

Global Research Assembly

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THE WORLD OF HOPE

We are giving a series of lectures that are declarative statements; statements that are statements of indicative and yet also statements of the future. This is an awesome endeavor either because it has been a long time since we have issued such declarative statements or maybe we never have declared ourselves in the way we are doing it now. Never have we said so publicly who we are and what we intend. Declaration is one of the categories of profound humanness as we have articulated it in recent years. We are declaring what the New World is we are in now, what the New Mood is, what the New Style is, and what the New Form is that is coming, not just among ourselves but in the world. Our declarations are never just about us. Our declarations are about the world we live in and what is happening in our time. My memory goes back most vividly to the time when we decided to declare ourselves the spirit movement. That was also an awesome occasion because most of us were scared to death of the word "movement." Movements are more in the wind these days, probably because the sixties got many movements into being. When we talk in the last part of this series about the mass movement, I do not think we mean anything like we meant in the sixties by a movement. We are talking about a wind blowing through the pages of time.

This lecture is the first on the New Mood. It has been called the World of Hope. The reason it is called the World of Hope and not the Time of Hope or something else is that we are convinced that the mood of our time is primarily under the rubric of space. We are dealing with a time of spatial formation. It is the spatial formation of the planet earth, the spatial formation of cities and villages. That doesn't mean that time is not present. In fact, if you had to analyze the rubrics thoroughly under which we are brooding these days space and time are coming together in a new relationship. Maybe that is what the Earthrise finally is all about, the union of space and time. I have also been struggling with this lecture since the title was first put out and decided a new name would be more appropriate. If I had to re-name it now, I would call it a lecture on the Eternal Flame of Hope. I don't mind the fact that the Olympics use that imagery, for that is exactly what I am referring to. When you are running a race, it is very motivating to know that whether you win or lose, make it to the end or not, there is an eternal flame, burning while you run your race and throughout all the races. The Eternal Flame of Hope goes on whether we go on or not; it is beyond success, failure and our temporal hopes.

You will see on the attached diagram of the Spirit Journey that we are articulating a three-fold journey in this declaration. It is for me a shocking realization, but I believe it is true after struggling with it for months. 1980 is the marking of a new watershed in the spirit journey of mankind. The shocking part about it is not that alone. The shocking part is that the seventies were a time of doing and that has come to an end. I do

mean by that that we will stop doing all the doing we are doing no more than we have stopped knowing the knowing that we started in the time of knowing. But I mean that the rubric under which the whole of our task is defined is no longer simply knowing and doing alone. In fact I think if you look at the timeline closely, you will see that the time of doing in one sense encompasses the whole period, 1950-2000. I would put the title high on the timeline diagram. If you characterized the 20th Century under one of those three, I think you would say the 20th Century is a time of doing. We are not a reflective age apart from doing. We think and think deeply in the midst of hyper-activity. The 1980's are the beginning of the 20th Century reaching its fruition.

The 1950's and 60's were under the rubric of knowing. As you look back now you see that the sixties were certainly preparation for doing. This is particularly relevant to our journey, but I think it is very relevant to the journey of people in general in our time. The fifties, the time of meaninglessness and emptiness, was under the rubric of knowing. "What does one understand one's life is about?", "Who am I?", was the question we articulated.

The double crosses on the diagram (lower left) are the foundations on which our spirit journey rests. I declare that the whole of the fifties and the sixties were standing on the universal word, the universal deed, and the universal presence. We articulated the universal word that all of life is good, all the past is approved, all the deeps within ourselves are received, all the future out before us is possible. Everything is possible. Without that foundational word, 20th Century people do not have a chance of surviving in this world. In fact, that is the word upon which all of history rests and stands.

The universal deed is the deed that is comprehensive, based on the total past or is done on behalf of the total past. It is intentional. The 20th Century has recovered self-conscious intentionality like no one else ever understood it. We know how to stand present to our actions and second-think about what we do next. We were irritated at the Russians because of double-think and now everybody is doing it. The deed is futuristic. Unless we stand on the pole of our deeds being on behalf of the total future, the deed is not a universal deed.

I risked filling out the universal presence. I don't remember that we ever articulated what the universal presence is, but it seems relatively easy to put words in that make sense. That is one clue we have that we are in a time of being. There is a universal presence where one is embracing all, where one is at one with all that has ever been, where there is the giving of one's total life, and where one is being oneself in the midst of the world.

All of that is memory recollection for most of us. Those of us that are newer, maybe you recognize it because it is behind the curriculum of the Human Development Training Schools. It is in the curriculum of the Academy. It is in the actual methods we use - in the social methods in human development projects. That is the faith stance that this body of people rests on and I maintain all of history rests upon that faith stance, whatever poetry you choose to use

The seventies were a great explosion in the spirit journey that you and I were particularly a part of. You can substantiate this in the world of our time as well. It was a time when people recovered the depths of life and the ability to articulate it. You can trace our steps through each of those summer programs to document it in our own corporate life. In Summer '70 we probed the depth of the spirit. We put symbolic objects on the middle of tables and called them altars. We found awe breathing into the room. We did spirit conversations in which we talked about water and tears and rocks. The ancients would have been proud to hear us talk about the spirit that breathes through the mundanity of life. Summer '71 was itself a spirit happening, not just because of the self-conscious spirit life. What hit us in that summer, as I recall it, was pushing the social process triangles down to the sixth level. Social analysis broke loose spirit among us.

The 20th Century world, when its history is written a hundred years from now, will go down as the time when sociology and spirit got together. I remember a conversation I had in Europe on my first trip outside this country in 1963. We visited one of the great German universities. We were talking to a professor of theology, telling him our story and what we were doing. While we were gone, everybody else in Chicago moved to Fifth City. At that time we were able to talk about social involvement and our social intent. We described social engagement as flowing out of the existential theology we were teaching to local people. He stood back in amazement and said, "You cannot combine existentialism and sociology." I believe the 20th Century will be known as the time when spirit and society were not two things but two sides of the same coin. Life is one in our time like never before in recorded history. Seeing through mundanity, seeing through secularity is a great stepping stone that we have stood upon and explains our relevancy. What struck us the most as we prepared for this July was that most of our spirit articulation, most of our self-consciously saying that is what spirit of the 20th Century is all about, ended in 1975. (That is, when you look at it as one continuous trend or approach it ended with a series of talks on Taking Care of Yourself.) After 1975 we began working on strategy and maneuvers, the New Reality and the Way - more practical ways of expressing a spirit life. The title of that series is a little misleading. Taking care of yourself is certainly a spirit rubric to live under. But when you read those talks, they are far more than a daily spirit rubric. You need to read them again, if you are like I am, because in those talks were articulated the kind of discipline required by people of spirit in the 20th Century. People of spirit today are those who discipline themselves to stand at attention to life. This is what the corporate distancing method is all about. We in the 20th Century are immediate people. We live before the givens of everyday. Such a rapid-paced world necessitates that. Therefore it is crucial for 20th Century Man to stand to attention to life. That is the reason for the team. The sociological expression of distancing is teamhood.

If you go on in the Taking Care of Yourself lectures, you will also see articulated the dynamics of hope. They are shocking. In case you have forgotten what they are the diagram shows the sub-points on the Dark Night of the Soul and the Long March of Love. These were statements made immediately prior to statements on the dynamics of hope. Without them you do not understand the dynamics of hope. When people are awakened, when people are engaged in life as all of us have been, they meet the Dark Night and the Long March. The people in the villages and communities where we are working have been awakened and engaged and they immediately go through the Dark Night of the Soul and soon find the Long March of Love. I was shocked in India when I saw this happening among very young people. They went through a Human Development Training School and if it didn't happen to them there in the midst of the school, it happened to them two weeks later in the midst of a village. They discovered the Dark Night of the Soul. They experienced something like continual humiliation because that village brought them to the edge of their conscious resolve. They did not realize that village renewal would take what it takes. They experienced uncontrollable weakness. They experienced perpetual resentment of themselves, of their colleagues, of the village, of everything about them, an unavoidable suffering. That Dark Night is not something bad that happens to you. Then later it goes away when you become a little more expert in methods. It increases no matter how able and how much prowess or training you get in methods. The victory stories we tell are meant to deal with the Dark Night of the Soul that is deep within all of us. And also they give us stories for the Long March of Love: homelessness, weariness, ineffectivity, and unfulfillment. People leave us, or people even cop out on the 20th Century because they experience these things and think life ought not include such realities. But those experiences are the beginning stages of depth spirituality. Those are what the mystics of all cultures have said are necessary to be spirit people, human people, profoundly human people.

What was said in the Taking Care of Yourself lectures is that the dynamics of hope are the intensification of the Dark Night of the Soul and the Long March of Love. You do not think those experiences can be intensified. Yet, when they are, look at what happens to you. It is not more comforting in the first instance. But it is the way life is--a kind of eerie ghostliness spreads over your life. That is, a kind of unreality comes over your life. You feel yourself unable to understand things anymore, not just because some lecturer is not too clear himself and you can't understand it. But you cannot understand your own life. Particularly you cannot understand your own responses. The only image I can get for ghostliness is that it is sort of like a wet water bed. I have never tried a wet waterbed, but I can imagine what it would be like to try to lie on one. You cannot get hold of things anymore. That is the beginning and perhaps the primary basis of hope, the dynamics of hope are there when this eerie ghostliness when "not understanding any more", occurs in your life. I find myself, in us as a corporate body and in our world, that we would like the 20th Century to settle down a little bit. If it did, we would have ceased to hope. We would like to find an easier way to do all that we're doing. If we did, we would cease to hope or we would like at least to get out from under this unbearable pressure from without and from within. But if we did we would cease to hope.

Ceaselessness also is the intensification of the Dark Night of the Soul and the Long March of Love. This comes as the experience that we are going nowhere. We do all these Town Meetings. We do all these projects. Again and again, day after day, day after day, it does not seem to go anywhere. That is not unusual, as you dialogue with the ancients of the past. What you discover is that their articulation is exactly true. Human suffering is always and forever one hundred percent. We may in our time find a way to feed all the people of the world—we may. If not our lifetime, perhaps it will be done in our children's life time. But once that job is done, there will still be one hundred percent human suffering. This is ceaselessness. You find it even in the midst of your practical work. We were setting up beds on the 6th floor the other day. Some idiot came and and said, "No, that's not the way. (Once they were all arranged.) They can be arranged more humanly this way." It upset all of our practics. Ceaselessness, that is the second dynamic of hope, not of despair, not of gruesomeness, but of hope, that the world will be a more human world.

Fulfillment also comes and is intensified through the Dark Night of the Soul and the Long March of Love into nothingness. This is the experience of disappearing, experience of pressing your wrist and disappearing. You look around and you are no longer there. You have gone. The "I" has been wiped out. It is the experience of seeing that tragedy has been exposed by the very vision we have of the world. We worked through our vision, our priorities last year. The first priority was two million villages. That is a lot of villages, and we have said we are going to do all of them. That vision, however realistic or abstract it might happen to be, is our vision and has exposed the fact that there is deep tragedy in the midst of history. On the east coast of Africa, at this very moment, there are millions of people dying of starvation, literally millions dying of starvation. But that is not the only tragedy. The tragedy is also that they are living in a time and dying in a time in which profound humanness is just outside of their grasp. They never had the chance to grasp it, because they spent their whole life, day be day, trying to eke out a living. The realisation that this is the way life is is the beginning of hope: nothingness.

The fourth rubric of hope is what everyone would like hope to be, what everyone thinks hope is; hope in a new world tomorrow. It will come if we work hard enough. There is in fact in the dynamics of hope a just-thereness of the wonder and the fascination of this world. Now this just-thereness of hope, this presentness of hope is a reality on which humankind stands. I would like to say it this way: civilizations rise and fall on the basis of having embraced hope. They come to be when they hope, and they die when they cease to hope. This rubric is internally experienced as being captured, as being a captive of being itself. You and I wonder sometimes why we do all the

things we do. We get asked by other people, why do you do what you do? Well, we have been captured by being. Many of my colleagues are struggling against this. They say, "No I am not a captive. I am master of my fate, the captain of my soul. I am my own man." They are trying to be somebody in the midst of the world. Such a drive comes from this internal experience of being captive. That is a part of the rubric of hope. Under this rubric a practical vision emerges. A practical vision stands people up tall. We are clear when we are doing a consult, or holding a Town Meeting--we didn't stand those people up tall. A practical vision dawned on them. That stood them up tall. That's what everyone else would like to be. They would like to begin and end there, that hope is that practical vision that emerges for the future. But without the other dynamics, hope is temporal hope that comes and goes. It is said yes to, or said no to; but it does not have foundations.

The World of Hope is a posture in response to the reality of hope already present in the world: There is faithfulness at the heart of things. There is faithfulness at the heart of being itself. The World of Hope is a context, it is a structure, it is a climate, and it is a style of life. As a context the World of Hope is a just-thereness. One has to have the eyes to see it. Many people visit projects and don't have the eyes to see the World of Hope that has emerged in that situation. There is hope in the future of mankind, not by all of our technological and space traveling future. There was hope for the world when Tanzania went in and straightened things out in Uganda not long ago. Or Zimbabwe--do you realize that in the last year Zimbabwe became independent. I never believed that could happen. And South Africa is in the midst of a change as well. That is the context of hope.

Hope is also a structure. That is, it is a structure in the sense that it takes form. It takes concretion. It is present somewhere in the world. Many people in this country cannot see this. They do not see hope. They see doom. Therefore there is a frantic drive to lose themselves in the entertainment of the world. The reason is because they have not yet awakened to the awareness that today hope concretely rests in the Third World. It is in the Third World. You don't have to forsake or leave the First World to take this posture. The symbol of it is OPEC. We did several Voyages this year. It is a five session spirit exercise. Every time we do it, I wait until the moment when someone puts OPEC on the Wall of Wonder. Usually they don't remember Nixon. They don't remember World War II or other events. I think they ought to remember. They remember OPEC. If I understand what happened in OPEC, in that event, the Third World through the Middle East decided to reach out and grab hold of the economic tyrant and shake the world with it. That means the economic revolution that began in the 19th Century has come to an end. And a cultural revolution has reached its fruition. That is, it was not done simply for political reasons. It was also done to assist the selfhood of the races of the world that have been put down. A whole new economic and politics will come because of the energy crisis and all it represents.

There is no tangible proof for hope. During this last year, Indira Gandhi won the elections in India. I don't know how that strikes you; but having spent the two previous years there, I was astounded. What astounded me was that she won by a landslide. Eighty percent of the people of India said this is the prime minister we want. Why did they change their minds, you wanted to say? There are some good reasons in terms of how she is an adroit politician, how she organized a grassroots movement a year and a half ago and won the elections June a year ago by getting people at the local level--all of that. But finally something mysterious happened and I think hope took structured form in that happening again in the Third World. Not that she is finally the answer to civilization. But there is hope in that happening for leadership around the world. She is also a wiser woman than she was I surmise. To put it another way, hope takes structured concretion where we decide to create our own happiness. We create our happiness. It is not just given to us.

Hope is also a climate when people like Tofler start their book by saying this is going to be a book out of the posture of hope--and starts spelling that out. Or in terms of people beginning to see that the style of life for the future is not the style of life we all longed for once. It is the simple life. Bishop Mathews this last year did a course. The last section of it was a workshop on what it would mean to embrace the simple life. It took off like wildfire. People were eager to work on what that would mean. That should put a little fright into us. We have been living the simple life for some years now. That is a climate that is present in the world. People are going to cope with the new world whatever it takes in the future.

Hope is also a style. Finally this hope that is present is embraced; it is lived out. People who embrace the style of hope beyond hope are strange ones. They are not the ones you normally receive into the living room. They are strange ones, not ordinary. In other words, hope is not a possession you get hold of or receive. Nor is it a goal at the end of a process. It is a style of life that keeps the earth ticking. The best living illustration I know is Anwar Sadat. I don't know where that man learned what hope beyond hope is but he learned it. A few years ago he got on a plane and went to Israel; it shocked the world. But I didn't really know he had learned it until this year when he stood on the other side. It is the PLO's cause he is pushing now. He states very clearly in his autobiography that he is not just a man who suddenly came to power in one nation for the sake of that nation alone. He is a man who lives on behalf of the whole globe. That kind of exemplarhood is the style of hope beyond hope.

The missional implications of this are amazing and demanding. If the knowing task is basically done and the intellectual methods are there to enable us to make transparent any belief system in the world, and if the doing task is basically done, what do we do?

If we know how to train and to demonstrate anywhere, any time, what is next? We were all addressed this year when we were visited by a board member of the Institute of Cultural Affairs: Nigeria. His name is Dr. Udekwu. He said several things that rocked us but the one that pushed us the most was when he said, "I don't know how you people produce the kind of people you produce but however you do it, that is what we need in Nigeria." I decided he was saying courses and projects are not enough. We

have to do something else as well. What is that? I asked myself, how is it that we in the Order: Ecumenical turn ourselves inside out to share what we know internally and produce that for the world. We need to find the way to sing the songs we have always sung in our Councils. We have to find a way of worshipping and demonstrating a symbolic life in a way that people can embrace that aspect of our life. In other words for me, the task in a time of being is something like this. How do you create the spirit vehicle that will care for Those Who Care? That is our job as the Order: Ecumenical. It is not the task of doing all the caring for the world. We will never be that. We do not intend that. But we can create spirit vehicles that will care for those who are caring for all the earth. This is not an easy task to do. It is not one that we can suddenly do overnight. I am glad that the timeline goes to the year 2000. We have twenty years to create such a social vehicle, but we need to get busy immediately. This summer is an experiment in that direction. It is an experiment on the team and how do you create corporateness? It is an experiment in the corporate solitary exercise and how you build interior space. It is an experiment in evening round tables where people can reflect study and plan in depth. How do you get across the understanding that teams are not formed on the basis of their merits? You weigh up which team you are going to be in; then you plunge in one hundred percent. The most killing, detrimental dynamic in life is when you get to be a part of a team and people have one foot in and one foot out. There is no teamhood. Until that invention is built, there will be no spirit vehicle for the 20th Century. We were urged to say what in the world that summer symbol is pointing to. The summer symbol was born out of this analysis. The team is in the comprehensive position. The guide is on the pole of profound depths. On the heritage pole is the guild. The futuristic role is to be prophet. These words are not pointing to programs. These are not what we are going to teach or demonstrate to somebody. They are pointing to the needed spirit vehicle.

Guild may be the kind of term. If it is not 'guild' you create another word--there are some parts of the world where that is a very naughty word. But it points to the place in life which is not only teamhood; it also has a symbolic life that enacts a depth understanding of humanness. It induces a way, whether people, literate or illiterate, where they can ponder the very depths of their lives in study. It has the kind of discipline that a guild has to do work in the midst of the world. Our morning breakfast collegiums are most like the guild. The Guide is the most adequate word we have found to point to the kind of style that embodies the depths of life. Guildhood is what is born when we are out to restyle the world. We're not out to teach people anything anymore. We are not out to engineer them into something in their communities only. But we are out to enable them in more depth.

I don't know how to point to what the new turn in each of those is, but it is something like this. We have to move beyond awakening to enlightening of people. People get awakened and then they have to have more.

The have to have enlightenment. They have to be enlightened with wisdom about how to keep moving in their awakenment.

In engagement, it is a turn from getting people initially excited and engaged in renewing their community to a depth resolve that no matter what comes they are going to keep building that community and all the communities around them. Maybe I can invent a word--"resolvment." This is the new missional rubric in engagement. For fulfillment, that is what the last lecture of the series before the closing is about--the Movemental Order. If we are going to create a spirit vehicle, a socio-spirit vehicle for Those Who Care, we are going to find a way to be our being in the world. You may say that somebody had a good idea for a summer program they were preparing. They had to think of something new to say. That is not what I am talking about. What I mean is that the world itself has forced us to be our being in the world. If you don't understand anything else about the bad press we are getting, you certainly understand this. We are being our being. We can sing, "Finish Our Work" wherever we decide to sing "Finish Our Work." This is presencing love after the witnessing love and justicing love that we have been about for the last thirty years.

This is the spirit journey and the mood of our moment in history. A declarative statment invites me to conclude: "If this isn't the way it is, how do you say the way it is?"

The following table shows the results of the experiment. The data indicates that the system is highly effective in reducing the number of errors. The results are as follows:

Condition	Number of Errors
Control	15
Intervention	5

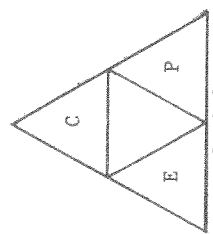
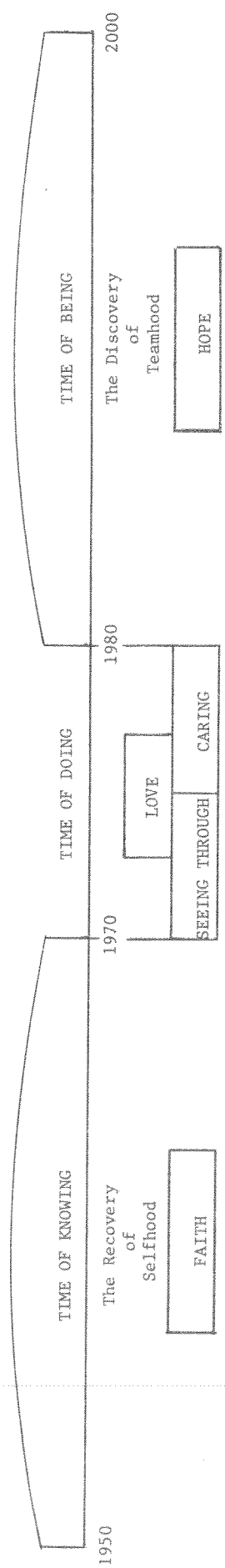
The results show a significant decrease in errors when the intervention was applied. This suggests that the intervention is effective in improving performance. The control group made 15 errors, while the intervention group made only 5 errors. This represents a 66.7% reduction in errors.

The results of the experiment are consistent with the hypothesis. The hypothesis predicted that the intervention would lead to a significant reduction in errors. The data supports this prediction, as the intervention group made significantly fewer errors than the control group. This finding has important implications for the design of training programs. It suggests that the intervention used in this study is a promising approach for reducing errors in this task.

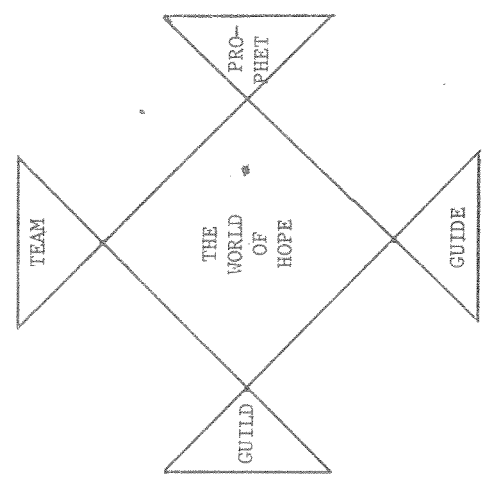
Further research is needed to explore the long-term effects of the intervention and to determine the underlying mechanisms of its effectiveness. It would be interesting to see if the reduction in errors persists over time and if the intervention can be applied to other tasks. Additionally, it would be useful to investigate the role of individual differences in the effectiveness of the intervention.

In conclusion, the results of this experiment demonstrate the effectiveness of the intervention in reducing errors. The intervention group made significantly fewer errors than the control group, indicating that the intervention is a promising approach for improving performance. Further research is needed to explore the long-term effects and underlying mechanisms of the intervention.

THE SPIRIT JOURNEY



The Dark Night of the Soul
 The Long March of Love
 Taking Care of Yourself
 The Maneuvers of the Void
 THE NEW REALITY (TRUTH)
 THE WAY



THE DARK NIGHT OF THE SOUL	THE LONG MARCH OF LOVE	THE DYNAMICS OF HOPE
Continual Humiliation	Everlasting Homelessness	Eerie Ghostliness
Uncontrollable Weakness	Repeated Weariness	Futile Ceaselessness
Perpetual Resentment	Perplexing Ineffectivity	Capturing Nothingness
Unavoidable Suffering	Irrational Unfulfillment	Salvific Presentness

~~G A P A R
 C A F I
 E O B G
 WORD DEED PRESENCE
 All is good Comprehensive Embracing
 All is approved Archaic all
 All is received Intentional One with
 All is possible Futuristic all
 Giving all
 Being all~~

