

ADDRESS AT ORDER COUNCIL
The Global Historical Order

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Grace is yours and peace, from God our Father and the Lord Jesus Christ. Amen.

Perhaps it was more appropriate this year than ever before that we had people not only out in the world during the summer but circumnavigating it; for this is the time which is really global in spirit and in deed. Yet I think it was not until this summer that we were capable of becoming global. As long as we had one more bit of preparation to do, we could not go global. Going global is something that happens down inside of you, not something to do outside of yourself.

This may sound incredible to you, but for two days I have been racking my mind as to what else we have to do to get ready, and up to this moment I have not been able to come up with a single thing. It makes me feel unreal. You probably noticed that this is the first time that we did not project at the end of the assembly what was going to happen next summer. I have been trying to figure out what is going to happen next summer--but I don't see anything left to do. That is why some of us have been saying among ourselves that this is the last assembly--that next summer, perhaps, it ought to be that for one week ten thousand of us come together to catch one another up, readjust our sights and objectives and prepare one another spiritually to march into another year. The job is now to go and do what we have said must be done. There is a great deal of research that must go on, but now it is research to fill full the framework that we already have. It may be that in the future we will have fifty-four research assemblies, one for each area across the globe, in which you might be working out the fine details of the 40 strategic clusters worked out by the Tactical Systems group this summer.

We were out this summer to discover the "whistle points" that would start the snowball that would end in the avalanche. Well, the assembly found those whistle points. When they spun off of their 40 strategic clusters and came out with their results, at first I was shocked. Then, as I began to work on them, I began to say, "Yes, that's right." Now if anybody comes up to me and asks me how you go about radically changing the society of this globe, I have an answer. That is startling to me, but I'm getting used to it, and I believe it more today than I did yesterday and certainly more than I did on Saturday.

To such a questioner today, I would say something like this: "Develop a global myth. Develop a global secular order. Develop a global secular evangelic thrust. Arrange for local participation. Arrange for basic programming. Arrange for a secular demonstration project. Arrange for primal community. Arrange for local engagement

and for demonstration of authentic existence in society." That is the way you go about changing things, and I think this would change any society. For if it be true that we have touched the radical buttons of sociality itself, then this would change any society at any time in history. I would go so far as to add that whenever there has been a radical alteration in the web of relationships in the community of man, it was done only that way.

I suppose that the most startling thing to me or the thing that has caused the deep struggle within me relative to this has been the realization of how far along we are in being ready to do exactly what the summer came up with. I have taken their words and adjusted them to my own vocabulary for the sake of seeing relationships, but you will see my point when you read their work carefully. We have talked many times together of the showers of blessing that God has poured out on us. It is a funny thing, but those rainstorms of blessing really stand out clearly when you get beyond your immediate situation. It's pretty grimy up here, right in front of your nose: what you have to do today and tomorrow and what you had to do yesterday--that is pretty nitty-gritty stuff--but when you take a long sweeping look at your life, then by golly, you see that you have been blessed. And when you see that with your being, then it's a funny thing, but even out here it seems to be raining all the time. Have you noticed this? Recently, I have found myself almost crying down inside to cut it off, cut it off. Well, some of us for years have talked about how God has taken our bumbling and our stumbling and made something worthwhile out of them. Or, if you look back, it seems that he has moved us step by step in spite of our ignorance and inadequacies and our weakness and rebellion.

What I am trying to say is that now we have got our secular myth: it is in those other world charts. There is work to be done on it, but it's there. What is down underneath that which you have been building on for a long time is your being. That secular myth is the first thing we have just been given. The second is the secular order--the religious order--which is to say, our troops. If you were not aware of that before you first walked into the assembly, you discovered then that it was here. And although you and I may foul up, it is not because God did not deliver this to us. Obviously, there is a long way to go. There ought to be 10,000 of us right now. The third thing we have now is a world-wide global impactment system. RS-I is where we started, and now we have the concept of popular preaching. My brother has suggested we call that "popular diatribe"--that before we put a negative connotation on that word, it was a great word that meant non-logical lectures or spinning, just every day sitting down and talking on serious subjects without trying to systematize everything into an intellectual universe. Well, we have that impactment system.

We have said that finding the whistle points requires having a whistle, a tune to whistle on it and a whistler. Well, in these three things, you have the whistle, the tune and the whistler. The

tune is obviously the other world; and it's pretty clear that your global secular-religious order is the one who is going to blow the whistle; and your whistle is that fundamental, basic impact system. The other six points that they came up with are the places where these whistlers stand, so to speak, blowing this whistle with this tune. But my point is that those first three things are in being, and long before you or I really knew what their functions were we were building toward this hour. Maybe this indicates to you something of the way I have been startled.

The other six points I don't want to analyze right now. One of them is the religious houses where you have a demonstration of the style of humanness, of corporateness in depth held up before this world. Somebody told me out in the region of San Francisco that it was not what the religious houses said, though I imagine a lot of them yak a great deal. And it was not anything that they did that was important, but it was their presence, just their being there. I suspect that is very right. I think that as we end our council we will have some 80 houses across the world, will we not?

Another one of those points is building the primal community on the local level--that is your Local Church Experiment, geared for the whole world. No matter how big a burden lies ahead, that machinery is moving. Another point is a basic local training system in which you not only impact and awaken people, but you also give them the equipment whereby they can operate as social human beings on the local level and provide a means of direct engagement in the ordering of the social processes on that level. That's the guild construct. It is already in being with the businessmen and the professional men of the Movement that are forging a national guild.

The next one deals with the problem of actual local participation in the global decisions that have to do with one's destiny. What it calls for is local, practical research complexes. It is pretty obvious from our experimentation with this throughout the Movement that what we call the research network is built around the P.S.U. model, and that is the model which operated this whole assembly this summer and it is the model out of which this very council is operating. In the world of tomorrow, authentically participating in the decisions that determine the future is going to be done by small groups that think corporately and write corporately and get their creativity into the stew at the foundational level. That is going to replace this bourgeois liberal concept of one man-one vote and is obviously far more radical.

The last of the nine calls for demonstration projects that hold before people a model of a comprehensive concept of community; that is 5th City. The day after tomorrow or in a decade or two there is called for a 5th City project in the 54 areas that define this world.

Now, this is what I mean when I say that we are ready for this march. We have indeed turned the corner this summer psychologically, missionally, spiritually, corporately, and have the proper instruments

for the march. I repeat, I really do not conceive of anything that we are in need of that would cause us to pause one more year. But you think hard on that during these days. We are ready to march and therefore we are ready to go global. I say again that going global doesn't have anything to do with "out there" in the first instance, it has to do with "in here"--we are not going to go the first mile if we don't go global inside. This has to do with I like to say thinking globally, feeling globally, analyzing globally, planning globally, resolving globally. And if you are like me, that is extremely difficult to accomplish in yourself. Almost every time I turn around, I find myself thinking and feeling again as a stupid white man. Or I find myself thinking and resolving as a Westerner, as a citizen of the United States; and indeed, I am all of these things. But I like to say that although fate is sovereign, there is one chance and one way to escape fate and that is toward the future--and this is true of everyone of us here. Then the irony is that you conquer fate. It lies slain at your feet because you have permitted it to conquer and have submitted yourself in obedience to it. That is, I don't have to be tomorrow what I am today. We have got to go global. We must in a very kindly way no longer tolerate within our midst an American who thinks as an American or an Australian who thinks as an Australian or a Chinese person who thinks as a Chinese. And the strange thing is that, in the midst of this common struggle, we see that we are one, that a black man is no different than this white man, that he has the struggle to stick his fist through his own blackness into transparency. And a Westerner at this point is not set aside from an Easterner--both of us have to stick our fists through our destiny, our fate. That is going global. The external part of that will take care of itself if we can get hold of it down inside.

Your liberal whites in this country are going to say pooh, pooh, it is impossible for a Westerner and an Easterner to become authentic spirit colleagues; that it is impossible for a black man and a white man to stand shoulder-to-shoulder as colleagues in a common task, in which you do not have to ask me to apologize for my whiteness and I do not have to ask you to be a second-rate person in terms of your blackness. But we'll show them different. That is what I mean by going global--that we become this indicative that has broken loose in the midst of our being; that we discipline ourselves relative to that indicative which is present.

This means that the hour is come, although we are in no hurry, when our external form must be changed. One thing this means is that we have to go "areal." We have tried operating by regions and found that was too small a unit. We have tried continents and found that was too large. It is clear now that we go areal in terms of our basic functioning across the globe. There are 54 areas on the grid of this planet. This is going to cut across the terrible sickness in the Church that manifests itself as national churches or as churches that belong to spheres. Now, if you are going to deal with the area

of Singapore (and I think the area should have the name of the symbolic city as well as the region), you would be working with the Singapore Area, involving Malaysia, Indonesia, and Singapore. And these would all stand in relationship not to the continent of North America but in relationship to San Francisco. In Africa you would not be dealing with all of black Africa, but you would be dealing with Nairobi in relationship to London and in relationship to Hong Hong and in relationship to Winnipeg.

You will be excited, I think, to know that, of these 54 areas, we have exactly one-third of them developed; and you will be more excited to know, and I'm grateful to God for this, that 9 of those areas are in the Eastern sphere of the globe, and only 7 of them are in the Western sphere. I have wanted to see the East lead--and there is no sentiment in that. Then, in the Southern sphere there are two holding areas, one in Latin America and one in Africa; now that has to move. As for the names of these areas, while there may be a couple of them that will have to be another city, they are something like this: Suva, Tokyo, Hong Kong, Singapore, Sydney, Winnipeg, San Francisco, Houston, New York City, Toronto, Chicago, Bombay, New Delhi, Calcutta, Hyderabad, Caracas, and Nairobi. We're going global, but no hurry.

One thing that has long interested me is that you do not have any kind of social body that moves in history if you do not have what Plato called the oligarchy--that is, the aristocrats. Those words have been ruined for us, but they point to the old ones that give continuity to the body. In our polity, the community is the power, the force, and the Panchayat or somebody like me, we are the symbolic--but the community is the power. We have got to watch as eternal watchmen over the power of the community, but, in Plato's analysis, between the symbolic head and the community itself stand the oligarchy, the old ones. No society has ever operated without this.

Some of you are too young to know this, but I want to point to a cruciform principle in your midst. The people who have been the guardians of continuity for us are the old ones like Slicker, the McCleskys, the Busses, the Hilliards and others. We used to have a name. The name was Permanent House Church; that set us aside from everything else. Some of you probably never even heard that name. You can understand that they wanted to continue. But they surrendered that. These people took themselves out of existence as a set-apart group for the sake of the mission, the Movement. You young ones need to understand this, for the day is going to come when you are going to have to lay aside status which was earned--not bestowed on you but earned by your very blood--so that the Movement may continue to march into the future.

The new oligarchy that is coming into being in the Movement are the first priors of those 54 areas. For the first time, it looks as though we are going to assign area priors. At the moment, we will

have 18 of them filling in the gap between the surrender of the old oligarchy and the coming of the new among the religious house priors. And I mean they have done a noble job as far as I'm concerned. They have become giants, and they have been for two years the guardian force of this total community. Yes, while you were sleeping and while you were suffering this or that, they were on watch and on guard. What I am trying to point out to you is that Base does not and cannot run this Movement. They have been under instructions, for instance, that if a crisis occurred--say, I would die of a heart attack--they were to ask nobody but get on that airplane and be here within twelve hours. They were your guardians.

We are in no hurry about this part of going global, but we are not out to play some liberal game. We are not out to make some Charlie McCarthy figure from Lebanon a house prior because we want to pass things around among other cultures: that liberalism is dead. As far as I am concerned, Larry Ward can be a prior of anything we have going--but that man earned it, and I will come down like a ton of bricks on anyone who would put him up front because he is a black man. He has earned the right to run this outfit. There can be no sentiment here. You have not got any future if you become sentimental.

So we no longer can have a continental office and an international office. We think globally, we care for one another across the globe. And the areas are not meant to be identified with any nations; they belong to the divine economy which knows nothing about nations and spheres and white men and black men and yellow men and red men. It knows only about the children of Abraham. And thank God, I say at this moment in history, Abraham was a tan man, neither black nor white.

One of you said to me some months ago that we did not need to concentrate anymore on becoming a historical order because we already were that, and what we needed to do was to focus our attention on the Movement. I think he was right. This summer, I believe, opened up something new, and that is the validity and the reality of the movemental order. That gives us our three dynamics: the serving or symbolic order, the extended order, and the movemental order. I am convinced that you do not have the secular-religious order if you do not have all three of those dynamics. You have to be clear that each one of those dynamics is equally committed. Whatever else the Extended Order is, the only difference between it and the serving order is the assignment. Somebody who does not join the serving order can never be a part of the extended order. They have to be like our colleagues in the North Shore cadre: full members of our order, but assigned to go out and to live like anyone else in their position in society. And if they were not utterly willing, I mean willing tomorrow, under assignment to come and live in the ghetto like the rest of us, then they could not be in the extended order. There is no difference in commitment between the extended order and the serving order whatsoever.

Now, you cannot have an order in our day if the "last fat lady" cannot participate in it. The movemental order consists of those trapped in fate in such a way that it would be impossible for them to be a part of the serving order and therefore of the extended order. You can think of many illustrations of that. But they are under the commitment of the order, they are under the discipline of the order; and there are no levels in that. There is no path of the sort that you and I yearn for: to be in the order, but in a less ordered way, where I could give about half of my being to God and do what I jolly well pleased with the other half. And if that wish doesn't come to you, it does to me all the time; but that is wish-dreaming when you stand before God.

What you and I know, and I announce it now, is that the movemental order is in being. The serving order is in being, the extended order is in being, and now the movemental order is in being. And like everything else in life, things come to be before you understand what they are; God always acts before he tells you what he has done. You are always trying to catch up on what he has already done.

This year we are going to figure out how to say what a movemental, extended, and serving order is. That is the proper place, I believe, for us to begin our 20-year march, our move to become what we already are, a secular-religious order. We are in no hurry; as far as I am concerned, we have four years to do it. But we start now. What I would like to see this year is the religious houses across the world and the people in the regions who are part of the movemental order working together and separately, pushing to the bottom what we should look like. At present, all that we have written of our rule is the preface. The day after tomorrow we are going to need to have a written rule, but we are not running a boy scout troop, and therefore are in no hurry. One thing that is pretty clear to me is that we are the most disciplined body of people in history at this moment; and we became disciplined without a formal rule. I suppose if they carved down in your heart they might find some writing there of the rule, and I suspect that is where it belongs. At the same time, we have to think ourselves through with deep clarity on this subject.

Anyway, what a moment! You never dreamed that there would be a time when you could participate in building the very foundation of something that might perchance do something to history for the well-being of all mankind. I suppose, down deep in the souls of the kind of people that come together like this, in the midst of all our weakness and warpedness, there was a touch of fire inside that was screaming for a way to be of service to mankind and to be obedient unto God. What a moment. I tell you, it is getting pretty close to what I mean by a seizure of bliss. Anyway, let's have fun doing it to God's glory.

