

DEMONSTRATING THE NEW REALITY

Let me say a word about the journey these talks have been. The first talk, "Signs of the Times," dealt with the concrete objective verifiable signs of a new reality in our midst. It described the intensification of life and the new power of the creative force we see happening in our midst. It was about the emergence of a new dimension of social cohesion which we've seen occurring. The second talk, "Those Who Have Eyes," laid out the expansiveness of the new reality, both externally and internally, an expansiveness that is both an objective reality and a self-conscious awareness. It was about penetrating boundaries wherever you turn, about the breaking out of bondage that is releasing the new and exposing the old. The third talk was on the depth of the new reality, a whole new change in people's approach to the question of self-consciousness, phenomenology, corporateness and society.

Each talk contained a series of warnings. The warning in the first talk concerned remaining alert to what is happening, what is being wrought, so that we may not miss the moment and the opportunity. The second talk warned about being obedient to the whole of the creation. It was concerned with obedience to moving on the new creation, and, at the same time, not forgetting the task of sustaining that which is. The third talk warned about remaining clear on your vocation selfhood and your vocation corporateness while everything turns upside down. The warning concerned not losing yourself in the maze of the awe and allowing yourself to be lost in the rush for the new society.

The first talk was basically about the relationship between the ultimacy of the Mystery and the primacy of Earth's care, with the downbeat on the new Earth. The second talk centered on the relationship of the immediacy of fulfilled living and the primacy of Earth's care, or about a new resolve. The third talk discussed the relationship of the ultimacy of the Mystery and the immediacy of fulfilled living or the new spirit. Little remains to be done, actually. That's my first introduction.

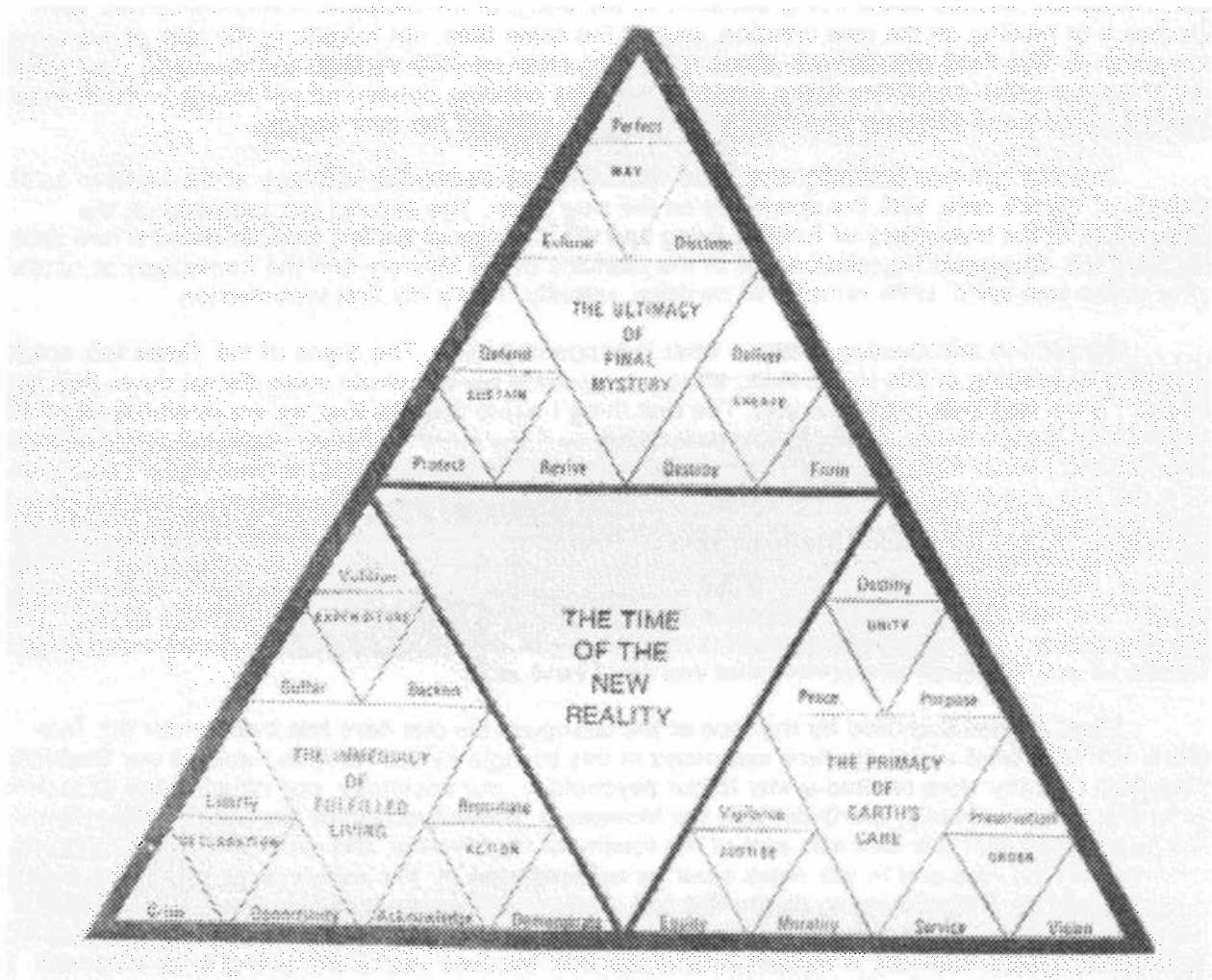
My second introduction is about what is happening to us. "The Signs of the Times" talk created an incredible happening in this room. Now, what is happening here? I wrote some things down that helped me and I hope they'll be helpful to you. The first thing I wrote down is that we are in wonderment at the age in which we are living, in absolute wonderment, as if the earth had been reshaped right before our eyes. Second I wrote that we are shocked at our own exemplarhood. It isn't a "how great I am" statement, but it is shock at being an instrument. We're shocked with every Town Meeting that happens. When you rush in to put up decor, do a Town Meeting, and the happening occurs, you just don't know why. You're shocked! You leave town perplexed and that creates a shock in the change in your own selfhood. That's what we experienced in the conversation following "The Signs of the Times" talk. We're amazed. Our real amazement is with corporate sustenance. For two years we have been saying "Take care of yourself." Taking care of yourself is never finished, but I have discovered that the corporate again sustains us and that is an amazement that you and I have seen.

Then, we are surprised by the face of the unknown. No one here has lived under this face before. We have lived under the face expressed in this triangle by the "eclipse," and all our formulations of the 20th Century were created under it: our psychology, our sociology, our religion, our economics, our family, our community, the Order and the Movement. We've lived under the reality of the other face, even as we knew that this face was part of the totality of the Mystery, and we had to keep it alive in our mythology, in our rites and in our hope. Now we are surprised by this aspect of the Mystery's face. When I wrote this down, it scared me to death. But you might as well be as scared as I am. Living under this face will change our psychology, our sociology, our religion, our economics, our family, our community, the Order and the Movement. It doesn't help to say this, because you're still going to be surprised. The next night, with the conversation after the second talk, I wrote that we were rocked by the potential within Earth's grasp, and our own capacity to affect that potential.

Now, I have a third introduction, and then I will start. We have the incredible responsibility of trying to get hold of whatever this is, for society and for ourselves in order to have a grasp of the phenomenon of our time and the power in its midst. It is a task far, far bigger than these four talks. Language is a real problem in this task. Our language has been formulated under the other face. Each night, I've come into these talks hoping that a new

configuration of images and words would come forth that would hold the new face, and they haven't. That's not good or bad, that's just true. You've seen three people so far, and now a fourth, struggling to articulate it. It is like the experience of pouring boiling water into a frozen jar. It doesn't quite work, but it's what you have, and it's the necessary work—the waiting and the struggling with that creation. I don't know what it will be. I am sure it will take poetic and indirect form like the poetry of the Way, or Jesus similes on the new reality, or the other great mythologies and religious stories that have always said, "Well, it's like this: it's sort of like this, but it isn't either this or this." I don't know what that poetry will be, but it will resemble that. Everything I've said so far does not excuse us from the task of struggling with that question. We have to mold and manipulate language and create some new words, which we are very capable of doing, to reform our corporate and individual self-consciousness. This new form will allow us to grasp the new reality; the form and the language participate in the new reality we are describing, or they block the new reality of which they speak. So it is an incredible task.

Finally, what we've experienced as the time of the new reality is best expressed as a "seeing" category. It's seeing through concrete events of the earth. That's why those conversations have been so incredible. It is seeing the destitute in unity. It is seeing the hungry with flat bellies again. It's seeing those who had been sick, without shistosomiasis. It is seeing the distorted and disoriented participating in the twentieth century. It is seeing those who were wandering, equipped with community methods.



These talks are not, first of all, about the new reality. They are about the time of the new reality. They are about what the Greeks called the kairotic moment, which I call the moment of foundational opportunity. At this moment, it appears more evident that society is at stake and that there is enough momentum to move forward. It is

this significant moment that we refer to when we talk about the time of the new reality. Because I didn't like the words, time of the new reality, I decided to add another word which enlivens its significance—the time of the new human reality. The word, human, made that phrase clearer to me. All three triangles describe life on this planet, and all three triangles are dynamics in this world.

I want to add one other thing. Someone said they didn't understand the triangles, and I admit I don't understand them well either, but I know what they are not: they are not Knowing, Doing, Being triangles. They are not foundation, ordering and rational triangles. They are not individual/social triangles, and they are not Other World/this world triangles. They are not passive/active triangles and they are not profound humanness/community triangles. Isn't that helpful? They are about the dynamics of the human factor in society which is in all of the above at any one time. The triangles describe community, profound humanness, and social ordering at the same time.

I am most interested in the triangle called “Primacy of Earth's Care.” It interests me most because that is the first task of humanness. It is the task of humanness. No other task of humanness has ever existed except the Primacy of Earth's Care. It is in the primal mythologies of any people. It is in the primal stories of the great religions. It is what is expressed when people talk about the historic heroes of any culture. It is about the way in which they took responsibility for the care of the earth. Now, lest you think these triangles represent a shift, our work has never been concerned with anything else. The question is: How in the light of what is happening in the world does that change how we embody care for the earth? Someone said this triangle pulsates. In this triangle, not only a small body sees the Primacy of Earth's Care, one feels that great masses of humanity are seeing the same thing. Currently, it is breaking loose in the masses. It is breaking loose in this new concern for ecology. It is breaking loose in the whole new understanding of the search for one's destiny and rootage. There is a new awareness that this is indeed the critical concern.

The triangle of “Ultimacy of the Final Mystery” describes the dynamic critical to society which allows society to see its relationship to temporality and eternity, together with its relationship to the foundationally real. This dynamic reminds society over and over again of its history-long, world-wide context.

The triangle of “The Immediacy of Fulfilled Living” describes the dynamic which always reminds society that in every single moment, the possibility of being complete is present, thus illustrating the immediate possibility present in new intrusions. I like that word, immediacy. I didn't like it when we first put it on here. It has so many other connotations in our life, but its use in this triangle relates to the now moment. Isn't it phenomenal in a Human Development Project or a Town Meeting to see a human life immediately see its historical significance without 25 weeks of training? People know in an instant that they have a wholly new destiny on their hands. There's a lot of work to do on this triangle. It's not a triangle about any particular time, but to whatever extent it is valid, it is true of all times. I am particularly interested in our time in all of the right-hand triangles. They are about the new, creative disclosed face of the power of creation. It strikes me that this is a time of creation and order. By order, I mean the new formation of social structures that will care for the earth. This is a time of formation. It's a time of vision. It is a time of demonstration, vision, purpose and morality.

The title of this talk is “The Demonstration of the New Reality,” and I want to talk a bit about that. I have another word for Immediacy of Fulfilled Living. I wrote in the middle triangle that it really is also about corporate vocation. What is the vocation that we have in our time? This new era in which we live and the bursting forth of new creativity that's happening is not something you can sit back and watch. After you have witnessed its occurrences in society you notice, first of all, that all the power bursting forth is what we've known throughout our history. There are forces that exist which fight the new creation. People become solidified and crystallized in current patterns of life. I used the category here that the vocational path is the forcing of the invasion of the new reality. I sort of like that. It offended my left-over liberalism, but that was probably good for me—forcing the invasion of the new.

Those seven revolutions we talked about are not going to make it, save those trends are empowered by Those Who Care, who see in those revolutions signs of what the new creative forms need to be. The Women's Revolution will not make it. The Economic Revolution will not make it. None of those will succeed, save we take those trends expressed by these revolutions and forge them into a much broader context, allowing methodologies to happen that will push through the encrusted, old forms. Otherwise, the revolutionary forces will be perpetually

blocked. Our task in forcing that invasion is forcing the creation of the new, maintaining alertness to the directions of those creative powers and trends and forging forward with them. In forcing the invasion, one assumes it is not a one-moment happening. This means that you have to grasp all of history.

I was interested in a remark made last night. Someone said, "I discover now that in every move I make, the whole future of the Movement and the world is at stake." That terrifies me. That's what I mean by grasping history. People run away from the Movement now, it seems to me, for precisely that reason; not because it's a hard job, but because they realize that every single move is destinal, that the possibility dumped in your lap is not euphoria, but history dumped in your lap, and you have to do something with it or drop it. And that's all you've got to do. Forcing the invasion of the new reality is the work of our task forces this summer. What do you think this documentation is about? It is about empowering the momentum under awakening. It is about creating an instrument of framing that allows the time and the advocacy for the new to move through. We're not about interesting brochures, or keeping our files cleaned out. Documentation is part of the task of forcing the invasion of the new reality. Now, forcing the invasion is a long job. Most of us won't live to see the end of it. Now, if you're serious about forcing the invasion of the new reality, then we're called to raise up a body to forestall death, not my death, but forestalling the death of the creative surge. The shadow principle is not a clever way to get someone to take your place. The purpose of the shadow principle is to occasion raising a body of people that will keep the momentum of the creative surge focused, and molded into those new social forms that will allow human life, community, social structures, to finally come into being. What would it mean for everyone in the room to decide right now that you had to have five people prepared to take your place! This has nothing to do with having more people on the mailing list. The Mystery's purposes happen. It's the first time for me in five years that the whole point of a Movement has made any sense. We need a movement that can care for society, the new society that is emerging and to which we must give form.

Now, what do you do? This will sound so old, it will be awful, but you act this out first of all by depth interpretation. The category I am talking about here is human signification. I would put that on the top of the triangle under Ultimacy of Final Mystery: Human Signification. And the first category under that is Depth Interpretation. Now, I am not sure what I mean by that but, I think it is something that we are groping with when we keep saying we need training. I don't think we mean training, really. I think we mean tools which allow people to grasp and interpret their life, their community, their history and their vocation. That's what we're about in a Human Development Project, and in Town Meetings. That's the task of Those Who Care who ride the back of the new creative power in the trends of our time. Then it's about signs, and we know what signs are. Signs are very fundamental things that point someplace else. For example, a sign that says, "Men's Room," points to a reality that is there. "Paducah—20 Miles," points to something that is there. Town Meetings are also signs. They are not ends, they are road signs saying: "new human community, this way." Creating those signs is that without which you will not force the invasion of the new reality.

Human signification and forcing the invasion are about wonders. While the world is filled with operational routinism, we're about wonder. I've been to a couple of lunches at Ivy City with dignitaries from Washington, D.C. They are taken through Ivy City, and when they sit down to lunch, they never talk about Ivy City. They always talk about vocation—their vocation. They never talk about how to run a pre-school, how you motivated these people to put up flower pots. None of it! They say, "I don't work with people who care this much." Anyway, those wonders are what the wonders are about: cracking your routine operational mindset so that the fresh breeze that is already blowing can blow through. I think both signs and wonders are about cracking the operational routine, not because you have a new reality for them to see in the first instance. You crack through this routinism enough that their vision returns. The capacity to create the new is already theirs, and it is not yours. Does that make sense? Those stakes and guilds are a wonder. That's why you start stakes and guilds: to give people back the wonder, seeing in a new way human care that they have never experienced.

Now forcing the invasion is a long process and it just takes one hellova lot of masses to force the invasion. There is just an awful lot of encrusted routine operational bureaucracy that, by its own weight, becomes a wall. Therefore, when these people in saturation are trying to figure out whether we ought to do 10,000, 20,000 or 50,000 Town Meetings next year, they are talking about what does it take to force the invasion, not how can we get more dots on the map. Dots on a map was super for last year, but it is not very helpful this year in the light of the new reality. For me, at least, the question is, "What will it take to create this phenomenal invasion while the opportunity is there?" The crucial issue is that the opportunity is there, and we have to be ready to do it. Part of that

readiness requires moving in many ways at once. It's a "Lo, here" and a "Lo, there" kind of happening. It is events for social structures, and it is events for communities, and it is Human Development Projects and it is Town Meeting. If we ever had one direction, or one simple strategy, we would be part of the old reality. So it's a "Lo, here" and a "Lo, there."

I don't want to repeat what was said in the third talk, but just to say this one thing: that you move on these things because you sense that they respond to the trends, the power and the contradictions that are at hand. Down under Primacy of Earth's Care, I wrote Social Exemplification. Then I wrote under that, Effectiveness. Possibly these are warnings, but I don't know. We are always acting in ambiguity. We do not know the outcome of Human Development Projects or Town Meeting. When acting, you have no choice but to act in the ambiguity, no choice whatsoever. You either sit on your hands and watch the new reality go by, or you pick up the ambiguity and the not-knowing. Someone said to me, "I wonder whether you ought to be doing Human Development Projects because they might finally participate in the contradiction which you are out to deal with." I said, "Yes, they certainly might." But I have to take the unknowing of how history will finally use what I do, and have the guts of my freedom to throw it into history. Then I will live with the consequences of that.

The second point is that Town Meeting and Human Development Projects are signs, and not the future forms. That is to say, they are indirect. They don't have any choice in that, they just are. But without the signs, there will be no new reality. That's not new knowledge for us, but it certainly takes on new implications for me right now; and I find it a very good corrective to myself to say that again. The local economic vehicle we're creating will have a very different shape when society picks it up, whatever the economic form is that allows all people to participate in the goods of the earth. If you don't do the local economic vehicle, there will be nothing started anew, and shifted, shaped and changed. Therefore, it matters incredibly what that new vehicle is. If the actuation group is having trouble trying to figure out what to do, they ought to; because when you're thinking of forcing the invasion, the nature of those signs you inject into society is absolutely critical. With our best wisdom and our best understanding, it must move with the way Being is moving and it must deal with the contradiction that is present in society. It is not simply a matter of doing a frenzied activity. Anybody can do that. If the people in the Impact Arena are wondering what the tools of impact need to be, and struggling with their adequacy and their depth of focus, that is exactly what they ought to do if they care about forcing the invasion of the new reality. If they're interested in a nice program, it doesn't matter. But if you care about the new reality, the issues of the summer are life and death issues. My other warning is: acting, and yet surrendering. I find it hard to leave a town after a Town Meeting. I want to stay and do a Global Social Demonstration. I want to stay and train the folks. I want to stay and reshape the city council. What is required is surrendering the deed, the action, to whatever history will do with it at this moment.

I have one last point. I've heard people say several times these days that they are out beyond their vision. I understand that concern, but the new reality has implanted a type of vision in us that is different than a linear vision along a timeline. It has put within us a vision of the Mystery's yearning for the new human society. That's not very clear, but it's not linear. I trust that the new and life-giving society will come into being over my dead body, but it will come into being and that is my vision. It's a vision that surrounds us and doesn't go in one direction. In a conversation the other night, someone told one of our Project Directors that he has a great project. He said, "Oh, it's crummy." Relative to that vision of the new reality, his project was crummy, but he was not despairing about that. That is a judgement he makes over against an incredibly powerful vision. Now, relative to his maneuvers on a timeline, he did tremendously. But when you know that the whole creative process is at stake, over the question of your participation in forcing the occasion of the Kingdom, 6,000 Town Meetings really do look crummy, even though they are a glorious victory, and a victory that we surrender to the Mystery.

I will stop with that. Everybody had a warning, so I thought I should have one. The warning is to watch for this: With the face of the unknown changing, the face of the way in which the demonic attacks us will also change. I am not clear how it will appear, so I will have to be alert. I'll miss it two or three times, but by missing it, I'll get it figured out. Keep that in mind as we move ahead.