation is finding we have offended the local customs. We experience guilt; we wish we hadn't done it; we are humiliated. The escape is to believe "This place is different." I keep looking for a place that isn't! The global unity that is among us is probably what combats that demon. On this trip I fell in love with Europe, not because of its history, its people, or even its form of the mission. Rather, I caught a glimpse of a new reality whereby Europe's resources may serve the globe. It was a rare treat to be engaged in a process that is helping that along.

## III

I would like to highlight some issues. It looks pretty apparent that the Oombulgurri community is going to be disbanded. One of the alternatives still open is that the Oombulgurri people would move en mass with us to some other place. This situation has forced us to take a whole new relationship to rebuilding our frame in Australia. The Public Patrol team is there now and has seen about six government ministers. Any reversal would not be a matter of anything we could do; it is a matter of reversing the whole government policy toward the aborigines. It is undoubtedly not going to take place right away.

Secondly, there was an issue in Bayad, but it is more than resolved now. In this case we had forgotten to do our local government framing adequately. The local government bureaucrats moved in and, in the absence of the Prior, shooed the Egyptian auxiliary out of the village. Then they went to the governor, and said, "Look, they've all left!" Fortunately, that event forced us to move beyond the Coptic Church in our framing. Our people are back in Bayad, fully empowered, and the project is going a million miles an hour. We now are being strongly encouraged by high government officials, such as the Speaker of the Assembly, to spell out what form replication would take there.

Our big question from now on will be "Where must we say 'No' for reasons of our global strategy?" We have the same issue in Korea. The Samael Undong is very interested in how Kuh Du E Ri might be replicated in massive numbers. Come this summer, we are going to have to think hard on where we do say "No", strategically.

Zambia has been experiencing a rough time. Kaunda has had to open up the borders through Rhodesia, which makes our project vulnerable. We must think long and hard before we consider expansion in the Southern African sphere, at least until the Black people are in charge. Kamweleni and Kawangware go well, and Ijede goes extremely well.

We passed through India where things go far better than we have reason to expect they should. Two things are especially important. First, they have experimented with doing large numbers of consults without extra input of troops. They now do a consult over a four week period, which allows for a hard push on implementation. Everyone over there is very excited because they can do the consults as part of their normal circuits. The second item of news is almost a gift from heaven itself. Not too long ago we received notice that we now have what amounts to a 100% tax deduction within India. We have been working on that for a good year or so. In fact, we are the reason that this provision was written into the law! The cross-ministerial committee issued its first such status to the Institute of Cultural Affairs:India! The ramifications are important. One is money. We have had at least several hundred-thousand dollars lined up for a good year pending the working through of this exemption. Recently Europe sent the largest check we have ever sent to India, amounting to \$200,000 from the Belgian government. I feel like India doesn't even need it now. A second important ramification is that when people say to us that they have heard about our trouble in India, we can nod and go on to point out that we are the only officially endorsed rural development organization in India that receives 100% tax deduction. It is rather remarkable. Our real issue in India now has to do with resolving the genuine perplexity that we face in the future.

A special documentation task force spent a month in India pulling together a statistical report on Maliwada and the first 25 villages. Our rule of thumb

for economic development in the past has been to work to triple the gross village income in a community. This report points out that in Maliwada the per capita income has been doubled! If anybody has set per capita income doubling as their goal, they are out of their minds! But the people have done it in Maliwada. The material gathered on the twenty five district projects is unbelievable. We needed this data because our current strategy is to gain the intermediary support of what we call an international organization as the sponsoring agent for the next phase of 2,500 projects. This kind of organizational sponsorship would even be helpful to us as we complete the 232 projects on the taluka level. To that end we pulled together this report for the World Bank. This month we will send a special team to present the report before 100 members of the World Bank.

At the December Council in India our people decided to have finished 232 consults by June. In all our previous phasing, you recall, we said a village is "initiated" when the site is chosen. We had assumed that by June we would have held 140 consults and the rest of the villages would have been chosen and their people would be enrolled in the School. Now our colleagues say they will have done all 232 consults, which is certainly audacious!

In Japan our colleagues are deciding to have the time of their lives. Things go well. By the end of this Quarter they intend to do one Town Meeting in each one of the 47 prefectures. Oyubari is a rough project to do. Anybody who feels audacious ought to be assigned there. Their key strategy is going out to promote fund raising for a health clinic to be build there. This strategy will help in several ways. It will open up our relationships with the local development committee, as well as with the Mayor, who requested this of us. The money for the clinic will be solicited from the federal government in Tokyo.

Furthermore, they are thinking about doing a buffer project. They are looking at Okinawa or Kagoshima, in south Kyushu. Okinawa represents the most abject poverty in all Japan's possessions; moreover, the church is strong there. Kagoshima would be in closer proximity to our current work, of course. Most important is the intensive work planned on their frame. For us to have the nod of certain prominent Japanese people will be important to the aggressive program we have planned. It will also deliver necessary goods and services to our projects.

I would like to close by pointing to some inclusive swirls that we have encountered on the trip. One has to do with the world frame. At first I thought it was, in part, neurotic that we named this as a priority for the year. However, I am now persuaded that if you consider it an aggressive move, rather than a defensive move, the building of the frame is extremely important in every situation we have encountered so far. The important thing is the centrality of the church. The historic religious is becoming more and more crucial in our work. If we do visit the church hierchy in North America in March, you all need to be thinking about who we have good access to, or have seen, or need to see on this continent.

The Executive Committee of the World Council of Churches meets in Jamaica in January. This is going to be a crucial meeting for them and for us. Already on their schedule is a Sunday visit to Woburn Lawn. Now we have come up with a strategy in addition to simply showing the members our project in Woburn Lawn. Mr. Dethé, a prominent Methodist layman in India, is coming back to visit each of

the projects in Latin America. Joe Iida, the prominent Japanese Anglican priest, will also be there. Bishop Mathews and Raphael Davila will be there, too. You see, we will have a Methodist American Bishop, a Maryknoll Latin American priest, an Indian Methodist layman, and an oriental Anglican priest as our own host committee for the Executive Committee. Add to that Woburn Lawn and we should make some tremendous inroads. We need your thinking about people who you know are going to be there, and about what we must put on our list with respect to ways we can serve the church. We need to see our old friends, like Bishop Samuel. We are ready to turn the dial towards the affirmation of the centrality of the church in our work. It is significant that we chose the Church as our network a long time ago, rather than the volunteer fire department. Something is happening there today, but there is no hurry. Joe Iida will be here for the following month for visits we might plan to Anglican Bishops.

The second inclusive swirl has to do with expansion rationales. I die when I hear talk about proliferation of projects for the sake of proliferation. It appears opportunistic. As Europe is working on its grid and inclusive strategy, we all need to think about shaping inclusive rationales, continent by continent. We are in only 27 of the 54 areas presently. Rather than doing another house or project down the road, what would it mean to realistically strategize the geographic coverage of the globe?

How do we define how many experiments in replication we have? We used the term "convergence of campaigns" on this trip, and people nodded knowingly. Frankly, I don't know what it means! In places where something is happening in Town Meeting and Social Demonstration perhaps we don't have to do a grand scale scheme like what we're doing in India, but we need other kinds of experiments in replication. Perhaps this relates also to a new strategic relationship to the historic church as well. Again, part of our new day is that we must learn how to say "No".

Overall, we are in a far better position in our projects than we happen to realize or appreciate. When we do a site visit with the public or private sectors the visitors leave with their mouths open. They say, "How in the world did you do this?" They look and they see motivation and comprehensiveness. Motivation is 90% of the task of human development. If the economic community had mustered it, they would have gone our and made a profit on it a long time ago. Now our projects must win the remaining 10%, which largely has to do with the public delivery of goods and services.

Japan was a graveyard of people who have left the Order, all of them pretending that they are Guardians. You can't leave the Order and become a Guardian. You can't put on blinders once you have seen, try as you will - especially if you have never had an honest job in your life and you go out and get a job teaching English. When somebody departs that way, we must let them go, even though we might be fond of them. We do this in order to take care of ourselves. For our sake, not to mention theirs, our old wisdom of keeping distance is damn good.

I must admit that when we started on these trips they seemed totally unproductive to me. It didn't look like we were going to raise any money; it didn't look as if we were going to do much framing or acceleration. Granted, these are not the purposes of the trip. I must admit, though, that these trips have provided us with a fantastic gift; sentinel models and inclusive strategies will never be built in isolation. The kind of discussions which occurred with the people of our Order fed the corporate imagination in all directions. We look forward to coming to your house.