

THE INVISIBLE CARE FOR EVERYMAN

Certain themes have pervaded the Management Centrum since the initiation of Quarter III. The two main themes are built around Invisible Care and around the spiritual idea of Everyman.

Invisible Care does not mean sneaking around the scenes so nobody sees how the dishes get done. That is not Invisible Care although it may be necessary. We have been very visible and hope to be more so. Invisible Care has something else to do with life. It has to do with realizing that care is the manifestation of Christian love, that Agape is the gift of God. The gift of God is care, care happening in your life. Mr. Bultmann is right: Everyman knows or can know through care. When you say Invisible Care all you are saying is that God is doing his job around the clock, and that we need to be about our job at the same time. Invisible Care points to both dynamics.

The invisibility is not some kind of superficial incognito. It has to do with God's love, which, though invisible, is always present. Invisible Care has to do with the fact that He loved us first, and therefore we care, we love.

The theme of Everyman is similar. If, like Don Juan, you ride with death on your left-hand shoulder, then you ride with Everyman on your right-hand shoulder. Whatever we do and whatever we do not do is done because Everyman is present, not the other way around. Whether you are running a data process machine, mimeograph machine, or a dishwashing machine, Everyman is present. And, at certain times, each of us participates with Everyman. There are certain events when our relationship to Everyman becomes clear; Everyman is a happening! Everyman is always there! Therefore, what you do and what you do not do is for Everyman. Whether you do something good or bad is important, not because you did it good or bad but because you did it for Everyman. The only reason you act is on the basis of Everyman since Everyman is always present.

Our accountability, then, is for Everyman. This is the horrifying realization: that when you and I say "yes and no" and "no and yes", the accountability for Everyman is being rehearsed. When you and I account in House Church, we take into account the good actions, and the bad actions, and the non-actions of Everyman. And in our absolution, Everyman is pronounced whole and good--that is even more frightening.

When a person decides to live his life under the rubric of Invisible Care and grasp his vocation under the rubric of Everyman, I think you have something like the Religious in History.

We, in Management, have picked up the concern in our times about how the religious is acted out day to day. I think that became particularly clear in January when we divided Operations and Management divisions into the two huge circuses going on now. In order to dramatize the separation of the two centurms we recreated a space for ourselves and built a Centrum

meeting place down in the old distribution area. We had to get said to ourselves that this is a new beginning; that here we are starting something new even though the ghosts of Frank Hilliard and David Scott as well as everybody else are around there in Rafos's old file cabinet. Well, there is nothing new about Management.

The idea is motivation and the key to it is space. The key to motivation for those of us in Management has been our Centrum location: it is in the middle of everything; it is at the crossroads. If you do not have to run to every Centrum at least every half day you are not doing your job, because the Centrum is a crossroads. You do not sit there either; that is just where everybody else crosses over.

That is the idea of a Centrum, and where we are located down there is important. We have it set up so we are next door to the Guild Hall: that is so the stuff hot off the press can get there just in time. We are right next to Editorial, so it is lined up: Research, Production, Editorial, Publications and Printing. Do you see how it works? Your actual location and physical arrangement actually embodies the process. You can stand at the back of the Print Shop and see the whole operation. We do not have the Print Shop stuck off in the corner somewhere, though that may be necessary at times. It is right in the middle of things.

Our symbol is the Warboard. It is important that the timeline is built on a rational pattern of 5 x 5. There are 5 sections in each Centrum which, by rationalizing the assignments, we were able to accomplish. Now, in our experiment, each section or station also has 5 divisions and each of those divisions is entitled the same. Thus, we are beginning to designate the empirical activities which constitute the parts of Management in such a way that everyone can understand what we are doing there. Part of this includes organizing whole realms of irrationality; that is, making the unmanageable manageable, in order to allow a larger number of us to participate. In other words, we are concerned about Centrum deployment and going Global all quarter long. We have been concerned with making the polity experiment come off. For example, we have worked hard in the EI finance office to bring about a simple financial report form. Have you ever seen one of those audit slips we turn in to Arthur Anderson--that thing we have called a financial report? The only person around here who knows how to read it is Slicker and he is gone most of the time. We need a simple way of giving the whole financial status of the Order of the Ecumenical Institute on one page so that the last intern who walked in the door can grasp where we are. Though it is not something that everybody needs to have a say in, everybody does need to know where we are.

When you begin to take the Centrum experiment to other locations things become complicated when you are trying to pull together a total financial picture. I do not want to get into practice but imagine this: Suppose we had two Centrum locations, or ten Centrum locations, with a one-page common format; Development Income would be on one side and E.I. Disbursement on the other side of the same sheet. Then each of your Centruns, and the Areas they served, would pull the area budgets and reports together, putting them on one sheet from their Centrum. This one-page report for Development Income and E.I. Disbursement would be sent in on one of those Telex machines, like a

teletype where you can just get one paragraph or one page sent in to you. You could gather those pages together and within a 24-hour period you would have somebody sitting by the Telex machine, pulling it off, adding the figures up with one of those counting brains and then have it put on one piece of paper so that in any 24-hour period we would know the total status of the Ecumenical Institute around the world. That is the kind of possibility and practical work which I think is coming and is necessary.

If we do the Centrum Experiment, we have to be in day-to-day communication, so that no 24-hour period goes by without direct communication between the Centruns. We have looked at this in several ways. Since we are interested in all of the Centruns being manifest around the world, it therefore appears that Management is foundational. We have begun to talk about what you would have to set up if a Centrum were established in Tokyo. We play a game: you are assigned to be the Centrum in Tokyo; now, what is the first thing you are going to do, the second thing, the third? What is the communication method we will use around the world? These are the questions which have to be answered before we take one step out of the door. What is the decision-making process we are going to have to utilize? That is a spirit issue as well as a practical issue. What are the kinds of checks you are going to have to require of yourself and your neighbors to operate this way since we are going to have areas of trust far beyond anything we have had before? How are you going to do it with two troops, or perhaps four at the most? What will be the printing and distribution demands? Have you thought about how to run an A.M. press as a secondary or a primary skill? It may shift the model. You always wanted to have a vocation and now you have one.

Seriously, distribution is probably the highlight of our work this quarter. We will soon have eleven ITI's around the world--nine Beginning and two Advanced. The Advanced are called International Research Assemblies. The materials for these all come out of the distribution area. There will be four Global LENS treks; all of those manuals are sent from here. The distribution for one ITI requires eight boxes, each of which includes reams of paper weighing 54 pounds. Add that up over eleven ITI's and that is a lot of black bags. The point I am trying to make is that we decided to put the print shop (now called the Publishing House), or printing and distribution, in the spotlight--not because it needs recognition, or deserves it, but as the demonstration of the radical, global impact every Centrum represents. In other words, we are trying to ferret out how every Centrum is a global, mobile centrum, and therefore how we build the foundation which can be done, literally, in any spot in the world. We are now a Global Distribution Center; laying foundations for that kind of dynamic across the globe.

With massive send-outs, the need for a creation of new common wisdom and practical implementation of the Centrum is going to be like it was when we started Religious Houses. In the next quarter we are going to work toward a handbook of the Management Centrum. The handbook would be an outline of the activities and tasks of the Centrum, with an introductory section on Revolutionary Management Principles. Every Centrum is working towards this. If you could see the rationality from which Development Centrum is working (for me that is a major break-through), and the warboard in Operations Centrum, you would begin to see the transparent rationality coming into the activities of our experimentation.

Those warboards represent rational organization, tactical implementation, and symbolic representation. Therefore they are crucial to the lives of each one of those Centurms. Those warboards are artforms, yet they are the most practical of the practical. When you get both of those together--that is really something.

Management has captured the internal life of the Centrum in our lunch hour. We use our lunch hour missionally, meeting at least three times in week I, sometimes as posts, and sometimes as a whole Centrum. We use our lunch meetings for spiritizing. By that, I mean the time when we require of ourselves that we intentionally deal with spirit growth no matter how adequate or inadequate that is. It is set aside as discontinuous time. Lunch time is as much a part of our Centrum life as our visioning in Collegium. The combination of those two has carried us this quarter.

There is so much going on now and so many activities have happened that it is hard to be on top of everything. However, we are enough on top to know that problems crop up. There have been certain areas that have not been closely looked after. There is a leak in the dike somewhere. We need to be able to report to one another in such a way that there can be a corporate control of the trends in the Centurms. If there is a financial increase over a period of time, we do not need to know all the items of expenditure, but we do need to know the basic areas in which that trend is going on. This is all a part of that reporting format. If the printing costs have doubled over the last quarter, we need to know what factors have contributed to that trend. We have to decide whether we are going to meet together again, as there is two hundred thousand dollars represented in your presence here. (American Airlines stock is doing well!) We need to know this so that the responsible decision can be made by all of us as to how we decide to spend the money we do have. That is the kind of thing I am talking about: controlling the trends. We are trying to get an overall picture of where the fluctuations, turns, and so forth are so that they can be decided about and managed.

Secondly, the decision-making systems which actually operate between the Centurms and the Areas has been increased in terms of overall effect. The clarity which has come with this is that the most important thing to have is tension: tension between the Centurms, and tension in the positive sense between the Centrum and the Areas. Some kind of corporate decision is made in the midst of that tension and a creative resolution can come forth. In other words, if you make a decision in the morning and nobody has questioned it by 5 o'clock, it is probably wrong. That is just the way we work. You build in ways to have your decision checked. If you can not do that, then at least two other members of two other Centurms ought to. That would be a check-list for here. That is what I mean by getting up and going to the next Centrum. That is not an increase in bureaucracy; it is avoiding having the bureaucracy. We have to have bureaucracy-- it is the avoiding of all of us having to be a part of the bureaucracy. Bureaucracy is when everyone has to put his "John Henry" on something. That is what slows decisions down. There are decision points we have commonly set up and agreed upon, such as the tensional system to get a mailing out. It is far more dangerous when they decide to send something out from the Local Church office to every Galaxy across the continent, and tomorrow it goes to the world without anybody raising a question. It is not that they are wrong or naughty in that

situation: it is just that wherever you have two or four people in an office and they have been assigned to administrate, then that is exactly what they are supposed to do. They make decisions on behalf of all of us. Of course, there are times when that has to go on without any kind of delay. But we need to build the kinds of checks upon ourselves and our neighbors which allow us to effectively deal with decisions.

To reiterate, then, we grasp our job in Management Centrum as having to do with two things: first, Invisible Care, and, the concept of Everyman. These are not abstract. I work in the Print Shop, and where I am assigned, Care is very concrete and the relationships with the machines even more so. When I think of the concept of Everyman, what comes to my mind is a vivid scene of the resettlement slums in Shum Oi Parish, where the Chinese in Hong Kong have been stacked into house upon house upon house. I see Seoul, Korea where Reverend Kang Byoung Hoon and your colleagues work. I can see suburban Tokyo where colleagues are dealing with one of the most complex cultures in the world today. I can see a train station in Calcutta. I can see what is going on in London. Those pictures tend to dominate my thinking. We are still working to interiorize an actual posture which would enable us to be global. When you decide to send something to the local churches, or when you decide to send out an article, that is what we need to think about. Those pictures have got to flash before our minds.

The day after tomorrow there will be another column of pictures. Pictures of the Centrum in Hong Kong will flash before our minds, and the different considerations they will have. A picture of the Centrum in Bombay will flash before our minds. A picture of the London Centrum will flash before our minds. We are becoming global human beings and the struggle to do that is not simply at Centrum. Every Religious House prior has to be a global prior. What I am talking about is what you have to deal with everyday.

Whatever has happened in Management has to do with Invisible Care. It has not happened because of something we have done; it has happened because God loves us. I do not know why Management has done what it has done, I can not explain what we have produced compared to what we have effectively done. There is no explanation for it. It has been done because God loves us. It has been done on behalf of the last fat lady and the last skinny man.

--- Richard Loudermilk

4/23/74

