

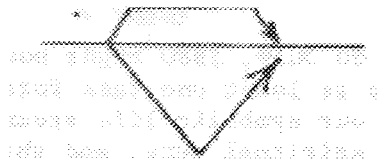
### LIVING THE GLORY

We know where we are going. I observe you and as I have listened around the globe, there is an internal resolve which is emerging in an amazing way. What amazes me most of all is who it is that is doing that resolve. Not at all the ones I would have chosen. And yet, here we are. I want to talk to you about where we are going. Or you could say, if you're more of a Medieval essentialist, "Where we are." I think it is about where we're going. We have said we are in the midst of a transition. I've always been irritated by transitions. I guess it is because I was scarred some fifteen or twenty years ago when I was learning how to chart papers. It was pointed out to me that I could always spot transitions very well. I do not like transitions, so I decided that we are in the Grand Intention. That is, we are intending where we are going. And it is a grand intention.

The first figure here has to do with the three campaigns. I have brooded hard over that since the summer, and decided that once again, all of us were right.



There is, in fact, a kind of confluence of the campaigns, where they are coming side by side. And, in fact, the campaigns are coming together. But the third campaign has also begun. It began as long as three years ago; at least, something different began to happen in 1976. We were working on what the decor for this Council was to be the other day. We went through 1970 - 1971, 1972 - 1973, and then we got to 1976 - 1977. I don't know if this decor holds it or not for you, but there was an amazing explosion that year. The creativity we exhibited was astounding. Something had happened just before that, during it, or immediately thereafter, in which we got ourselves into a whole new missional state of being. To use another figure:

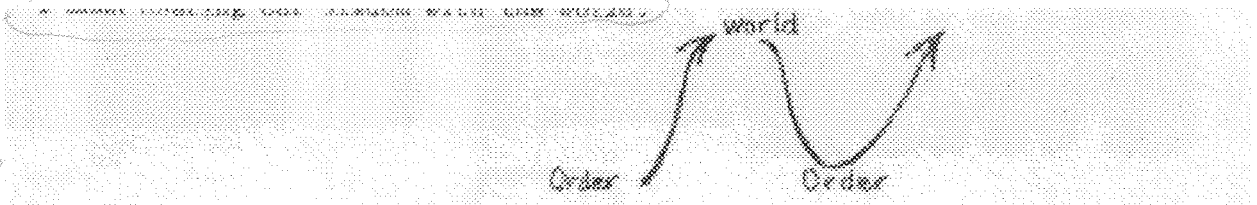


The top line is that body of people burped out of history, forging a model, and implanting it into history. We got ourselves implanted into history. That was the year in which we colored all the nations around the globe gold. We did the 24 Human Development Projects on the hour of the globe and so forth. The third campaign somehow got born that year. We even put it in our symbolism. In other words, campaigns get born long before they get started. And I suppose that is the way humanness has always been.

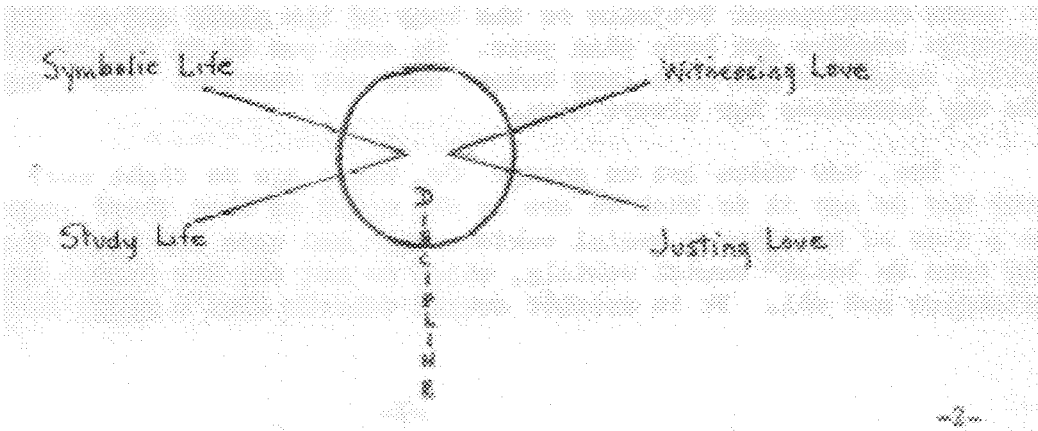
But, now, where are we going? Or, where are we right now? I think the only way to say it is that we are in the midst of that third campaign. We are in a time of building a social vehicle that can care for Those Who Care. It is the time to build a social vehicle, which is not the New Social Vehicle with the triangles and all. It is another social vehicle that's going to care for Those Who Care world-wide and history-long and for our secular age. I have decided to call it the "Twicsiv" (TWCSV). It's for the people who are in the midst of awakening and engagement. But by that I do not mean our little campaigns of awakening and engagement, as exciting, profound and essential to history as they are. I mean, whoever it is that's doing awakening and engagement in the world. We have a task upon us to build a social vehicle for those who care.

Now, I don't know how you get started on such a task as that. I like to think we have twenty-five years to get it done. But at this moment, when you look into the future and say-what it is going to look like, I doubt if any of us would be able to say.

We had a visitor here this fall. Dr Udekwa is the vice-president of the ICA Nigeria Board and a very strong colleague of ours. While he was here we were impacted by a man who was so fascinated with this Order, like you wouldn't believe. Maybe we got him fascinated because that is what fascinates us right now. He said to us, "You people in the United States, please do not be tolerant of the Nigerians in this country. You tell every Nigerian you meet to get himself back to Nigeria. I have been telling them that, but you also need to tell them that. And you need to tell them that we can not promise them anything when they get back to Nigeria - no jobs, no anything. Just tell them to get themselves back there; we need them." Well, that did a job on us. Then, he said "I want to know how you do it." African Christianity is not a simple thing. He said, "The Jesuits took fifteen years to do what you do. You equip people with something. I don't know what it is, but whatever the colleagues with their different gifts have, it is what we need. They are doing and being something we need in Nigeria. I want to know how you do it." Well, he challenged us in that statement to do what I call turning the Order inside out. At the bottom of the first arrow is the Order; at the top of that arrow you could write "world". We turned to the world and now we must turn the Order inside out but and keep doing the world at the same time. By turning inside out.



Therefore, if I had to do July, 1980 right now, what I would do is to take the bug model here and have at least one task force assigned to Symbolic Life. They would take all of our symbolic life around the globe, turning it inside out, through their own spiritual guts, and through all of our own classical archaic memory around the world, and produce at least a way of coming at building our Symbolic Life, if not actually building it. I do not think they could get that done in two weeks; it might take three or four.



I would look to the Africans for poetry. If you look to the West, we've had a fantastic creation of poetry. The Japanese, and others also have had this. But what is needed in the world is the kind of wild physical and visible vitality of Africa, of being the imaginal ones they are.

This is not going to sit too easily on some political ears but the saints are the expended ones or those who know how to give themselves to history. When a group of people say, "We want the Shah" and you know they mean it, you have run into saints. Now Andrew Young probably was foolish when they said that Khomeini is a saint. But he was pointing to a dynamic that is right - not a dynamic that is abstract, but one embodied in human beings. They know how to take a direction in history. I do not know how you tap that well springs of their archaic wisdom, but I would like to find out how, in the midst of pulling ourselves inside out.

*Note: it would perhaps be better to put this in the background would not offend.*  
*This may be out of place.*

*think*

*e*

*h*

Back in Austin, we decided we had to work on worship and study, what we called "Life Together" and mission. We spent one year in each one. We spent a whole year on worship: we worked on the Daily Office and on the common meal. We studied all the different traditions about the Eucharist. The three acts of worship still endures. We did other things at the same time, RS-1 and so forth but we spent a year with worship as our major focus. Maybe that is what is necessary in the next four years, I don't know. But this July I think we have to find out.

We have been on an amazing journey in the spirit dimension. I'd point to the image of the diamond used in the Voyage. (See second diagram). I want to briefly remind us of the journey in that wisdom: No one can justify his life, only God justifies. We're all "S.O.B.s." loved and accepted as we are. Every Town Meeting and every Human Development Project says that or they are nonsense. You are free to expend your life as lucid, exposed, sensitive, and disciplined, on behalf of all, throwing your life on the barbed wire of history. I thought that barbed wire would be kind of quick; you decide to lay down your life, throw yourself on the barbed wire. Very soon people would march over you, and you are dead. This has taken twenty years since I first decided that. But in laying down your life, you suddenly become filled with self-doubt. Is this really the way to do it? Is this really what we're about? Why are we doing all these things? And, of course, it even becomes compounded when others doubt you. More than that, God seems to be doubting you. At least, the dark side of his face is turned to you. The Dark Night of the Soul happens just as much to the young ones in Maharashtra as it does to us sophisticated ones. One by one, I watched them. It took two weeks after they got out of training. Perhaps it even happened during the training school, although I saw it after they got out. Within two weeks of hitting a village other than their own, they were in the Dark Night of the Soul. Some made it through and some did not. They discovered the Long March of Care. We have also discovered that communities go through the Dark Nights of Soul or something like it. They doubt us and themselves, but it is the Long March of Care ahead of them, Faith, Hope, Love - we have discovered some things about taking care of each other. Some people still think that taking care of yourself means having as much privacy and family time as you can, or at least some place where you can occasionally relax in comfort. I doubt that very much. Although you are a solitary, (and you better have your solitary these days), but the way you take care of yourself today is by taking care of others, - not yourself or your family. Then you know why you are a solitary. Well, I'm not saying anything that you do not know.

I would have another group take all of our Studies, all of our training programs -- Academy, ITI, and the HDTS which has taken off like a rocket, put them in a stew pot, stir them all around and let them mingle together a bit to see what the profundity really is underneath them all. They'd come out with the most fantastic training program that was ever seen. I suspect we will need a fifth Centrum to handle it. Then I would have at least four task forces working on the center of that bug. For the issue, not only in our body, but in humanness around the globe today is Discipline. I could document that out of India like you would not believe. I don't mean anything narrow by that; I don't mean that people have to do this little thing or that little thing. People in our day know they are free people and you do not have to worry about it, really, but you have to have "bottom lines." It may shock you to know that the Research Centrum had bottom lines this quarter. I have been in research several times, but never before in my memory have we ever had bottom lines. You can quantify quality products. If you do not, you have not decided what you are going to do; that is all there is to it. This has to do with discipline. I don't know what these would be, but they will deal with what we have called revolutionary space, revolutionary financing, etc. somehow something has happened to that word "revolutionary." The World Bank people talk about being revolutionary in World Bank, and it doesn't, therefore, grab us so much anymore. But whatever, it is, we would take all of that and turn ourselves inside out. Mind you, all of this, if we do it, would take grinding through our spiritual guts, the likes of which we have not known since we created RS-1 and the Daily Office and the Common Meal - all of those fantastic tools which are still with us. Then I would have at least two other groups who would take all of our awakening programs, all of our impact programs. They would figure out how you do Witnessing Love in the next twenty-five years or whatever. The last group would be Witnessing Love. I don't know what would come out, but ~ sw p8Ct b' July we would have a better way of doing it. Whatever it is we invent for the next twenty-five years, however, must be secular and global at the same time - like Jesus secular and global.

We're going to be grateful, I think, for the work we have done on the Exemplars. We haven't really done a whole lot on that yet, but they are guidelines for something in the direction of the secular and global. The Sage or Wise one is the enlightened one. Probably the best wisdom of humanness is going to come out of Buddhism within Hinduism. Buddhism was a movement, first of all within Hinduism though they were kicked out and sent to the rest of the eastern world. But they learned how to be enlightened, how to be happy monks, walking among the

contingencies of Asia and bringing a kind of discipline, a singleness of mind, to the world that was needed for their era.

We know the most about the General, don't we? We always get tone of "Gene al" quotes when we put the Journal together each time. We've learned how to be the effective ones. I don't understand this business about our not knowing pedagogy and methods these days. I see so much of it going on all the time; it is just there. Methodological prowess; what is lacking? I don't know, but it seems more like "guts" is all that is needed; more people with guts. We've got all the methods, now we must use them. Taoism Lao Tsu, the Chinese have centuries of wisdom in effectivity. If you don't believe it, just meet some Chinese food vendors in Singapore or Hong Kong. They know how to be effective, They are not so good at being poets although they have a subtle kind of poetry.

But to describe that journey, I think we have either moved into the last phase of Sanctification, or we are, in fact, in a whole new spirit mode of being. which we called, in 1972, Glorification. A colleague of mine keeps everything, I think and she has a file on Glorification dated 1972. In it is a page in which the 1960's is marked the time of Justification, 1970's as the time of Sanctification, and the 80's as a time of Glorification. It would be helpful to our sense of continuity in history if this is true. However, we began the 1980's at least two years ago when we started talking about the New Reality. I think the New Reality, however much it lasted as spirit methods for that year, nonetheless was right; it was on target. Usually, when you begin things really new, you are not too clear. But we are in a time of something like The Kingdom. Now The Kingdom does not mean you are in charge of anything, it is not your kingdom, it is God's. We've always been vulnerable, but if you look around at our Houses around the world, we are more frail and vulnerable than ever in our whole history. Som it has nothing to do with that. Now, this business about "The Way". I've been trying to get some frameworl around it. I don't know what you have discovered from what thing we did at lunch today. But, whatever else it is, it is an attempt to get some framework in which we can think together about The Way. It is terribly confusing with all those different gimmicks you use on yourself. But that is where we are.

Now, if it is not Glorification we are in, or The Kingdom, or New Reality, we have to name the state we are in. We have transisted into something. So I am going to say: What is the state of Glorification? What does it mean to be filled with glory; wonder; fascination and awe? I have decided it means four things: It means, first of all, that when I look around, people are Gloriously Human. By that, I'm trying to communicate that frail, weak human beings are glowing. I have even looked around and seen some people whom I had written off as zombies, and suddenly they are glowing. Even those in deep agony of spirit seem to be glowing with something. I find that offensive; but nonetheless, here we are, just going about our state of being. I think of people in world history today, and I look at old cantankerous Khomeini - whatever else you think about the man, he's full of something that's shining out. And there's old cautious Carter, glowing his way through life and sadacious Sadat. You just look at them! I do not think those are just public photographs where they are posed smiling. It is out there on the streets. Even derelicts can shine. What this means (if this is our state of being) is that no one can escape making a decision about your being in the world today. It is as if I have been caught in a claim upon my life to be profoundly human, and therefore I am struggling in every single situation - my family or whatever - of being the one to deal with that situation. We call that "being the anointed". Now, no one calls oneself the anointed. That is what we are struggling with: Are we the ones right now to do it?

Secondly, this state of being is being Visually Awed. I show up in Chicago, and suddenly I become so fascinated and dread-filled at the same time, I do not know what to do. Every place I get into is awe-filled. It is a visual thing. Of course you can go to the villages and it is also there. To Iran: I become visually awed by the Muslim World. Its as if the veil they have been behind for centuries has been taken off, and there you see them. Whatever you think about their religious reactionaryism, they are playing a role on the stage of history. And that is going to be their salvation. You and I know that. When you go to the globe, it transforms you. And that is happening gloriously to the People of Iran today; and by virtue of that, to the people of other countries. OPEC fills me full of dread and fascination. We have done these walls of wonder now so many times, that I keep looking for who is going to say OPEC. Nixon or Vietnam aren't mentioned so much anymore. OPEC is. It is like a turn of history has happened that we will never go back from. Someone said it was like that when Japan defeated Russia: the Great Bear Russia, defeated by little old Japan. The Third World has risen and it has put us all in a different ballpark. That is what I mean by Visually Awed. Therefore, no one can escape being vocated human beings. That's what I mean by being in the state of Glory. Now you can rebel against your vocation, you can pretend you are not vocated, and all that, but you can't escape being vocated.

The third thing I see in the state of glorification, is being Undeservedly Honored. We are in a position to do something. I do not know exactly what it is, but we are in a position to do something, and that is why I know where I am going. There has been some resistance here and there to be sure, and there will be more, I suspect, in the future; but there has also been overwhelming affirmation. I suppose the words are all out now so I am just rehearsing things, but they tell me that this week we discovered Ruth Wilson will continue in the governor's office in Mississippi. A few weeks ago it was decided we would go ahead with our participation in the World Bank project in Iloilo in the Philippines. The nation of Kenya has virtually invited us to do a replication project that goes beyond what we are doing in Maharashtra by intensifying one district as well as doing the nation. It is, I suppose, the first signal nation.

But it is not just that we are honored by the greats of history today. For me the most fantastic honoring I have experienced is in the local. The reception of the villages has been fantastic. Now there are some difficulties. Nonetheless, the local is receiving us. We are undeservedly Honored. For me this means that no authentic human being can escape from being a resolved human being. That's what I mean by this resolve I see all around. No one can escape being resolved unless you turn tail and run. People are not simply going to drift away anymore. They are going to turn tail and run.

Fourthly, we are being Destinally Engaged. Somehow as you look at people in life today, you find they are JuSt caring. In The Voyage we do the comprehensiveness screen where you list all the ways you actively care. People start listing and you begin to see awe and fascination spreading across their face as they observe that where they thought they were not caring very much they have been caring a whole lot, in terms of the actions in their lives. This is being Destinally Engaged, history-long and world-wide. No one can deter you when you find you are just engaged. I think this is where the whole category "The Way" really fits. The Way is something just there; and you have only to figure out what your manner of walking on it is going to be. It is something no one can escape now; you are just tied in.

The last point is simple: what is the crisis at the moment? I call it the "X"-crisis. But then I am going to say what that "X" is. Externally we are being forced to a decision about what we are going to do in history. I suppose by now everyone knows that we created a new post in Operations Centrum this quarter called the Public Communications Post. And it is doing something akin to when we first arrived in Chicago in 1962. Now you have to realize who we were at that time - seven families who had just wandered up out of the hill country of Texas. When we got here, we thought we had gone public like we had never imagined we would ever go public. Here we were tied into the Church Federation of Greater Chicago. We even did a T.V. program some of you may have seen. We talked then about how do we control our public image; that "P.R." for us was not what it is for other people. But you have to find a way of controlling it. That is what this Post is assigned to do. I do not know whether or not a group like us can ever control its public image but they are assigned to find out how to do that; in fact do it. Today we are in that kind of a crisis. We are no longer wandering out of the hill country into the big city of Chicago. We have moved from being a hidden movement into being a public presence in the world.

Now what is the crisis? I have heard it called an identity crisis. That is not true for me. I mean speaking personally, I do not find I am in an identity crisis in the sense of I do not know who I am or where I am going. I have been about what I have been doing for twenty years and I intend to keep doing that. It means laying my life on the barbed history and that means being a "nobody". Being a social failure is what I decided to do. There is a play in town called The Elephant Man. It is about a grotesque figure brought in from the boon docks some place and transformed into a presence. That has been my experience of us in history, and I have a hard time saying that that is an "identity" crisis. A vocational crisis was eluded to this morning, I am sure that is true. We individually and corporately are faced with a vocational crisis. But I ask myself, "In what sense am I in a vocational crisis right now?" We know where I am going. We know where we are going - to two million villages, and one million urban communities. It is a 3.3 campaign. Vocationally, we climbed into the secular world. It was painful and laborious. Some of us are still in the midst of that struggle. That was a vocational decision. I suppose if you have not climbed your way into the secular world, you want everyone else to come back. But that is where we struggle. Some have said, that it was because we are pluriform now. How do you get this manyness going in one direction? Maybe that's it.

But I think there is a third possibility that gets closer to it. We are in the midst of a decisional crisis. Shall we go on? Or shall we slowly drift? What shall we do with what God is continuing to "wrought" among us? I put down five things that the decision involves. I am certain there are others. Shall we continue to work from

grassroots up? I have not really heard anyone verbally question that although by our actions we may seem to be doing otherwise at times. But that is what many people in the world are fascinated with and committed to us about. We will be grassroots or we are nothing. Shall we be church related? It is a decision. Shall we or not? Shall we be secularly related? Shall we or can we be both? Getting closer to the real decision is, shall we be a movemental body? I guess I mean, shall we be even looser in our organization? I have not heard anyone advocating it, and yet, in practice we are extremely lax with each other. Or shall we be more Order-like? As the movement, shall we be the religious of our day. That seems to be where our imagination is going. We are afraid to say so. Also, it is coupled with that loop in the earlier image. Most of us are wise enough missionally to know that if we spent four years on the Order, we would atrophy. So I come back to July 1980. We have, at the most, four weeks to work out how we share the Order with the world.

I must close with a personal confession. I am very thankful for every colleague I have these days. Many of them I not only do not like but intend to avoid. Nevertheless I am thankful for every one of them, because of this crisis we are in and because I need to listen to every one. I discover because I have stated that I am now living the glory, that I do not have to be an accuser of my colleagues anymore. I just do not find it necessary. I remember in some wisdom I heard many years ago. When you are an accuser of your colleagues, you are also an accuser of yourself. And really, you are accusing God. "You have no right to put me in this painful dilemma I am in". We do not realize that our dilemma is the world's dilemma, and through it God is creating his world. And so I say, it is up to us. What shall we do with what God is continuing to wrought? Whatever it is we decide to do, it is going to take our very lives.

David McCleskey