

So I have to start first of all with our ¹ contextual location which is very important to me. Our historical order is located in the movemental dynamic of the church which is the universal church, which, if I can use this language is the people of God.

And through the years we have go extremely clear on that point. By the way if you want to ask questions you go ahead because I am going to go quickly. And almost just say that much on each one of the points

I look upon these as just crucial anchors down which define whatever we come out with which looks like a historical order in our time.

And then the second thing is the ² foundational form grounding and I put it this way.

First of all we are grounded ~~with~~ in universal humanness and I want to put it that way, and secondly we are grounded in the contentless word, and thirdly we are grounded in the ?eternal league? And these three things are actually saying the same thing.

The third basic thing I would want to put down is our ³ controlling loyalty, and I am operating in twos here and ~~four~~ actually fours; and this is saying the same thing again/ ~~three~~ that our basic loyalty is three-fold. It is to the mystery or to God; it is to the Christ or the happening of humanness; and it is to the church or the vision. It is not to one of these; it is to all three. As a matter of fact, in terms of what we have been thinking, they are inseparable.

One of the things that I am trying to get a hold of in all this is the fact that our occasion to be and work in the church is not a kind of arbitrary decision, like we could choose ~~to~~ whether we would operate outside the church or inside the church. That kind of a choice is not even present at all. And anybody that comes here, they have nothing to do with ~~any~~ ^{that} choice; that is already made. And what I am trying to point at, to be an historical order--and you could be a lot of other things ~~in~~ in history --you have to be in this context and have this loyalty. And I would like to insist ^{upon the fact} that this was true at the dawn of creation, what I am talking about now. (and just period.)

That the renewal forces ~~that~~ ^{who} thought that they had a choice to work in or out-side the

church, in that very thinking made it impossible for them to ever become what I would name the historical order.

Now, next is our ⁴ operating principles that we have forged within this context and particularly as it has to do with the church. First of all, we love ~~we~~ the church. That is our basic guideline. And secondly, we obey the church. And then thirdly, we are the loyal opposition within the church, or we are confessedly out to renew the church. and that qualifies that second category of obedience which is it is not kept qualified, then of course we are not an historical order nor the movemental dimension of the church. ~~But~~ The inclusive category there is that you love the church and you both obey and disobey.

Put this kind of principle that I am trying to get at here, which I believe we have operated out of from the very beginning, You obey God in obeying man, that is the structures of the establishment of this world and you obey God in disobeying man, or the structures of this world and you live in that paradox. A man of faith lives in it. And I mean to have that principle within the overall context of

loving the church. My-next-category

My next category

with three subparts ⁵ is what I call the delineating characteristics. What is it that makes us unique as an order, yet I don't quite like that word unique. But for this moment in history you have to probably say something like this and we have worked through this for many many years now. We are a secular religious order and without that, without saying that we are not who we are. We must never be trapped in any piety out of the past. We are forging the piety of tomorrow insaying that we are a secular ~~religious~~ order.

Next we are a family order, that is to say that we are a third order. and this is pioneering. This is pioneering, I think in the whole sweep of history. Though I want to find out more and more about the orders which were family orders in the various cultures. I would even like Rick for us to go back and look very carefully at the Moravian, look very carefully at the Shakers and the whole Anabaptist tradition which in a sense were all religious order. But anyway, that our first order, our first order is what in terms of the medieval classical patterns delineation

is what for them was the third order. This is crucial.

And then thirdly we are an ecumenical order. I mean that if you could think of anybody who could not be a part of our order then we are not what I would mean by ecumenical. But they would be a part of it. NO sentiment here. for instance, we do have a morning office, ~~for~~ and like any other order we have a discipline but it is meant to be open to every person. And I even mean by that not only the families that define the Christian faith, I mean men of all faiths and all religions. I would like to talk a long time on this. Take for insatnce the Buddhists. And you have to say an awakenéd Buddhist. with integrity. It might take him a long time to grasp what we mean by the rbbtric of the contentless Christ, but we have no dogma that we are sticking down his throat. We are dealing with radical humanness and not some dogma that you superimpose on somebody. You cannot go the way of Huxley's perrenial philosophy which was the enemy of the 19th century approach of comparative religions where you were trying to distill out of them some kind of a common faith.

Two things are wrong with that. First of all, it is impossible for it to be grounded in flesh and blood and secondly, it has to be abstract intelli~~g~~actualism because faith is concrete no matter what form it has. Th-refore any order has to be grounded in a particular poetry and you can say it is fate that it is this kind of poetry but it has to be grounded concretely in poetry. Anyway this also of course, ecumenical the original meaing of that word is the whole civilized world. So you would mean international as well as interfaith. by that category. The emphasis upon This is Open. Even in our ignorance it is open. which is something different in ~~sh~~history. Then relative to the classsifal types, relative to the broad function as you know we have worked through this pretty well, we have delineated the types as teaching orders, the contemplative orders, and the serving orders. For a long time, we said we are primarily a teaching order. I can remember lectures which we gave which siad we would always be a teaching order. Although we saw that these other dimension were there. Now, I think we are combining all three of these in one. that we are finding a way to be ^acontemplative, ^ateaching and ^aserving order. Now as I look back on it, I see that that always had to be true in every order even

though one part of it was emphasized more than the other. and I am not
 so sure that we need to ~~emphasize~~ ^{other.} ~~emphasize~~ one part more than the ~~others~~ ^{That} We define
 ourselves by the inter-relationships~~s~~ of those dynamics.. And though~~x~~ I don't want
 to go into that tonight, I think that you could pull through revolutionary methodology
 precisely through
 those three categories which defines what we are up to in history.

And then the next three I call the inclusive dynamics and that has really just come
 clear this summer though you can go back a long time, and that's your serving order,
 and your extended order, and your movemental order. The dynamic has been clearer than
 adequate categories if that is not ~~a~~ negating statement, see. I see now no problem.
 We have a lot of thinking through there, but I think ^{that} the dynamics in that sense have come
 clear. And the external forms, and maybe my language is not good here, but with our going
 with ~~a~~ what I call "going areal" our fundamental, ~~under~~-girding forms are there. I am
 looking forward to what you do ^{on} this weekend and what we talk about next week, relative
 to an area house. But I ~~am~~ ^{am} getting extremely excited, and I suppose I have, as you have
 for a long time, wondered how this kind of clarity would come. But then it ~~is~~ made up of your
 religious
~~area~~ house, area house (which must always be an ^{religious} ~~area~~ house, too) (and one day we are going
 to get a better name for that) and then your base centrum. I believe now ^{these} ~~the~~ dynam~~ics~~
 of these are going to come clear, ~~and~~ I do not ~~believe~~ ~~that~~ see (what I am trying to say
 is) I do not see the need ^{of looking any} ~~to look~~ further for ^{your} ~~the~~ basic ~~form~~ form, that that has come
 clear. I ~~may~~ ^{may} be ~~wrong~~ about that, but I ~~do~~ not think that I am wrong.

Now number 9 has to do with what I call at the moment the interior classifications.
 You~~x~~ are ~~n~~ in no hurry. But ^{It} seems to me that what we have moved ^{toward is} ~~to~~ ~~be~~ a 3 by 3 by 3
 in terms of classes or schools in the order. I think ^{this year} ~~that~~ there is a first class which is
 the noviciate. This would be sojourners, and we have ^{got} ~~to~~ ~~redefine~~ that category (I think).
 And then something like the "monk for the month"

although I am not sure about that and then what we call an intern. Three classes in the noviciate. Then you have a middle school, and this means the invention of two more categories, besides the invention of one that happened a year ago out at the dresslar's farm and one of these categories would be a fellow and two others. Then in your third school. you would have the classes that now are held with the categories of colleague confrer and friar and I should think that in this next year that the cleaning job has to be done there where you would have three schools, with three classes. I pressed hard with our friends in the orthodox church in Utrecht and I was very interested in particularly in the their kind of monasticism. They are novices for three years only and then they have classes. But that is a short period I think. and once you move out of that then the others are relatively unimportant. When I think has to be in ours. That any classification is never for te sake of status, this is why I have always insisted that in any ruling ground, you move down and pick up people who are not in your upper classes. Or as I have ~~was~~ said to ~~is~~ Some of you some time ago, that the old hands ~~where~~ with a kind of graciousness that overwhelms me have speeded down from the fundamental leadership of this group to allow it to expand where whosoever will can be a leader and they don't have to be here any more than 6 months. Classes are for the sake of the individual and not for the sake of the Order and certainly not in any senses for the sake of status. It takes some people a long time to decide that they are going to lay down there life here in this spot in history rather than there. This has to do with neuroses. I has to do with their whole disposition. their personality. What you want to avoid for their behalf for them thinking they have made a decision when they have not made a decision and we fortunately have missed many pitfalls here. Although I remember one time when I came back from a trip and found out that everybody and his brother had been promoted into a new group, out of the feeling that you can't be a fellow for year after

year. Of course you can. If your life is in the crevice of history, you can be a fellow until hell freezes over and if you have made the decision you don't give one ~~good~~/// how long you are a fellow. If you haven't, then if somebody neglects you, I think it is rather good that we made a couple of mistakes. That will sweat people out that we made a mistake with. If they haven't made the decision, then they are going to be upset. But if classes are for any other sake than for the sake of the individual then they are wrong for That is what they were there/first in monasticism. and then the guy who gets worried about proper terminology, before he gets clear about the reality he wants to terminate, I mean to name. I have no patience with. He is an abstractionist. We need to get clear on these realities and then we need to get powerful terminology that holds the clarity that we have worked through, in the mean time we can deal with all kinds of mixed up terms and words. Then in terms of the operating polity, it has come pretty clear. You don't need to rehearse that. Always the community. Always the community. And you are always going to have an oligarchy. You are going to have certain old heads and young ones that in their decisions have become old quickly set aside to "guard" the community in its decisions. I want to be sure that when I call them old grey heads you don't think of people that are 60 years old or people that have been around here 10 years. At the moment, The oligarchy in this outfit are the religious house priors, and thank God some of them are in their early twenties. That dynamic has to be there. And then there has to be the symbolic dynamic. And I need not, I suppose, remind most of you that where that came from, though some of you have not heard that. that is from Plato's delineation of the operating polity of adjusted society that is found in his republic/ To our situation. Now

The next one has to do with the defining rule. We have been pressed on many sides to get our rule written down. and i have been delighted that we never gave in to that kind of stuff. We wrote the

Prologomena that was necessary. Then we stopped. One of these days we are going to have to begin to give it form. We would never need it but it is people like my brother who wanted to be a part of the order, or people who are part of the movemental order, that is going to force us to bring together some kind of a rule that can communicate to them their decision to be the religious. in this present moment in history. But the area, long ago, we dug out of the classical examples of a religious order and actually, as you probably know, there are six areas that I have grouped them in twos into three. and I think it can be done better than I have it hear to hold to the dynamic of three. The six are Worship, common worship, ^{common study,} common goods, common polity, common time, common task, and that is old stuff for most of you. I group them in terms of worship and study, and good and polity and time/task. You cannot separate those last two, I do not think you can separate the top two, the middle two are a little harder but in one way that is right that the assignments and the stipends, where you found the fanaticism in me relative to the area of obedience in the Order, that morning worship. That office. And if I go to a religious house and they are not having that office every day I hit the ceiling or if I find somebody coming late to our office. That is a rudimentary anchor. I get angry if they are late for any other meeting but I hit the ceiling for that. That is the glue on the local level of our outfit. Then the other two which fit this is your stipend, that symbolizes the common goods. If I had time I would talk about the principle of inequity in our group, which principle actually holds us together. And then the assignments, and these things since, we are collegium, you will allow me to say these things. I have been unbelievably pleased with the kind of sacrificial patience that has been manifest through the years at the points of assignments. And places where you almost felt like patience wasn't justified was still there for the sake of the mission and, of course, that is crucial, that is why, in making assignments you try never to let some hierarchical structure make it. IN the early days

I had a great deal of joy in just bringing the first six people that you found in the hall to come in and do the basic assignment making, and I was a little frightened about the way your colleagues are going about it upstairs where you have open field day. You would like to play a little chess there and get a few around, because you know the first six places you put anybody is not where they are going to end up. And I figure it must be a little frightening to go up there and find one day you are one place and the next day another place, they begin to wonder where they are going to end up, but as I watch, I think the field day is good. It is really just good. and I might say, tomorrow there are going to be some other radical changes up there.

But the important thing is you have your suitcases ready to go. I was looking downstairs and these people have the biggest suitcases I ever saw. They remind me of us in the old days before the fire. Maybe we ought to have a fire every once in a while. (Not in the basement)

Now, in the religious exercises. These are come very clear. I don't mean we don't have a lot of work, we have the solitaries, the corporates and the journeys and I think the next year or two we are going to finally clarify this. This summer was beyond any wild dream that any of us had a right to believe could happen. I think next summer, if we have a program such as ~~this and~~ due to my feeling that we have to remain invisibly visible, I think that we have to have another summer like this. One that we have talked about having for one week, 5,000 people together, If we do that next summer, we have to push into the journeys and discover what ontological silence means and what are the proper sanctifies as we call them, relative to intensified knowing and intensified doing. A silence is a sanctity relative to . . . through the years (turn tape over)

And then it is pretty clear that our vows, are the classical ones in the church and you can't overemphasize, that is poverty, chastity and obedience, and you can't overemphasize the impact that that has for the orthodox church,

And then the arena of our reflection has, I think come clear and maybe even more so this summer, which has to do with the church, the world and the spirit. And don't take that too much for granted. I think that is probably going to play a larger role than a lot of these other things that have come clear in our future relative to our interior organization~~and~~ and to the way we operate tactically and strategically in the midst of the world.

And next, I never have got this said very well, there is an assumed~~ed~~ burden that you take on yourself, that god uses, which has been there in every community such as this, any historical order, and one is that the burden is you become a social oddity. If you do not take that on yourself, you are not going to long stand. I think one of the troubles in the Roman Catholic orders is that they have lost the meaning of being a social oddity. and are rebelling against it. REbelling against the habit, not because of the habit but because that points out to them that they are social oddities. To be a religious, sometimes we use the word parasite, but you are an outcaste. You no longer can possibly be socially normal. and if you are not willing to take that on yourself and all of the humiliation that goes with you, then you better not fool around for five years trying to make up your mind. Then the second, you take upon yourself the burden of psychological fragility. This is pretty clear when you think of the first order, say in the Roman Catholic, or in the monks of the Eastern Orthodox church, first and second orders, the psychological strain there, you just could not believe, and sometimes we protestants have giggled up our sleeve at the # number of psychological cases that you have among the friests and the brothers and the sisters. Let me say to you that that psychological strain is not simply related to celibacy, it is related to the religious of life. Any ~~one~~ you who have been using yourselves as guinea pigs to get ahold of the other world, you probably have some awareness of the straining that you are under, and that is only to mention one dimension. To put-you

be a social odd ball puts you under strain. the way I like to put it. the rest of your life, you on behalf of all mankind are going to dangerously expose your psyche. And if you haven't seen that and taken it into your guts before you start, then you better not hang around, and there is no relief for it, even when you get to be sixty and beyond. The third burden that you take off yourself is spiritual suffering, and god uses these burdens as grace in the world. I will say this much, even though it is difficult for me to say it. In the new testament it suggests that God chastens those he loves most. That is a hell of a thing to get your mind around, and you pay a price to get your mind around it. Now, you can put that another way. To become a religious is to take spiritual suffering on yourself, like for instance Wanda Lee never has to dream of. To take upon yourself her spiritual suffering, you are suffering twice because you are suffering on behalf of the world and one day when I feel more like it I will spell that out a little bit more. But that is true and if you are going to think of being a part of a religious order, you have to get that into your guts or you might as well not hang around. Then the basic qualities, we are pretty clear and they came fairly early in our life. The orders in history. They have used the formula of Paul very frequently, of righteousness, joy and peace. Or the orders have built their sense of interior qualities upon humility and peace and joy. Ours came pretty early and it came out of the structure of the man, in which the first act is dealing with Godly humility, and the second act is dealing with godly gratitude, and the third act is dealing with godly love, or compassion. This is deeply ingrained in the group of which you are a part.

I suppose this is boring to some of you old ones but some of you young ones have not been as close to ~~yo~~ it.

~~But~~ Now we are also pretty clear on our symbolic function. And we have talked about it in many different ways, in maybe the easiest way

is knowing doing and being, that our function is to know our know before the whole world and to do our do before the whole world and to be our be before the whole world, sometimes I have talked about it in terms of dedication and that is the Know~~ing~~ and Love, and that is the DO and the spirit dimension, perfection, the holy life, which is the BE. and this is what I mean when I say that our presence in history is the most important thing. and this is the form in which it has come fairly clear to us of what our presence in the broad sense is. and then, though I suppose that this clarity has been coming for a long time, it really only got there with fantastic power for me this year, perhaps in preparation ~~for~~ the summer, even. And that is that our particular function in history at this moment is the Great reconstruction, and the great transformation and the great resurgence. Whatever the form of that takes

Now I have covered 18 of those, what I think will be

27.

Question: what were those last three?

That ~~was~~ the reconstruction of society, the transformation, transfiguration of the people of god and the great resurgence or ~~the~~ humanness and now, in the document that you wrote, I suppose every bit of this is in there insome form or another and that is going to be the important thing. I suppose however, if you were going to write a book, ~~that~~ on us, you could almost take these ~~21~~ things when you finish them and get three or four paragraphs on each one and we would be pretty well spelled out. That is to say that our becoming overtly a historical order doesn't ~~we~~ need much more creativity. It needs drawing together and ~~gestalting~~ and after Rick's talk this morning and the talk that some of us had about it afterwards ~~that~~ I see more clearly than ever before that you can't ground something in history until you already do it, ~~or~~ I used to put it, God acts and then we ~~attach~~ catch up on what he is doing. To put it in this context, Barringer is right. You have yourself a historical order and then you have to say outloud to yourself, what is this thing you have

have got. That's what I was doing tonight.

off the top of your head, do you think of a three some
out of our 20 years of history that sticks out there that I didn't get in there.

Intentional futuric comprehensive

methdds:

parish, congrega~~tion~~, cadre

symbol sign and spirit

guard the comprehensive, _____ the spirit deeps, and be a sign of the people of god.

research, training, demonstration.

penetration, permeation, formulation

east, south, west

pro est, dis, trans

solitaries, corporates, jonnneys

liturgy, word and people

foundational, _____ and rational

create, sustain, limit

civils, movementals, and religious

economic, cultural, political

indi, family, order

fath~~er~~ son and holy ghost

JWM

Historical Order (18 pts.)

May God the Father, Creator of heaven and earth, have mercy upon
us. May God the Son, redeemer of the world, have mercy upon us.

May God the Holy Ghost, Sanctifier of faithful, have

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I think the time is come that we, ^{we get to} do that, and that they clean up some of the brilliant insights some of the rest of us had in such a fashion - I don't really mean to joke about that. I think that time is come, and that's going to be guarding our flanks, as we move into the future as well as putting our corporate writing in the kind of form that's readable to those who don't ~~really~~ know our jargon.

Now in the light of Rick's presentation this morning, I'm going to do something quite different. I think if I'd do what I was gonna do, that I'd come out by far second best, so I'd thought I'd take a different approach. You must ~~always~~ ^{always} plan ^{never} to fail, even if that means changing your goal right in the middle of the war.

Anyway, ⁱⁿ my mind for a long time there has been a A, and it's never taken its final form, that's probably very fortunate - it had to do with a bit order relative to what we have already accomplished in that direction, and it's a $3 \times 3 \times 3 \times 3$ ending up with 81 things or more in it, but actually it's 27 with 3 sub-facts under each one, and the 27 in one sense is more important than 3 x times that than the 81.

I've been very grateful, and I've said this publicly many times, to Jack Berringer, when I was in

contempt of Thy Word & Commandments, good Lord, deliver us.
By the Mystery of Thy Holy Incarnation, by the holy
Nativity & Circumcision, by Thy Baptism, by fasting & by
trial & tribulation, good Lord deliver us. By Thy own
agony, & bloody sweat, by Thy cross & passion, by Thy
precious death & burial, by Thy glorious resurrection &
ascension, & by the coming of the Holy Ghost, good Lord
deliver us. In all the time of our tribulation, in all the
time of our prosperity, & in the hour of our death
and at the day of ~~our~~ ^{the} final judgment, good Lord
deliver us. Amen

Amen.

That's a part of the great supplication that was
developed through the church & in the church thru the
ages. -

But I was so delighted ^{about} by this morning
it seems like day after day the little petty unnecessary
fears that we had about the future are dispelled.

Boston, when he said that this summer, ^{that} we ought not
be concerned with the hist. order, ~~that~~ that's already accomplish⁽⁵⁾
~~that what we ought to be concerned~~ ^{we've got} ~~with~~ the movement
& I think that now we've got some kind of clarity in the
movemental dimension of the historical order. We are free to
now think about the movement and can overcome this quite
understandable tendency to talk about the movement as if
it were our movement, and we must never do that
but it's understandable because you didn't have a kind of
clarity.