North American Presidium
Ecumenical Institute, Chicago

March 17, 1972

THE NEXT TWENTY YEARS

1952 SYMBOL/STUDY RS-1	1972 DISCIPLINE/FELLOWSHIP	1992
RS-I	NEW COURSE	
1. Renew the Church	1. Renew the globe	
2. Radical humanness	2. The other world	
3. Corporateness	3. Historical Order	

1. I want to talk about the past twenty years and the next twenty years. I really want to say only one thing. God has been great to us as a body of people for twenty years. My prayer these days is just two words, Courage and Wisdom. It seems to me that God has guided us very carefully, very specifically, very exactly, for twenty years, to renew his Church.

2. With that kind of audacious statement I want to read a passage which will humble us a little bit. (Though the man of faith, I think, never seeks humbleness, he bumps into it. He seeks after boldness and bold claims and an audacious life. But when you bump into that which humbles you, then you have to stand before God.) My title for the passage would be "Christ says that which will drive you to the Christ Word." At the last of that sermon he puts the nail in the coffin which forces us to see that the Christ Word is our only hope.

> "You have heard that it used to be said, 'An eye for an eye and a tooth for a tooth,' but I tell you don't resist the man who wants to harm you. If a man hits your right cheek, turn the other one to him as well. If a man wants to sue you for your coat, let him have it and your overcoat as well. If anybody forces you to go a mile with him, do more--go two miles with him. Give to the man who asks anything from you, and don't turn away from the man who wants to borrow. (It gets worse.)
>
> "You have heard that it used to be said, 'Thou shalt love thy neighbor and hate thine enemy," but I tell you, Love your enemies, and pray for those who persecute you, so that you may be sons of your Heavenly Father. For he makes his sun rise upon evil men as well as good, and he sends his rain upon honest and dishonest men alike.
>
> "For if you love only those who love you, what credit is that to you? Even tax collectors do that! (He is really getting mean. It would be nice to be in an order where you could love the people who love you and associate with the people you like rather than wishing you were assigned to one of those islands like where the Oylers are. We have been trying to telephone them for a week and can't even get telephone communication in there. What would it mean to get assigned with the character in the room that you dislike the most to that island for five years? That's what Jesus said you are supposed to do, and wish for, then he goes on). "And if you exchange greetings only with your own circle, are you doing anything exceptional? Even the pagans do that much. No, you are to be perfect, like your Heavenly Father."

3. Now, are we humbled a little bit? Let's look at the past twenty years. I want to just throw out some statistics which all of us are familiar with. As of June we are twenty years old, as a body of people in history. In that twenty years (and almost in the past ten years), we have come from being a body of people in one city to being a body of people who are in sixty or more cities across the world. We have come from being a body of people who had an operating budget of $30,000 a year, to having an operating budget of over three and a half million a year. We have come from being a body of people who had in the symbolic order thirty, to having over 1300. We have come from being a body of people who put 200 people a year through courses, to putting through over 20,000 people this year.

4. Those kind of figures are irritating to me, and I don't like to look at them, but I think we have to look at them just a little bit and see what God is saying to us as a body of people. Take going from one city to over sixty cities in the world. You and I cannot get our minds around what we really have done as a body of people in history. I remember when we were in Austin, even then God gave us the wisdom that we had to act globally. There we were dreaming and acting out global models from Austin, Texas. It didn't seem to make any sense whatsoever. You would go to Jacksonville, Texas, to raise money, and they thought Austin, Texas, was at the edge of the world. And you felt it was almost at the edge. We have gone from one city to sixty (and sixty is symbolic here, maybe we could say six hundred, I don't know). I know that wherever you go there are some of us. And you know how when you go to one city and don't want to be in the movement for a day or two, or want to be by yourself for a day or two, all the time you are there you are thinking, "Well, should I call them up?" Why, there's Henry Jones in this city; should I call him? There is literally no place on the globe where today we are not there. I don't mean there in spirit, I mean we are actually there. That is one thing that has happened in just 20 short years.

5. The second thing that has happened is that the Ecumenical Institute and the religious houses have gone from a budget of $30,000 to $3.5 million. I can't get my mind around that figure. The Ecumenical Institute budget alone, right now, is $130,000 a month. It used to be $130,000 every five years. How do you decide whether to spend $5 for this when you know, consciously or unconsciously, that the figure of $130,000 a month is being spent?

6. And the other miracle is that we have essentially met that budget, and right now we are in fairly good financial shape, going into the summer, with the exception of the ITI's and what is going to happen there. But for some twelve months now, or more than that, over $100,000 a month in grants, contributions, and program income has come into the budget of the Ecumenical Institute. I want to keep saying that until it gets through your heads what God has done for us for the past 20 years. What I am saying is that we are a movement in history, in body as well as in spirit.

7. And we have gone, in the symbolic order part of us, from 30 people to 1300. We were going to have a great celebration when the one thousandth member joined the symbolic order. We have been saying we had 900 (that was Mathews' figure), while all of us knew that we really probably had 700. This year we started counting and we stopped at a little over 1,300 of us. History will never know who the 1000th person was. But that is only one part of us. I want to talk a little later about the next twenty years and how all of us in this room are in the order. I don't even know how many there are in what you might call the intended order or the extended order. One of the clues I have of the unbelievable strength that is there in the intended order is that $100,000 a month that keeps coming in from people like yourself across the world who have decided to be one body in history.

8. Now, the last thing is that our penetration has gone from 200 a year to 20,000 a year. For a long time we have been saying we were putting 20,000 people through our courses. This year we are really going to do it. Something is wrong with us in giving actual figures, I think. But this quarter over 5,000 people have gone through courses, and if Campbell says it you can believe it is 5,000 or even 5,500. I don't think you and I realize what it means to go from a time when you could not dream that to now.

9. Every Friday, particularly this last quarter, with the fantastic penetration job that went on, I was just rocked every week by the fact that this world was paying us to program their future. I want to say that again. The globe is willing to pay for you and

I as a body of people to program their minds as to what the future needs to be. No other body of people in history could dream of such glories and wonders as that. I can't either. But every Friday, I look and there the materials are; people are getting on airplanes. They get there and there are really people there waiting, registrations paid. Nobody could buy this even in their fondest dreams. This is not only happening on the North American continent (and the 20,000 only includes the North American continent), it is happening literally across the globe. You have heard the figure that one third of the money for the ITI's was raised in the area of the world where they were given. That means people in India are willing to pay us to come there and share with them our dream as to what the world of tomorrow is going to be.

10. Now, I want to talk about what we have been as a missional body of people in the past twenty years and what our task has been. The first is that for the past twenty years our task has been to renew the Church. Everything that we have set out to do thus far we have done. I have a little bit of a struggle talking about how you would say that the renewal of the Church is accomplished when, as some of us say, there are a few that still need a little work on them. How do you talk about the fact that the renewal of the Church is accomplished? I do not like the image that when the model is built it is finished though I know that is true. The model is not yet finished, self-consciously, in terms of what it means to renew the local congregation. Thus far we have created a few tactics, something like 10,000 of them, but there are still a few, 10,000 or more to go. Therefore, I can't use that image, but I am convinced that the Church is renewed. The image that I operate out of is that when it happened to one it happened to all.

11. The Church is renewed in us. You and I have accomplished what Bonhoeffer only dreamed about. You and I have a sense of corporateness that Bonhoeffer only dreamed about. You and I have a sense of being able to sing as a group of people that Bonhoeffer only got a faint glimmer of. You and I as a body of people know how to practically minister to one another, how to practically sustain and maintain one another. Bonhoeffer was writing about that theoretically, and that pains me a little bit to say that. Whenever you in your solitariness read his Letters from Prison, you see that it is true that you literally have embodied what Bonhoeffer was writing in The Communion of Saints. You and I have accomplished the renewal of the Church. Our congregations here at symbolic centrum, or whatever we call this place, are really tremendous fun to be in these days, and a joy to be in in the midst of the pain. You know that there is a body of people who know how to minister to one another and how to be a corporate body of people. That is the first thing that you and I have been doing in the past twenty years.

12. The second thing that you and I have been out to do in the past twenty years is calling forth radical humanness. You and I saw a long time ago that there is no difference in plumbing the deeps of what it means to be a human being and renewing the Church. One of the gifts that God gave us early is the insight that plumbing the deeps of radical humanness is renewing the local congregation. Therefore we did not chase a lot of ghosts that other people chased. We did not chase the ghost of social action for the sake of doing something. We did not chase the ghost of intellectual knowledge for the sake of being intellectual people. We did not chase those because God gave us the insight very early that to plumb what it means to be a human being and renew the Local Church were one and the same thing. We got this said first, I think, when the new religious mode charts came out. We wondered how we were going to appropriate those into the tactical system of renewing the local congregation. Then it became clear to us that if you be the new religious mode charts, then you are being the renewed Church. In our cadre meetings it is as if we insisted from the very

beginning in those meetings we spend time plumbing the spirit deeps of life. Before we ever heard the word spirit conversation, we were on to the fact that in our meetings we had to have a time where we head-on looked at what it means to be a human being itself.

13. Now, the third thing that we have been about in the past twenty years, is corporateness. It is hard to separate any of these for me, for you want to say that all three of them is all we are, and that they are finally only one thing. But corporateness is all you and I have, and must be protected at all costs. God has guided us through many a rocky shore in the area of corporateness and given us unbelievable wisdom. I feel lately like I am 100 years old. I literally do. And I feel that way because being in a corporate body of people has given me a sense after what it means to be a corporate person, and has given me wisdom in untold areas of life. If I were to talk to Mao on the subject of corporateness, I would not feel (and this is an audacious statement) that I was talking to my elder on this particular subject. I feel as if I know as much about corporateness as anybody alive, and I feel that we know as much about corporateness as any body of people on the face of this globe. That has been our task over the past 20 years.

14. To look at the next twenty years: Our task there is threefold. The first one of these is to renew the globe. My first reaction on renewing the globe is, Can we do it? Are our shoulders big enough? I don't know of another body of people that have self-consciously set out to renew the globe, and at the same time knew what the globe was. Certainly St. Paul set out to renew the globe, but you feel as if (I'm sure he didn't feel this way) his task was easy compared to the task that you and I have upon our hands today. No one that I know of has ever self-consciously talked about renewing the globe.

15. I want to read some statements.The religious house priors had a great luxury on Monday and Tuesday: they had time as a body of people to sit down and talk about the next twenty years, and the next four years. I want to read two statements in this area. I am sure these are not even the best statements, but nevertheless I am just going to read a sentence or two. "The shift now is to use the troops of the Local Church to head-on move into society to create the new human earth." I like that statement in that it holds both the past twenty years and the next twenty years. This is another sentence: "As those who have experienced ourselves to have become a people, we are making an historical shift from preparing a locally-grounded revolutionary vehicle (the local congregation), to embodying the leadership of catalyzing this vehicle into impacting the world with the radical possibility of a future created by local man." I like that for the same reason.

16. You and I in these twenty years are going to be that body of people who self-consciously take on the task of renewing this whole world. Obviously that has to be there. Never in history have there been people who were born with a global image. It is not as if you have to acquire that now; that is given to you. What mankind has to do is to decide about that which is given to him. Now that is the first thing.

17. The second one is that you and I have to find a way to communicate the other world. And if you are like me, I am already tired of that phrase. But you and I are going to get a whole lot more tired of that phrase before the next twenty years is over. I want to say, on the next twenty years side of the chart as well, each one assumes the whole thing. The only chance you and I have is to find a way to communicate the other world. It is the only job that we have.

18. One of my colleagues says that China has done everything else. China has solved all the social problems in our time. They have corporateness, they have people organized, they have eliminated poverty, they are doing education. The only thing Mao overlooked was the other world. Because they do not have a way to talk about the other world, my colleague says, he would bet on India before he would China, because India, however struggling, has insisted that the other world was the key to overcoming the social problems of our time. And in talking about the other world I think none of us feels up to it. None of us feels as though we are up to talking. I mean even those of us who are gifted at spiritizing something. I could sit at the feet of some of our colleagues all day long, because they know how to turn matter into spirit, but even those colleagues do not feel up to the task of communicating the other world. But you and I must be a body of people that have a new kind of pre-occupation, as H.R. Niebuhr says, with the transcendent, and new kind of preoccupation with the supernatural, a new kind of preoccupation with the communion of souls, who are consumed with a passion for the transcendent dimension of life. As Nieburh also says, you and I must create a theology that is as clearly and concisely grounded in the other world, as the theology that is grounded in the natural.

19. I am going to read again to you some fantastic statements that some of the priors said about the other world. "The turn to the next twenty years is a move to radically engaging ourselves as the people we are in extending to every man the possibility to be the depth humanness we have discovered that he can be. Where we have failed to be faithful to the human dynamics, the fabric of the new society will be weak. Our role will be catalytic, chiefly to enable form of this world's creativity by bringing the dimension of the other world's passion to them." Something in that is where you are in the other world. And I mean as utterly secular people that we are, you and I must recover the transcendent. As the utterly one-story people that we are we must recover the second story. Anyway you say it you don't feel it is adequate yet. Over the next twenty years, our task is going to be finding and discovering ways to proclaim to the man on the street the other world, which is his only consuming passion in the world of today.

20. Now the third thing that we must do in the next twenty years is forge out the historical order. You and I have not been an historical order yet. We have just been a bunch of people who found ourselves swimming in the same pond together, or a bunch of people who happened to show up in the same meeting room. But we have not been an order. And by historical order, I mean all of us. You and I in my opinion are not yet a movement. We are an historical order. And yet in Summer '70 when we thought we were creating a movement, we were creating an historical order. The movement in one sense is yet to come. I mean the movement to the masses.

21. All of us, I am sure, are trying to predict what the people from the international team are going to say. One of the things that I just bet they hammer is the fact that you and I have to reach the masses in the next twenty years. The key to reaching the masses is for us to become overtly what we have not become yet: an historical order. By historical order, I do not mean something that anybody joins. The historical order is not going to be that. But the historical order is going to be structures that give form to what is already here, forms that allow the spirit to blow loose in our time.

22. I want to read again from a priors' statement. "We must move from being an elite body of practical dreamers, and turn to being a massive body of corporate power integrally involved in political, economic, and cultural structures on nine

continents." That gets historical order stated pretty well. "As an order we move from being secret agents to uniformed troops, clerics, padres. The body of people called together in the first twenty years will expand as the glue of a massive movement across the entire planet, reaching every local community through the local church." Now, I like that word glue for the historical order. And you and I must forge out over the next twenty years what it means to be an historical order, and give form to that.

23. The tool for the past twenty years has been RS-I. And (again, I still don't believe it, but I am supposed to put it up here, so I will), the tool for the next twenty years is going to be something called . . . (I still don't believe it. There isn't anything but RS-I, and there never has been anything but RS-I, and there never will be anything but RS-I, and that's true.) I know that and I know that I am supposed to put something called "new course" up there as the tool for the next twenty years. You and I are mature enough to know and to see that, literally, there never will be anything but RS-I; there never will be anything but recruiting for RS-I. Never. Not in this world or the next is there anything but recruiting for RS-I. But to talk a little bit about RS-I and about the new course:
you and I must see, and we know now, that there are no Messiahs in this movement and never will be. He is already here. Therefore we can talk nonchalantly and relaxed a little bit about the new course.

24. RS-I is on the Creator. The new course is on the Creation. RS-I is on what it means to be responsible to God. The new course is on what it means to be responsible for the world. RS-I is on faith or justification. The new course is on giving faith style, or sanctification. RS-I came into being at a time where you and I were tearing down the structures of society, which was what was necessary then. Therefore, our emphasis was upon standing before the creator or being a man of faith. Now comes the time when you and I must build the new earth, and our emphasis must be on the Creation. Now, I am wise enough to know that the only place you ever meet the Creator is in the Creation. Therefore the two are the same, but the primary emphasis now must be upon what kind of style you and I give a man of faith to live in and be the new creation that God has called him to be. What we are grappling with says something about us as a body of people in the movement.

25. You and I as a body of people know what it means to be a man, and we know what it means to be a woman. There has to be a little humor in this. For I am talking about us bunch of crumbs with ruined and broken and hurt and patched-up marriages. I am talking about us. We know more about what it means to be a man and what it means to be a woman than any body of people on the face of this globe. There is a bit of irony in that. I try to talk about myself a little bit here. I am onto myself. I never even made it to be the bully. I think I stayed a Mama's little boy, all my life. I remember going into the store. Mama bought my clothes until I was 6'2" when I was 11. She would go into the store and say, "Here is my little boy!" and then look around and I was standing there. But we bullies and we Mama's little boys, we sissies, are the ones who have found out what it means to be a man, and we got that by going to the other world and returning. Well, you know that is something. When you plumb the Christ Word to the bottom, and go to the other world, you come back a different person.

26. I can sing lately. I never used to be able to (I won't go too much into that.) I think the next thing that is going to be corrected is I am going to lose my color-blindness. I say that to show to you I don't mean some moral progress; I mean that the Christ happening has happened in us as a body of people. When it happens in you, it doesn't happen to you in some ethereal world; it happens to you in this world. You and I know what it means to be a man.

27. The second thing is that you and I know what it means to be the ages 0-20, 21-40, 41-60,61-80. I don't know when you stop, but you and I know what it means to be the phase that we are. And what a gift that is to the world. Our youth irritate the hell out of me. I am sure if I were a religious house prior still they would irritate me more. But what a wonder: they are beginning to know what it means to be 15, 16, 17 years old.

28. And we are beginning to know what it means to say, How old are you? I'm 21 going on 40. That is what we are. I just turned 40. What a glory it is to turn 40. I feel sorry for all those who are still in their preparatory stage. Here I am really living. I feel like that all my life I have been preparing, and I feel that now I am going to really do that which is going to shock God, as one of my colleagues says.

29. The third thing that we have is that you and I are a living breathing embodiment of the correction of the social process triangles. We are a body of people who have embodied the economic tyranny, reached up into style, and got impotent style and rattled its teeth and forged out a style that radically shook up economic tyranny in our time. You know how it is in your region. Aren't they a little suspicious of you? Here you are, a nice clean suburbanite, still driving a '61 Studebaker! That is not the style of an upright, upstanding suburbanite. You and I have created a style that has licked the economic tyranny of our time. Anybody who is in the movement never has to spend three seconds worrying about his economic life. And if you are, you just turn your budget over to the cadre, and they will handle it for you and you won't have to worry.

30. In terms of the political, you and I created a polity that is not under the tyranny of the economic. In this movement the power is in the middle of the table still. That is as threatening to me as it is to anybody else, but I know it is true. We have created a polity which forces one to get out his creativity.

31. The fourth thing that you and I have been given is living before the Mystery. (These are the four essentials of the new course.) That has given us male/femaleness, phaseology, and the correction of the social process itself. If you remember the talk in the December 1971 Presidium, we said the revolution is going to be built on the Glow. The revolution is going to be built on the Glow. You and I have Glow about us. Isn't that the word irritating, too? We glow. Wherever we go we glow and the reason we glow is that you and I are a body of people who live in the other world. We live before that which is. When you embrace the way life is, then the way life is shines in and through you.

32. The next twenty years are going to be on disciplined fellowship. This is my consuming passion and interest these days. Our primary emphasis the past twenty years was upon symbolic life (in the first ten), and study life (in the second ten). Not that we ever are going to drop that. God gave us the wisdom extremely early that the most important thing we did was the morning office. In fact we as a body of people started out by doing the morning office together. All we did in '52, '53,' '54, '55, '56, etc., as a body of people was worship together. The rest we thought of as a job. But God gave us the wisdom early to see that symbolic life was the key, and we emphasized that and have emphasized it throughout our whole history. The second thing he gave us was that you and I as a body of people were quite capable of getting on top of what it means to be a man of faith, and getting on top of the world in which we live. For the next ten years we forged out RS-I and CS-I.

33. Now as a body of people we are going to move to the disciplined fellowship pole of the bug model. I am afraid of using the word discipline, because when we pick it up we become Pharisees, and I would far rather see us become a bunch of slobs. But where you and I must push over the next so many years is in the area of discipline. I mean just that. We are going to become disciplined. We are going to be on time at meetings; we are going to sit up straight; we are going to do whatever else. But I don't mean Phariseeism. Far better we never touch it. The time is not quite right for us to come down hard on this pole. We are just getting into it. I think the time will be right whenever our mission, which is exploding in many directions now, focuses into one thrust. It is going to get white hot clarity into it, and you and I are going to have to begin to insist to one another that we become disciplined in a fashion that we have not been disciplined thus far in history. I say that to say also that you and I are the most disciplined body of people on the face of the globe. A new kind of un-Pharisaical rigor is going to come.

34. And then fellowship. Knowing you can't separate those two, you and I are going to experience embodying the reality that Bonhoeffer dreamed about to a degree that is going to scare us. My clue to this is that you and I have people who now are wanting to latch on to us who do not have the foggiest idea why. They sense that you and I have a relationship among each other that the rest of the world does not have. Our fire inspector said the other day, "You know, you are the only people in the world that I know of who respect one another." That was his way of saying that at the fire station when you tell somebody, "You do this," they say "Go to Hell." A little while back some of us went to Washington and we asked the head of a large foundation here in Chicago if he would like to go with us. "Yes," just like that, he said, and paid his way to go there. We mentioned to a Vice-President of a corporation here, "Would you?" "Yes, I want to go," he said.

35. In the next twenty years you and I must push in new ways how we sustain one another, how we maintain one another, how we do corporate planning, how we do accountability. We cannot stand any longer for one of us to pout one day. We must be the kind of sustaining structures that enable somebody who has had their hand slapped because their model was said "no" to, to pout only for one second rather than a year or a month. The task is too huge, too broad, for you and I not to find ways to sustain our colleagues when they have experienced a failure of morale or have collapsed. We need everyone of us up and moving all the time. This is getting to be harder and harder, because you and I literally are becoming the leadership of the globe, knowing we will never be the leaders. We are the leaders in terms of picking up the problems that nobody else is picking up. We literally are becoming the leadership, and that is burdensome, that is frightening.

36. We must find new ways to maintain a new sense that what one of us has belongs to all of us. Our head of development, Joe Thomas, at the end of the new course in San Francisco, started out the pitch by saying, "I am sure all of you are aware that everything you have belongs to the Movement. There is just one question: how much of that are you going to put in the envelope now?" We need a new sense of how we do corporate work You used to feel proud whenever you would get something mimeographed around here. You would hang onto it and treasure it. Now we get so much stuff mimeographed daily, hourly, that you don't know what to do with it all. But some kind of new sense that all of us are on top of what all of us are doing, and some new way of holding one another accountable is going to come, as clarity comes on the mission that you and I have undertaken.

Frank Hilliard