

## THOSE WHO HAVE EYES

We keep saying that we have to have some new edges, and frankly, everything I have to say seems awfully old hat to me. You know, the butterflies get going when you have to do a talk. When I was talking to a colleague on the elevator and he said, "Well, I'm the same way. You know I've done about 100 Town Meetings, and everytime I'm assigned to another one, I feel that I can't possibly do it." Then he made a wise and helpful statement, when he said, "Somehow or other when you do a Town Meeting, you sense that you're reaching out and touching the universal". That was a very helpful comment this afternoon.

And another bit of brush is that I plan to use the word "men" all the way through this talk. I went back and tried to clean it up by saying humankind, but I guess I'm just too old. But for anyone for whom that language is an offense, please know that I mean men, women and children.

And lastly, nine days from now it will be nine months since Joe died, and in the period of these nine months, there are times when I have missed him more than others. This Assembly is such a time. Joe would never have missed a Research Assembly. One summer he arrived three days before the end. Otherwise, he was here every year for the whole time. It is because these Assemblies are so crucial in forging out what our next year and our next twenty years are going to look like. It just seems strange not to have him here. He always sat in the back row, with everything spread out, and I used to think of him as being an old bear, growling at us. He was an old bear, yet he was the most tender, most loving bear I ever knew in my whole life. It just seems strange not to have him here, doesn't it? I've missed him preparing this talk. I decided that one of the gifts of marriage is that you have someone that you can dare to be dumb before. I took this topic, *Those Who Have Eyes*, and I thought, "Well, why do some people have eyes and others don't?" Now, you all probably have a whole lecture of answers on that, but I didn't. Then I thought, "For those who have eyes, *what* do they see?" So I batted this around, up in my room, forging out my own responses. And I missed having Joe to tell me that what I was doing was a pile, and I had better start over. Finally, in order to get over my insecurity, I've asked Harold Williams to sit right there in the front row to be my moral support, and so, Harold, if you go to sleep I'll never forgive you!

Well, let's dig in. The first thing that I want to address myself to is, "Why do some see? And why do others not see? A response to that question might be: Those who see have been given the gift of breaking the bondage which keeps man in chains relative to his freedom and his creativity. This bondage is the bondage of death, the bondage of loneliness and the bondage of desire.

Needless death has certainly stalked the pages of the twentieth century. The war in Biafra, to mention only one war; the floods in India, taking the lives of 1,000 because adequate preventative dams had not been built. The suicide rate of youth is at an all-time high because there are no channels for meaningful engagement for the youth of our time. The highest rate of alcoholism is found in women who are bored to death with what they're doing with their lives. And in the midst of all that pain, and suffering, local man has decided that no longer shall this kind of death have dominion in his community. For me, the seven revolutions are the seven manifestations of local man, demonstrating that decision. The bondage of death in our time has been broken, and man has been given the eyes to see.

The bondage of loneliness has been broken through. We have been given to see, individually, and as communities, that we bear the guilt of one another for the separation that exists between man. Indeed, it is a miracle, that there are those who have taken unto themselves the guilt of separation between the peoples of this earth. How else could it have happened in Maliwada, that the Harijan, the untouchable, and the Brahman, the highest class, work side by side during work days, in their guilds and stakes to build their community and to be a sign for all of India.

Thirdly, the bondage of desire has been broken through. The parameters of love or care, because of the times in which we live, have been forced to extend their boundaries. For me, the youth revolution is the signal manifestation. The youth of our time have risen up and said there is more to life than building some secure enclave and making it out in the world. There's more to life than that, and that more to life is that the parameters of their desire have broken out and expanded. This breakloose demands the decision to commit crucifixion, to put your death on the line. That is a tremendous happening that has been revealed in the stories from Town Meetings about the mayors of the villages. Those stories have been exciting to me as we've heard them from week to week. By giving us permission to do a Town Meeting in their town, those mayors dared to extend the parameters of their care beyond their own security and their own significance. How else could they have ever said yes to a group of straggly blue shirts that came in and said, "Now look, we want to have a Town Meeting in your town." That demonstrates the breaking away from the bondage of desire, and we could point to here, to there, and to everywhere.

Those who are still in bondage to death, to loneliness, and to the limitations of their own desires, turn in on themselves. Often there is an escape into an other world piety, where moralism rules the day. Or they turn to a worldly secularism, where liberalism denies man his terrible freedom to be seriously obedient to the future and to all of humanity. Some try to establish a utopia in the suburbs where they build in everything to rule out the pain of suffering. This, of course, is impossible because life is finally pain and suffering. The legislation of morality is unrealistic. When you legislate out standing present to the pain and suffering of this world, there is no occasion for pity and compassion. And where there is no occasion for pity and compassion, there is no hope. What we know about life is that man lives in the hope of his temporal hopes, and, finally, the hope that moves beyond all hope.

That came to me most clearly in those two months of Joe's illness — moving from one temporal hope to another. When one hope got knocked down, there was nothing else that I could do but build another hope. When that hope got knocked down, we remaneuvered, and built another hope, and that was the way it was to the very end. But even then, hope was present, and the hope at the end was the hope and the trust that that power which had sustained Joe during his 66 years on this planet would continue to sustain him in the future, and so it is. The bondage of death and loneliness is broken through in our time. And the breakloose has given man the eyes to see.

Now, what is it that man sees? One word holds it, and that is "possibility". When man has eyes to see, he walks by a pile of dirt, and he sees a flower garden. Or, he walks by a pile of stones and sees a house. Or he walks through the village of Kendur in India, and he sees not only Kendur, but he sees 25,000 villages. Or he walks through Fifth City, and he sees not only Fifth City, but he sees all of the villages of the earth. One day, Roger Williams went up on the roof of this building. Our roof is crummy, with the tarpaper coming up and the dirty pipes showing. It's really sad news. But Roger came down and said, "Guess what? There is a roof garden up on top of the building, and we'll call it The Top of the World Roof Garden. That is seeing through. I often think of Ann Ensinger and Jack Ballard, who labor those long and hard hours, expending themselves in the community in which we live here in Uptown. There is an ugly apartment building across the street, with its window shades all askew, and graffiti covering the walls. I rather suspect that Ann and Jack do not see that apartment building at all. They see through it: they see an apartment building where the residents speak 17 languages, a mixture of cultures from around the world. And what do they see? The possibility of a global urban village — a sign of unity to the world.

It is not you who does the seeing, but it is Being itself. Those who have eyes to see, have the eyes of the mystery of Being itself. To have eyes to see is to see through everything. That's why there are no problems; there are only situations to be resolved. The time of the new reality is always present, and all of history is to be claimed. But there are times when it is more hidden than others. We live in a time when the hidden treasure of that new reality is just bursting forth to be claimed. When you live in times like these, having been given the eyes to see, then there is one question that is relevant. I think our meal rituals are particularly great. They end, "This is the moment; these are the times". Each day dawns, does it not, just as a glorious day — or as a day in which there is the possibility of infusing life into it. This ritual presupposes the one question we are not asking. That is, "Should I be obedient to the beckonings of the future, to the totality of this world?" That is *not* the question we're asking. The globality of our times, the earth itself and local man is demanding that we take the future of this planet and humanity seriously. So the response to that question is, "Yes". And the question for us is not, "How can I be adequate to the call of the future and of this world?"

During the course of this past year, we have placed our feet on the sacred soil of six thousand plus communities across this globe, and have found ourselves quite adequate to the task of awakening. We know that thousands of colleagues standing shoulder to shoulder with us are ready to move into the future. Our projects have catalyzed whole communities to transcend age-old divisions and hatreds to work together in building the structures necessary for the last human being to experience his humanness. We have been discovering, building and creating channels through which individual creativity and the creativity of a full community can be given to history. Those of us here, along with our colleagues in the villages, rural and urban, know that our weakness is our strength. We are adequate to catalyzing our neighbor into entering into a life of expenditure in a significant engagement on behalf of all. So the response to the question of "Are we able?" — is yes.

Those who live out of this happening have but one question: is this the way to act out my obedience? Is doing Town Meeting and Social Demonstration the way to act out my obedience? Is that the way to love the Mystery? Or is there some other way? That is a very genuine question. It is the vocational question that is being asked. When I raise this question for myself, I am forced to return to the strategies that have been with us for a long time in the Movement; the strategies of contextual re-education, community reformulation and spirit re-motivation. I believe with my life that those strategies are the foundational strategies of bringing into fruition the new reality for all men. Certainly, as you look around there are many good things going on in the world. The World Hunger Campaign is great and appealing, but it isn't doing it. The United Nations isn't doing it. USAID isn't doing it. No national government is doing it. Project HOPE isn't doing it. The Salvation Army isn't doing it. I am trying to explain that all three of these strategies have to be operative in Doing. Otherwise, Doing falls into some kind of reductionism, some kind of abstraction, or it is just ahistorical. If there were some place where I could more effectively care for this world, I would join because I intend to use my remaining years where it's going to count most. And, secondly, you know the going gets rough around here. I'd like to be someplace where my colleagues weren't so frustrating. Harold frustrates me to death because he won't take of himself. Slicker frustrates me when in the midst of a meeting he says, "I've slipped a cog." Now, I find that I'm saying the same thing at meetings. Development colleagues frustrate me when they say, "\$60,000 in the Royal Mail," and only \$20,000 shows up. I'd like to be someplace where life is different or where there is some efficiency.

I had the rare privilege of attending the Opening Consult in Sevagram. After a long journey on bus and pedi-cab, I arrived four hours before the consult was to begin and do you know what my colleagues were doing? They had just begun to whitewash the walls of the consult room. Four hours! I mean, give me a little efficiency! Also, my colleagues are not moral in the way I think they ought to be. So I am always on the lookout for some other place. When I take stock again—and even though the Lord always strikes you down if you make a prideful statement—I find this movement is the only group of people I know on the raw edge of creating the kind of world which ought to be and is intended to be by Being itself.

When one decides to be this servant force whose task it is to reveal the hidden treasure of the new reality in our midst, certain qualities go along with that decision. Do you remember the qualities in the Church Lecture? I think they were the qualities of being the solitary, being vulnerable, being the man of integrity, and being the perpetual revolutionary. Those qualities were exactly right for the time in which we were doing that lecture and the kinds of questions that people were asking. They are related to the individual. Today the qualities that the Servant Force embody are those related to sociality.

First, we are the ones who will the decisions to be obedient to the future on behalf of all men. Practically, that means we are out to preserve life itself. We are under the obligation to preserve the orders of society; that of the economic community; the political community and the cultural community such as marriage, the family, and the nation. At the same time, to be obedient to the economic community is to forge out new structures reflecting that all the goods belong to all the people in the midst of those old structures.

The economic vehicle that nine young men in Maliwada are forging in the sucra factory is a microcosm of the global economy. The sucra factory makes a profit as the economic community is supposed

to do. However, they take part of that profit and put it back into the business, and pour the rest of it into the community. The sucra factory supports the preschool and the health clinic in that village. That happening indicates what it means for the economic community to be socially responsible. This is a new kind of global economy that has emerged in that village and will be used by the larger community. This is being a structural revolutionary. The social experience of this characteristic is corporateness. Those fellows in Maliwada are corporate human beings and they know the significance of the team. They have a tremendous fellowship in the midst of doing their work. That is social development; without which the task will not get done.

The institution of marriage is also an issue in our time. We've really wrestled with that in our Order. I keep telling myself that though I am 61 years old, I want to be open to what God is bringing forth in our time with this institution. But until the future discloses something else, the covenant of marriage is not broken save for one reason—when one partner decides that he is not about to give his life on behalf of all and the other partner decides that's not what his life is all about. The breaking of the covenant for that reason is not to break it, because it is obedience to the final covenant which holds that marriage covenant in being. In our Order's corporate life, we are also struggling with covenant. That means that we are obedient to the consensually upon discipline of this Order until that discipline is changed by a new consensus. My point is the deep necessity for preserving the structures in order to allow the new structures to emerge.

Secondly, we are the ones who have relinquished any claim on the future. The future is a gift that is given and is in no way under our control. Believe me, if I never knew that before, I've experienced that in the course of this year. At the same time, when the future is unknowable, we have the audacity in the present moment to dare to put a face on it. An example is our statement that from this date until the spring of 1979, we are going to do 232 villages in the state of Maharashtra because the future of India requires that. The social experience of that characteristic is courage. We have experienced a slight wound in India and when you're wounded, it takes a great deal of courage to get back up and return to the fray of the battle. I remember another time in our history when it took more courage than I thought I'd ever possess. That was in Fifth City in 1968, when the whole West Side was burned down. It took a lot of courage to move back into that community and proceed with the task.

Thirdly, we are the ones whose hearts are burdened with love for this world. Do you remember the initial excitement we experienced in 1972 when we turned to the world? What an adventure—and it has been an adventure! In the midst of our turn to the world, the weight of the burden, the pain and the suffering of all of humanity has been revealed. We bear the burden of awakening man to the possibility of celebrating his own being, his neighbor's being and that of the Mystery itself. The social experience here is creativity. The dramatic example that holds it for me is the story about doing a Town Meeting in a grocery store. This county had one town and the mayor said, "No." One of our colleagues carried his inventive genius and creativity into the grocery store with him, gathered some people, and without their knowing it, he put them through the pillars of awakenment and that town had a Town Meeting! That is the kind of creativity that bursts forth! And I really had to laugh when my friend Alfrieda was assigned to be the leader of the agricultural team in Asherton. Now, Alfrieda doesn't know a pea from a carrot but she reports, and I checked this out, that they had a great agricultural team and that they laid out a plan for the agricultural development of that community. There are no skills that we do not possess. The skills come into being to meet the creative inventiveness needed for the situation.

Fourth, we are the ones who live a destinal life and, in so doing, we are the instruments of the mystery's action in this world. Our destiny to be those who embody the new life is born in the depths of our being, which comes only from the cross. The dramatization of our destinal calling has no special benefits or rewards. It is to make transparent the deeds of crucifixion from which and only from which springs new life. The social experience for that characteristic is being a care-filled person, or being one who cares. When you put all of this together you have described what it means to live the fulfilled life.

Finally, there is the style of action that flows out of these qualities or characteristics. I tried hard to invent some different categories but I didn't succeed. I'm willing to say, at this point, that the style of action is the style of the Exemplar. It is the style of the Poet who beckons men to admit the three strange angels

who begins to intuit, and finally articulate the new vision on the horizon. He is the one who allows men to experience their experience in the deeps, to reveal the consciousness already present but yet unnamed, and allows them to name it. It is the task of the Poet to labor with the meaninglessness and silence of life of this world until he can force it to *mean* and can allow the silence to speak.

It is the style of the General who is in charge of the war and empowers his troops; who names the contradiction and rides the back of that contradiction into victory; who never fails but who always finds himself in the position of remaneuvering to go back into battle. When I thought of who such a person is in our Order I came up with such a long list of generals that I am reluctant to name any one of them.

It is the style of the Saint like my heroine, St. Theresa, who with committed passion, walked from convent to convent, tired but never weary of the burden of recontexting her sisters about their role in history. She demonstrated the needs of primal community and created the stories and the symbols to motivate her colleagues to keep on the Way. I have always been puzzled by St. Theresa, for—what a woman—at the end of each day, she would fall to her knees and say, “Lord have mercy upon me; Lord have mercy upon me.” I would presume, in our time, we understand that prayer.

Finally, it is the style of the Wise One who honors the wisdom of the past, who is prudent in his action, and who is prophetic in his proclamations.

Well, this talk is an attempt to describe the why, the what and how of those who have eyes to see. The when is in the now; it is for us to disclose and give form to this new reality in our present moment. I think you have to name it. We find that in the beginning of our week in Finance, it is very important to name that week. You have noticed that Development Centrum finds it important to name the month. There were April Showers and now it is the July Jamboree. It’s important to name it while being sure that history, hundreds of years from now, will look back and rename it for you. I would call this period the Time of Regeneration. We are living in a time when men are experiencing the terrible freedom that is the gift of being released from the bondage of death, of loneliness and of desire. Hence, the transparency of possibility, that is present in every man, breaks through and is manifest in every social structure around the world.

Now we need to talk a bit. We have been on the front lines or in the business community permeating. Where have you bumped into people with eyes that see? Where have you encountered this?

- *Next door to us in Paris is a Benedictine sister who just returned from spending 26 years in Vietnam working with the Montagnard people. She’s one of those people.*
- *A lady in Mill Shoals is one. She’s deaf and rode a three-wheeled bicycle all around town and never failed to show up on the work forces.*
- *I met a woman in Lorimor who looked across the street at a cluttered old lot and said, “I see a park.”*
- *A man in Widen who spent 12 years in prison and now drives a tractor. He’s now the local theologian . . .*
- *In one North Carolina town a big sign that says Z. D. Pate is posted on the first building you see. Z. D. Pate owns the town and the mayor works for him. The mayor told me during the workday that we needed to paint over that sign. I said, “Are you sure?” He replied, “I put it up there and I’m going to take it down. The community symbol is the first thing people should see when they come into town.”*
- *In Louisiana, we met a 30-year-old black woman, the youngest child in a family of 17 and the only one still living in this town. She decided to have a community reunion in July and all the children of all her brothers and sisters were coming.*
- *There’s a Muslim girl in Bayad whose family never let her out. Today she’s running the Community Kitchen, learning about business and teaching literacy—all in the same day!*

- A 65-year-old Eskimo woman, the first woman judge in the territory of Alaska, retired last year. She now spends every day in court because she's the only one the white people trust. Now she's standing behind the young woman who is the current judge.
- A young pig farmer attended a Town Meeting and decided to help set up others. He had been back in this country about seven months when he heard that a French-speaking orchestrator was needed for town Meetings in Quebec. He arranged to take two weeks off from his job so he could go to Quebec.
- A woman in Charlotteville said at the end of the consult, "My life was changed this week. Now I've got to do this community."

Let's shift the question. What have been the happenings that have catalyzed this posture toward life? What are the happenings in the world that have released that kind of stance—the capacity to see through?

- When someone asked what happened in Charlotteville this week, one woman said, "I don't know what happened to Charlotteville but I know what happened to me." It was an affirmation of her life and an affirmation of her town.
- I've experienced that with public relations people as we've talked about support for Town Meeting. They see you have a vision of the future and you are demonstrating it. We talked to the McDonald's lady, and suddenly we were talking about which county was going to be next. She wants to see that they're engaged not just in feeding Town Meeting circuiters but in helping to set up this work. She has a fantastic vision of the future.
- A woman in LaCrosse, Washington cared solitarily for her county. She says there are forces in life that come at you from above and below, and you are in the middle. When she was married about a year and was eight months pregnant, a mad man burst into their bedroom and shot her husband. She escaped and ran ten miles to the next ranch to get help. She lost her baby and her husband died before they could get back, but that event gave her the ability to see through.
- My 15-year-old son went to Charlotteville kicking and screaming. He did not care to enable any consult. In Charlotteville he saw for the first time in his life that his life mattered for the community. When we came home, he cried at the thought that he would not be able to go back to live and work in that community. He's back there now.
- We arrived for a Town Meeting and saw a tractor parked in front of the building. We asked why the tractor was there. The local people said that the man who drives it is legally blind and can't drive a car so he drives the tractor instead. He came to the Town Meeting and he was the key. That same man had catalyzed the only thing in that town, a center for the elders. He inspired local residents to volunteer to build it because he kept coming on his tractor.
- This year we've experienced people who are talking about the future. We went to one town in southern Italy and decided it wasn't too late to try to set up a Town Meeting. We visited the local priest. We weren't two minutes into the conversation when it was obvious that we were all about the same thing. It took about 15 minutes to agree that the Town Meeting would be the next night and we spent the next three hours talking about what was going on. It was a great happening not only for him but for us.
- We met with a group of marketing people for a solid week using the LENS methods. During the reflective conversation at the end, our advertising manager from Canada declared he could no longer conduct his business the way he had in the past. Any meeting he conducted in the future would have to draw out the wisdom of the group. The entire week allowed him to see through that possibility and relate it back to his everyday business.

Let's shift at this point. What is it that sustains man? A team, for instance, sustains man in his decision to intentionally create the future and to see possibility in every situation. What other things sustain man in that decision? What has sustained you this year?

- *Seeing your power when you work together sustains you. A lot of people who have seen through for years, have trained themselves to put on sunglasses because they see the possibility but their only image of how to fulfill that possibility is doing more themselves. They collapse before that very prospect. When you glue a group of people together with a method, they see the extraordinary amount of work they can produce in a short time. They wouldn't believe it. People have forgotten the human capacity to do the impossible. If they decide to cooperate and do it together, it's a happening and it's key. The word "success" applied to a Human Development Consult grounds teamwork and human possibility. The community experiences its capacity to do the impossible because they worked together. It is also related to the functioning of the team.*
- *Humor has been very sustaining this quarter. We moved into Cusick seven days before the Consult and someone decided that was pretty funny because we were so late. Later, we couldn't figure out who was coming to the Consult. Then we discovered the consult team wasn't arriving until Tuesday night because of an airline strike. It just got funnier and funnier. Having people with humor who could laugh at the absurd and carry through was what sustained me.*
- *Planning, evaluating and reporting that allows you to see your life as one flow instead of unrelated chunks.*
- *At one Town Meeting, a man in the back of the room wasn't saying anything. Once in a while he'd take out his pencil and draw. After the meeting, he took me by the sleeve of my coat and dragged me to his house. He pulled a large notebook out of a file cabinet and he said, "These are all the future models we need. What you gave me tonight is a way to do something with these models." That grounded for me that you are not going to have a vision of anything unless you have a model—and now he has a model.*
- *There are two things in this Movement. One is determination to carry out the mission that I've decided to be, understanding who I am and what I'm going to do. The second thing is persistence that allows me always to overcome the humiliation that I encounter every day.*
- *In the Town Meeting campaign in Georgia we were sustained by seeing the map of North America turning yellow. We all had our hearts somewhere else, for example, getting ready for the USA 12 consults. Seeing that map turn yellow sustained us and kept us moving through the whole campaign, and particularly at the end.*
- *I used to think you had to shelter people a bit when they were first awakening. The map with the circles reveals for the first time the task which sustains people the moment they grasp what they might do in their own community. I used to be so tired when I came home to the village at night. I wanted to sleep but I always ended up going to structures. Because they are always talking a different language, I'd sometimes fall asleep. What sustained me were my colleagues who kept me awake, and the faces of the people at the collegiums, the guild and the stake meetings. We decided to take a holiday on one of the Muslim holidays. A couple of village elders came to us saying, "We have to have a meeting because nothing ever happens unless we hold a meeting." That was really surprising.*
- *Memories sustain me: having seen Fifth City, Maliwada, Majuro, having seen the people in Town Meetings, having seen the people in Summer '71 . . . and just remembering.*
- *A contradiction often sustains people and gives them solitary courage. A young man in Cano Negro was in charge of the tractor. A part was missing, and everybody said he'd have to get the part from Germany. He knew that the papaya trees had to be planted and he loved the tractor and the soil of the earth. He decided he would find the part for the tractor and he did.*
- *Historical perspective sustains you. In Alabama I kept thinking how the state was settled by westerners, the first people who came through, and how Alabama turned out so differently from most other places. There was something special that made the sociology, the community and the people the way they are. Going to the State Capitol, looking at the oil paintings of all the governors of the past and seeing the White House of the Confederacy was part of this sense of heritage. Driving down the Selma trail and visiting Martin Luther King's church, we felt a sense of knowing we created the future because we understood the past. You discovered that you were creating or changing the historical moment. You were motivated to jump out of bed in the morning because you were doing a historical deed that was going to be a turning point.*

- *The global perspective is one of the most powerful things we discovered in Town Meetings in Belgium. The New Human spin was translated; people jumped out of their skins when they realized that Town Meeting is going around the world. The knowledge that what we are doing is going on around the world will keep me going for the rest of my life.*
- *Winning is sustaining. Looking through a setback to see the winning inherent in it is sustaining.*
- *When I was in the hospital, a nurse had her mundane daily routine interrupted. She was accustomed to walking into bare hospital rooms, but when she came to my room she saw an altar, an Iron Man and Chardin's statement, "The task before us now, if we would not perish, is to shake off our ancient prejudices and to build the earth." One day, suddenly she told me, "I'm glad I only come in two days a week because something's going on around here." That interruption in her routine stopped her, made her dumbfounded, and yet she saw something.*
- *Being right in the situation where you need to do your work. I was in the hospital for awhile and the longer I stayed, the more I dreaded going back into the village. Finally, I got myself on a bus and decided I would be able to go back. When I arrived at the village, the situation was much more difficult than being in the hospital. As you face those difficulties, they force you to act. It was being in the midst of a fire and being forced to continue moving. If I had stayed out, I would never have been able to bring myself to the point of action.*
- *Celebrations have been sustaining this year. As the work become more intense, I was more thirsty for celebrations. They were the absolution for every week that allowed you to move through it and say "It's great. Let's go on."*
- *Death ground has sustained me; making every issue a matter of life or death. If you didn't do it, everything was going to fall apart. The issues you didn't handle were, more obviously, not death issues.*
- *I met community people this year who were sustained for apparently no reason I understood, except that they were driven by the necessity of picking up certain parts of care that they saw and no one else perceived but them. Knowing that they saw that care and the necessity of performing it sustained their lives.*
- *What sustained the Tasgaon villagers was often the knowledge that they were on a journey. After months away from Tasgaon, I went back to talk with those I had worked with for nearly a year. We sat down and looked at the year. We asked, "What happened this year?" Someone said, "We started a factory," I waited, and finally asked, "What else?" "Nothing else," they answered. "What about this?" I offered. "Do you remember that?" Gradually they remembered all the victories and the failures. One woman said, "Do you remember the vegetable garden we planted and the rain that wouldn't come and everything died?" They all laughed. Another failure was mentioned and everyone laughed. They realized that the failures and the successes were all valuable and all elements of the journey . . . we had an incredible, powerful group of women there, women who were willing to take on anything.*
- *I'm surprised that one category hasn't been mentioned because what I know about myself and all my colleagues is that anger sustains us. It's a simmering, lifelong fury at those forces on this planet that separate, dehumanize and divide. They shall not win, and that's true of all of us.*
- *Sometimes you see, for the first time, something affirming that could be the future. This happened for me in Kreuzberg Ost. The local people created by themselves a Christmas miracle, which nobody has any experience in making. It was a big event this time. It was an event because people did it by themselves. They were preparing and more and more people became involved in this. The last two months, 30 people were working. In the last two weeks, 70 people were involved in completing the Christmas miracle for the people.*
- *I really thought the task was just for Africa. I will never forget my trip to India. People were roaming around the streets—families, children without houses standing by the roadside. Before this trip, I thought that suffering happened only in my area. Now is the time to do the village, and it is sustained by the knowledge of world-wide suffering.*