

We want to do a reflection upon the area of priorship and just what it is about.

I suppose the kind of question that this poses is simply to enable us all in

getting what are those issues of corporateness, what are those issues of problem-

solving and _____, those basic methods that we know in our day by day activity

of the corporate body. And a way of talking about the area of priorship where

you ground your own concern, Where you talk about it out of your own internal

wrestling with you own internal discipline, the discipline of the body and so forth

and yet for me, if we do that at this point in history we are a little bit foolish.

For we are not so much concerned now with how we ~~state this as a~~ shape up as an

order. We are concerned with how we as an Order can in fact impact the world with

the Word. I don't think I can see any reason at all to talk about the area of

corporateness and priorship, But in that context, that we are in fact called upon

the vicissitudes of
by ~~this moment in~~ history, by our own decisions, by the activity of God in our time,

to make an address on the world, and therefore we need to give concern for our own

internal life and that is therefore very missional concern to work with. *Intentional P.* *the*

The mission also will be pushing in other directions, ^{do} Now ~~that~~ we ~~have~~/^{tell} told the world who we are as a legal body, how do we say to the world that who we are and what we've learned in the ~~corporateness~~ ^{business} area of corporateness, polity and so forth. I guess as I have come to ^{reflect} on this the last few days, and tried to get hold of just what are the arenas, kind of struggles, ⁱⁿ and the areas of prior-ship that are of the most concern to me these days, I was first of all thrown back upon my impressions of our ^{you know} crumminess. As I begin to look at who we are, ^{The} in time, and begin to think about the kind of life we live as the individuals we are and who we are and where we became involved, I am impressed by that, but as I push further on that and begin to say to myself "What is going on?" within myself, within the corporate body, I begin to look at just who we really are, and I begin to be reminded of how day in and day out I am constantly coming up against ~~my~~ some wonder about who we are. ^{AND} This is, I hope, not sinful pride, but the kind of wonder about this body of people in history. That participating in this kind of body you might think that one would not see these wonders.. If you did, you might think you were ^{glorifying} glorifying

a bit, or trying to tell yourself some kind of story, that was not true. But as I

look around, I am just continually impressed at the number of people in the last w

week who have expressed some overt concern about the Order, and where it is going.

What its needs are. ^{THAT'S IT} History itself expresses a kind of corporateness that is the

wonder to me. ^{That keeps us in being} A kind of continual concern of ^{ABOUT} getting ourselves significantly

engaged. ~~OK/I/and~~ Or I ^{STAND} stop and ^{AT TIME} wonder sometimes about knowing ourselves as order.

YOU KNOW
YOU MIGHT

I stand around sometimes and ^{THINK} say "Well we are telling ourselves a story about being

Engaged

in being but are we really?" ^{THEN} And When I look again, I ^{AND YES MY WORD THE} worry about ^{IMPACT} a kind of im-

practical ^{THE KIND OF} VISION OF LIFE ^{THAT IS} that is possible for any individual and for ourselves

as a group. ^{within} What is in this body is ^{overwhelming} unbelievable.

On account of our contacts around the globe and the various areas of society that we are beginning to contact through the LENS, development and all these areas and

Wonders that are
the wonder is just there to behold. Or you begin to look at our life and to say

who we are and you say well, *any* intellectuals who want to do things intellectually

my this is a feast, we can *just* get involved in all kinds of intellectual endeavors.

Our theoretical life is a wonder, but also ~~is~~ our practical life is a wonder - if

you want nitty-gritty to do, there is plenty of that that has to get done, all over

the place. So both our theoretical and practical life *joy themselves to mean* itself are wonders. Our global

and the vision of that - *the* task is clear around the globe and is wonder. This kind

of freedom that we have out of the universe by a kind of obedience toward

history and continually reminding us of our self support and the kind of effort we

are making this quarter for self support. It is not an easy job to do. But it does

the kind of wondering, the fact that we are able to maintain us all in being. Our

celebration, our fellowhood, you can go on and on down the line of the many kinds

of things that are just there. And therefore the crumminess that I see at the

a decision about life. It is a decision about what you are going to ^{do} ~~do~~, about

~~what you are going to do~~ in history. So you have to come back and say now, all ^{are}

the wonders ~~of~~ which are part of who we are worth keeping in history forever?

That is, Is it ^{worth} life to see that they are whether they finally are or not.

Or I guess ^{for} me, the major difficulty we struggle with these days, is the block of our own lucidity. This kind of bored and more hyper lucidity- is not just us.

But it a part of a pattern - That is what tends to block us from being the

corporate priorship that we need to be. How do you decide to deal with that? ^{is} it w

crucial. I think that the one event in the last quarter that kind of jolted me

down to the bottom of my being about lucidity is that movie and book The Exorcist.

I didn't get to the movie, ^{not} maybe I will one day if I decide it is worth while

going, but I read the book one night. I read it from about 9:00 until 3 in the

morning and I mean that was a serious experience. It jolted me because, not

because it had some fantastic wisdom, I even thought the ending of it was kind of

weak, but because it began to expose how lucidity ^{is} turned into what demonism

is all about. Ludility that deals with maintaining my self in being or lucidity

that deals with how I get myself into history in some position, that is the demon.

And finally, I don't know what it is, that jolts one out of that, the final

lucidity that is there, because lucidity is ^{the point} absurd, that what makes the devil

the devil and the demon a demon is that they are spirit, they are powerful, they

are dealing with the other world, they are dealing with all ^{kind} patterns of gifts

but ~~what~~ what humanness is, but finally the question of what that is for. I

guess I find , I did have an insight into humanness. And the ^{even though} insight into

humanness was: that only expenditure breaks that kind of demon. Or the only

thing that finally breaks through is not the ^{magic of} ~~passion and~~ ritual, though you can

see that he had a great fascination with ritual and saw the power of ritual, but

finally it is expenditure of one's life - that breaks the power of a demon.

The difficulty we have with priorship these days, rest in that area. They rest

in an area that is so overwhelming and powerful that I do not think it is broken

by some ^{handling} neat little way ^{for example} to get to worship, or some neat little way of handling how

far beyond some kind of little individual moralistic happening or the individual relations. Therefore you have to push ^{it} ^{down} ^{by} down beneath our lucidity. Our lucidity

is so powerful that I think that what we are seeing is what we should have known

and have know for a long time, and that is the ^{vanity} ~~triviality~~ of accomplishment. Of the

vanity of obedience. Now ~~what~~ why should I show up on time at that meeting?

Well, it doesn't make alot of difference, it won't start on time anyway, even if

I who up there. Or the kind of vanity of obedience and the vanity of accomplishmen

that always takes place in the quality of work. Why spend all that effort when

you know that it is ^{all going to be given} ~~all going to be given~~ to another task force ^{next week} ~~next week~~, to finish.

I don't know exactly the particular manifestations of ~~them~~ to you, but that is one

thing that ^{is} ~~is~~ ^{exclusive} about this area of ^{consciousness} ~~consciousness~~ is that any

time you talk about this with some concern, you are talking about that whole thing.

Some little mundane aspect of life that has to do with my interior decision about

exploding that right out into the universe and ^{feeling} ~~finding~~ it . That is

something that I need no one to test it with. No one can finally help me

because it your interior decision to move through and beyond that. I guess what

pushes me through that difficulty of our type of lucidity is that missional demand

out there. That it is true that a corporate body of people is needed in history to

corporateness and demonstrate ~~corporateness~~ to demonstrate how one deals in a ^{sophisticated} ~~specific~~ way with the

urban world, that is utterly grounded ⁱⁿ humanness, how do you summarize finally who

~~we~~ we are and what ~~we~~ we are about? That is finally what is needed and then there

is no need for corporateness. What is needed it seems to me, is the corporate mind.

therefore it is that and ~~that/it/why~~ our corporate discipline is our first priority and not my individual

discipline. As long as I sit around and try to improve my individual discipline,

then I'm ~~not~~ and I am not going to make it. That is turned in ness ~~and~~ and the

~~evil~~ demonism, of the devil himself, as the presence of our being. The corporate

discipline has got to be demonstrated to the world. That is what enables us to tell

ourselves a story about getting to worship, and I don't mean present, I don't mean

showing up in the third act, ~~and~~ but at the very beginning and on time, that we

do we decide that have to demonstrate corporate discipline to the world. Now how ~~we~~ do that is finally

what is significant, not ~~what~~ because of ourselves, or the improvement of our being some-

(individually or corporately)
how, but that the world needs that kind of corporate body. I guess ~~if~~ you have to

say to yourself a little story about who you are as an individual. Maybe my kind

of nonsense serves its purpose and maybe that becomes a

block to the total body. I don't know, but if you are concerned about corporate

discipline then what you have got to do is to decide, well, David, I have just

got to hide that so nobody can see your mission is blocking the corporate

~~his~~ mission or we are going to run you off, or maybe we'll decide to men of faith

and tell you to think: "What is that that is blocking the corporate body?" from

moving ahead and demonstrating that corporate discipline that is needed." We are in

fact being exposed to the world in this turn to the world. Therefore that

corporate disciplined body, it seems to me, is the arena where you have to work

with corporateness, priorhip and discipline. The way to that, I suppose, is the

area where I find most of my concerns, that is what has happened to us is some

kind of fate of history, is that we are ~~still~~ a corporate body, and therefore

The total weight is upon every last human being. When you talk of five years

ago or more of how in the world can we enable everyone to pick up the total task?

How could we ~~enable~~ enable everyone to see that it's his corner of the boat that

he has to pickup? There is a giant boulder that has four corners and you are on

one corner of it and that you have got to pick up that total rock or the corporate

body cannot come off as a corporate body. Of how you bear that weight I suppose

is one of our deepest concerns right now, is how we ~~label~~ label methods that enable us

to bear the weight of that total _____ . It is not just the weight of the

Order, I suppose we care about that, but it is the weight ~~that~~ that has to do with

the weight of history and it has to do with that collapse of all ^{human} ~~the~~ relations that

has finally put a weight upon not just on all of this body but a weight on all of

humanity - to recreate civilization again. And unless you can get into that

final _____ context there is no ~~reason~~ reason to bear the weight of this corporate

body. It just there needed by history. That comprehensiveness screen, I think is

one of the gifts of that . That enables you to see that corner that you are picking

Of course, that pushes you into seeing that that weight, ^{you TRY TO say} now what is this business

of collapse? What is going on? in collapse. I mean when you have got to pick up

the ~~total~~ total weight? First of all you have to say that it is the loss of nerve.

You know, you are out there waltzing, waltzing on the water for 20 years, and therefore.

fore I . And so you loose your nerve. Well, the only answer you can

give to that person in that area of collapse is ^{sort of} ~~very~~ the Word. You know, all is

received, all is approved, all is possible, all is good. And that has to do with

your ^{LIVES} individual ~~walking~~ that has to do with our corporate situation, and it has to

do with out moment in history, Or maybe it is the loss of vision. that is behind

the loss of nerve. I don't know what kind of an answer you can give yourself on that.

Finaally when you have lost the vision, or lost the picutnre of the vision, all you

can do is to sit around and say well, maybe somebody else will come up with it, and I'll

be able to see what the vision is now or see what is just there about vision. and that

is, that is just created, just created by ~~sheer~~ ^{made} sheer effort and sheer labor to pull

together what that picture is. Maybe you just have to finally say that is what

_____, you know, as a kind of way that you go off into a corner and suck your

thumb ~~is/it~~ because you can not get out of your room. Well, I have always liked

Bonhoffer's description of that, when ~~it~~ says that when you are

breaking out or working over against corporateness. When the corporateness starts to break down for you its because, ifrst of all you become the accuser of your brother ,that's the ~~ifrst~~ thing that's happening. You don't first start with accusing yourself, that's the second thing that happens, that once you start accusing your brother of all of the crumminess and inadequateness and you begin to gripe about the situation and so forth and then you begin to see, well, that 's not reall the pzoblem, I'm the problem. and I cannot deal with the crumminess that's there and so forth add then he says that finally, ~~when~~ when you start dealing with yourself you see that you can't finally do anything about your own crumminess and so you become the accuser of God and just blame the whole universe for where you are.

Well, finally that's not the experience of collapse ^{crumbly} that's pushing you back on the world, it pushes you back ^{up} on ~~hw~~ what it is you're going to stand for, what it is that's worth your giving your life for is ~~just that~~ this wonder that we are worth keeping the ^{in history or not} ~~of life.~~ those kind of final vocational life decisions.

and in the face of that you finally ~~when~~ conclude that collapse is a luxury. Collapse is not what you can get away with because noone could

to take on the corporate prior if your collapse I mean the way you decide not to do that

which is there. Now, corporate priorship, I don't know how it is you're going to decide that corporate priorship is what is needed, required of history. It won't be

because we're deciding to that for ourselves as a body or individuals. It'll be

because that's what we decided that what's what's needed in History and therefore

we can decide to be the priors we are. Think of yourselves as individually as a

prior, how do I decide, how do I make this decision about being the

priors that I know that I am called to be. I think that you have to say first of all,

you have to look and see, you have to know that priorship is first of all assigned by

the needs of the people; it's not something that one decides

I'm a prior. You may have noticed that

don't get to be priors. Well, that's just the way

history is. Priorship begins by being assigned by a group of people but it is secondly

being addressed in

being addressed in begin chosen by God to be a prior. To pick up this kind of election

and deal with it, the corporateness of the body, to be guided to be molded or to be

created. That's just a decision that History itself makes/nor can anyone else, do

anything about that because it rest in the gifts and uniqueness of the total Order in

History. But finally priorship does rest, after being chosen by God, in the decision

of the person being chosen to pick it up. And finally that's where you get

~~about things that~~ *possibly* *to* *pick up*

the priorship that has been given/^{entrusted}to me, I will not do - of course to be

a prior. That is self-evident. Well, these are the arenas that it seems to me that

we need to work with. Why don't we talk a bit together. What would you say are the

issues that we need to struggle with today as priors? and understanding that finally

that everyone is assigned to be a prior. What would you say are some of the crucial

issues we have as an Order? ^{Where} What are your concerns, ~~what~~ where's your _____

about priorship?

Response? "

still have the Scripture

about being, one of them is concerning what the world is _____

Never allowing our context to be dictated or given my world. Retaining our own context

corporately I think its part of the _____ and I think that that's part of the

_____ had 50 weekends of training in this weekend. How do you hold that line or how do you

hold that train of thought, when you're holding 50 kites up in the air all at once?

McCleskey: " You all see the continual flash-back, ^{to} ~~you~~ know, where you're _____

there.."

Response: " I know that's there's little to say about prior - once, a ~~re~~prior, always a

prior

grow

purely symbolic, allows it

to grow.

McCleskey: Can you locate that in a concretion someplace?"

?Response: " I think in washing the dishes and setting up talbels and so forth."

RESPONSE:

I think the corporate style over/against the

development

About 2 years ago

McCleskey: "How does the corporate body get behind development?"

Response: (Marcella) How does the Corporate body display the _____ style

because I ~~now~~ know that

development

Response: "How is it in the everyday day, that self-consciously we can articulate what

methods

the messages--are that we're using so that we ~~can~~ could be teaching courses and not be

only methods of priorship training, create within the everyday, that design or how to

get that done.

McCleskey" Self-conscious reflections about how we're getting that done "training going on everyday"

Response:" Yes, like what are you doing when you're holding a meeting."

Response:" On eo f the key things, it seems to me is exposing your _____

or being called upon to rehearse your story for someone outside of the group. How is is

that you enable that kind of thing to go on. You've got it in development, you've got

it in summer recruitment, you've got it in teaching. What are other ways we have by

which we publically, everyone ^{takes} ~~xxxx~~ the story ~~thxxxxxxxix~~ happen

McCleskey:" Well it does something for you just find out the _____ it does

something, doesn't it?

Response: I think we need to find someway to enable a prior in _____

others? I think that the issue is how do you get a prior to _____ to train

someonw else? x it's more than an indirect way. How do you get a prior to train

someone else without their knowing ~~xx~~ that they're being trained?

RESPONSE:" I think the category called _____ or

the priors need to decide what is going to happen

elite, that is that

~~xxxx~~ hoarding

RESPONSE:"

You have the assigned

priors and you have _____ man, I call it. Mankind _____

How does the assigned prior allow thaose people to stand before the mass.

How does he allow himx to participate in corporate priorship.