



(missed beginning

what's happened to the movement this summer and what's happening to the globe in which

we live this summer and what are some of the <sup>implications</sup> ~~occasions~~ for our participation in the

kind of happenings that have been going on across the globe and in the center of our

own being I'm not sure what sense you all have

resurgence and the great turn to build<sup>ing</sup> the mass movement, local community and the

, the movement strategies, ~~the~~ resurgence and the new style, Uptown and LENS

ARE ALL

But what I want to do this morning has to do with resurgence and the new style.

and I want to talk about that through the most (recent) shifts

In the last. . . and I suspect '67 is when it started, perhaps before then,

We became/clear<sup>overly</sup>. . . ~~very, very~~ <sup>to us</sup>. In Summer '71 something was happening, and then this summer,

the kind of intense awareness of <sup>a</sup> new posture, ~~xxxxxxxxxxxx~~ <sup>that</sup> is <sup>ing</sup> involved in a new stance

toward creation, and maybe to start that under the category of what's happened <sup>ing</sup> in the

world. Sociologically we've talked about the twentieth century being a period in which

the whole globe is aware of the collapse that's apparently taking place that the structures and the fabrics of society have been breaking up this whole century long.

And with the shifts that are taking place, we are getting clear that that's no longer a helpful motif to talk about it under, that now the motif, a more helpful motif has been that of resurgence. And that the kind of creativity that's been breaking loose in the social fabric is the absolutely shocking. The way I talk about that is that. . .to illustrate it perhaps, is Richard Nixon. I'm convinced that he is the first president since before Roosevelt to have a master plan for the direction that this nation is going in and the direction the whole globe is going in. Now I happen to disagree with his master plans, but systematically and carefully, he has attempted to shift the direction of the globe. ~~and he's done a most-feasible~~ has done an unbelievable job in moving in that direction.

The Supreme Court is moving in that direction. And just now the OEO is moving in that direction. His dismantling of emergency aid structures are moving in that direction.

His. . .and on and on and on and on. That kind of creativity, in spite of the fact that I think most of us in this room would disagree in the direction he's going is simply

a reality in the world in which we live. His foreign policies have been sheer genius.

Another example, ~~here in~~ Chicago, First National Bank I know some of you visited the

plaza down there. Unbelievable kind of happening in the midst of the city of Chicago.

Every day, I'm told, at noon every day people who are from all over the business district

come down to this plaza where shows are put on, if you will mini cabarets, ~~in an attempt~~

to get ~~is~~ said ~~that~~ something is happening in <sup>the midst of the</sup> the city of Chicago. *CHICAGO* Shigawa agreed to

put a major work in that plaza. Picasso's---you've got to know whether it was a joke

but even if it was, it wasn't., putting that statue in the city of Chicago. And we could

go on. . . Calcutta. Matthews came back, I guess almost a year ago now and talked about

his shock, ~~xxx~~ over the fact that a city ~~had~~ that had decided to die that was falling

to pieces had for one reason or another, ~~had~~ begun to move. begun to bring to

consciousness a new kind of dream about what a city would look like and signs of

creativity bursting out all over over the city of Chicago. The kind of shocking

turn-around that had happened in people, oh I don't know--Sam Irvin may be a little

example of that. Three years ago, or two years and 18 months ago, you and I would

have died to have been on his side. I don't know <sup>whether</sup> if you know some of his background. . .

He's a senator from North Carolina, <sup>the</sup> picture of a Southern Conservative, his voting pattern

relative to civil rights would ~~not~~ nauseate most of us, and yet we find ourselves on his

side, so to speak. Attempting to find what's going on there, that silly <sup>guard</sup> guy for whatever

reason, decides to blow the whistle and the whole fabric of the United States is called

into question through Watergate. And you could go on and on and on with the signs of

creativity. China. . .unbelievable kind of breakloose <sup>relative</sup> to creativity and on

and on and on. The experience, the internal experience of that is that before we

were simply overwhelmed with the kind of collapse that was going on. Today, there has

been a resolve that man will survive, a resolve that humankind will in fact come off.

There's been a resolve to participate in the creation of <sup>a</sup> ~~the~~ new world. The focus up

<sup>until</sup> ~~to~~ this point had been on the kind of collapse that has happened. We talk about in

the LENS course ~~simply-the-kind-of-disengagement~~ in terms of simply the disengagement.

find <sup>structurally</sup> that you experience yourself ~~sexually~~ and individually disengaged from the

possibility of creation. ~~The~~ Dislocated, that my life has no single thrust, that my

life is not a way of impacting the globe. This value that there are no

handholds in which you can make a creative decision. The shift has been <sup>from</sup> that

*↳ succeeding  
in that posture*

posture and the resolve to participate <sup>+</sup> seriously engage in the creation of

the possibilities of engagement <sup>having</sup> of/your vocation <sup>+</sup> the construction of values

One way we talk about that in the LENS course is the ontology <sup>the</sup> focused <sup>↳</sup> toward

creating the foundation in which you can begin to construct the new world, ~~xxxxxx~~ <sup>relative</sup>

to <sup>and</sup> the phases, the sexuality and rationality, that the escapes, <sup>see</sup> ~~or~~ they are <sup>↳</sup> shifting,

It used to be that we talked about that as refusing to deal with reality,

that I would block out the world in which I lived in such a way that I

creatively in it participated/ with my own perspective or that I'm going to disengage myself

from being an historical person in such a way that I don't have to deal

with it. I think of my father here, whose a truck driver and mechanic,

the last argument <sup>just</sup> we had, let's see, the last time we talked was in 1964.

There was the Proposition 13 came up in California and he was on the wrong

side. That was obvious, you see. And we argued for about four days there

verging on violence and finally when the election came around and went,

I asked him how he voted. He said he didn't. And I said, "Why not?"

And he said, "I wasn't registered." And I said, "Why not?"

voted, I think.

Since that was the first time I'd ~~heard of that thing~~. And I said, "Why

*What's the use of that?*

not?" And he said, "~~What's the use of it?~~" "Why bother?" / "Why vote simply

does not count *towards anything.*" That's a kind of sense of being disrelated

*historical*  
*political*

from the ~~social~~ process shifting to not being dis-related but "how in the world

can I creatively engage in the political process. How in the world can

I creatively participate in the overwhelming kind of demands that are being

placed on me from *the perspective* to the whole globe. In terms of *the*

spirit dimension of this, it seems to me that we've *on our hands* got ~~unbelievable possibilities,~~

man's capacity to will a new world is very, very obvious. That's the

*I think*

capacity to will the destruction of mankind *is* very obvious. The demonic

it seems to me only has to worry in a time of *resurgence.* You noticed, at

every once in a while

at least I've notice, that ~~all of a sudden~~ that you walking down the hall

<sup>and you smell</sup>  
~~there's no comfort.~~ Or you look in <sup>the</sup> dust of the hallway, and you see the  
<sup>closed-upness of life</sup>  
~~closed-upness of life.~~ Then the bottom of your being has an uneasiness, a  
 non- something's wrong. I don't think we need to know any more than that that's  
<sup>the</sup>  
~~A~~ possibility that we're talking about among people, a resurgence that we've got  
 the possibility as a globe of manifesting the unbelievable resurgence that's  
 there, or going in some other direction. I think Slicker yesterday put it  
 very clearly, that the failure of the 90's led to WWI, and the failure of the  
 20's led to WWII, and who knows what we've failed? We've got that kind of  
 possibility to forge. The focus ~~real~~ relative to our understanding has shifted  
 that no longer is it necessary to. . .no, that's not true. . . that the shift  
 (gone on?) that the relationship to the mystery is that it's overwhelmingly  
 dawning on us that God loves us, the overwhelming, unbelievable address of  
 the gospel of Jesus Christ relative to that my life is received to that of  
 from justification to sanctification to that of how do I act out the holy  
 life, how do I act out my love for God? How do I act out my love for the

creator through the creation would be the kind of shift that's happened?

And relative to the danger in this is that you forget, that you lose sight

of the fact that God's love is always present, that somehow there's a dichotomy

between responding to the fact that God loves you and responding ~~as~~ in a posture

of loving God. Somehow there's a separation there. The relative to ~~our~~ <sup>the</sup> Jesus

story, the push from the crucifixion to the resurrection that our, that we had

to come down hard on <sup>the fact</sup> that what <sup>it meant to be</sup> ~~we had to do~~ as a man of faith, was

to lay down your life on behalf of your neighbor and that the pole that we're

seems to be coming down on now ~~as~~ to live your life for your neighbor. Now the danger

*thinking that  
it was your  
life for your  
neighbor is somehow*

here is not laying it down for your neighbor. Resurrection is perpetual

crucifixion. Resurrection is perpetual dark night, <sup>resurrection</sup> it is perpetually standing

as a crucified man. The question <sup>is not</sup> Will I die my death? <sup>But</sup> Will I will my

life and death for the creation of humanness? Or will I will simply

zombism? Something like that. That the Father came as explosion in the midst

of your being as those, that one moment <sup>in which</sup> the grace of that happened and

all of creation got reconstructed. And the shift to the song, "The Mystery Is Everywhere," The Awe is present in every single situation. The Father's creation is the manifestation of life bubbling in every single instance. The Awe is simply there, is simply present in whatever thing you're doing, walking down the street last night, coming back from a dinner at a great restaurant, an unbelievable restaurant the loop spent three hours at dinner. I don't think I've spent three hours at dinner since I was. . . I don't know the last time I spent three hours at dinner. No rush eating out there. Just plain participating in the wonder of that evening. We were walking back on Sheridan, and there must have been fifteen groups of people sitting around having a mini cabaret with each of them, with 10 or 12 people sitting with 12 bottles of beer and singing a song or laughing or telling jokes, or whatever, all the way up Sheridan. Your first response was, "God, what a dumb thing to do, and your second response was, "Why don't we stop for a minute?" And, you know, just talk?"

And participate in the kind of Cabaret that's happening?"

*The awe*  
~~God~~ is there. Somebody crossing the street, stopping at the corner crossing

the street, and a young lady about 15 or 14 said something like, "There's a

mand and his lady." *The awe* I ~~hadn't~~ don't think heard that phrase for decades. The. . .

everywhere you look the Mystery is present, *the awe* it's manifested in God's

creation

Now, even when you're not present to and the Awe, that's an

Awesome experience, that even when it dawns on you, that you've not been

participating, that you've not been aware of the creative manifestation of the

creation you're filled with wonder, filled with the fear and fascination of

your own life and your relationship to the mystery, relative to our task, I

think this is true. That we've shifted our focus, this is a dangerous

dimension, that we've shifted our focus from the church in the world to the

church's responsibility for the world. I don't know if you've all heard of

the end-run strategy, that we have two basic thrusts, one is the impact

church  
of the ~~world~~ in Jesus Christ in such a way that it begins to see itself in  
such a way as responsible for the world. We need to take an end-run., ~~xxxxx~~ out  
to for the world <sup>to</sup> has created signs of possibility for the church to see that it's  
actually possible to assume that kind of responsibility it seems to me that  
our focus at least for this summer, <sup>and maybe</sup> enabling for a while to come on this  
end run. ~~Now---today---you-~~ Now the day you're here that somehow we've not  
got to the global/local church, that's not what I'm saying at all. That  
our only task, <sup>is to enable</sup> our only task in the church of Jesus Christ, to assume the  
awe-filling responsibility for this world. And at the same time to see that's  
it's responsible to the <sup>F</sup>ather, something like that. In terms of witnessing,  
I think you can say that our task ~~is~~ awakening. We had to  
drive into our consciousness that we had a new world on our hands, that to  
stand present to the world in which we live, and now, come on, come on,  
come on, come come come participate in the wonder of life. Come participate  
in creation. The danger is somehow enticing, <sup>is</sup> lack of passion. No. It

requires more passion, more discipline, more intentionality, more comprehensiveness

*spiritual*  
more ~~austerity~~ than ever before. Come on, come dance to the wonder of life.

Relative to our justice, that we were out to say a No to the suffering that

was going on in the world and that now we're out to bring to

fruition to enable the world to bring to fruition the vision and the

possibility that it ~~seed~~, to bring to fruition <sup>that</sup> the fact that *the world*

does ~~go on for~~ *belong to the* all people. In fact, this globe *belongs* to the

whole of mankind, to bring to fruition, to create signs of resurgence in the

midst of the world in which we live, in terms of our presence, I think

maybe we were out to get said, to someone in society, this world is going

to come off. I have decided that this world is going to come off. And now

we're out to create the signs that say, create the presence that says *this world* ~~society~~

*was decided*  
will come off, and you too can participate in that. The danger in this shift

*somehow*  
is that ~~maybe~~ you're not a hard-nosed revolutionary. No. It's The

*a*  
revolutionary posture is a sharper razor-edge than ever before. We're out to

literally reconstruct this globe and ~~that~~ any kind of reductionism or parochialism  
relative to the creation of this--world a new world more discipline, more  
creativity and more spirit <sup>we</sup> deeper/required. Perhaps God is preparing us for  
this, huh? Through the kind of experiences we've been having. Up  
until this point my image is that we've been beating our head against a wall.  
And you know literally thousands of us, wham, wham, wham, wham, wham, wham.  
And now, we're on the other side of the wall and all we know how to do is  
go ~~wham, wham, wham, wham, wham, wham~~. And you look around ~~that~~ and that's  
totally inappropriate. And now the question is what are the foundations of  
the new world? And the kind of discipline requires a shift to <sup>building</sup> /is horrifying.  
Relative to our sign, I just want to very quickly go through the rest of this.  
Discipline, I think maybe it was necessary to do, to be overt discipline.  
And now, incognito is a great word. You have in your spine an iron rod.  
relative to discipline, an iron frame <sup>work</sup> /relative to what you have to say  
an iron framework relative to what you're out to do, an iron framework relative

to your posture in the social fabric and yet no one sees it., no one knows.

They just know that something has happened in their lives. Just know that

something is happening, something (*unbelievable*) is happening. Relative

to our teaching, there's a shift from a pedagogical posture to a kind of

guru posture . I <sup>*hate*</sup> think that. I hate that word. Enticing posture. Last

night some one was saying that <sup>*our posture is that*</sup> we're out no longer to teach anyone ~~anyone~~

anything but to reveal what people know already, not to reveal, to allow them

to discover what they know already, that the danger here is that you want to

switch on unclarity." Well, I don't have to worry about my own unclarity,

I just have to let people bubble. Somehow I don't have to have a model. I

just have <sup>*to*</sup> let other people get the model. No. More hard-headed model-building

needs <sup>*to*</sup> to get done in that kind of posture; more hard-headed rationalty needs

to be created in that kind of posture than ever before. kind of thing

relative to our posture. the trans-establishment, and maybe I'll stop after this.,

the I think you could say that we were assuming a trans-establishment stance in

our major relationship, ~~in~~ our major focus, which is relative to ~~trans~~-<sup>dis</sup>establishment.

We trans-establishment stance, not a dis-establishment stance. And now,

it's very clear to me that we need to shift to the establishment, and I do not

mean becoming a new bourgeoisie, I <sup>do not</sup> mean slipping into the old bourgeoisie

I mean that our <sup>Well, Crocker was</sup> ~~Bill Parker~~ gave a great example. Our posture needs to be

to <sup>prior bishops, our own</sup> ~~firm~~ sufficient <sup>bishops</sup> It means ~~needs~~ to be the <sup>prior</sup> ~~firm~~ of <sup>our</sup> the

executives of the companies in which we <sup>work</sup> live, ~~XXXXX~~ means <sup>prior</sup> to be the ~~FIRM~~, and I

don't mean anything like leading them. I mean that you're out to see that they

come off. ~~XXXXXX~~ Even if you come off <sup>as</sup> like an idiot. That was a poor

sentence. ~~XXXXXX~~ Crocker having Bishop Mathews on his team. That's

what we all need to become, the team leaders, not the <sup>team leaders</sup>

the spirit counselors of the forces of this world, the powers of this world.

That does not mean that we acquire any power, does not mean that we acquire

any status, but it does mean that you're out to see that civilization comes

*This whole*  
 off. ~~There is something~~ about the sophistication in this area. Sophisticated  
 is a funny kind of thing. It means that we can walk into <sup>the</sup> Sheraton-Blackstone  
 and make people, allow people,, enable people, to come off. allow their  
 creativity to bubble, to allow people to become comfortable in that situation.  
 and to walk into Corinne's drugstore on the West side and <sup>enable</sup> make the people to  
 come off and ~~to~~ allow their creativity to bubble, and participate in the  
 wonder of life. Sophistication has nothing to do with the wealthy. It has  
 to do with allowing people, enabling people, <sup>insisting</sup> ~~xxxxxxx~~, almost, people creatively  
 participate in any situation. Now, with Xavierism. Xavierism has to do with  
 being global. It does not <sup>that</sup> mean you have to take a trip around the world. It  
 means that St. Xavier is a fact that enables the whole globe to come off. that  
 Peggy and John enables the whole globe to come off, <sup>being</sup> that PSU ENABLES the  
 whole globe to come off. But whoever you are and wherever you are, you  
 stand at the center of that stage, knowing that no one else is, that wherever  
 they are, they stand at the center of that, and that your task <sup>is to allow</sup> ~~if allowed~~

all the others to come off, while standing at the center of the universe.

Something like that, <sup>if Bombay</sup> ~~that as long as they fail~~ <sup>S.</sup> my responsibility. It's

easy to go beat <sup>Spence</sup> over the head, <sup>if Hyderabad</sup> ~~didn't~~ <sup>does</sup> come off.

~~Bombay failed. my responsibility.~~ Well, I need to stop. This trans-

establishment posture. I liked that film, the Scarlet Pimpernil. I always

want to make it <sup>a bread</sup> ~~(dress? - a east?)~~ And here you are a flop, a failure,

a nobody, a somebody that ~~can really tie ties...~~

and that in disguise you allow humanness to happen, you allow people's

creativity to come to the fore. I think that the danger in this thing is

that you get into a disguise like a little old lady disguise and <sup>it's</sup> get comfortable.

Who wants to stay in the disguise of a little old lady the rest of your life?

Or that somehow I'm not going to be a self if I have all these disguises?

Bull m sure. Being a little old lady, having this other person come off is

bitter \_\_\_\_\_ . Wouldn't it be great. I'd like to go back to school now.

I No one knows. No one knows.

And the students started to wonder about life, and your boss begins to sort of

bubble, and people begin to engage themselves with some passion in life, and

*in their* work, and *in their* community, and never know that it was the Blue Phantom, huh? *they* ~~I~~ only

know <sup>is</sup> ~~that~~ somehow, something happened, something happened, and somehow, something

<sup>the</sup> creative happened. Maybe being a guild will allow us to act out thousands

upon thousands of roles knowing all the time that you are God's creation on this earth,

and a stranger, too, <sup>is</sup> and yet you have ~~xxxx~~ the task of making the whole globe.

alive to the wonder<sup>S</sup> of life. You have the responsibility of seeing to it that

civilization is given the opportunity to manifest its ~~guild~~ will that humanity

will survive.