

EARTHRISE CONSCIOUSNESS

I don't know when it was for you that you first saw that picture. For me it was on television in 1969. But I suspect for all of us, sometime between 1969 and today we've seen that picture many, many times. The strange thing about that picture is that it has changed its meaning over these ten years in a very strange and dramatic sort of way. Do you remember in 1969 watching those fellows in those weird outfits walking on the moon? I remember shortly after that day having extended conversations here about the space program, how the real significance of what had happened was that the space program was making new leaps into the future. We talked about space and the future a lot. Somehow when I see that picture today I don't see space at all. It seems like that whole program has melted away and isn't important. I don't think so much about the future. I think about today when I see that picture. I think about not places far away but places very close at home. It is as if with that picture we in the 20th century, for the first time in this era, have called the transition between civilization and post-civilization. With that picture it is the first time we have genuinely had a symbol that held for us.

We have said that one of the characteristics of this time is that there just aren't symbols. Things just don't seem to hold. And lo and behold sometime in the last few years, not when that thing first came, but just in the last few years, you begin to look at that and it is genuinely a symbol of what we are in the world. Do you remember the timeline? There was a time when we lived in what we might call pre-civilization. As consciousness came into being, there was a time that you would call civilization. We've said for a number of years that a new kind of age is dawning, called post-civilization, a new kind of age in which the capacity to transcend our situation was taking place. A time was coming in which all of us would live in consciousness of that consciousness. A time was beginning to come into being in which we would grasp anew the profundity of what it was to live on this planet. I dare say today that that time is beginning. I believe that this is a time of radical consciousness of the wholeness of the earth. Another we talked about this new era that we're living in is with the term resurgence. Do you remember beginning to talk about resurgence about eight years ago? Resurgence was the niftiest thing! It was just fantastic. Resurgence pointed to the trend in society today for people to participate, the trend in society today for local communities to step up and take responsibility for their lives, the trend for women to begin to participate, for youth to participate, for the third world to stand up and say we are a part of this world, too. When we first began to look at this trend it was just so exciting. You could think about so many more people participating in everything. It would seem like there would be a lot more democracy. It seemed, naively at first, to be just sort of a bubbling, utterly benevolent kind of a trend, the kind of thing that everybody'd love to have happen in their community. "We ought to have resurgence with us!" As resurgence began to move through the seventies, we began to see the two faces of that trend. We began to see on the one hand people in tiny villages in England selling their gold because of their relationships with the global gold market. We began to see people from across the world visiting other parts of the world. I am astounded in Lima at the number of Japanese who are showing up to find out what the Indians of our continent live like. I am astounded at the people who show up wanting to see what that culture was like. That kind of interchange is resurgence.

But resurgence is at the same time when a people, for example in Iran, decide that they are in charge of their nation, that they are in charge of standing up and standing up in profound anger and changing that regime. Resurgence we see all around today. It is as if there just isn't anything but resurgence. Resurgence is at one and the same time everything we've waited for. We found those wars across this century that there might be resurgence on this planet. We've fought the battles that we've fought with each other for new consciousness across the globe, that there might be resurgence. That time is with us. That new era is at hand, has begun. Resurgence is at one and the same time that glorious new era that we have created and waited and worked for and hoped for. At the same time resurgence is the chaos we encounter around us. You know, when consciousness begins to dawn, it doesn't dawn with any particular benevolent or malevolent direction to it. It just dawns. It explodes. When you look around the world today, you can see that explosion. That time is the kind of time in which we live, a time of resurgence. That explosion is around us, and that greatness is around us as a dramatically new external situation. You look around today and it just doesn't feel as if anything is going to make it for the next ten years. Have you ever noticed that? You go to the Post Office, and you think, this system isn't going to make it another ten years. When my son was born seven years ago, somebody said, "For heaven's sake, spend money on him now, don't put money in the bank for his university education because whatever his university education is, it will be different than you might think of it today." That announcement at my son's baptism came to me like the thirteenth angel in Snow White, or something. It was the most horrifying thing anyone had ever said. I was appalled. Today I am appalled at the thought that he might go to the kind of university I went to, because anything he might learn would not be helpful to him. That isn't some funny notion I have, but people point to that. You know very well that whatever is going on in the global economy will not be that way ten to fifteen years from now. It is clear; it is just evident. It feels as if, in first blush, the global economy is doomed. It is doomed to change. Education is doomed. It is doomed to change. Everyone of us, in our work, are somehow doomed to change. Everyone of us, in our work, are somehow doomed to change. You are in your house (if you relate to any of the Institute houses) and you know very well that the structures of that House are doomed, they are doomed to change. It will not even be remotely possible to do what needs to be done ten years from now with the structures we have. You just know it. You just look around you. In the midst of that kind of strange situation, you find yourself struggling with a new kind of crisis, a new kind of awareness. It sort of comes like helplessness. What in the name of heaven are we going to do? It comes like standing at the bottom of Mt. St. Helens. There just isn't a whole lot you can do about it. It really is coming at you. Some people have said that a good symbol for this time is the symbol of a tidal wave--a symbol of a great big wave that is coming and that you can't do anything about. You find yourself asking yourself, you find people asking across the world: how do we be in this time?

How do we be? How do we conduct living in this time? What on earth does it take? What forms does it require? What style does it require? How do we exist? How do we be in this sort of an era? You can do a lot of things. You can say this time is the apocalypse, it is the end. This whole thing is going to hell in a handbasket. If this campaign of mine does not proceed into the

future the way it has been, well just forget it. It isn't going to work. It isn't going to do anything right. There is that kind of attitude you can take. But some people say, "Well, it really isn't going to go out of being too soon. Things really are not going to change." If you sort of settle for what you can get, kind of a mediocre existence, it will do. You can get along for the time being. In so many places you look at the seven revolutions that we have talked about, new social groups that are arising with concern about the future of their group and of the world--with blacks, with people from the third world, with women, with young people. You look at those groups and you see the form in many cases that their great revolutionary thrust has taken is getting good jobs. Yeah, I sort of have my act together. Or, a little bit of economic development--we're doing better now. That really ought to be enough, considering the way things are changing.

We want to escape from the question we struggle with--how on earth do we do in a time of profound and dramatic change? It is as if in the midst of this kind of time one experiences one's life as something that you just really can't quite understand. Things just aren't clear. They are a little bit ghostly, just sort of eerie, sort of odd. We had an order, we were told in Azpitia, a few months back where there was supposed to be arriving the next morning three truckloads of wood from the jungle. We were told that we needed to pay thirteen hundred dollars for the three truckloads of wood. We didn't have thirteen hundred dollars. So we asked each other, "Who ordered this wood? Does anybody know who ordered this wood?" Nobody had the foggiest who ordered the wood. Is this the wood for the box factory, or is this wood for something else? Nobody was really sure what the wood was for, but people thought maybe it was for the box factory. The first truck was supposed to come at twelve o'clock. Our plan was to go door-to-door around the community and to ask people for donations or loans or anything to help to pay for this wood. We assigned one task force to divert the truck drivers: give them "pisco", give them breakfast--whatever. Another task force was assigned to go door-to-door and to explain to the people in the village that the wood was coming and that there was no other way to pay for it but to make loans for it. We headed out the door at seven-thirty. I headed for the store to get the stuff to feed the truck drivers and some of the other folks headed down the road to talk to people about loans. Just then we heard these horns and the ground starting to shake. And the first truck was coming up the hill! So the diversion task force diverted for two and one-half hours. We brought out the children, brought three courses of breakfast, we talked about everything we could think of to talk about. It just went on and on. Meanwhile they are raising money down the road. About every half-hour someone would come back in and say, "Okay, we're up to four hundred now. We think we can get the rest--just two more calls." That way you knew how things were going. And so we paid off the first truck driver. We all sat back and breathed a sigh of relief. And just then the ground shook. And you could hear the horns. It was the second truck coming already. Now it was only ten-thirty in the morning. So we did the same thing with the second truck. We sat back and breathed a sigh of relief. Someone said, "There are some Americans outside." It was a field visit from an American funding agency that had decided to come that day. Somebody said, "Who are these people who are coming for a field visit?" Nobody knew. "Why are

they coming here?" Nobody knew. By the end of that day, it felt like everything had broken loose in the village. I never have really figured out--I've got it on the books--I have never figured out where all that money came from. I'll never know who ordered all that wood. We've used it for the box factory. I don't know why that field visit went so well. Things just happened and you have a very difficult time understanding what is going on and how to relate to it--where it came from. It's in that funny kind of intensification that you find the team, the team coming into being in these times in a new sort of a way. I'm sure, looking back on this past year, the days and days we've had like that day of the truck. I'm sure that we wouldn't have made it a week without the team that was there. You find yourself as an individual just incapable of figuring out what on earth is going on, let alone what needs to happen next. And yet, at the same time, you realize that as a group of people, as a team, we're in step, as a team we win, we win even in situations where we didn't know what the situation was. We show up winning. We show up shocked at our winning and winning beyond our own ability to grasp it.

You also find yourself these days experiencing a kind of going-on-ness of the task. We used to say that this kind of work of awakening and demonstration, this kind of work across the world was work that would be perpetual. But it never felt it seems quite so incredibly perpetual as lately. I feel as if sometimes I have been through two or three perpetuities before the end of a day. Just the length of time that goes on and the way the experience is, is the experience of weakness. We had one of the young men in a village in which I was working a few years ago have a heart attack. I went to the funeral and took John Paul, my seven year old. I wasn't sure what was going to happen at the funeral. I wasn't sure I was prepared to deal with it. I thought if I took John Paul, somehow he could deal with it, if I couldn't. Between us we'd manage. He deals with things very well. Anyway--two of us went to the funeral. It was the kind of village in which people cry for many days at a death. All of the women of the village began to gather. John Paul and I gathered with them. We all began to cry together about that expended life. In the midst of that the family was not convinced the boy was dead. The family of the boy and the Council of the village were having a tug of war, as to whether the boy was going to stay in the house or whether he was going to go to be buried. This incredible event kept going on. John Paul, with one of his questions, turned to me and said, "Will the Project fix things like this?" You realize in the midst of the kind of work that we do it is perpetual work. Projects don't deal with life, finally. Projects don't change the parameters of things. Projects provide a sign. Projects are in the midst of, are living in and through the suffering in life. Part of the experience of today is an encounter afresh with that suffering, an encounter afresh with those limits in which we find ourselves.

It's in the midst of that kind of new experience these days of ceaselessness in our lives and in our work that you find yourself showing up and you find the role required of you of being a guide. You go around thinking I need a guide to take me through this situation. As you are wandering through the situation looking for one, you realize there are a bunch of people following you. You realize there are a whole bunch of people walking beside you,

following the way you are going on the way. We find ourselves showing up afresh as the guides in history, called to be that sort of role. I guess another way life comes today, a third way I want to talk about, is you just find yourself being nothing, just being--I don't mean not worth much, I don't mean transparent in a situation--just nothing. In the country in which I work, people speak Spanish. I showed up early in the year needing to do development--fund-raising--to make appointments over the telephone. That's hard when you don't speak the language of the people on the other end of the telephone. It's hard to make appointments. We found you could write something down on paper and then you'd recite that over the telephone. If anybody'd ask a question, you'd start from the top, do it again. If you kept doing it, eventually you could get a response of some kind that you could understand. We learned how to ask questions that were sort of leading questions, like "Monday, two o'clock?" If they said no, "Monday, three o'clock?", "Monday, four o'clock", "Tuesday?" The appointments got made one way or another. That sense of being an integer in the midst of the flow that history is flowing in our time, of being a part of an event that is simply going to go on in spite of or with or in the midst of your life just seems to show up today. It's in the midst of that kind of experience that we find ourselves driven as the guild, driven as that working unit that just shows up on target, those knowing the direction in which things are going.

Finally, I want to talk about the experience today as something like being a captive, not in charge of one's life, not in charge of one's situation. Working in a village like Azpitia, which has already decided to do its own renewal, has decided to be a renewed community for the future, is frankly a very embarrassing position to be in. I find us repeatedly instructed about what we need to do at the beginning of a meeting. "Now, if you'll just sit here, Mrs. Jenkins, as the auxiliary lady, you sit here. And Mr. Jenkins, he'll sit right here. And what you're supposed to say is....." You feel like I am honored and thrilled and delighted to be working in this village, but I don't seem to be anything other than a part of what is already going on here. It's captured me. I haven't captured it. It captured me. And what I do just shows up being done. Life which had already decided to renew that village is going ahead and renewing that village and I just happened to be there to do it. It feels like that, that kind of presence, that sense of being a captive of being. We show up experiencing that. You find yourself in that situation feeling a little bit like a prophet. It isn't me talking. It's Azpitia talking. It isn't you or I or our group describing history or describing a trend. It's the trend itself speaking and there happens to be somebody there to give a mouth to it. That's a new kind of mood, a new kind of experience we have of life in our time.

In the midst of that new kind of experience, our very work itself is changing. Just as we look at history and we think of history as a continuum getting better and better and more and more and greater and greater. That image just doesn't hold for history and for the world today. The same is true in our own work. If you think about our campaign of awakenment, for example, as a just a grand progression getting bigger and bigger and better and better and more and more year in and year out the image doesn't work. If you think of our demonstration projects across the world as things that just extend and extend and extend and extend and eventually, lo and behold,

there's one in every village--it doesn't work. It is obvious today that that won't work. It's obvious that it's silly to think about life that way. You say to yourself, how on earth do I get an image of the work we're doing? If it's true that history is changing, how in our work is my image changing? We had a picture the other day that excited me. We began to talk about Kazantzakis. Do you remember in a book of Kazantzakis he talked about history as being a swirl that swirls around in an ever widening arc? That's an image I have of the work of us as a group of people. We were doing a Faith and Life Community with students in Texas. There came a time when that just wasn't sufficient to hold it. We had to turn. We turned and began to teach RS-1. When that wasn't quite sufficient we turned and we began to do Fifth City. We turned again and we began to do program after program that defined the form of our work for that time but we saw it would turn and turn again as history turned. If you find yourself today thinking about the turns we have made in the past and the kinds of turns that are ahead of us, it is thinking about that kind of turning that reminds us again of what we called our three basic strategies: spirit remotivation, contextual reeducation, and social reformulation. I feel as if those three strategies get defined by the direction in which the turns of the forms in which we work take us. We've understood that those were our three great strategies. It is those three strategies now that give us a new direction.

What are we moving towards? I suspect that in these days we're moving towards a new depth to our work. We've talked about this time as a time of a third wave, Alvin Toffler says a time of the post-industrial. There has been a pre-industrial, then the industrial, then what he calls the post-industrial. The post-industrial society is coming into being.

A third wave is coming into being. There are all kinds of thirds being talked about today. People talk about the third sector--the private sector, the public sector and the voluntary sector. People talk about a third stance. There used to be the pro-establishment in society--that's all there was for a long time. Then there came to be a new invention--the disestablishment. There's a third stance today--the transestablishment. We've also talked about this being a time of the third campaign, this being the time of whatever that campaign is we've talked about as fulfillment. We've talked about that which was on the other side of and in the midst of doing demonstrations and doing awakenment. My suspicion is that this third campaign or this third mood we find ourselves in the midst of is rather in relationship to the other campaigns the way that being is in relationship to knowing and doing. You have knowing and you have doing and in the midst of intensifying those--I mean really intensifying those--you show up encountering being. This move that we're doing today is, I suspect, a time in which we'll be working just as hard if not more so at our awakenment, just as hard if not more so at our demonstration in the midst of calling into being a new kind of direction and a new kind of form. My suspicion is that what we're called to do in these times is more like what we're called to be. It has to do with calling into being practical social forms to live in this new era, forms to hold this new kind of consciousness that has showed up on this planet. We are in our awakenment participating in what we call an era of human resurgence, this wildness of our times.

We are in our demonstration showing what awakened ones do. Our task now is to awaken and to demonstrate as before but to do so differently, to do so as a means of forming the people of post-civilization. I believe that those people of post-civilization are profoundly team people. Better put, it is a profoundly team people that's being formed. It is a profoundly guiding people that's being formed. It is a guiding people that's being formed. It is a prophetic people that's being formed. This is not a call to us that takes the forms of numbers or miracle stories. It seems that it is a different quality. It's not the form of task that is reached by accomplishing this or that goal so much as it is reached by realting to the profundity of the contradiction before us. It is a task that has been called up in this time by life itself. Therefore, it is a task in which we will not find ourselves talking about victory, certainly not victory as we have in the past. We will not be talking about victory in the task because we will not be talking about our own victory. The task and the victory in these times, the task and the victory that this earthrise symbol has called us to today, is a task and a victory of being itself. So I would like to send us out into this summer into the continuation of the beginning of this summer that we've had with the Symposium, to begin to create a new victory for being itself in the 80's.

