

PASSION IN R.S.-I RECRUITMENT

PLAYING THE ROLE:	I AM FOR RS-I:	RECRUITING IS POSSIBLE:	RS-I IS OUR LIFE BLOOD:	THE CALL:
Passion for God	It gave me my life	No excuses	Passion is the key	9000 in Spring 1972
1	5	6	16	17
			20	21
				30
				31
				35

1. Wong Ching or someother child, is going to be born in the twenty-first century in Hong Kong. That is the context out of which we stand.

2. How many of you here have had R.S.-I? How many of you have enabled an R.S.-I? How many of you have taught an R.S.-I? How many of you have followed up an R.S.-I? How many of you are going to do all four of those things before you die? We are one body!

3. I can't do anything anymore unless I take my nerve medicine first by reading something. This is the way it comes to me lately.

His supreme confidence in himself, on which he let no doubt or fear intrude, was reduced to a basic formula by an injunction he had borrowed from Stonewall Jackson. [The Psalmist said, "I am confident and unafraid."] Stonewall Jackson said: "Do not take counsel of your fears."

So Patton resolved to discipline himself against fear. [That is unnatural. It is like disciplining yourself against despair, and writing a new religious mode chart or a Fifth City model or a new social vehicle. We do the strangest things to discipline ourselves against despair, don't we?]....

and set a course of training that seemed as reckless and foolish to the outsider as it was purposeful and systematic to him. During his equestrian exercises and contests, he regularly sought out the most difficult obstacles and the highest hurdles, not to show off, as was actually believed by his audiences--but as part of his training to overcome his fear.

In his last year at West Point, a few weeks before his marriage, Patton suddenly stood up and stuck his head into the line of fire during some sharpshooting exercises. Later he casually recounted the incident to his father.

"Why did you do that Georgie, just to show off how brave you are, you fool?"

"No, sir, I just wanted to see how afraid I would be and train myself not to be scared."

He had long before concluded that chances were there to be made the most of. Those who grabbed their opportunities, no matter how hazardous they appeared to be, had a distinct advantage over others limited by their narrow view of the vistas that lay beyond. He had encountered timidity under many other names--patience, moderation, reason -- All his life, even during the planning of this campaign. He was not congenitally opposed to reason. But he was dead set against letting it ruin a good chance. [He may have been an ego maniac but he was no stoic.]

And on his way to that first campaign in North Africa, he passed by Roosevelt, "Sir, all I want to tell you is this. I will leave the beaches either a conqueror or a corpse."

4. That is my nerve medicine. Or from another saint, a little more religious:

Once upon a time there was a carpenter's son,
Frail, scared and uncertain
like all of us.

He was just Mother's Little Boy;
He was a Romantic;
He was another Bully.

But he decided -- and I mean he decided.
(Shall I say that again?) HE DECIDED.
He decided to become THE SAVIOR OF THE WORLD.
But you see, it was all an act;
It was a role, it was a mask.

He was just a carpenter's son,
Frail, scared and uncertain;
He was just Mother's Little Boy,
He was surely a Romantic,
And just one more Bully.
But he decided to put on an act;
The act was called "THE MESSIAH!"

The religious authorities would have liked
Jesus the man;
He was sensitive, learned, lucid, interesting, etc.
But that role, that arrogant, unbending,
Dogmatic, unaccepting, cryptic role.
They hated that role, they feared that role.
That role called their lives into question;

That role was the judgement. The demonic powers
were all disturbed by it.
Lives were healed by it. History was
Fascinated by it.
Not by Jesus. Not by Jesus. But
By that role Jesus had decided to act out.

They killed that role--not Jesus.

If Jesus had given up that role they might
have turned him loose. But that role,
The role had to be killed, killed.
And they killed it.

And Jesus, our frail, scared, uncertain Mother's Little
Boy

Sensitive Romantic, lucid Bully;
Jesus was inside that role. Jesus got killed.

He was just one like us, but he decided to
Play the role of the Savior of the World,
And they killed him.
No, they did not kill Jesus;
They killed THE SAVIOR OF THE WORLD.

He played THE ROLE,
I mean he played THE ROLE.
He emptied himself for the sake of this role;
He became, by decision,
In the company of his closest companions
And for all the company of history
A ROLE,
an ACT,
a SYMBOLIC FIGURE.

When you looked, you didn't see Jesus;
You saw only this hard, incredible, iron role.
But back behind that role was a
Frail, scared, uncertain, struggling,
Intensely suffering carpenter's son,
Dying in order to be A ROLE in the company of man.
I mean he played THE ROLE.

And Jesus is dead but NOT the Saviour of the World
He is not dead.
That ROLE is not dead
The Play goes on.

Many men have loved that role with all the passion
of their being.
They have loved it as a Role that died for them.
They have loved it as the Role they themselves
play with all the passion of their being.

Playing this role is PASSION FOR GOD.

5. If I had a title I would call this muse, Passion for R.S. I recruitment. We have had Passion in Pedagogy. It would be all right to do it again. But Passion in Recruitment, R.S. I style. I still like the word "recruitment." It is a good battle word. If you have to call it "invitation" out there in public, that is fine. But among colleagues it is recruitment. You are recruiting your troops.

6. I am for R.S. I. I got recruited by an ordinary fellow in Virginia. I cannot even remember his name. And I got taught R.S. I by two other ordinary people. One was named Phillip Townley, and one was named Marilyn Miller Oyler. A month later two more ordinary people taught me the PLC in Virginia. One of them was James Addington. I remember James, he just kept saying, "My Lord, my Lord." I don't even remember the other man's name--Australia--that revolutionary from Louisiana, George Holcombe. I hate those guys, probably in the same sort of strange way that Patton's men hated him. They gave me my life, those ordinary people. They didn't give it to me, but they were part of it.

7. I do not know how to talk about what happened that January. I can even name the date when I was called, really called: January 25, 1969, and again the next month, February 25, 1969. After the freedom section of the PLC my wife and I broke out in a hysterical spirit giggle. We never said anything for about 30 minutes, we just giggled. The swell of the spirit of freedom was so great I was going to explode. I had never felt so free in all my born days. (It scared me to death.) Wesley's heart was "strangely warmed." Mine was blown. Blood was gushing and ripping my veins. I am for R.S. I! It brought me out of the tomb.

8. That is one miracle story. There are over 50,000 more. Whether you admit it or not, you would not be here, you would not be doing all the absurd things you are doing. If you had not had the same experience. We could go on for 24 hours just talking about all those other miracles that have happened as a result of R.S. I.

9. I have only one gift and that is that I can smell a spirit man a mile off. When nobody else can see that he is a spirit man, I know. And that has become intensified until I can see two years into the future now. I can see him going through R.S. I and the Academy and the summer programs and so on. You see a man sitting on a bar stool, but you don't see that man just sitting on the bar stool, you see a vision of him on the other side of that.

10. One of the men that we pulled off a bar stool in Wichita had been the whole route. The way he talked about it in the evaluation after R.S. I. "I was sitting there with the gun up to my head for the last 2 years, I had already pulled the trigger, and was waiting for the bullet to come down the tube. But now I have put my gun away". That man is a Luther if I have ever seen one. He gave a three hour Christ lecture that blew the bottom out of me one night while he was talking to one of his cronies who had been the whole route with him. This quarter he is going to rip into that Academy and the Academy will not know what hit it.

11. Another character that I call Ignatius had gone to Ignatius Loyola High School, and could not appropriate it. Now after R.S. I he has appropriated that style. Ignatius is his Saint. He is the same one who recently told the religious house, "You can stay out of Wichita. We are going to do the children's structures, the enablement, recruit those five courses, we are going to get our people to the Academy, we are going to have four meetings with them before they go to the Academy, the whole thing. You care for Kansas City."
12. Or there was a Sir Thomas Moore who got called forth in Lincoln--a lawyer. It does me good when lawyers are called.
13. All the ministers, the men of God, that they have taken away from the historical church are going to have to be jerked back in. There is Calvin--he quit the ministry ten years ago in western Kansas as a peace-nik. His symbolic life was so tangled up you could not believe it. He got angry in R.S. I, and his cynicism thrust out for 6 months. Now he is being re-admitted into the ministry.
14. And families--I have seen more families healed as a result of taking R.S. I. And congregations and pastors. I am for it. A district superintendent in Kansas has already got twelve of his sixty men through the PLC and is going for twelve more. He pays their way. Then there is the bishop in western Kansas who is going to take a PLC next month. What a man. But he has given up. We have to give it back to him. We have to get them called. We have to get those saints let loose, so they can run in the fields again.
15. R.S. I is more powerful today than it has ever been. You look around at what is going on, and you see this society going down the tubes. You see vocational collapse. R.S. I is so hot these days you dare not do more than whisper it in a course. There they are out there putrifying in the tombs going straight to Hell on a slick slide. We have to get a song in the movement that is comparable to "Rescue the perishing, care for the dying." After I have been out in the region for a week, I am so happy to get back into a sane community I can hardly stand it. When you are just bumping into people, recruiting for one thing or another, sickness and death just hang on you.
16. I don't know how we recover the anguish for the lost souls. The way I do it is that I know that my dad was born the same year that Dietrich Bonhoeffer was born, and Dietrich got R.S. I but my dad didn't. He could have been everything that Dietrich Bonhoeffer was, and then some, but we didn't have anybody recruiting in Willis, Virginia. Do you understand what I am talking about?
17. I get so angry at people in the house and the region with all their petty excuses for "why they can't recruit R.S. I", and I scream sometimes. I know I shouldn't. They say, "I don't know how to recruit." Some of them ride around the block and have two flat tires. "I'm tired. I'm scared. I don't have time. R.S. I was for another decade. We have to go easy. We don't want to scare anybody off." "How many did you get?" "Well, you have to go easy. We had a nice visit." "How many did you get?" "Those are proud people. Isn't that the Word, 'All is good, even cancelled courses?' I heard that with my own ears, the

perversion of R.S. I: "All is good, even cancelled courses." Or the one I heard the other day: "The telephone weighs three tons." What are you going to say to that unfaith in the face of all of those three billion people out there who have died, who never have been called? I mean, sometimes it causes me to tremble. They came back from Topeka where we had been for two weekends and had only secured three registrations. "We are getting them ready for next quarter." I forgot what I said but it was something like, "You are suckling your existence out of your petty excuses and letting Topeka go to hell." They got mad at me and went out and in three days got 22 more. And we had the greatest celebration at House Church. Enough of all this "impossible" stuff.

18. At least 99 percent of the people that you bump into including your colleagues are living out of sheer impossibility. You get next to it and it tempts you. It has come to the point where I have given away all but three books, two records and few meditative friends--those in whom there is no impossibility. One friend is Patton. You can talk about his reductionisms if you want to. I'm talking about his style. Then there is Jesus. I kept the New Testament and the Old Testament. And then Bonhoeffer's 'Cost of Discipleship, Chapters 1 and 2. And I kept the record of the introductory speech to the Patton Movie. And Zorba-- a colleague and I saw Zorba on the stage in New York one time and we both just skipped down the streets of New York after seeing that man dance on the chaos.

19. Then I kept Anthony, who is a high school youth. In our years planning retreat in the fall we sat around talking about what number to set for a goal for recruitment. We came up with an audacious 400, and Anthony just laughed, "Chicken!" And so we boosted it to 600. Last quarter we recruited 414, so now Anthony laughs, and it goes to 1200. I need to keep Anthony.

20. But do you see what I mean? Get rid of all those meditative friends that helped you live, and yield to the temptation of impossibility and replace them with new ones. In conversations with some of these new ones I start off by saying, "But, but, but," and they say, "John, is it necessary?" "Of course." "John, is it possible?" "Yes!" "John, do it!" "But, but, but." And they kick my "butt," and I take my thumb out of my mouth and I walk on out there again.

21. R.S. I is all that we are about. R.S.-I is to the movement, what the movement is to the historical church, and what the historical church is to society. It all starts with R.S. I. R.S.I is the foundational pole, it is our life blood; it is our basic revolutionary tactic; it is that without which nothing else is possible; it is prerequisite to all else. Can you imagine having a summer assembly with all of those people if they had not had R.S. I? Can you imagine that? Can you imagine holding those thousand people in common last summer if they had not had R.S. I. Can you imagine doing a galaxy if those people had not had R.S. I? Can you? You and I both know that something is going to rip loose before long. We are going to take that word "massively" to heart. We talk about mass penetration, but we have not done mass penetration yet. Maybe next spring we are going to have 50,000 grads through courses.

23. All kinds of images came to my mind. Did you know that Francis Xavier baptized 10,000 people in China in one day and had to walk around with his arm in a sling for several days? Massive...Or Wesley, just standing there on grave tops preaching. How many sermons did he preach--45,000? I always wondered how Wesley could have projected his voice that far to make all those people hear him. Massive. Or Pentecost. Or Paul. Do you ever wonder what Paul would have done if he had had a jet plane?

24. We decided that our number one priority this year is penetration, We in North America are also the number one priority on the globe. North America is still our number one priority. If you are going to let something go, it is not penetration. That is what that means. If nothing else gets intensified, R.S. I does. That is something of what that means. I don't know what a radical demonstration of faith would look like relative to R.S. I recruitment next quarter. It is going to look entirely different from what it did this quarter. Double?

25. We have the greatest machinery. Our continental penetration network is the grassroots-iest network of anything going. Besides that, it is unbureaucratic. It is only ordinary, but unbureaucratic. I do not know of anything like it on the face of the earth. It is a wonder. It is a miracle. We have ways to get into every tertiary or quaternary town on the North American continent, calling forth an iron man to stand up and take charge. We have the machinery. The shoestring grassroot thing that it is, it is beautiful--even though it gets a little too ordinary sometimes.

26. We have everything. We have a global network; we have the ripest time in history. Nobody else is as effective as we are in talking about what life is all about. Nobody else has a grasp of what life is all about and knows how to proclaim it like we do. Nobody! We have the vehicle to follow up on. We have a myriad of ways to follow up, even a Local Church Experiment to allow a man who has been called to restyle his life, to re-engage his life. The historical church is just waiting on us, secretly betting on us that we are going to win. We are the last great hope. Society is going down the tube: It seems to me we have every eschatological urgency. We don't have to be chased and hounded from all sides. "The time is now. The Kingdom is at hand. Repent! Follow me."

27. One last thing: We have to accelerate. We have to tromp down on the accelerator, and the accelerator is R.S. I. The movement self-destructs if we are not teaching R.S. I. We will all go to Nirvana and let the world go to Hell.

28. A colleague of mine uses some of the greatest phrases. We should walk around with him, like Boswell did with Johnson, and write them down. I rode over to St. Louis with him and jotted down one of his lines. It goes like this: "Tell me why it's not the will of God for us to double recruitment in R.S. I next quarter." Isn't that great? You tell me why it's not the will of God for us to double recruitment for R.S. I next quarter. And you have seen the brochures for the different regions. Courses are already set up to do that. The same old goal, 30 in every course, 20 in PLC's. That's all. No cancellations.

29. We can double it. The process is simple:

1. Decide
2. Build models that insure against failure.
3. Rehearse a context which does not admit the possibility of failure.
4. Add life and death passion.

30. Frank Hilliard came and taught forty of our very conservative galaxy church churchmen recently. He poured his passion out to such an extent that we had little old ladies of 50 and 60 years old stay up afterwards giggling and hollering until two o'clock in the morning. I mean that type of passion. That was a different group after he was there. If they don't see any passion in the recruitment caller, they are not apt to go to R.S. I are they? We need to be that presence of the word.

31. There is Patton in scene after scene after scene in that movie. One jackass on one bridge had all of those trained gallant men backed up. They couldn't go ahead toward their objective. Patton came, pulled out his gun, and BANG. They got across the bridge. Another time hordes of trained soldiers were blocked at a little intersection in the mud, debating on whose turn it was next. Patton rolls up in his jeep, yells and they move out. It is no wonder they did the most impossible soldiers' feat in all history by making that hundred mile in the most adverse physical conditions in that amount of time. And they hated him. But they had more life pumping through their veins being around that man of passion than they ever had in their lives.

32. The speech on that record: "Thirty years from now, you have your grand-baby on your knee sitting before the fireplace, and she asks you what you did in the great World War II. What will you say? 'Well, ... I shoveled horse manure in Louisiana.'" or, "Granddaddy, what did you do in the Great Transition, when the new individual and the new society were coming into being?" What will you say? "I had the best kept yard on the block. None of our children had cavities. I saved five percent of my income monthly." Or will it be, "I was a part of the nobodys back in the spring of '72 that changed the trend of that massive movement that renewed the Church and brought into being the new social vehicle, that recruited and recruited."

33. How many this spring? What would Godly passion look like in R.S. I recruitment this spring? We set a goal of 20,000 at the beginning of the year and we have about 9000 of it right now. We did 5000 last quarter. We could get a thousand or two in the summer. How many are we going to get in the spring? Let's have a quick consensus. If we got 8000 or 9000, that would be a third more than we did this quarter, wouldn't it? Come on, be passionate.

34. Symbolically I think we ought not use the word "Penetration." I am just going to call it "THE CALL." That is our way of getting the world called to the new individual and the new society. It is the only way we have right now. The other course is an experiment so far. We need to push the experiment, but R.S. I is all we have right now.

Once upon a time, there was a Carpenter's son,
frail, scared, momma's little boy,
but he decided.

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35. All we have to do to begin the process is just decide, decide to be the Saviors of the world, decide to be passion for God this quarter.

...John Cock