

Buss - 3-18-72 Global report.

. . . and we have got to understand what we are about. in that area. I think the Religious House - the impact of the Religious House again and again again ~~it~~ has simply been the simple life, or the direct life, or the life of single purpose. In Bombay, Harry said: We looked around and we said, there are no interns in this house. That is not a good situation. What shall we do? They had a workshop. How do we get the kind of wisdom that that is what all these methodologies that we have been working with all these years are about. That the way you deal with situations is to deal with them. and so they did a workshop on what was wrong with their religious house, and said, Well, it looks like a bunch of Americans who are caught out here in a foreign culture, trying to live a poor man's version of the suburban life. Therefore, we are not getting any Indian Interns, because it looks ~~strange~~ a strange as hell to them. Well, anyway, they did a serious job there, and they are all living on the floor, and they have a totally Indian diet I have committed myself in public several times on the subject of Indian food, there being two types, authentic and edible. But they now have 3 single people in the house and last week a clergy couple moved in and by this time a second clergy couple have moved in both of whom are ITI grads and who are capable of being first priors by the declaration of our colleagues there. Which means that that really is in great shape.

How to talk about the breakloose. By my count we have something like 15 to 19 religious houses as of 4 or 5 weeks ago. Our recommendation is that we add 22 ^{have} between now and september. That some of these have to be added immediately and I ~~would~~ ^{ed} mention/some of those. One of the greatest things that has happened in the religious houses is the clarity that has come on the financial. Every religious house supports itself. and every single one of these overseas houses is in a situation where it was impossible to support yourself. Everyone knows that you can't get a job in India. Everyone knows that you can't get a job in Singapore. Everyone knows that you can't get a job in the Phillipines.

That is all obvious - What we are in business for is to do the impossible. And why they are getting so ingenious overseas. With Lingos help they submitted 4 bills for the ITI. That comes under the lying part of ingenious, and cheating and stealing, But at least the Manila house is supporting. We don't know how many times we have paid for the Manila ITI now. ~~The~~ Christina Clark, they were having a financial problem in Singapore, and she was owrking in the mornings as a school teacher so she got another job working as a school teachén in the afternoon, at a different end of singapore. It is only a small island, but the traffic is bad she told me at noon. So she would work 7 hours in the morning and drive across town and work another six. And her testimony was that she has never had more energy in her own life. She had never been more alive, never taught more adequately, in her whole ~~ex~~perience, than she had during that period. Well, there is a lot of ingenious ways, and I think that the clarity on the symbolic, the role of the religious house is to do the popular preaching, to manifest constantly the doing of the impossible. That what we are about as this movement is making a miracle. Or the man of faith doesn't so much making miracles. He is a miracle. Every situation he walks into becomes a miracle and that is quite concretely grounded. Everybody across the ~~whole~~ whole face of the globe knows exactly what needs to be done. but they don't believe it will work, and so simply manifesting, the team thinks that maybe the quota ought to be 7 miracles a day, assuming that there are 70 times that that you can't remember. 7 miracles a day. That way, nobody in no religious house sita around thinking boy we sure did something on Monday. I thought I was the only one familiar with that problem. And it is Thursday by that time.

You, the impact of this is exactly what we are all about. That is, turning matter into spirit is the only reason we be. The only reason we be. And you imagine this tired old 60 year missionary on Saipan, who presides over the United Church citizens band network. and he doesn't believe anything can be done either, he spent 30 years proving it and, John Oyler was saying that that man's attitude toward the Ecumenical Institute is the same, that he believes that it can't be done and he believes that

~~44/44~~ we can't do it. Do you not see that the ~~renewal~~ of the church is a spirit matter. That it is precisely relative to that man and what he could do over that radio network, when you imagine all those ~~islands~~. They said there were 44 and then John said, Well, not exactly 44 islands, it is 44 Atolls and there are a lot of little pieces. ~~of~~ The spiritual glue that we felt like we had to - there are about 3 more things that I want to say, not very long ones and since Movement lecture like this usually go on for 2 or 3 hours, I am still only up to half my time. that - well, I am getting a little insecure, you notice. How do you talk about spiritual glue in something like we are. do you not understand that this continental presidium is sitting here seriously proposing to go on with that grid up there. that some day we will have 300 and 24 whatyoumacallits. That thing that is the object of all your love. The Region. Less than a quarter of those people will have white faces. How, in the world do you talk about spiritual glue. How do you talk about being able to be a movement in that situation. I have a little trouble getting along with some of the friendliest type people I know. Imagine a Japanese. But there are great new things happening. Sisten Amasome is one. And there are others. one after another, after another, after another, and you don't even have to be able to ~~spek~~ speak English. We had to wait 2 days for the Oyler to arrive from Majuro because you can't call them by anything, you just have to wait til they arrive. So we were waiting at this fine little place in Guam. Guam is a very small island, and they were unable to build this motel down town, that it is to say it was near the beach. and so we were down there having this conversation and with a Japanese Character who could not speak one word of English, we had this great conversation. come up about Sumo wrestling. I will not mention what member of our party looks like a sumo wrestler. I want to testify that it is possible to have a Sumo wrestling match with a Japanese man who obviously had done it before, on the beach when he doesn't even speak English. Other than loosing we had a great time. I don't think that would have been possible 5, 6, 8 years ago. I can't believe that that would have been possible.

To be the nothings of history is the only glue that we have to our role in this situation. It is the only way, we are going to be in Korea where Kandeyanllun told me about, Yes, well first we threw out all the missionaries who were in Charge, and then we had coworkers and then we decided they were in charge still so now we have thrown out all the coworkers. How do you talk about being a service to the church in that kind of situation. And the people who are crying for your attention are just unbelievable I think of Little Mrs. Auguaugu in Addis Ababa. She hates the Orthodox church but she hates it for the right reasons. She is a religious woman that is why she hates the orthodox church. You wuldn't believe what her husbands name is. It is Hess. And his first (there is a gap and it seems to have missed something but the tape is not turned over.)

we won't have any time left for the real carpentry.

I think I have talked about the area strategy quite enough. that the I think/one other ~~is~~ thing I ~~might~~ might add is that one dimension of the area strategy is that it will provide a denominational and established church discontinuity that will be very valuable. That is to say that in Singapore/Kuala Lumpur it will be very valuable to add the establishment that is represented in DJakarta to the establishment we work almost with in ~~Kuala Lumpur~~ Singapore. What kind of global organization is required? I know everyone in this room is just saying, "None." I mean, we are all that kind. But how do you remind us, each other, of what we are about? Or maybe some kind of yearly trip is required. How do we keep recovering the corporate memory? that what we are after is effectiveness, not that efficiency. No situation is impossible, or that when it is impossible, you then understand it as a situation precisely where your efforts are required. How do we deal with the question of motivation again and again and again across a whole gigantic global network? How do we get clear that the assignments do not make the man, but vice versa? That you and I could be assigned to go to an island in the M Monongahela River and make that a fantastic assignment. Why imagine, as you step ashore you can say, "The whole island has been penetrated!" And immediately sit down and call a council. ~~have~~ "100% attendance, fantastic training all the ~~teachi-~~ teachers on the island have." We have lots of wisdom to learn, in that area. To be the new ecumenism that deals with that whole inhabited earth, to understand that turning matter into spirit, to understand that the relationship to one's God is the essence of what it means to be human, and to invite every last living soul to participate in that glory.