

REPORT ON THE GLOBAL MOVEMENT,
MARCH 1972

WAITING ON THE LORD		THE GLOBAL SITUATION	STRATEGIES FOR THE NEXT TWENTY YEARS						
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1 I have been brooding on my experience of "waiting on the Lord!" In waiting upon the Lord is always the tremor, the shudder. There are at least two psalms that deal with this. Later I am going to read one of them, Psalm 62.

2 I don't know just what waiting on the Lord is; but you know that it is waiting on the awe. The awe is the shudder. You wait for the dread, and you wait for the great moment, the glory, the light. You wait for the darkness, and you wait for the light in the darkness, and that is the shudder, that's the awe.

3 Sometimes I come across stories or motion pictures about underground people like resistance forces. They have had long-laid plans but then comes the moment when they have to carve out the executing tactic for a particular aspect of that plan. In my imagination they struggle and go through it again and again and again and even once more do they rehearse unto themselves what has to be done. Now it's ten o'clock and finally one says "So be it! Let's go rest until midnight." In my imagination somebody says, "Well now, let's go over this once again to see if there's a flaw." And finally the rest period itself is gone and the midnight hour is at hand. Then someone says, "Well, this is it; let's go."

4 I don't know exactly what the coming of this awe is, but there is nothing religious about it, nothing pious about it, nothing in one sense unusual about it. It is waiting for the comprehensive and the comprehensive comes to me with a shudder. The awe comes as you come close to the comprehensive. Nobody ever starts out with his idea in the comprehensive. It is waiting on the Lord, and only waiting on the Lord, that brings this comprehensive.

5 Waiting on the Lord means also radicalizing what you're up to. Never think that the first time an idea flits across your mind it is radicalized. I want to insist it never is. Radicalization is waiting on the Lord, waiting for the deep inner meanings that your first idea could not even begin to freight.

6 And then waiting on the Lord is unlimited love. Not until the awe starts to come, starts to bleed, not until the shudder emerges can the kind of love I am talking about happen. I do not know quite how to put it but a dimension of care comes into your decision that wasn't there at first. I do not want to be sentimental, but at the beginning of forging a construct you do not know your own heart. You do not know your own heart relative to the consequences of the

decision. You do not know your own heart relative to the cost of the decision. This gets rather sober, since for every decision where there is waiting upon the Lord, somebody pays! No sentiment here. Somebody pays.

7 By love, then, I mean finally sticking your own being in that decision. At the first dawn of an idea your being is not in it. It is like you have an idea that you are going to have so many courses in a region, but if you do not wait on the Lord, your being is not in those courses and they do not come off because you never intended them to come off. That is unlove, the opposite of what I mean here. By love I mean something like "snake eyes" in the movie "Little Big Man." Waiting on the Lord is your snake eyes in which you have accomplished the deed before you ever touch the gun.

8 This last is the epitome of what risk is. Or perhaps risk is that which is on the other side of what I've tried to describe. Waiting on the Lord is forging out your risk. The waiting on the Lord does not reduce your risk, it utterly intensifies your risk!

9 Anyway Psalm 62 has a chorus that is really tremendous. I hope you like the chorus.

Truly my heart waits silently for God;
my deliverance comes from him.
In truth he is my rock of deliverance,
my tower of strength, so that I stand unshaken.
How long will you assail a man with your threats,
all battering on a leaning wall?
In truth men plan to topple him from his height,
and stamp on the fallen stones.
With their lips they bless him, the hypocrites,
but revile him in their hearts.
Truly my heart waits silently for God;
my hope of deliverance comes from him.
In truth he is my rock of deliverance,
my tower of strength, so that I am unshaken.
My deliverance and my honour depend upon God,
God who is my rock of refuge and my shelter.
Trust always in God, my people,
pour out your hearts before him;
God is our shelter.

10 Some way or another on this global trip I turned off all sensitivity to the social and the cultural situation in the world. I had one thing on my mind and that was the glue for the global movement. But something happened. Maybe it is a law of life itself, but I was affected more than on any other trip with a feel after the globe in terms of the cultural and the social.

11 For example about two years ago I became unavoidably aware of the fact that Western civilization had conquered the world. Anybody half-way bright had suspected that for fifty years or more, but it got very clear to me at that time. It became clear that anybody in the world, either an affronted Easterner or Southerner or a guilty Westerner, who did not come to terms with this trend was not only ridiculous but this trend in history would soon grind him into dust. As a matter of fact, it was almost the first time I ever went overseas. A woman in India told me that the British had been there, and now

there was never any turning back. They could try and try to get rid of the English language but there was not the slightest chance. They could try to get rid of Western technology but they were up against an irresistible trend. They could try to erase from their memories all of the horrors that came with it; but that was impossible because now those very horrors were who they were and they had no future save they embraced those horrors as a glorious part of their own history, and therefore, their own destiny.

12 On this trip I not only saw that the West had conquered, I saw for the first time that the East had submitted, and, I suspect, the whole non-Western world has recognized that. Now that is something different. This came to me in a million different ways. Someone pointed out to me within the Chinese culture that the only people who even remotely care any more about the traditions of the Chinese culture, about the Chinese family, about the Chinese ethic, about the Chinese spirituality, were already over fifty years old. The young generation does not care. There is not even rebellion about it; it is as if they see that their future lies in a different direction. In Korea, where they have reason to hate the West, they pointed out that the world language of the globe today is English. They said that if any nation even remotely desires to participate in the future, English has to be their second language. (What they probably meant to say was, their first language, for your destiny is never carved out of your second language, but the primal one.)

13 This recognition is the reason why the urban centers of the non-Western world, which ever since World War II have been in a state of shambles, are now cleaner. Oh, you would have been thrilled to have walked in the streets of Bombay, or Taipei, or Djakarta as compared to even two years ago.

14 But the most heart warming of all was Calcutta. I was overwhelmed in the difference in that city. There was genuine building going on, and now it is a gorgeous city. I was overcome with this. Calcutta was the last place in the world I ever expected this to happen. You remember the Ford Foundation spent millions and millions of dollars to analyze why that city was dying and nobody seemed to be able to do anything about it. That report came out about five years ago: "Calcutta was dead. There was nothing you could do about it. You must just let it die." And for even the tourist walking down the streets, once they had read that report they could do nothing but concur with the conclusion.

15 But now Calcutta is breathing. I made a speech to one of our cadres in Calcutta one evening and reminded them of this. You should have seen the glow on their faces. They stopped me in the speech to ask me questions, to have me point out rather precisely what I mean. You know it is like when you live so close to something that is dying, you cannot perceive if it starts to breath easily again. It takes an outsider to begin to see it. Then they began also to see it. If this rebirth of Calcutta happens -- and I predict it is already happening -- it is going to be one of the wonders of history that takes place before our eyes. Has a city ever gone under the brink of nothingness itself and risen again, the same city? Calcutta lives again and in your lifetime you will see it acknowledged as a great city.

16 My point is I think it is the recognition of the conquest of the West that has finally instilled, not despair, but a new confidence born out of a new hope. Despair comes out of the paralysis that sees no way out, or out of exhaustion of just beating against that which is futile to beat against.

17 There is a new confidence in India. Oh my, but you'll have to relate that to their winning of the war with Pakistan. I was impressed with their morale, their spirit. Those of you who are a little too pious about their roughnesses of life, take it easy here. It is not that you go out to create a war simply to raise people's morale -- although that has happened again and again in history (I suspect that is the real meaning of the Crusades). But out of that negation in life came creativity to the Indian people. I tie this in to their submission to the conquest of the West, to their submission to the conquest of technology. For, out of coming to terms with their submission has come a new hope for the future. When you are dealing with hope no outsider can pour the content into what you ought to be hoping about. Hope means life, whether it is a complete departure from your tradition or whether it is a recovery of your tradition. If the hope is not in the recovery of the tradition no outsider can artificially create that hope for you.

18 What I'm trying to do in one way is to pay the youth of this world a new kind of a tribute. This is the most startling thing I saw. This was first articulated to me by your colleague in Micronesia, Jude Samson, when he said, "Our traditions are gone and in many cases the memory will go because there is not written history." He said that in the Marshall Islands the only hope for preserving the memory of their past heritage was through the church, the Christian church. That triggered my mind, for my guess is that the Ur image of China is not going to be preserved by the Chinese. The Ur image of India is not going to be preserved by the Indians. As a matter of fact, the Ur images are going to be preserved by the West. But there is only a strain in the West which cares enough about the humanness that must be carved tomorrow to preserve those inventions of humanness. That strain is the People of God.

19 Now if this comes to you like it comes to me, it is not pabulum. It is meat, tough meat, and it does not taste good to me at all. What I mean to indicate is that you and I as God's people have an even more burdensome task relative to this world than I dreamed of a few months ago. The inventions of humanness of the other cultures must not be lost, not out of any sentiment but because of the future. We have a job to do. God saved us from some bad mistakes in the so-called "indigenization of the Gospel." "Indigenization of the Gospel" now is just one job the world over and that is to articulate the Good News in Jesus Christ in this new kind of a global culture which is coming into being. No more is it articulating the Gospel in terms of the Indian culture, the Chinese culture, whatever other cultures. If this world is not to suffer deeply -- and I mean deeply -- then these inventions of humanness that come out of the past cultures must be conserved by someone and put into the stew of the future that is creating the new image of man. And I repeat myself, the youth of the other cultures are not going to do it. Two hundred years from now they might wake up and wish they had but it will

be too late. And you and I and those concerned with the authenticity of being man can thank God for the work we have done, little as it may be, in this arena so far. We must take this and be sure that these insights are thrust into the future. For one thing I am clear about, conquerors though we be as Western people, our invention of humanness is not adequate to forge the new picture of what it means to be a man, what it means to be human.

20 Well, that is what happened to me in terms of the cultural situation of the globe. And it leaves me in sort of a cloud of awe that I have not been able to fight my way out of. I do not quite know how to understand, and I do not quite know what to do about it, but I believe that what I say is the way things are. Now you may have up to this moment in your history thought something like, "Gee, whiz, it's sort of nice to even think about doing something significant in history." Well, I say unto you that I am clear as never before, that you or the equivalent thereof is needed like no other force in history right now; and I quiver a bit with my age, I cannot avoid saying inside, "And, how many of you shall stand?"

21 Now I want to talk for a moment or two on the strategies for the next twenty years. There is no doubt in my mind that you are out to renew the earth and I sense clarity, in the abstract imagery at least, as to what that means. That is, "All the earth belongs to all." But, way down in the underworld of my spirit life the most dramatic image I possess, at the center with Psalmist, in Psalm 59, is the nightmare of being surrounded by mad dogs. But then they do not appear to be mad dogs, although they froth at the mouth, but rather hyenas that laugh and jackals that chuckle and in their laughter and in their chuckling they say something like, "You don't really mean to do anything concrete about actually changing the world, now do you?" That is what they say to me. And before I can reply with all of this New Social Vehicle stuff they say, "You don't really mean to occasion concrete change now, do you?" And then when they think they really have me, they say something like, "And even if you intended it, you don't know how, now do you?" Now it is at this point that you either begin seriously talking about strategies (that is just one short step this side of tactics) or you have had it; they have got you.

22 But you have a reply. You have the world divided into three spheres and nine geo-social continents and 54 areas and 324 regions and 2044 metros. (If you just went to the blackboard and started to write that out some of those jackals would shut up.) Now this time next year it looks like we are going to have 90 religious houses, 50 of them on this continent and 40 of them on other continents. That must just be the beginning.

23 On this trip, I became more aware not only that church renewal began in the East, out of the Sino culture and out of the Hindu culture, but also that the resolution for the next thousand years would come out of the East. Where I first became aware of what I meant by that was in two places but primarily in the Eastern Orthodox Church. In the early days of the Christian Church, somebody created a fantastic social strategy in which five great strongholds were set in the midst of the known world, at Rome, at Constantinople, at Antioch, at Jerusalem, and at Alexandria. Then, fanning out from these fantastic strongholds in all directions this movement literally conquered the world of that time. I mean it entered into the world with a social strategy and completely altered it. As they ordered the strongholds in terms of priorities of strength, in many ways Alexandria was the over-all strongest one. It is very interesting that it would come out of Egypt. Egypt was made up of both the Hellenistic people and the ancient people of Pharaoh. In those days Egypt was close to 100% Christian -- all the way down into the Sudan, over to Libya and way out into the deserts, even including part of Abyssinia, or what is now Ethiopia.

24. Now out of this body of people in Alexandria was created a form, that spread to all five, known as monasticism. That word almost has to be taken out of your mind and washed out before it can be useful to you. What they invented was a spiritual dynamic that became the generating power of these strongholds. You remember these people, long before the fourth century, had been to Spain, Switzerland, England, Arabia, and India. I happen to believe that these people got this monastic construct out of India or Hinduism, one way or another. At one time in the desert around Alexandria over 320 monasteries or monastaries existed where spirit men were created. They exist even to this day.

25. In the Coptic Church you can be a priest as a married man/ any layman can be ordained. But if you are to be a bishop, or an arch-bishop or the pope, then you have to have been a monk. One of the overwhelming things, as I sat this trip in the presence of six different popes, was their "charismatic power", as we call it. But that does not even get to the bottom of it. Those eyes that went through you! They were men, like you and I are men, but there was power there that went through you. You were jarred and then you remembered that that man, sitting there before you in the midst of society, had spent years-- and some of them 20 years--in the desert with the disciplined spiritual life. When you think of the invasions the Coptic Church has survived through history, you grasp that without that power she would not be here today nor would this world have been conquered by Christianity. Nothing religious here. Nothing pious. I am raising the question in my mind, "Today, what is the equivalent of that desert?"

26. This made it clearer to me than ever before that the movement of history into the endless future, apparently, has always ridden on the back of historical orders. And I mean always. It has always ridden on the back of those who discipline themselves in such a fashion that they become radical discontinuity. The future is always built out of radical discontinuity, in which that spiritual power is transformed into social power, which instigates radical social change. I believe that the new form of the People of God is going to be the recovery of monasticism, but I do not mean what you have been told monasticism means. I mean the spiritual power and the discipline that life requires comes from no place else than the desert. Whether you are part of it or not is beside the point. I don't know yet, but with the help of some of you I intend to grasp something of the strategies and the tactics, conscious and unconscious, of Hinduism, that enabled that spiritual out-break to radically reforge a society the likes of which history has rarely seen.

27. I do not know how to put it. We have the world divided into three spheres and I see a religious house in every metro. We early called them wayside stations or wayside inns. Someone pointed out to me that in Mexico and California, the Jesuits put a wayside stations every twenty miles, a day's walking distance. But we are not through with our tactics. I am trying to say to you--no romanticism here, no sentimentality--how are you actually going to change the social structure of this globe? I suppose it is not necessary for me to add that if you do not do it globally, you're not going to change anything in our day.

You are not fooling with the Mediterranean known world but with the whole earth.

28. The second thing that struck me on this trip relative to tactics was what I am calling the Confucian scholars network. I have to do some study again on Chinese history but what I see that Confucius did was to create something like an RS-1 that intended to cover the life triangles. And then he set up training schools where you sat for something like sixteen years until you got on top of all of it. Then, they sent these Confucian scholars to every village and crossroads in China, every one, minus none. As we call it, they invented the first civil service system, but it was not what we mean by that. These men did collect the taxes and did write the legal documents/ they were the only ones who could write. And they did represent the unity of China. But what they did was to disseminate a culture. That was the biggest imaginal education job you ever saw in your whole life.

29. I also saw that the extended order can be related to Buddhism. Buddhism was a reformation within Hinduism that reached out and engaged in the spiritual life more people than those who were just the monks. This is why they had a kind of monastery where you could be a monk for two years, or for a month. Or maybe, once in each of your four twenty-year lifetimes you would be a monk for one year in which you would participate in the spiritual power that has to be transposed into social power. Perhaps it is the extended order that actually does that kind of transforming, although they are the transformers on the power line.

30. To every village and farm, then, Confucian scholars went out and engaged in popular preaching. Popular preaching for me is something like the one minute curriculum. In India they brought up the idea of the preaching mission. Can you imagine that? I would like next year to be a religious house prior. I would plot out every Grassrun Stations and Lafayette Crossroads that was in the geographical area my house was responsible for, and I would intend to have a preaching mission in every one of those towns. It would be like a mobile Confucian scholar bringing the Word. India is particularly crucial, it seems to me, for this.

31. From Nai Wong Kwok's church in Hong Kong came a form which is something like congregational visitation. That congregation every week sends two or three awakened people to some other congregation up in the New Territories above Kowloon. On June 6th this year they are not going to have a Sunday morning church service but they are going to divide the whole congregation into teams of four and saturate the rural area above Kowloon that's called the New Territories. They are going to make presentations in all those churches. This is a form of popular preaching the power of which, in my opinion, you could not move without.

32. The last form is a new kind of tractarian movement. Those four tracts, on the Local Church Experiment, the New Social Vehicle, the New Individual in the New Society course, and the Movemental Order, were the best equipment that I have ever had on a trip. They are not quite right yet, but they are not bad.

33 This is a part of the Confucian scholar network but that which makes it possible is local congregation reformation. If that does not happen, you would not have the chance of the Confucian scholar network; for the only thing that's remotely like a node in every village is the church. And you need that as a platform, upon which you stand to get the wisdom out.

34 Already I have touched Hinduism with its great sociological contribution, monasticism; Buddhism with its great sociological contribution, the extended order; Sinoism or Confucianism with its sociological contribution, an imaginal education network; and Christianity with its sociological contribution, the local congregation. Finally, I want to touch Islam. Islam's approach was to build a state, a religious state, wherever they went and that was their force. Our equivalent of it is moving into positions of power in the establishment. One of the exciting stories out of the Greek Orthodox Church is that the three most powerful men in the Syrian Hellenistic Orthodox Church, Pope Elias, Archbishop Hassim, and Archbishop Khoda, were doing twenty years ago within the church what the spirit movement is now doing in the church here. They were the young radicals who were out to create a new spirit movement. Now they are not only a power in the establishment, they are the power in the establishment. This was one reason why they appreciated talking to people like ourselves. This is happening with us in this country but we must push beyond the ecclesiastical. The day after tomorrow you are going to have to have senators and congressmen and governors who are awakened men of the spirit. You do not get smart aleck and push them to live the way we do who have to live in the desert, but you acknowledge them as spirit colleagues.

35 I have talked about what has happened in the non-Western world because the situation out there now is ready as it was not, in my opinion, two years ago or even a year ago. It is ready. The hands of collegiality came through the veil of East and West like I never experienced before.

36 And now I want to say to all of us, that not only is the field ripe and ready, but I think that we are ready. That does not mean we do not have a lot of work yet to do and a lot more things that ought to happen to us, but we are ready. We have probed the deeps of the spirit dimension of life together. We have the local congregation experiment moving. We are now in the fourth year of experimentation with religious houses and the experiment is working. And this fall we are going to start more religious houses because the experiment has worked. We are much further down the road than we imagined on the practical vision of the New Social Vehicle. Now we have to think through those strategies to the bottom and build a tactical system that will fit each aspect of that strategical construct.

37 I have been pointing to religious signs that were the raw edge of great social constructs built in the past, but what I'm after here is to say that you stand on these and reshape them as strategies to forge the world of tomorrow. I say to you--although I don't want to make a case for any one part of it--you already have, with your blood, sweat, and tears, forged out the basic instruments to build the New Social Vehicle. These next twenty years you are not playing some intellectual game; you are out to practically reconstruct the social nexus of this world, always remembering that the People of God are not the ones who do the actual reforging. They are the ones who make possible the reforging.

They give the vision and the power to the masses. Now what this is going to look like in terms of the concrete tactics is what you and I and the rest of the thousand here in Summer '72 had better begin to find out. The glory of this is that if we come off with it, we have demonstrated to the church in our day what it means to serve humanity and what it means to love creation and what it means to defend the honor of God.

Joseph Mathews