

THE GLOBAL MOBILE CENTRUM

I greet you on behalf of the Development dynamic of Global Mobile Centrum. At present that dynamic is located in the city of Chicago, although it could be in many other places around the world. In fact, there is already a self-conscious Global Mobile Centrum in SEAPAC in the guise of Joe Thomas and John Patterson. That is in being. That is one thing that has happened this quarter: we have launched the Centrum idea by letting those people see themselves self-consciously as the Global Mobile Centrum so they can begin to develop its form.

I want to talk about a few things. First of all, just some personal things that happened to me as I looked at the world and experienced it. I also want to look at some things that happened in Development this quarter that have been, I think, good for all of us. Then I want to talk a bit about the polity struggle we have begun to look seriously at, and some very practical implications of that struggle as we have worked with it here; and then some final comments on an episode or two.

I have experienced this year that we have had an unconscious explosion of priorship training in Centrum that's not been like anything I have experienced before. It is not as if we set up some self-conscious patterns and structures for training and equipping priors. It is almost as if, by being here in the Movement, something goes on, almost by osmosis, and amazing lucidity and skill begin to emerge. Frankly, I have been bored by some of our team meetings in the team I am in this quarter. But the other night I was in one where one of our university students began to spell out what has happened to her in the past three years, since she first took RS-I and encountered the Movement: how she has experienced aliveness in herself having been ripped from the very narrow, restricting parochialism of a small Eastern town, and how a whole new world has emerged for her. Then she began to talk about what that meant for her whole life; how she saw her future. It occurred to me this morning that this university student is global, and tomorrow she is ready to go and do anything that is demanded in the global mission.

A strong kind of settling down into this place is taking place. Those of you who have never lived at Centrum for a period of time realize that the first six months to a year we were here in the Kemper building, no one knew exactly what he was doing in terms of claiming this space as being Movemental space. Finally, that has happened. It seems to me that part of that happening is a radical caring that is nothing in terms of immediacy, but it is going on in terms of structured presence. A whole new tone of spirit life is present, and this girl was a sign of it. That is something that has happened here, and it has become transparent this quarter. Everyone can see it and experience it. That is not to say that we have not had some people leave this quarter out of just the sheer white-hot demand of living in the uncertainty of what the new Centrum is. I was talking to some people the other day, who said they just could not take it anymore, because we did not know what a Centrum was. I said, that was true. But in the midst of that, the picture of Centrum is emerging.

There are also practical things that have gone on this quarter. Joe Crocker's talk on the Legal Commission is not theoretical. What he spoke of is life-or-death practicality for us in the next 20 to 40 years. That is no theory. It is real concretion. An accident of history has, up until now, made Development Centrum the focus of all our concerns about property, specialized kinds of funds for Houses, and whatever other kinds of development fund-raising that Houses might do, and the questions of how we operate legally and how we are grounded legally. This past quarter has been an unbelievable bombardment from the Houses and across North America from every corner, at every turn, we have been receiving calls saying, "We need help in considering property, in running it, in getting it cleared, in arranging for financing, in the question of incorporation."

I am sure the dynamical tension the Centrum creates has irritated many of you. I would estimate that there are 15 or 20 different ways, in North America alone, in which we hold property: in individuals' names, in corporations that someone has set up for us, and partnerships. You wouldn't believe all the ways. We are walking ourselves into an unbelievable legal jungle! This is probably why you have had no phone calls. This is the Movement's way of saying, go slow. Wait. We are gaining expertise on the way! Some things have come out of the Legal Commission meeting that are going to be very helpful to us. But at the same time, it is unbelievably white hot.

Related to that is the fact that everyone is pinched for funds. In our morning collegiums we rehearse our supreme principle of self-support: we take care of our own meals and the money that is given is for programs, for things that we do in this world on behalf of the whole of mankind. That has been a white hot issue. Many have wanted to launch various development teams for this House or whatever, but what we have become increasingly clear on, I think, is the wisdom, in the light of the kinds of recommendations that have come out of the Legal Commission meeting, that our original wisdom on what Development is, has not changed. It is done by a Global Development Centrum. Any development that is done belongs to the whole Movement. It belongs to no region and no House. It is there for the care of the Global Mission that we have. That kind of thing has come out of our being. If we turn loose in one spot and ever split up Development in North America, we are dead. I know you are always thinking that maybe, "This is a guy that I can tap, that nobody else can tap." (That's the great Black Hole that you get sucked into.) "So therefore I ought to go ahead and do it." John Cock has been a great symbol the last few days. He got in yesterday, with a check for \$1,500 from a lady in the region that was concerned and wanted to do something for the Movement. And I suppose, since the House was in the Washington Region, she gave the check for the global movement, and for the global mission that we have.

We are experiencing that pinch in Development right now. We have got to have an amazing amount. We have got to get \$140,000 just in Development this month, and we don't have any Big Daddies to drop big lumps into our piggy bank. But that's not the only kind of squeeze. It's holding the corporateness in the global mission as one. That's just

become clear from the shocks we've received from a thousand sides. We've got to work this polity thing through by September.

I want to talk a bit more about what's happened here in terms of decision. Although we have been scrambling again this year, that is, people are making decisions all the time. It has been this little group and that little group, here and there, and everywhere around the place. We had a report the other day telling us what was going on in the Local Church. Nobody realized all the decisions that had been made on our behalf by just a few crummy characters in that back office. But they are doing it. And Cock is doing it too. Deciding our whole destiny. But we have been doing it in a more self-conscious way in that these commissions that we have talked about are beginning to work within the Centruns. It's a mobile network of decision-making going on, and it's experimental.

And every last thing is being funneled through the Panchayat. It is clear that the Panchayat is going to retain its symbolic power.

We used to meet in the Panchayat one-half day every day and nobody seemed to have really thought through the issues before we came in. Now it's a whole different thing. Two or three people will get together over an issue, talk about it, and come to a consensus. Then they will talk to two or three other people... and then, be on their way. That's an arena we have been experimenting with this quarter that's crucial. I think it's going to have a lot of implications for how the Centrum and the Houses are going to operate. The basic work, however, is always done in a collegium or PSU or task force where the consensus is made.

There is something else that has happened that I've been struck with: a new sensing after celebration. Last summer we had a great time with the cabaret and we began to see that celebrations were not little events set in a box away from the rest of things, but are related to the whole of what we are doing, the style, the way of life. I think we have begun to appreciate that a bit on the occasions that need the marking of a period of time or those signal happenings in a body. There needs to be some way of driving a stake. I think the weekend Wiegel lead us, he drew together what we've been fooling with and just called it "ontological fun." That triggered for everyone the kind of style we were creating. Not that you had to stop every weekend for a celebration, but that the celebration was just who you were--you, the celebrative one. You had ontological fun in what you were doing. That was a helpful image for me. In our Centrum we have had two or three absolutely unbelievable celebrations and also in our congregation. The other congregations and centruns have had the same experience. That radical marking event--we marked sending out a whole bunch of people in Lens Marketing--the only one we've had this quarter with self-conscious singing where we did something--went like that.

Another thing this quarter that has amazed me is how much the news has been inundating us under two major categories in North America: Watergate and the energy crisis. It is as if you can't set out the implications of living under that kind of new polarity day and night and not have a new impact day after day. Sometimes you just get so bored with

that you want to go run and flee. As a matter of fact, I don't think I've read a hundred lines of Watergate news in the newspaper this whole quarter. The English have a phrase for this - "You just don't want to know." I know this says a lot about me, yet, I'm mystified with what is happening to us in being hit day after day with this kind of news.

Twenty years ago we said the West was through and I think Watergate is a symbol of that. Another symbol of that is the Third World now handling economic power that only the West has had the privilege of handling for the last several hundred years. It has had an impact on me way down. Isn't it interesting that on our world grid and in the way we've talked about world dynamics, the key is the South. It turns out the Arab world is where the first real rattling of the economic banner is in our face.

Relative to priorship, there is a "whomp" that comes. I had "whomp, whomp" come to me last Saturday night. It was a bachelor party. The women plan their showers, but the bachelor party was kind of ad hoc - a sign showed up in the elevator saying, "come on up to the 6th floor at 11:00 p.m." I decided I was going to stick my head in. Some of you were there. I stood there for a few minutes. The most unbelievable dribbling was going on, not just poor, it was pitiful. And I tried to decide what to do. "Should I go in and do something, or should I just wait and hope for something to happen?" Some people drifted in and saw what was happening and left, but I waited on. In a little while, one of the guys (I must have been the only gray hair in the room) decided to pick up the situation and rattle it, thereby turning that whole situation inside out. Once he decided that something was going to happen there, it was powerful. The young single men in the Order have a kind of wisdom and power and sensitivity and sheer clarity about life. Being a Man broke out in a way that I just couldn't believe. The most fascinating thing of all was that people who finally carried the night, in terms of really carrying it, were those who were not yet married. And that was an amazing thing. We talked so long about how you get the women to get the men to come off. How the men were in a state of the great ontological collapse and so on. They were pretty clear about what it meant to be a man, in a depth sense.

I say that when that happens in our community, something causal is being let loose. It is a part of that priorship training. It is not the kind of thing where you sit down and say, "Now this is what it means..." It is the kind of thing that happens by being a part of a strategically disciplined body of people with a mission to carry out.

One last image. I watch people and I suspect that this has happened to many of us this quarter. We wouldn't be here if the Lord of History had not jarred us and marked us and scarred us through the years. And the way that He has decided to do that you most likely would not have chosen. But He has.

Finally, in the midst of all the judgement, we have realized the unbelievable depth of being loved. We have not talked about Sanctification

much in the last six months. I suspect if you are like me, you have been experiencing that which we were getting initial clarity on last year in terms of Sanctification. You are struggling with God loving you, but with the Universe having said, "yes," to you. You find yourself one morning sitting in a breakfast collegium session. You are just about ready to get up and lead the thing and you look around the room and over there is a face of a person in the congregation or the house, and that face just pierces you. You know that you are responsible for the care of that person. You start brooding; What is it that's needed to happen to release that person? What is needed to care structurally? Suddenly there is the one next to him, and the one next to him and the one next to him. You discover, when you are standing there in front of a group of people, that every single face is transparent - a claim on your existence. That is not something you are deciding; it is what you have become. A kind of radical care for other human beings exists and you become aware that you are able to say in a depth kind of way, "I love these people." Then, that gets turned around and you say, "No. I don't love these people. I love the world." Somehow, what has happened to us this quarter has been Universal Benevolence. But again, we are talking about something that has happened. Not about something we decided to do, but something that has just happened. We are being a "Yes," to that one hundred-ton crane - to Universal Benevolence.

--Charles Hahn--