

GLOBAL NET

We want to reflect this morning on the global network. We might call it the global launch. I don't know what to call this reflection, but we have to begin with a few questions. The first question is, how does revolution begin? The second: what, is a social demonstration in a revolutionary moment--a global, revolutionary moment? The third question is what is necessary for us to do at this moment as we look at Quarter III 1974-75? Fourth, how do we grasp the spirit task within the responsibility of creating primal community?

"Every revolution that occurs and passes away contains three or four basic elements. Revolution is inherent in each of the elements. Revolution begins whenever society sees that the past forms and modes that have sustained humanness, have been outrun by the journey of man itself. Man sees, in a moment of great pain and agony, that his consciousness is not affirmed, not sustained, or released by the present civilization. His response takes the form of a protest. It might be a protest like that of the Hebrew prophets, a prophetic protest of doom. Or, it may be the protest of the sixties in our country, when people vehemently expressed their pain and exposed the structures which did not deal with their pain.

This awakened protest leads to the next element of revolution. Someone begins to articulate what the new consciousness is.. This may again, take many forms. It may take the form of poetry and books of the revolutionary era. Slogans and the rhetoric of an election campaign may be the vehicle of articulating the new consciousness. Local man, at the grassroots, cries for something new to come into being. In the midst of that swirl, the real work of revolution begins. This work involves attack of the old and the inadequate, and simultaneously, the creation of alternatives.

Right now we are creating the new forms of humanness. I like the illustration about whistle points and pressure points in the avalanche of social change. It seems critical to me that when you whistle, you be sure that you are not standing in a spot where the snow can take you down with it. You do this in order to substitute a new model for the vacuum which has been created by collapse of the old.

This school is what social demonstration is about. It has to do with people who decide to embody in themselves the experiment that forges out the new forms. It is an interior decision. It is honoring the interior shift that has occurred within my own life, and putting flesh on that change, that emerging newness, that possibility.

Social demonstration has to do with common approach as well as with people. We have used the words global, indicative and practical frequently. In a time of revolution, when everything is falling apart, creating the new is extremely difficult. It is not the time for parochialism. It is not the time to be concerned about my revolution, my pain, my situation. It is a time in which global destiny is at stake. Global destiny is what you are concerned about. Amazingly, if you take care of the globe, your personal concerns are cared for because they are in the midst of the globe.

If you act on behalf of all, you suddenly discover that your situation and the pain that you encounter is indeed the all. It is a sign and a manifestation. The particular crunch in your life makes you conscious of the crunch that is going

on everywhere in every man's life. Once you shatter the illusion that your problems are unique and incomprehensible to anyone else, you have the great possibility of grasping that operating globally is the only way to operate. Whatever you invent will become present to the globe. It will be seen and either accepted and rejected. Tragedy is simply parochial models. If the world's only image for building a home involves the suburban, 4-bedroom, 3-car garage, well-lawned house, what are you going to do in Majuro? The island is only as wide as one of those lawns. Social inventions need to be done out of a global consciousness and context.

You are always operating indicatively. You are always operating out of what is given. A time of revolution is not the time to be running around shouting imperatives. Imperatives are based on intuition. Operating indicatively has to do with imagination. It has to do with breakthroughs in consciousness, where consciousness has outrun experience. You are trying to get a foothold existentially, in what is going on in life, in order to give concretion to the consciousness that has been shoved into the midst of your life. Operating indicatively, or doing indicative battleplanning, therefore, is impossible unless you struggle with and grasp the imagination and intuition in a situation.

Social demonstration is very, very practical. One dimension of imagination and intuition involves taking the givers out of the past and creating entirely new, phenomenal combinations. For instance, little boy's schools, LST's and islands have been around for a long time. If you take an LST from San Francisco mothballs, park it in a Majuro lagoon, and put 400 little boys aboard within the structure of a 13 week educational program, you have allowed imagination and intuition to break loose the future by dealing with social contradictions

That is not delimited by the past, yet it appropriates the given practical therenesses. Something just that dramatic and fantastic needs to happen in every community in the Primal Community Experiment. The Primal Community Experiment is not 50 or 101 "thing-a-ma-jigs." It is one global, social demonstration, and within every one of those will be unique and fantastic inventions. We are just beginning to taste the great contribution that those will be able to give to each other because they are one

Take the Majuro Consult with business and political leaders there. Then, think of the business community and its social care on the West Side of Chicago. Businesses are closing every day, and nothing new has broken through the malaise in 20 years. Suddenly, the consult is a great gift. What if you pulled together the 300 small business and light industries on the West Side of Chicago? What would happen if you looked at the future destiny of that island and worked through an indicative model to begin to meet all the sociological contradictions? You could release those businessmen to appropriate their companies and their organizations as the channels for creating and enabling a new destiny in that hunk of geography. It is that kind of gift that we will be within that demonstration as long as we allow the community to grasp itself as part of that one demonstration.

Social demonstration that is global demonstration is as powerful a sign as Mecca. Take the image of going around the globe, like a clock on the wall. Each of the 24 time zones has a signal demonstration or a national demonstration. Think about that. Bicentennial '76 national demonstration in one time zone, with Habitat '76 in the next. In the next, is the Majuro national celebration. The 128 community projects in the Barrios of the Philippines is the next one. Then, there is the project of 13 districts in Hong Kong. Next, the Osaka City Council planning pro-

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The common frame is being on the journey. There is a common story. The common story is the way in which men experience struggle, the way in which they respond to that struggle, and the way they finally resolve the contradictions of that struggle of being on the journey. It is that kind of thing that we need to do at this moment. We need to gain clarity on what the frames are and what the common frame is. Again, imagination and intuition are called for.

Whitehead talks about revolutionary moments in this process, emerging from the experience of showing up in a gap. What was is no longer adequate. What is going to be is not here yet, and there you stand. He says that only those who will allow themselves to stand in the flashpoint of the gap, experience novelty-the new breaking into their lives, and respond out of that to forge the new possibilities for the future. He took a little slap at fundamentalism in that same article. I guess it was his way of slapping at that which resists the process of allowing change to take place in history.

One of Whitehead's students challenged him with this question: "We say that God is omniscient. That means he knows what we are going to do next; therefore, we are predestined; therefore, we cannot do anything anyway, so we might as well sit here and see what happened. That is the will of God. Right?"

Whitehead responded, "Wrong." He says the future holds an infinite variety of possibilities and alternatives that you both know and do not know, have known, will imagine and can create. The omniscience of God is that he is the only one who knows all of those. His omnipotence is that he will sustain you whichever one you choose.

There is a forgiveness in which you live when you stand in the gap. It is the only way you can live. Without the consciousness that your life is one fantastic opportunity in civilization, you collapse. You cannot go forth. The spirit task at this moment is that we do our depth training and we drill our forces as we engage in creating signs and miracles. This is to allow that kind of consciousness to take place in people. This is just pointing it out to them. It is not inducing something. It is only naming what is already there.

All men experience the darkness of life, the dark moment of the alien intrusion of their own death. It is there that the spirit visionary stands, in the midst of every problem, every contradiction, every intrusion, and points to the gloriousness of having been given the gift of this moment, and these contradictions, to live within.

Every man today is becoming aware that he is on a journey, that It is a long march, an endless march. It is there that the social engineer stands. He literally creates the tools and forges the way. The story about the cows impacted me more than any story did before. It took social engineers to get those six cows across the river and they literally laid the track while sitting on the cattle guard of the train. They were only a split second ahead of themselves each step of the way. On the long march, that kind of risking occurs at every step. It is doing PSU's and task forces, then coming back to do PSU's again. How do we structure 500 tasks inside out, then go to the task force to do it? It is the guild dynamic that -toes on. It manifests and demonstrates care. It puts that care into history and offers it to the civilizing process.

We have been doing our signs and miracles, doing our homework, equipping people with new tools, to offer hope. This is not hope for particular things but the hope that is not hope. I do not have an adequate way to articulate that hope. Sometimes all I can say is that God just hopes we will not give up. That is God's hope. God just hopes that some will continue to say "yes" to being his people. That is God's hope. That is the hope that he has hoped in you. That hope is heaped upon you, as you bear the burden of the world. The creation of methodological prowess to enable that hope to be visualized as the embodiment of care, is the imperative for us.

I have been searching for a way to articulate the third dynamic that people are struggling with this week. I heard someone struggling with it when he talked about the Dark Night. I heard myself struggling with it when I talked about the Long March, and again in talking about hope.

This struggle arises when you become clear that the Park Night and the Long March are within each other. This third dimension is a quality which is difficult to put handles on. The qualities of transparency and transrationality, which lead beyond the limits of all past reasoning to allow a new breakloose to take place are part of this third dimension.

I do not know what it is. Perhaps it is the image of an endless quest--an endless quest that Being itself is on, an endless quest that is a surge--the creative surge of life that wrecks the old and births the new. It is that quest we are deciding to be on. You are making a spirit decision to allow yourself to be a focal point just as the lens of a camera, in which a vast amount of space and light passes through a very tiny point. That tiny point projects an image of the future. Have you ever noticed that no one gets excited about the lens. Everyone is excited about getting a group together to take a picture. Everyone is excited about the product. But no one cares about the lens except the good photographer. He cares very much about that lens. He cares very much that it is finely ground, carefully polished and that every speck of dust is removed. This is how we experience the happenings of our own lives. Every day you are dumped into a melting pot, poured into a new mold. Day after day your life is ground up. Your life is burning white hot. It is through your life that all of the past journeys into all of the future.

--George Walters

12/13/74