

George West Global Trip Report

Single copy

-1-

Grace is yours and peace from God our Father and the Lord Jesus Christ. Amen

Thank you, I needed that.

I bring you greetings from your colleagues around the globe. And their personal word to you that they are standing fast, that they are holding the faith and that they are in the midst of doing the will of God in and through the entire globe. Edward Albee begins one of his plays with two men--one man is sitting on a park bench and another man comes from out of the bushes from around through the park, New York City, Central Park, and he says to him, I have been to the zoo, and the guy sitting on the bench reading a book doesn't realize that he's being talked to, but only that somebody is talking and he looks up, and then back to his book, and then the guy says again, "I've been to the zoo." By this time he realizes that he is talking to him and so he turns and says, 'oh, you've been to the zoo.' and then the guy said, I said, said, I've been to the zoo." And then the rest of the play is all about this one guy trying to tell this other guy what happened to him at the zoo. And finally ends the play with committing something like crucifixion. In order to communicate to the other man what his experience was in going to the zoo. I sort of want to begin this report--it is not a report, but a statement something like I have been to the globe. But I didn't go to the globe, the globe came to me. And I didn't go to the globe on this trip, what I discovered was in the midst of the trip that I had already been to the globe or that the globe had already been to me. And the trip simply underlines that, and underlined it, and then underlined it, and then underlined it. My report--that is not right, I keep calling it a report--our projection, or statement, our talk, is about going global. I am going to talk about the spirit context. And then Charles Moore is going to talk about

the experiential indicative. Of going global, And then later today, at another time, Joseph is going to talk about the missional maneuvers of going global. We began in England, and we were not in England very long until we noticed that there was a change in England. When I was in England in 1968 with the teaching team, the way I experienced England was that it was a dying empire presided--and it was just a group of decadent people presiding over a dying empire. That was not the case this time. There was something entirely different, a new kind of vibrancy in England. And when we got to England, they had just entered the Common Market. And many many people thought that that had something to do with England participating in some economic structure. But for the man of faith you saw that England had been prepared for a long time and was now by and act of God, thrust into Europe, so that it can be the launching pad for the movement. The movement in England is so much alive that you can probably, if we have the troops, finish it. In a year. There are such strong men there, there are such vibrant and alive ministers and laymen there in the movement that you would not believe it, it is such a young movement. But that is not my point. My point is that England was alive, whereas before it had been crumbling, now there was a sense of destiny in ~~it~~ England, and that began to spin for us the question, what is it that enables a nation like England did many many years ago to thrust itself out across the entire globe? What is this human resurgence that our globe is in the midst of which centuries before had occurred in England, in about the time of Elizabeth I, when England sent people across the entire globe, created four nations now greater than she is, and created an empire upon which the sun never set? What was it that drove those men out across the continents? And we began to look. And we discovered that some years before that a character by the name of Cuthbert came in from one side of England with a band of disciplined men, and took that segment of England for God. When about the same time, a character by the name of Colombo came in the other side of England with a band of disciplined wandering monks, and took that segment of

England, and about the same time a character named Augustine came in from the south of England. And they took England and laid the spiritual foundation upon which the social construct was built that gave release and form to the spirit thrust that took England across the entire globe. There was one other factor in the midst of that I believe, though have not really thought it through carefully, that England was invaded constantly by all the people around it, so that she was at that time in those days, a kind of conglomerate, already a kind of global people in the sense that people had invaded her and they had been assimilated into their culture. And out of that came the drive. And then that thrusts us again to look at motivity, which we of course have been looking at in the new course. And it got clear to us that what it is that drives a person is his interior sense of time and space. If you have got the much time in your interior being, then you have got that much drive. If you have got that much time in your interior being, then you have got that much drive. If you live only for tomorrow, then you do not have much drive, or if you live only  $\phi$  in terms of say the life of your children you do not have much drive. But when you live in terms of the whole destiny of mankind and in terms of the whole past of mankind, then you have drive. That is what comes out of the spirit dimension of humanness. And then motivity has to do with space. If you live in this much space, you have got that much drive. If your interior space your internal space is your job, then you got drive, but not much, if your internal space is your family or your nation, then you got drive but not much, it is when your internal space becomes the entire globe then you have drive. Well, I guess we knew that before we left. That became painfully clear I think in England and then was just became more and more clear as we went through, and as I reflected back on our work and life in 5th City, you recall one of the first things that happened in 5th City we began to sense that we needed to get across the country, and you sent somebody to Washington, and when they came back they

had drive, their interior space had been expanded. You sent them around the globe, you did not send everybody, you sent a couple of representatives, and by doing that you took the whole community around the globe. And when they came back their internal space was global and so they had drive, motivity, motivation, out of the spirit deeps. Well, we visited in Aminagad, the ashram of Gandhi, and there in the ashram they had pictures of Gandhi and his life and quotations from him, around the room. And back in our mind was the question, what was it that drove Gandhi, what was it that allowed him to stand in the midst of the horriifying pressure of fighting the whole continent of England? And time and againg in Gandhi's quotations were quotations something liek this: I care fore the people of India, but if they have to stay enslaved for another 1000 years for the sake of all mankind, let them stay enslaved. I care for the freedom of my people, my particular people, in England. Time and again there was a statement something like : I care for the future of India and not just day after tomorrow, but for the entire future but first of all I care for the entire future of all mankind. And when you saw that just running through his whole life, then you began to sense how it was that he stood and stood and stood amidst the suffering and pain of getting India's freedom. Across the whole globe, then, we talked about and shared with people our analysis that the entire globe has experienced a collapse of culture, that the entire globe has experienced the going out of being of our cultures, our symbols, our styles and our wisdoms. And wherever we did that analysis, there was not a question hardly raised, it was always "yeah, why sure, that's right, that is what I have been experiencing" I mean everywhere, every country. Then you make the statement that we have already hit the bottom and we have started up in terms of creating the new cutlure. The re-invention of styles and the reinvention of symbols and the reinvention of final convictions, or wisdom. And there you got sort of a mouth dropped open. As though yes, I knew that but that is the first time I have heard it.

But, yeah, yeah, yeah. The resurgence that we have been experiencing here in the midst of our work and our talk and our work in othe new course time and again was just a yes, yes, yes, that is right, and God, I am glad you told me that, but yes, that is right. And you have wondered, and you ask yourself, well, what was it like to live in a time like Augustine where the world just came to an end a new world was created, that and then you said to yourself, well, it is like now, full of pain, full of suffering, full of crisis after crisis, after crisis. And yet, full of glory. The signs, there are many many signs of this resurgence across the globe and could list one after another, but only to list a few, the first is that across the globe the church is renewed. I guess the glory of the church is that it was the first one to be hit by the collapse, It was the first one to crumble into the ~~ground~~ ground and have to be recreate itself and rearticulate what it meant to be the church. You probably remember in your lifetimes being a little bit ashamed at being the church because everybody else seemed to be still having a pretty good time of it, the educational people, the political science ~~pep~~-people, the whatever, but you looked around the world today and you see that the everybody --there is not an education man today that is not aware that education has collapsed. There is not a person in the political sphere that is not aware that the political structures have collapsed. England's collapse is only one sign of that -- document it across the globe. But the glory of the church was that it got hit first and it crumbled first and now it has been renewed. Now has the catalytic role of playing the catalyst in the renewal of the other structures. And I will only list, because this is the lecture that we did at all of the churches, and it will be coming out in printed form at a later time, just to list the signs of the renewal of the church across the globe. The ~~Christ~~- Christ event has been recovered as an event, rather than as some structure. Secondly, across the globe the church has recovered a sense of mission to the world, of being the servant to the world, that image has permeated the entire church, and of course there are many churches and for

many years who will not appropriate that, but the image is there. Across the globe the church has discovered that it cannot operate as pseudo-individuals, but must operate as a corporate body until it has recovered the sense of discipline, the sense of a disciplined body. In order to be the servant to the world.

And fourthly the church across the world has recovered transparency. IT has come through to grasp again the wonder of life, the creativity of human freedom, and the authentic caring. The church is renewed. That is the first sign. I sort of have in my mind now a new kind of image. With a 1917 and a 2007 on one end -- I have now 1952 as sort of the turning point at which the church having articulated the theoretical clarity . It was the turning point at which the church became or began the renewal process of itself, and now you have got 1962, 20 years later in which the church now is ~~turni~~ turning toward the globe to be the servant force, the disciplined servant body within the world. If you want to you can take it back to 1912, and get 40 years in your symbolism there, but I am not ready to give up the symbolic number of 1917. Though I think in 1912 or 1913 was when Einstein published his . . . I don't know, that just occurred to me. his document on relativity.

But at any rate the church is renewed. And then you could go on around the globe. England. As I have already mentioned a sense of destiny. Australia. Why, they are building an opera house. They aren't only building an opera house, they are building 3 opera houses. The most unlikely people you would expect to build an opera house and they are building opera houses. A sign to me of resurgence. But that is not all! They are building the TajMahal of the twentieth century. It cost them over a hundred million dollars and took 16 years to build it. And it going to recover sacred space maybe for the globe. India. a new kind of hope. Physical signs are there of resurgence. But across India a new kind of hope and-v

West 7

in the future. A new kind of belief. A new kind of faith that the future is theirs. Hong Kong. A practical experiment in the resurgence of a local community. A local church. Seoul, Korea. a bunch of ministers, alive like you have never seen a bunch of ministers together. All of them manly men. Or you look at the other religions. We stopped in Teheran after London. Our intent for stopping in Teheran was to begin conversation with the Muslims. and there in Teheran we thought we would have a very polite talk with some of the Muslims but when we got into the school of religion there and met the President of the School of Religion and a professor who was Mr. Mohamed MOhamed and then which the professor which the ~~professor~~ president brought in for us to talk with a Professor ?muchibai?. An entirely different response that we expected. Something like this: There is no more any problem between Christians and Moslems, the question is are we going to have tomorrow a technomania or are we going to have a human society? The issue is between spirit and matter, not between ~~of~~ Christian and Muslim. We are/ready the said to join hands to work on creating the future society.

No more problems about arguing with this belief or that belief.

In Bombay, we talked with a group of Hindu businessmen. Joseph did a lecture on the social process triangles, Fifth City and motivity. They invited us back there to do the entire new course, all for a bunch of Hindu business men, not a Christian among them. One Zoroastrian was there. A sign of the willingness of the religious, a new kind of openness, as new kind of movement, they knew we were churchmen, they knew we were Christians and yet, they invited us back. Kuala Lumpur, a community organization made up of Buddhists, Muslims, Christians and a couple of others, all working, all joined hands to move out and work in creating a human society.

Our continuation was through out the trip that the renewal or the resurgence in society began in the East. And Kierkegaard having borrowed

West 8

from the East the existential thrust and then having come through the existentialist and matured in the west and then our contention was that it was mature in the west and then reached its consummation then back in the east. I ~~know~~ don't know about that. Professor Muchiabia said that you people in the western world ~~th~~ have created this technomania in society and now it is up to you to do something about it and become a help. Well, whether that is the case or not, the spirit in the east was one of we are ready to move and to create the movement, future and for it to be global. A kind of global openness was there that was never there before. <sup>once</sup> Now, ~~what~~ you have a new image of humanness and once you have a new resurgence of spirit, then you have to create the new vehicle. (How much time do I have?)

I am going to have to hurry here.

Once you have your new image of humanness and once that is broken out across the world, then how do you give it form, how do you give it shape, and here the guild is the key and it was so obvious, so terribly obvious that the whole globe is waiting for the guild. ~~waiting~~ waiting for some form in which to take the new image of humanness and thrust it into the creation of the new society, and waiting desperately for the New Social Vehicle or the form which will give shape and give a way for the entire globe to participate in the creation of the new social vehicle. Confucius came to our mind and we mentioned this before. He worked for 20 years in the court in China and could not do anything and then he went out and literally created out of nothing the lit eratti a ~~new~~ new sociological form and set it out across the globe and transformed China. Well, the world is waiting for that kind of new social vehicle. that will embody the new image of humanness and sent it out across the globe. The guild is the key, the key is, or the question is how then



are you going to allow local man everywhere, local man minus none, local man in every single city across the entire globe, and every single village across the entire globe, to get their creativity into that creation, of that new social vehicle, that new sociological form which will embody the new image of humanness and create the structure that can hold it in being, the sociological structure. And here the new Course then became as went along, further and further became more and more clear that it was just life or death. that the tools for local man to do his own thinking, that the methods for local man to think together corporately about their future, and then some way for them to share that with the globe and to get the feedback from the rest of the globe about what the future had to be and had to look like, just over and over again, that became clearer and clearer that that kind of happening had to happen. the world has to participate. The world is too small for anybody, I mean, there was just no question about this kind of a statement: you would say, this new creation that we are in the midst of inventing is a global creation and everybody would say, Why sure, now tell me something else. That kind of obvious reality, that the future creation had to be a global creation. Now, we have gotten reports then that this course is going to be taught in North America next quarter, 7 places or 8. we have received reports from the team that went to Europe that it is set up now in London, Paris, Brussels, the Hague, ~~Homb~~berg, Frankfurt, and Zurich. We would report to you that the course is set up and ready to go in Hong Kong, Manila, Bangkok, Bombay Singapore, Samoa, Hawaii, Taipei, <sup>Kobe</sup>~~Kobe~~, Tokyo, Seoul, Argona, Majuro <sup>></sup> ~~???~~ and KQuajalin/.

Next quarter, the course taught around the world and the beginning of local man getting the tools and methods to participate in creating the future global society.

Now that throws you into to ask the question, well, what do you have to do or what is the role of the order and the movement? What is our thrust and

WEst 10

What are we about? Time and again you have to raise that and look at it again. and you had to rehearse where we stop. We began by creating RS-I which was a tool to awaken the church to renewal. And then we created the machinery, or the net work that allowed that to be taught comprehensive across North America and then across the globe. And then the movement created the religious houses to nurture those people who had been awakened, to transform them into giants. And then the movement created the local church experiment as a revolutionary strategy to create the disciplined forces that would be needed to be the serving force in the world. to be the catalytic force in a world in which Christians are by far the minority. And now, the movement turns to the Guild. to be that disciplined force or to be that catalytic force that creates or enables the guild to come into being, or that enables local man across the globe to create.

Now, the shocking thing about what we have done is that we have succeeded. Everywhere you go, there the movement is,

That is shocking. The first place this really

came off to me was in Ammenobad in India. We had just finished

meeting with a group of ministers and then we went into the

local church where Joseph was to speak and before he spoke

there were some announcements and an Indian man got up to

make the announcement and it went something like this, to my

ears - gibberish ...ITI. giberish. .RS-I. Around the world there

are people who are graduates. found 2 of them in Hawaii. We

taght a course 8 years ago in Hawaii and then another one

about 4 years ago and of those grads of those courses I found

one person but I found 2 ITI grads in Hawaii and another grad

of one of our summer programs here. There are just across the

globe, and when you see that what you see is that you have succeeded.

And the offence of that is something like this. I don't have any more excuse for ~~not~~ not picking up the entire globe and inventing the future. Do you see that. All the psychological excuses, all the holding in the back of your mind that: well, I won't commit myself to this completely because it might fail, why it has already succeeded and every day when you get up in the morning for the rest of your life, you can be aware that today, I had the chance of creating the future for the entire globe. You just have that chance.

The question is how do you stand in the midst of that kind of weight Sanctification ~~is~~ the hundred ton crane comes home.

Ray Spencer in India is one of my symbols of standing.

in the midst of having the whole world on your back. Just one day in India and you realize that the whole world is on your back. and Ray Spencer is one of the few people who have been able to stand in the midst of that. It takes 3 or 4 things, you have to learn to shove everything to transparency the second, is you have to hold in your mind a steel image of the vision. And never let it go. the third thing is that you have to learn to be corporate, as you never learned to be corporate again. And the fourth thing is you have to stay on the road. Ray's secret is that he is always out on the road, everyday he hits the pavement. That was a target there.

The style, then that is required of us is something like being now the obedient. And you have succeeded across the globe. The requirement then is that you be the obedient of every single bishop across the globe. Every bishop is your bishop.

You be the humble servant of the church as well as the globe.

You learn to be, wherever you are, which every post that you are on, you learn to be in that little hunk of geography the globe, or the global man, and the global movement.

And the global guild. That is the imperative that seems to me is there. It also means that you learn to take yourself seriously. in a new way.

What that means is if you have to learn to walk with kings. You have to learn to be at home in the presence of Presidents, kings, and at the same time at home with the peasant and the slob. while you have to be in the midst of your style always the person who lives in the ghetto, who lives with the people, who are the outcast of that particular society, at the same time you have to learn to walk with kings, which is taking yourself serious in a brand new way. that the movement has not done before.

I could go on.

This is a broad subject and we have to come back to it and spell it out in detail. Maybe Charles will have some time to do that but our task then is to invent the future. and the thing that keeps me humble, or keeps my sanity is something like this. While the task upon us now is to embody and become that future which is on the horizon for the whole globe, you keep in your mind, that God is in charge and that you become is always a paper maché which God must take and transform into his reality for the future. Your creation is that without which the future cannot come but it is never the final answer. it is a paper machier, which God takes and shapes. The church in the world is a minority and our job is to become the catalyst. We hear, didn't have a chance to check it out but we heard that Indira Gandhi was looking for someone to be in her cabinet who was a christian. And she couldn't find anyone in all of India. to be in her cabinet. I don't know if that is true but it is a good story. Wouldn't it be a shame if day after tomorrow that disciplined person who could be a catalyst in some parliament or some cabinet, or some inner city ghetto and was not there. We need giants and we need them quickly and we need them across the globe.

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