

YOUTH COUNCIL ADDRESS

Grace be unto you and peace from God our Father and the Lord Jesus Christ.
Amen.

I want to read to you a psalm. Perhaps this is the psalm that will always be our Order's psalm, as you will understand when I read it.

It is good to give thanks to the Lord,
for his love endures for ever.
So let them say who were redeemed by the Lord,
redeemed by him from the power of the enemy
and gathered out of every land,
from east and west, from north and south.

Some lost their way in desert wastes;
they found no road to a city to live in;
hungry and thirsty,
their spirit sank within them.
So they cried to the Lord in their trouble,
and he rescued them from their distress;
he led them by a straight and easy way
until they came to a city to live in.
Let them thank the Lord for his enduring love
and for the marvellous things he has done for men:
he has satisfied the thirsty
and filled the hungry with good things.

Some sat in darkness, dark as death,
prisoners bound fast in iron,
because they had rebelled against God's commands
and flouted the purpose of the Most High.
Their spirit was subdued by hard labour;
they stumbled and fell with none to help them.
So they cried to the Lord in their trouble,
and he saved them from their distress;
he brought them out of darkness, dark as death,
and broke their chains.
Let them thank the Lord for his enduring love
and for the marvellous things he has done for men:
he has shattered doors of bronze,
bars of iron he has snapped in two.

Some were fools, they took to rebellious ways,
and for their transgression they suffered punishment.
They sickened at the sight of food
and drew near to the very gates of death.
So they cried to the Lord in their trouble,
and he saved them from their distress;
he sent his word to heal them
and bring them alive out of the pit of death.
Let them thank the Lord for his enduring love
and for the marvellous things he has done for men.
Let them offer sacrifices of thanksgiving
and recite his deeds with shouts of joy.

Others there are who go to sea in ships
and make their living on the side waters.
These men have seen the acts of the Lord
and his marvellous doings in the deep.
At his command the storm-wind rose
and lifted the waves high.
Carried up to heaven, plunged down to the depths,
tossed to and fro in peril,
they reeled and staggered like drunken men,
and their seamanship was all in vain.
So they cried to the Lord in their trouble,
and he brought them out of their distress.
The storm sank to a murmur
and the waves of the sea were stilled.
They were glad then that all was calm,
as he guided them to the harbour they desired.
Let them thank the Lord for his enduring love
and for the marvellous things he has done for men.
Let them exalt him in the assembly of the people
and praise him in the council of the elders.

He turns rivers into desert
and springs of water into thirsty ground;
he turns fruitful land into salt waste,
because the men who dwell there are so wicked.
Desert he changes into standing pools,
and parched land into springs of water.
There he gives the hungry a home,
and they build themselves a city to live in;
they sow fields and plant vineyards
and reap a fruitful harvest.
He blesses them and their numbers increase,
and he does not let their herds lose strength.
Tyrants lose their strength and are brought low
in the grip of misfortune and sorrow;
he brings princes into contempt
and leaves them wandering in a trackless waste.
But the poor man he lifts clear of his troubles
and makes families increase like flocks of sheep.
The upright see it and are glad,
while evildoers are filled with disgust.
Let the wise man lay these things to heart,
and ponder the record of the Lord's enduring love.

It's pretty obvious that this is a year in our history. You people at the center table--and I see a few more of you who ought to be here, remember Bill Slicker and John Slicker and David Marshall and Mark Pierce and others over seas should be here--from my perspective you have the seat of honor. The rest are onlookers. This Council is for you--not out of any sentiment, you're nothing. Life hasn't time for youth to be sentimental any more, or for old people to be sentimental about youth. There's a job to be done. You are gathered in this Council of the Order because you alone can deal with the issue that lies before us this year. When I say you alone, I don't really mean you alone. But you are the key to our march through these next eleven months into becoming a new creation in history, what we call, not knowing what we mean, a historical third order.

You have to begin way back to get your mind around what I said. Remember that history has never existed without what I mean by a historical order. All of history has ridden on the back of a minority who were beyond the establishment and beyond the disestablishment, always on the backs of a small minority who dared to march with confidence into the future symbolizing the very course of history itself. I say history has never existed without this kind of a disciplined minority. You have to remember that they have always been the outcasts. Some of you with your long hair think that you are cast out. Ha! From the perspective of the group I have in mind, you are as much a part of the establishment as the establishment itself. These are the cast-outs that move into the future with firm and accomplished tread, in spite of fear and trembling on the way. History has never been without them.

How do you talk about what they have done? I don't know. You have to use such broad categories. My teacher long since described these as the ones who pioneered the way of the love of God and the love of man, those who love the mystery of life and have no price relative to that mystery. The ones who understand that out of that mystery human consciousness emerged. The consciousness about consciousness that makes man a man (I don't mean a little man, I mean a MAN) is that he is aware that only in self-conscious relationship to the mystery does he own all things, that consciousness of consciousness only maintains and sustains him. These disciplined troops pioneer the way and teach this awareness to the world. In one sense they have no friends. The establishment is not their friend, and the disestablishment is not their friend. They walk on before.

These are the ones, on the other hand, who pioneer what it means to love man. Anybody who is as lucid as you who are gathered here do not need to have the fact enlarged upon that loving man has nothing to do with whether or not you like any individual, nothing at all to do in the first sense with feeling or sentimentality. It has to do with giving the one chance you have around the clock to build the structures in and through which the creativity of every human being can be released. I will not hearken to any definition of love that is not on the other side of that kind of comment. Don't talk to me about loving, if you are not giving your life to build the structures which can release the creativity of-not a few-but finally of all men. This is what it means to love man.

This strange body of people who have always been there with many faces and many forms are the ones who walk on before, manifesting the love of God. I tell you, this is true in the history of Africa. This body was there. Some of you in your unwillingness to stick your life in the breach go and mop off the top of another culture. There is even sort of a cult among some of our people that you go and ooze through some other culture and something happens to you. Nonsense. When you push to the heart of the Indian culture, you find this cadre of people who march on ahead, demonstrating the love of the mystery and the love of all of creation. There is a kind of fraternity, a brotherhood, that transcends the ages in history and transcends the cultures. You push to China, and you will find this same body of people. You push to the Indian culture, and you have this same cadre of folk. In the Western world this has come to its great classical form in the religious orders of the Church of Jesus Christ. But I want to emphasize the fact that the one who grasps himself in this kind of calling in life understands that he too walks with Gautama the Buddha. He too walks with Lao-Tze and Confucius. He too walks with those who have laid down their lives whose names shall never be recalled, except in the book of life among the peoples who have passed out of existence.

Now after many years-is it sixteen, is it twenty?-the hour comes when our body has to make a decision about making overt in history the sign of what we have always been. In the midst of our feebleness and errors, we are to declare ourselves in history, that we are a part of these people in history. Now

there are some uniquenesses about us. All of you are wise enough about history to know that again and again in every culture, this body of pioneers--this was a part of their set-apartness--seemingly were forced to walk singlehandedly. Therefore they remained celibates. The family was too big a burden to carry if you took upon yourself the mantle of walking out in front. If you have any sensitivity--and I think some of you who are in this room who represent the new maybe understand this better than some of us in this room who represent the old--you can see how the family was too big a burden. You couldn't remain detached enough. You couldn't overcome the sentimental attachment that made your family first and everybody else second in the world. Do you have some feel of why they became celibates in order to walk out in front? I say the family became too much. The wife wanted the attention of the husband and the husband wanted the attention of the wife and the parents wanted the attention of the children and the children wanted the first attention of their parents, and it was too burdensome. They couldn't keep up with the call to the front, and so men did it their way and women did it their way. And the young ones were left out entirely.

But now in history--oh, God--if you ever knew how to pray, you had better start, because we believe that a way to be a family will be found and still, as families, be a part of that sentinel body that has always been--and shall always be in whatever form--the pioneers of history. That is what we mean by a third order. The first order is the adult men going it alone. The second order is the adult women going it alone. The third order is men and women and the new ones who are ever coming along, going it together. That's our uniqueness. To my knowledge, this has never come off in history. I'm sure it has not in Western civilization. But if the youth revolt and what we call the youth culture that's coming out of that has some kind of lasting foundation to it, lo, this may be the very time in history in which this kind of order can come off. I'm trying to make clear where the issue is as I see it--the issue, not an issue--in our becoming an historical order. What I'm trying to say is that the problem of the third order is not a man and woman living together as husband and wife. That's not the problem. The problem is those they bear. I want to repeat that. The problem in history that has reduced the orders to the first and second has not been that a man and woman cannot live together. That's not been the problem. Why, I have female colleagues that can march shoulder to shoulder with me. The problem has been the youth. And I'm wondering if in our time, due to what the youth have done, there isn't a body of them that can show that the third order can come off. You're clear now on what I mean by the key. Let's go on to the next step.

It's been pretty clearly documented in history that the children of the people who have been engaged in the idealistic vocation are the ones that supply the leadership of the next generation. Should I say that again? To use one illustration, it's pretty clear in our country that those who came out of the family of clergymen were the great secular leaders of the next generation. But I don't want to reduce it to simply clergymen. Those who have been engaged in an idealistic vocation have produced the hard-headed realistic leadership that led the times in the next generation. It's almost like one generation has to give their lives for nothing to produce a generation that can impact history. It's like some shrivelled up YMCA director--I've got three of them right now in my mind--produces sons and daughters that change the world. And people laughed at that little old idealistic YMCA director--oh, it doesn't mean anything about having a good family, that's not the point, I don't even know what that means. But it means that dreams were instilled--no matter how the youngsters rebelled against them--dreams were instilled in the very fiber of their being. That's what produces the realistic, hard-headed leadership of tomorrow.

But in a third order that changes. The twist is almost wierd to me. You are doomed. You are not going to do that. The reason why you are doomed is that

you have pioneered a third order. Do you know whose children it is in terms of the thesis I'm developing that are going to be the realistic hard-headed leadership of tomorrow? You want to guess? It's not going to be mine. It's going to be yours. Do you understand why? The pioneering of a third order is not dependent upon me or upon your mother and father. It's finally dependent upon this outcast generation. And you are outcasts. I'm not pleading for anything. I'm trying to make something clear. For just as sure as my name is not Henry, there is going to be a generation like you that will rise up and do it if we fail. But you're going to pay a price. You think you have paid one, and you have. That's why nobody has a right to sit at this front table except you old battle-scarred ones. There are a few more that ought to be sitting up here. Battle-scarred ones. The rest of you can't even understand what I'm talking about. What I'm trying to say is that you're scarred. You're scarred already and you're going to be scarred more. It's not going to be you, it's going to be your children--of those of you who have guts enough to stand. That's not much hope when you are so young, is it? Our order is dependent upon the already battle-scarred youth. I tell you, I'm laid bare from time to time about my young--I was going to call them children; they aren't children any more; but they'll always be children to me, thank God. I'm proud of them. They carry the scars that are necessary to do the job that now has to be done. I don't mean that they are going to have guts enough to do it. I'm not that naive. No romance here, no sentiment here. These are the issues. Without this council we don't have any historical order. That's why you squirts who still haven't got the scars, as far as I'm concerned you keep your mouth shut until you hear. We need the wisdom of the scars. When you have heard that, then you can participate.

I've been looking up recently the term 'youth.' I don't like the word. I don't know why I don't like it except in some way or another, it's hard for me to stick my fist through the category of youth and shake hands with somebody like brother Dale Pierce. And so I tried to get at the bottom of it, the bottom of it. And I ran across one meaning that I never saw before, the meaning of the word youth as 'new.' Way back in Anglo-Saxon it likely meant NEW-N-E-W. I like that. I was riding in the car with Amy Hilliard last night, and she said that after her first baby, which is all she has had, she was deeply depressed. I've heard a lot of psychological nonsense about women after pregnancy being depressed. But Amy gave me my first clue as to how that might have ontological meaning. What she said in principle was that she didn't feel new any more. And she was depressed. That's not bad, is it? She didn't feel new any more. She felt--I'm not going to use the word old--she was un-new. I could shake hands through NEW. That's pretty obvious.

I was sitting in a man's home who wasn't as old as I am, but he was in his forties, and he said that he and his four-year-old daughter were the only youth in the room. I had heard this line before, but I sat there wondering what was going on. Then the twelve-year-old son gave me the clue. He said, 'You have a memory.' We un-new have a memory. Then I remembered that this father was saying, 'You think I can't remember when I was that age? You think I can't remember?' He must have said that ten times. 'You think I cannot re-member?' 'Re-member.' What it means to be un-nw is that you re-member. What it means to be new is that you anticipate. So the four-year-old wasn't sitting around remembering anything. That doesn't mean she didn't have a memory. But she was not re-membering. Papa was re-membering. The young one was 'thrusting membering,' if you please. She was anticipating.

That's the difference between the old and the new. In terms of Amy's situation, she has been re-membering ever since her baby was born--whereas before she was anticipating. Kierkegaard says that the deep sickness of youth is using anticipation

to day-dream with, day-dreaming rather than the anticipating which is to go and do it. He says that the sickness of the un-new-I'm un-new-is nostalgic re-membering. Do you know the yin-yang principle, that if you were not a woman, I wouldn't even know I was a man, and vice versa. Therefore you cannot get along without me and I cannot get along without you. I would not know that I was un-new without the new. And vice versa. Don't you understand that you have to look at an un-new like me before you can grasp your newness? Therefore, Dale has no being without me, and I have no being without Dale. I tell you, I can stick my fist through that.

And when you see that, you don't worry about the tensions. The tensions are what bring that alive. What I'm trying to say is that YOUTH doesn't matter, AGE doesn't matter. A new dynamic is possible in history. The focus of it is in the historical order. That's a tensional dynamic between the old and the new.

My last word to you is that you have make it as clear as you can this week to the un-new what it has meant to be the new in our sixteen or twenty years together. We have to know that. You are also more ahead on the other side of it. You know more about what it means to be un-new than those of us who are un-new know about what it means to be new. And if the new, due to the circumstances I described, are the key to a historical order, then as far as I'm concerned this is probably the most sober gathering that our order has ever had. But we don't want any slop. We want your hard-headed reflection about the way it has been. No slop. Then say, as you see it, the way it has to be if there is to be in our day a historical third order. That's the crucial thing. When you begin to get that said, then you'll have to begin to plan, and heaven help you, don't plan as youth. Plan as this order, the new of this order. And recollect that if you do more than that, make a decision to help thrust the plan into being. You have only a sacrificial way ahead. I'm trying to say to you that now is the time to get out. ... I'm particularly anxious about you of the second generation. A lot of money has been spent to bring you here, but if you come out with words of wisdom in this area which will have to do with both the new and the old in the whole world, not only is that money worth it, but your scars and our scars will have been worth while.