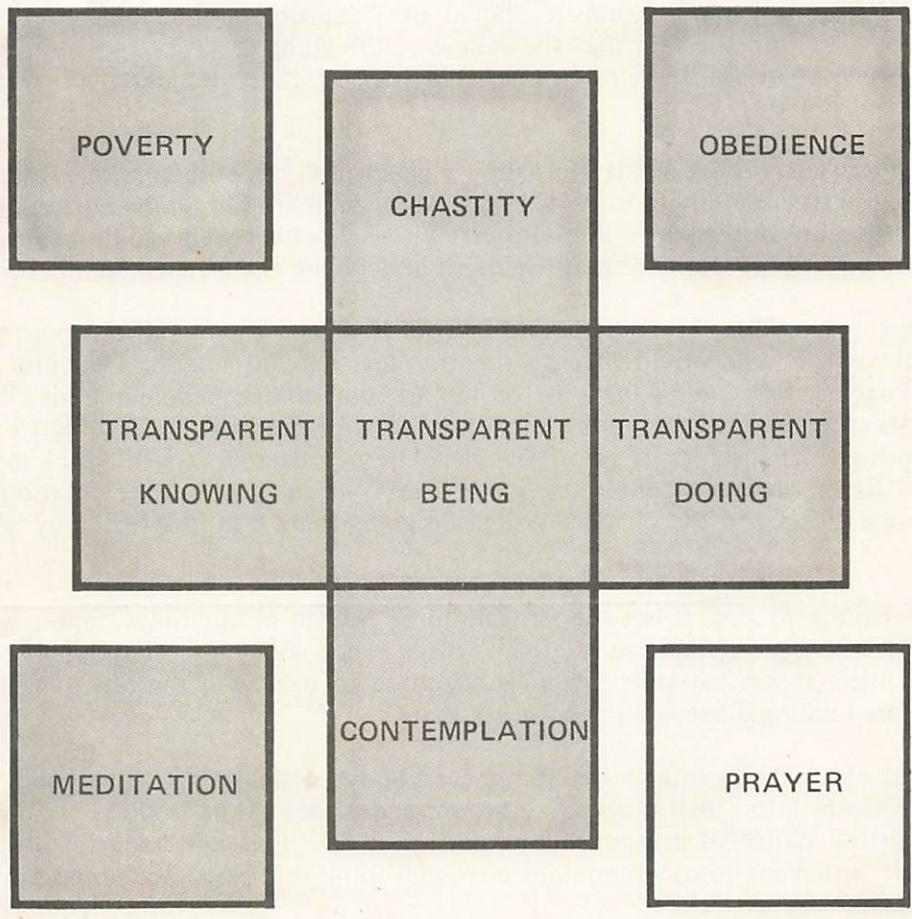


20 minutes



Agency prediction
can be long or 1.Hb

Just. Christopher Robin

No social vehicle can be created unless there is glue to make that vehicle operate, to enable that vehicle to operate, to give people the courage to try again, not only this afternoon, but to try again tomorrow morning when it fails this afternoon. Anybody will try something, oh, three times. But there's not one single social problem I know of that's going to give way under just three good tries. So the question is, how do people get the . . . And you almost have to leave that blank because otherwise you wouldn't need to ask the question. But how do they get the X in order to build, in order to invent, in order to go on inventing, to go on building, to go on rebuilding?

We want to talk about this kind of thing in these discourses and want to begin talking about something that we call the solitaries. That's a name for three dimensions that we call meditation, contemplation, and prayer. Now, those are just a lot of words. You know, our fathers gave us that baggage. The question is whether they mean anything, whether they can mean anything, whether those three categories under the solitaries point to anything important that we are standing in up to our armpits and have to know about.

Read
* First of all, these three categories are talking about something that's one cloth. You can't meditate and not be contemplating. You can't pray and not be contemplating. You can't pray and not be meditating. You can't contemplate and not be meditating. All of these go on at the same time.

I was most educated in terms of these three categories by a very small seminar I ran one time. I have a friend in Washington who is a stock broker, and we needed to have a push for funds recently. He arranged for me to go out with his boss, the president of the brokerage firm. It was about four o'clock in the afternoon, so we went to this nice sort of plush, dark place. And we started talking about money. I was trying to tell him what we were all about. So I said that we were not going to be anything less than inclusive, we were not going to do anything less than the necessary, we were not going to be other than serious. My friend the stock broker is a Methodist and his boss is a Roman Catholic. And his boss has tried to be a serious churchman, as others of us have also. So he finally said to me, "You say that this is something that you're interested in in terms of every man, that this is not some private club? OK, let's say you win. What do you expect to happen to the people in this place?" I looked around the room—everybody was lifting various delights—and I was fascinated by that question. And as I reflected on the fascination, I had another set of gears back there trying to work really fast. This man had taken me seriously. "OK, so what's going to happen to humanness, what's going to happen to civilization?" He asked the question very practically.

Well, I would suggest to you that what we are pointing to is that every man be the sociality that he is; that every man be in touch with *all* that it means to be of a society, *all* that it means to be human in terms of the social—that means in terms of all of our past as well as all of our future. It means that a man be able to talk with, to have conversations with all of those people that enable him to be human, that enable him to be social.

This means that every man in the room has the possibility of being present to the mystery in his life. Every man has mystery in his life, but what does it mean to decide to relate to that mystery? What does it mean to know that it's possible to call that mystery by name? Not to rush in with the name immediately, but to understand that the religious exercise in history—in the twentieth century you almost have to say the secular religious activity in history—has been to name that mystery.

And this means that finally every man in the room would be a free man; that every man in the room be his freedom.

This man understood. I mean, he didn't understand—these categories were all strange to him, and he kept raising his eyebrows—but he was interested. He knew that this was—how might I put it—the name on a gate, or something. And I think I learned more about what we are trying to say here with that man running that seminar that day (because I figured he asked the best questions) than any time in my life. This is what we want to talk about.

what are some deals you have made
How do we begin with devil
common history. And the fact always comes out that if you make a deal with the devil you don't win. Well, you have to be a naive romantic to imagine that people want to be free. Or you have to be going around saying, "We want to express ourselves," as a kind of lucid demon who knows that that will get everybody all upset. That's a great monkey wrench to throw into things. what do we know

5 I remember how my political education in Texas began with the tidelands issue. A politician there had said, "The Texas tidelands should belong to the school children." What he meant was, "The oil companies that I represent figure that they can get more of that oil and pay less for it if they are dealing with the school children rather than with the federal government." If you think that people want to be free, you belong on either of those poles—the naive romantic or the demon. story

6 This means that being confronted with our freedom is just nausea. I mean, once you grasp that you are about to put all of this hard-to-replace protoplasm out in such a way that you can't really take it back, you experience nausea. Oh, it's possible to walk backwards, but that's walking backwards. That's not taking back the steps you took forward, at all. Prayer is literally creating something out of nothing. What you are doing in bringing into being a happening that otherwise would not be there, that history is otherwise without. (Read last 2 sent)

other examples of
7 The Church is great on this. My favorite example for that is the wedding service. The Church makes it clear in about nine thousand ways that something is happening there. My favorite one is having that poor, innocent, naive, green, young female come down the aisle. You know, like one foot after another she has to move from one end of the church to the other. And so afterwards, when they say that something has happened here (the translation of which is, "I pronounce you man and wife"), she is aware that she has moved, that she has pushed into that situation. That's what prayer is. It is always a happening. What has happened in that situation, which otherwise would be walking from the back pew to the front pew, is that some entirely new thing has happened in history. Irreversible! Whatever happens to that family, some new thing has happened. Bringing to be what never was before is prayer. where have you put that foot?

World Wide History Long
8 Secondly, prayer is deep resolve. It is confronting, it is being present to, it is choosing to remain present to that mystery which always reveals itself as unrevealedness. Resolve. Deep resolve. The League is manifest only in prayer. The only time you ever see the League is when it is marching. The only time that the League is manifest is when there is a happening. And that kind of happening, the choosing that there be a happening, is prayer. You and I don't have the guts to create anything except on the shoulders of the League, so that any man who sees himself as the League sees himself as carrying on the work of building on that which has been. who is the league?

9 Prayer is radical tactic and that means that there is a chart on the wall of what you plan to do. That is what prayer is, a chart on the wall. You put a chart on the wall, and something starts happening. People begin to start thinking that that's really the way it is. where is it that you feel someone has said the same prayer? PLC recruitment where else

Good speech
10 Sometimes in the Daily Office we get lots of prayers like, "Oh, gee whiz, isn't that bad for those people over in Africa. I'll pray for all the Africans who are hungry this morning." Well, unless you have a tactic to go with that, it's nothing. I just think the kind of suspicion that we have relative to each other in the area of prayer is very, very salubrious to the whole exercise. So I want to see what kind of plans you have relative to all those poor starving Africans.

11 What does it mean when you and I go around with some kind of failure mentality? It seems a little unfair to talk about recruitment any more than is necessary, but you know how it is possible to talk there. You say, "Well, we had twenty percent fewer courses fail this quarter than last, and that compares with eighteen percent that we didn't hold the quarter before last"—all that kind of stuff. Well, the man of prayer wins. There is no adequate substitute for winning.

Author quality
How does that surprise you
Gives people

them there. God always wins. God wins every time. Yet the man of prayer knows that what it means to be human is to decide to wrestle with Being. And the fantastic thing is that sometimes it appears that you've won—that is, when God has decided to let you win for a little while. And if that isn't unnerving! I mean, if Rommel was on the other side of the hill over there, and you discovered that he just let you win a little battle, wouldn't you be a little worried?

G. ROUND

19 It's like the fund-raising drive we had recently. Oh, that was impossible. You just imagine. There were so many of us loyally turning cranks and saying, "This isn't going to work at all," that it was a sin. And the fantastic thing was that God let us win that time. We received over a quarter of a million dollars. I can barely even get all that out. And you see the problem, don't you? That means that we are able to get all our troops out on the plain now. That means we can work for the Local Church. Right? Right.

what
are
examples

20 It's like He permits a "good guy" to marry an "irresistible religious." That's what I call my wife when I think of a nice name for her. Those are just not the kind of pairs that go together, good guys and irresistible religious. But, oh, I don't know, I'll whisper it, and let the news be passed along, "We're winning." You don't like to say that out loud. We've been married only eight years, and we had an anniversary last year at a time when we had been separated for four weeks before and were going to be separated for four weeks afterwards. (That was connected with some of my colleagues' plans.) So we were together for about thirty hours on what happened to be our eighth anniversary. And neither one of us pushed the abort button for thirty hours. How to resist pressing that button when you know it's four weeks before and four weeks afterwards that you're separated, and that those thirty hours have to come off!

Relate
story of
MFU W/E.

21 Road → We are winning, but that means our life is given back to us in terms of the spirit movement and the Local Church again. And so, even when God lets you win, it's awful. Every prayer leaves Being different. The decision to wake up in the morning and make something happen leaves Being different. It's impossible to change Being. Impossible, but it leaves it different.

what's
different

22 Also in terms of prayer being mortal combat, it is in Jesus' name. Every prayer is in Jesus' name. You and I stand on that strange historical reality. Every prayer that has been offered, every prayer that has ever been uttered, is in Jesus' name—that is, when one was up against all that is, when one was up against Being. That's how you talk about prayer in a foxhole as being authentic, if it is in Jesus' name, if it is in the name of that final reality. And if it is in the name of the final reality—that is, if in that foxhole you are up against all that is—then that is an authentic prayer.

Good choice
by sent.

23 You and I know what an inauthentic prayer is. That is one that's offered in the name of my personal security. You know, "I have to have this because . . ." and then you fill in the blank with whatever particular crisis is going on in your own personal security.

what is
inauthentic
prayer

24 Oh, you must have uttered a lot of those prayers. I remember when I was eight years old and my parents were gone, and a friend of mine and I decided to try out the boxing gloves. We decided that the best ring was in the living room because there was a nice soft rug in there. And you can't imagine the prayers that were going on in terms of my own personal security relative to having that living room lamp just come back together. But when the man of prayer prays, his prayers are in Jesus' name whether he's heard the name or not.

25 What does it mean to link concrete, tactical models for the Local Church to spiritual reality? Because if they're not related to spiritual reality—and they tell me that the paper that they are printed on is probably worth less than two cents—they are not even worth that. The tactical models have to be the warp, and the spiritual reality, the woof, or vice versa. Who is to say whether it is the tactics that are the straight lines, and the spirit the woven ones, or whether it is the spirit reality that's the straight lines, and that the tactics are just woven on that reality. Who's to say which is first? I would suggest to you that it's not possible to say which is first, and, if I had to choose, I would suggest that it is the spirit reality.

Read Start on
page 2

freedom

PRAYER

doing

Formal Categories Phenomenological Categories	Perpetual Repentance CONFESSION <i>Sin</i> Confession is the articulation of lucidity in the Word: seeing my brokenness and pain, I self-consciously acknowledge my guilt and defiance.	Situational Affirmation GRATITUDE <i>Dependence</i> Gratitude is acknowledging the Word, embracing the totality of life, responding thankfully for particular blessings and experiencing joy where there is no joy.	Unlimited Inadequacy PETITION <i>Surrender</i> In petition I recognize the helplessness of man, yet I identify with the world's corruption, crying desperately for help, and am thus forced to transcend.	Universal Responsibility INTERCESSION <i>Obligation</i> In intercession I take responsibility for all that is, interpose my body between my neighbor and the abyss, and point with my deed toward life, becoming pure symbol.
THE BURDEN The burden is the experience of being driven by my contingency to come to terms with the way life is and being overwhelmed by responsibility for all of life.	PAINFUL ACKNOWLEDGMENT The burden of confession is acknowledging the pain of the world: the failure of the past and present, the fatefulness of the future, and the fact that all of life is finally escape.	DARING EMBRACEMENT The burden of gratitude is embracing the Word that calls me to accept my acceptance within separation and demands that I receive each situation as a gift and name that final reality.	ABJECT HELPLESSNESS In petition I recognize that the overwhelmingness of the universe, my helplessness, the inadequacies of man, and the total dependence of all men demand radical trust.	UTTER AWARENESS In intercession as burden I am utterly aware of my responsibility for the entire world: every problem is my problem, and I am summoned to the task of reconciliation.
THE PASSION The passion is the interior awareness that I am specifically responsible for concrete individual suffering in the world and the acceptance of the responsibility to decide what is needed.	PERSONAL VIOLATION The passion of confession is the awareness of my responsibility for a particular situation I have personally violated by my insensitivity and that I am the source of destructiveness.	SPLENDID VICES The passion of gratitude is the rejoicing in and celebrating of my particular cultural gifts, my own neuroses as my gifts, and the glory of my uniqueness as utterly affirmed.	REPRESENTATIONAL SIGN Identifying with the world's chaotic helplessness and partaking of its corruption, I as the Church honor the orders of creation and become for the world a sign of the Word.	PARTICULAR CONCERN In intercession as passion I focus spontaneously upon the one particular problem which most needs my attention at this point in history, daring to decide what history demands.
THE INTERVENTION The intervention in history is the cry on behalf of all men which is occasioned by my awareness of my utter inability to humanize the world.	BESETTING SIN In light of this responsibility, my own sins beset me as my neurotic patterns and my everlasting will to escape make heavy the weight of my being and name me chief of sinners.	MANIFOLD BLESSINGS The intervention in gratitude is thankfulness for all of life as a gift, my many blessings, all the gifts of the world which are mine, and my own life as a gift to the world.	IMPLORING SUCCOR Knowing my aid depends upon my complete submission before the vicissitudes of existence, I utter my most intimate cry for help, pleading in my personal need for inner strength.	AGONIZING PREDICTION In intercession I risk intervening in history in agonizing ambiguity by daring to predict what is necessary to create the future before the Lord of History.
THE EXPENDITURE The expenditure is the ecstatic intentional surrender to the utterly desperate human situation—joy and sorrow, helplessness and entire freedom—in deciding to die, to expend my life.	HEAVENLY SORROW Confession as expenditure is heavenly sorrow: when the weight of the world demands repentance I become one with the brokenness of life and my life becomes the way of tears.	UNSPEAKABLE JOY Expenditure in gratitude is to see eternal wholeness within life's brokenness and be at peace in no-peace, transmitting life from the source of existence itself.	LEVITATIONAL SUBMISSION In the desperation of petition is born the distance that surrenders the burden of the humanly impossible: I witness the reality of the way life is and say, "Not my will but thine be done."	PROMISSORIAL OFFERING I claim the promise of the future by expending my own body, my death, my vocation, and my nothingness on behalf of all men: here my life and death are pure symbol.