

### Gospel Conversation

#### INTENT

The Gospel or Luke Conversation enables a person to experience transparency in his life through an encounter with the style of Jesus. In this conversation one begins at the surface of existence and moves to the center. A context, a secular story of an experience of awe, the scripture reading, and the ensuing conversation make-up the Gospel conversation.

#### West Paper

"Spirit Methods", by George West

The scriptures are a quick trip to the awe. They're instant awe: just add water. It's more like this. Those symbols which you and I have been bathed in from the beginning of our lives (because we live in society, not only because we go to churches), the symbolism of the Christian story that you and I have been bathed in, has built up within us the potential to move into the awe quickly, and that's why the scriptures enable you to do that. They electrify your self-consciousness into the experience of awe. They're the dynamite caps, those little things that you put with the powder to explode the powder. The scripture is that dynamite cap which you swallow and which explodes the powder that's already there inside you. For you exist at every moment in the awe, and it's only the question of how you become self-consciously present, and stay self-consciously present to it. The scripture conversation has four categories: First you have the address, then the activity of locating that address, and then the activity which I'm going to call intensifying the address, and last the activity of I'll call it transparency, but it's the activity of just spinning in the transparency. Once you're through into the transparency you just spin a few minutes before you drop the conversation. Another way of saying it is, first you are startled, then apprehended, then exposed, and finally universalized.

#### MODEL

##### 1. Introduction

Introduce the scripture with a context on the recovery of scripture, beginning with a personal story of how scripture study was perverted in your experience, and proceeding to a statement on a contemporary understanding of scripture which is one of the bases for the re-appropriation of scripture.

##### 2. Image

Give a secular image of the encounter with Awe, through an episodic story either from literature or your own experience. Tell the story in the same progression as the spirit conversation then use the story in phrasing the conversation questions.

3. Scripture Reading

Read the scripture with spirit, avoiding pious intonation.

4. Conversation

- a. Occasion of Address-ask what events stood out in the reading
- b. Locating the Address-ask what event held their attention
- c. Intensifying-ask what they saw through that event
- d. Transparency or Universalizing-ask what about that event is true about the journey of everyman.

One way of dealing with these four categories is to use gimmicks. For example, in the metaphor of the earthquake, the address is the tremor, locating it is finding the crack in the earth, intensifying it is studying the crack and the transparency is having the crack disappear leaving you standing over the abyss. Another example is a piece of burning paper. Hold a match under a brown paper bag. First you experience the heat, then you experience the turning brown, then the flame breaks through and finally you've got a hole in the paper which you can see through. Transparent to the mystery. The "address" action is comprised primarily of giving the group a gimmick and then reading the scriptures. The gimmick gives them a way to appropriate it and then the scripture is read with dramatic fervor. In the area of location of the address what you are doing basically is trying to locate where it was they were tripped up, where it was they felt the heat, where it was they felt the shudder, where it was the scriptures broke into them, where it was that their mind left, where it was that they were taken into a new universe. You are not trying to get ahold so much of what happened to them. You are not trying to push. You are just sort of feeling around the room to see where it was that the scriptures addressed them. Where you have to do your work is in the area of intensifying the address. It only takes one person--you don't have to have three or four people break through into the awe, because once one person breaks through, everybody is in it. Anytime one person's life is exposed to the awe in your presence, then your life is exposed to the awe also. So you take one person and you push or you cajole. You can never hurry these conversations. You do whatever is necessary to push them through to the experience of the awe or the transparency, whatever will enable them to go through that. Now, when you move over to the transparency, it's something like this: You see through and you see yourself, and then you see not yourself, but you see that your journey is the journey of mankind. It's here that you become universalized, or you see through your journey to the journey of all men. It's here that your life at the bottom of your life becomes radically objective, the life of everyman. When that happens, then you have broken through to the awe.

LOVE CONVERSATION

EXAMPLE  
Scriptural  
Introduction

In these Luke conversations we are only interested in the ontological, never the psychological or the moral. The ontological is the way in which you and I and everyman experiences his being, his depth human existence, his spirit journey. The ontological has to do with the way it is, not how I feel about it or how I think it ought to be. The temptation is to do a psychological analysis of our response rather than looking deeper and deeper into the levels of our painful existence until the awe breaks through. Or the temptation is to substitute a moral demand for the real demand which is always implicit in the ontological. The moral divides the real into good and bad. For example I say I should not be in despair. That is the moral. The ontological might be for me to say I am in despair. Despair is what everyman experiences and the issue I must struggle with is not how to get out of despair, but how to relate to my despair as the gift of life it is. It is the Christ Word that gives us permission and courage to deal with the ontological, for in it we know that any genuine experience with life is good.

Contextual  
Image

One image that might be helpful to us in listening to the Scripture is that of the petticoat patch. You may have read at one time The Deerslayer by James Fennimore Cooper. In that novel a maiden gets carried off by the Indians. When to his shock Natty Bumppo discovers she is missing, he sets out to find her. His first clue to finding her is a piece of her petticoat that he finds indicating the direction in which she is being taken. Later he finds another piece and then another until he realizes she has been tearing off pieces of her petticoat and leaving them to mark the trail. Finally the petticoat patches lead him to the Indians and the missing maiden. When we listen to the Scriptures there is often something that happens to us but we don't know what it is. Then we become aware of a patch in the form of a verse or phrase or image, then more patches as we spin on the in relation to our own life until we are led to see the mystery of the spirit journey and the depths of what has happened to us are illuminated. Another way of talking about this is that we become aware of the missing mystery in our lives and then through the transparency of the Scriptures we are able to see that the missing mystery is the experience of the mystery itself.

Spin

- Locating Address
1. Where, in what verse or phrase, did you first become aware of the missing mystery?
  2. Where did you discover the first patch? Were there other patches?
- Intensifying
3. Why is it that that was the patch you found?
  4. What is it that has been happening in your life that that patch was a clue to? Why is that an important discovery?
- Transparency
5. Now look again. What is it that patch is telling you about the journey of everyman?

EXAMPLE  
Scripture  
Introduction

In the morning breakfast conversations we use the art form method of conversation. That method is an extremely useful one for the recovery of the Scripture in our time. It serves to unblock us from the ancient language, the ancient situation, and our own 19th century heritage so that we can hear the Scriptures in their universal existential meaning. Our purpose in these conversations is interpretation, the objective understanding of the text in its time and place and the grounding of its universal human meaning in our own time and place. This allows us to understand the Word and gives us the possibility of having our lives transformed by it. In these evening conversations we are going to be reading the Gospel of Luke and we are going to use a different conversation method with a different purpose. Here we are not out to interpret anything. We are simply listening for the address upon our lives. We are out to talk about our experience of the Scripture, to bring awareness to the experience of the mystery. We may have a little difficulty doing this at first, for we are not used to talking about our experience of God. But we are not interested in the intellectual conversation. We are to locate the address upon our lives and to spin in our conversation until that address becomes transparent to the mystery of our spirit journey and the journey of every man.

Context  
Image

It is as though you are walking along and suddenly you bump into a wall. Looking over this unexpected wall you locate a knothole and begin to look through the knothole discovering a ball game on the other side. As we listen to the Scripture we find ourselves surprised like bumping into a wall. As we examine the occasion of our surprise, we discover a knothole, a verse, or phrase, or image, through which we begin to look and see our own spirit journey and the journey of every man illuminated. Now as we listen let us listen as if Luke himself is in this room telling us a story and we are hearing it for the first time.

Spin

- Locating Address
1. Where were you being led along by the story and found yourself bumping into an unexpected wall?
  2. Let's look more carefully--what is the knothole in that wall? Where did you find yourself peeping through?
- Intensifying
3. What has been going on in your own life lately that set you up for that place to bump you? For that to be the knothole? What experience last week, yesterday or today, do you associate with that address?
- Transparency
4. Now look through the knothole again. What is it you see going on? Describe what you see going on in your own life? What does it feel like? How would you describe your internal experience of looking through that knothole?

EXAMPLE

LUKE CONVERSATIONS								
	1	2	3	4	5	6	7	8
TEXT	Luke 8:26-9:9	Luke 9:10-36	Luke 9:37-end 9	Luke 10	Luke 11:1-28	Luke 11:29-12:34	Luke 12:35- end 13	Luke 14
INTRO	Spirit not art form	Ontological not moral	Humanity reveals divinity	Style not content	Release spirit dance	Explode instant awe	Awe sociolog ical	Journey to center
IMAGE	knothole in wall	petticoat patch of Natty Bumpo	ferris wheel	burning paper piece	read runner	water hole	earth quake	St. Elmo's fire
1. ADDRESS	bump into wall	awareness of missing maiden	sudden stopping	heat	over cliff	step off	tremor	storm
2. LOCATING	finding knothole	finding patch	swaying	turning brown	look down	sinking	finding crack	fingers on fire
3. INTENSIFY	looking through knothole	patches take patterns	trapped in midair	flame breaks through	anticpate impact	over head	studying crack	about to be struck
4. TRANSPARENCY	seeing the ball game	find Indians	see the view	hole in paper	hit bottom	can't touch bottom	over the abyss	lightning flash

GUIDELINES

The key in this method is drama, the drama that you put into the conversation, into reading the scriptures, and into setting the stage. That's because no word has any existential meaning, save it has a drama connected with it. Any image that you use, like the image of lightening, if it doesn't have some drama that you've experienced, then that has no meaning. Unless the image that you use of the drama that you create enables the meaning, you do not ignite the passage through to the transparency. Any kinds of words or images you use that do not have the dramatic connected to them are simply intellectual game playing, or else they're intellectualizing off into some abstraction. Take the word "failure". That word doesn't have any meaning unless you've had some dramatic experience of that word, of the reality that it's pointing to. Otherwise it's some abstraction floating around. Take the word "apprehend", or the word "earthquake". Any word you take, unless you have some dramatic meaning to fill it, has no meaning for you.

When you are listening to Luke what you are listening for is the Jesus way or the Jesus style, not the content. We have all been brainwashed to listen to the Scripture for **content**, for ideas, for truths. This is why the power of the Scripture has not been unleashed until now. Where the real address is for us is in **the** little editorial comments that in the past we ignored because we thought they were unimportant. You take a phrase like, "and while everybody was full of wonder at all the things they saw him do, Jesus was saying to his disciples." (This is in the passage we read last time.) We have been conditioned to skip over a phrase like that and to get on to the what he told the disciples. But look at the phrase. It reveals that Jesus had so transformed his situation that everybody was full of wonder. And while everybody was still overwhelmed by the awe, Jesus decided to do a little training of his disciples on the side. What happens to you when you encounter that kind of style is that you become aware of the possibility in your own life to transform every situation into spirit.

Bible reading has always been an important exercise in the spiritual discipline of the the church. Reading the Bible everyday has nothing to do **however**, with **being** pious or virtuous. It has to do with enabling yourself to see through the externalities to the real dance that life is. It delivers you into the dance of life so that you can participate perpetually in every situation in that dance. When the journey of the self becomes transparent and you see the journey of everyman and you see this in the life drama of the Jesus style, every encounter and every situation is transformed for you. You are given the possibility to participate in the dance of life at every moment.

The scripture throws us into the presence of awe. That is what these Luke conversations are all about. But the awe they explode in our midst is not some kind of individual pious experience, or some kind of psychological experience. Awe is never private nor simply an emotional

The Scripture throws us into the presence of awe. That is what these Luke conversations are all about. But the awe they explode in our midst is not some kind of individual pious experience, or some kind of psychological experience. Awe is never private nor simply an emotional experience, though there are no doubt accompanying emotions. Awe is sociological. It is in the corporate community of the church, of colleagues and the saints that we experience awe. It is in encounter with the sociological reality of Jesus, the crowds, the disciples and the Pharisees that our experience of the mystery is triggered. That is why we are delivered into awe not only when we break through particular address on our lives to transparency but when that happens to a colleague as well. And that is why awe is experienced as something external, like something filling the room, and you hear it or see it dancing around or smell it or taste it. Awe as sociological reality is as real as mud or air or the tables in front of us.

When the Scripture begins to come alive for us we experience the transparency. What becomes transparent is the journey. It is the journey you are on but it is not your journey. It is the journey of man, of everyman. That is what is meant by the metaphor of journey to the center. It is your center and it is the universal center of humanness. The images of the journey to the center of the desert, the darkness, the fire, and the stillness are images that enable us to describe what happens to us when the journey becomes transparent. It is sometimes helpful to ask of the experience of awe when addressed by the Scriptures if it is experienced like desert or fire or stillness or darkness. We can only talk about the journey to the center in poetry, but it is the most objective reality we know anything about.

#### PREPARATION

Preparation for the Luke conversation includes the preparation of a context on scripture methods, an imaginal story, the reading of the text and the dynamics of the conversation. In the preparation of the imaginal story attention should be given to the flow of the story. Some stories illustrate steady intensification, some tell of being bumped about, some talk about discovering clues. The quality of the story should match the quality of the selected scripture. How the scripture is read is extremely important. This reading must be secular, emphasizing shifts between episodes and places where awe is occasioned. In the conduct of the conversation the preparation involves brooding over the group, anticipating where the awe will break loose. The most common problem in the conversation is intellectualism, and the most dangerous moralism. In conducting the conversation, the guru cuts over-against both of these, when he is prepared to identify, in the "locating the address" part of the conversation, those who have authentically been impacted with awe. He is then able to pick up on their responses as he pushes people to universalize their experience in response to the Gospel reading.

## WORDS OF JESUS

INTENT	WORDS OF JESUS - Conversation uses the preaching of Jesus to reconstruct the journey of the eschatological hero, which provides a reference point - and thus point of return - in dealing with the Other World. The emphasis is rational - yet cuts through intellectualism and moralism and to the spiritual. The conversation is to intuit the ontological grounding of Jesus through his preaching.
MODEL	<p>WORDS Read the appointed selection.</p> <p>HOMILY Give a short tangential lesson on the preaching of Jesus that shifts attention from the words and sets a context for the questions.</p> <p>QUERY 1. What are the key images in this story? 2. What did you hear Jesus beholding in the "Other World" out of which he said the particular words being read?</p> <p>Transition Re-cap the insights of the group. Get off stage.</p>
EXAMPLE Selections and Homilies	<p>1. Words: Mat: 5, 2-20 Homily: Indicative mode: He's simply pointing. In New Orleans in a recent political campaign one of the candidates had posters made which proclaimed simply, "This is Edwards country." That's the indicative mood. The secret is that for a man of spirit the indicative is the imperative.</p> <p>2. Words: Mat: 5, 21-48 Homily: Strangely, in his preaching only one message seems to keep beaming through: "Times up! Kingdom's here! Repent and live this new life!" Absurd message! Just indicating the way it is.</p> <p>3. Words: Mat: 6, 1-34 Homily: In the other world there is no such thing as the moral. You are dealing with the indicative. Jesus is reporting the way it is. He's operating ontologically and not morally and therefore is operating in the universe of "everyman" and not simply reporting on his own interior state.</p> <p>4. Words: Mat: 7, 1-23 Homily: Explore relation of Words method to Luke and Psalms method. Use knowing, doing, being motifs. Journey of Jesus as disclosed in his preaching. Grasping his posture (spiritual not intellectual or</p>

moral) thru his preaching. Jesus speaks from the Other World (right in midst of this one). Talks about how it is over there.

5. Words: Mat: 7, 24-8, 34  
Homily: Transparent knowing is a crucial clue to dealing with the Words. This has to do with grasping the way it is in its totality; like an artist grasps life in its totality. Not interested in intellectual analysis of the Words, no interpretation. The issue is not his rationality or the meaning of his Words.
6. Words: Mat: 9, 1-10, 33  
Homily: Curious image of Jesus in the movie Gospel according to St. Matthew. Robot-like, he pops out of the sky and rolls thru history and up and out the other end. He never stops and just throws his words over his shoulder to his disciples following behind. He speaks almost mechanically, like he's been programmed and repeats his one message again and again.
7. Words: Mat: 11, 4-30  
Homily: Image of levitation - it's like Jesus is walking in the other world in the midst of this one. He speaks from across "the river" "over here, it's like this, etc....."
8. Words: Mat: 16, 1-28  
Homily: In the other world the saints speak to you. But they speak only to people in the other world - not to anyone in this world.
9. Words: Mat: 17, 1-18, 7  
Homily: Figure of Jesus provides an objective reference point in dealing with the other world. Without such a reference point one gets lost. He's the primal sign and the ontological touchstone. In our time there seems to be weird fascination with the figure of Jesus, in particular, and eschatological heroes in general: Jesus Christ Superstar, interest in astrology, Lone Ranger.
10. Words: Mat: 18, 8-20  
Homily: We are learning how to read the Bible as a religious exercise. This is related to our other guru methods but is a bit different. They are a tool for evangelism. Reading the scriptures has to do with nurture - sustenance of the P.O.G. Our fathers knew that and that wisdom was behind the daily reading of the "Good Book" - in families, schools, etc.
11. Words: Mat: 20, 1-34  
Homily: Now, remember Jesus is just reporting the way it is, "I calls 'em the way I sees 'em," (image of umpire at baseball game). We were all trained in Sunday school to hear the Words thru the screen of morality and bourgeoisie virtue. However, Jesus doesn't use that screen - in fact, he's rather ruthless in his assault on the moralists.

12. Words: Mat: 22, 2-46  
Homily: Beyond the moral does not mean brushing the moral aside. Jesus is standing in and speaking from the ontological ground of all morality. You have to deal with the moral - but Jesus is not reporting any "moral" imperatives.
13. Words: Mat: 24, 1-44  
Homily: In the other world there are no problems, only one problem - Satan. He's there always trying to tug you back into this world - always right behind you.
14. Words: Mat: 25, 1-30  
Homily: Good news Jesus proclaims is absurdly contentless. Only proclamation he makes is to indicate the way it is.
15. Words: Mat: 25, 31-26, 35  
Homily: Jesus seems to sort of march around revealing the way it is - in the other world. His Words come as revelation and the key to revelation is surprise. His beholding always comes as a disturbing surprise.
16. Words: Mat: 27, 11-28, 20  
Homily: Standing on the other shore, Jesus does everything he does in relation to the Father. He must have been a powerful presence - went around on a thirty-foot cloud of awe.

#### Questions

Alternative questions for the "Words of Jesus" conversation include the following:

1. What did Jesus know that allowed him to say that?
2. What know about Kingdom?
3. What do we know about the "Other World" on the basis of these Words?
4. What was going on with Jesus?
5. How does this illuminate responsibility to God for this world?
6. What state of being is Jesus speaking about?

#### GUIDELINES

Methodologically, its suggested that enough of the Words be read so that all hear some. But it's not too important to hear every word. Presume an instant context - give no opening context. You're not after the "awe." It may come but you're not out after it. These conversations have more of a rational emphasis. The guru can remain rather objective, be nonchalant. After reading the Words a short tangential homily that shifts attention from the Words and provides the context for the question is appropriate. There really is only one question, however you ask it. "What did you hear Jesus beholding in the 'other world' out of which he said the particular Words being read." Normally, any answer which is obedient to the form of the question is simply accepted.

It's usually not appropriate to pin peoples' responses down to a particular passage or Word. However, one must watch for intellectualization and block it as possible - hopefully with your homily prior to the question. It's also critical in the homily to cut the ground out from under moralism. A short transitional comment at the close of the conversation is needed to enable the group to move on. These conversations must be short - no more than fifteen minutes.

PREPARATION

This conversation is unique among the spirit conversations because preparation does not include brooding on the spirit dynamics of the group. In preparing: a) locate the scripture, b) select your homily, and c) select two or three questions most appropriate to the selected passage. Your goal in this conversation is to have the group identify the "Other World" in the classical heritage of the church and thus get some cultural underpinnings for their subjective awareness of the Other World.

PSALMS CONVERSATION

INTENT

The intent of the Psalms Conversation is to deepen consciousness of the states of being. The Psalms themselves are soliloquy, expressing in dramatic, imaginal language the state of being of one in the hour of his confrontation with mystery. The reading of the Psalm is the key to the conversation. The reading is preceded by the description of the Psalmist psalming and his audience. The reading is followed by a short reflective conversation on the Psalm.

Relationship to  
Spirit  
Conversation

In the Psalm conversation, the crucial dynamic is creating the drama that induced the Psalm. What happened the night before that occasioned an external explosion that caused an internal implosion that called for the state of being articulated in "thou hast granted all my desire?" It is the exact opposite of a spirit conversation where one takes the play of his life and creates meaning. The Psalmists' plays are an expression of the universal spirit events.

Relationship to  
Visit

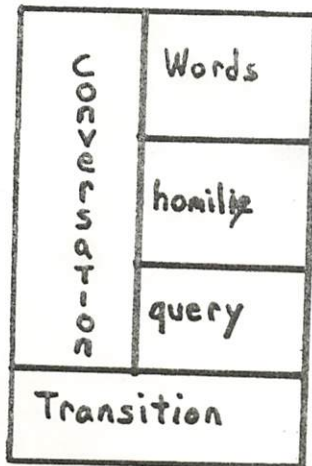
The only conversation one can have on the Psalms is creating a play out of nothing. Here it differs from the visit in that during the cyclorama of imagery you gear your own images into the Psalmist's. But you create the resolution of the play and the developments of the plot the night before. But this must not be successive events, but the weaving together of a playwright into a novel or a short story. This is the gimmick that enables you to concretize the Psalm, yet always move directly-indirectly. One is always working phenomenologically from the state of being or mood of the Psalmists. One is always working ontologically rather than ethically. Or one is working from a thematic tone which is the state of being put topically.

After reading the Psalm, which puts you at the center of Being, the conversation is to objectify the interior happening which has already occurred. Your first question is to get out some descriptive categories which point to the state of being. This can be asked directly, or you can ask about the images, accompanying affections, or struggle with deep resolve. The one thing you are after, however, is to distinguish the particular state of being induced by the Psalmist. In your second question, participants speculate on the Psalmist's circumstances, which occasioned the Psalm. Actually, they will be drawing on their own experience in responding and thus be recalling external events related to the state of being. Finally, your last question pushes the reflection to the universal by calling for a story-line or novel plot that speaks to everyman's experience.

The figure of the eschatological hero provides an objective reference point in dealing with the other world. Without such a referent there is no return from the other world. Therefore, these conversations are a crucial element in the spirit life of the assembly. In the preaching of Jesus the basic issue is the journey of the preacher reconstructed from his preaching. It is grasping in his preaching his spiritual (not moral or intellectual) posture. It is intuiting the ontological grounding of the preacher through his preaching.

Methodologically, it's suggested that enough of the Words be read so that all hear some. But it's not too important to hear every word. Presume an instant context- give no opening context. You're not after the "awe". It may come but you're not out after it. These conversations have more of a rational emphasis. The guru can remain rather objective, be nonchalant. After reading the Words a short tangential homily that shifts attention from the Words and provides the context for the question is appropriate. There really is only one question, however you ask it. "What did you hear Jesus beholding in the 'other world' out of which he said the particular Words being read." Normally, any answer which is obedient to the form of the question is simply accepted. It's usually not appropriate to pin peoples' responses down to a particular passage or Word. However, one must watch for intellectualization and block it as possible- hopefully with your homily prior to the question. It's also critical in the homily to cut the ground out from under moralism. A short transitional comment at the close of the conversation is needed to enable the group to move on. These conversations must be short- no more than fifteen minutes or shorter when possible.

*Tom Hinchey  
Ben Clark*



*15 min total*

*Read the entire passage, not just Jesus' words*

conversation

*words & queries correlated*

format

CHART OF MATTHEW

JUNE, 1972.

THE DANCE OF DECISION

THE MARCH INTO HISTORY

THE RESSURECTIONAL STYLE

THE PASSION

THE KINGDOM

THE WORLD

THE LIFE

STANCE & POSTURE OF MAN OF FAITH

THE SIGNS

THE IMITATION

THE EXEMPLAR

THE ELECTION

THE STYLE OF THE TRANSPARENT MAN

THE PROPHECY

THE MAN

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Genealogy	Herod's Search	John's Preaching	The Temptation	The Beatitudes	ABOUT Fasting	NO Criticism	The Leper	The Paralytic	Calling the Apostles	John's Question	The Conflicts	The Sower	Herod's Death	Bread Tradition	Sign of Jonah	The Transfiguration	Who is Greatest	No Divorce	The Vineyard	Entry in Jerusalem	Wedding Feast	Warning to Pharisees	Bc Ready	Bridegrooms & lamps	Destinal Disclosure	Blood Money	The Resurrection
Birth of Jesus	Joseph's Return	Jesus' Baptism	The Call	No Divorce	THE Posture	Guard against wolves	The Centurion	Matthews Call	Disciples Instruction	Dance/Cry	Shriveled Hand	The Weed	The 5000	All things Clean	The Yeast	Lunatic Son	Lost Sheep	Little Children	Destinal Disclosure	Money Changers	Render to Caesar	Jerusalem Jerusalem	Good Servant	Reliable Servant	Alabaster Flask	Pilate's Decision	The Resurrection
	Fulfillment of Jeremiah		The teaching healing	The Stance	Forgive as I do	J. speaks without	...bury the dead	Pharisees Fasts		Towns Lost	Isaiah's Prophecy	Mustard Seed	Walk water	Feed 4000	Peter's Confession	As much faith as mustard seed	Permit/Forbid	Rich Man	Zebedee Sons	Fig Tree	Living God	Coming Again		Least of these	Judas Decision	The Crucifixion	
				Beyond Paganism	Loyal to Master		Rebuke Wind	Officials Daughter			Condemns Pharisees	Fury End			Destinal Disclosed	Destinal Disclosed	Times Forgiveness	Last First	Blind Men	No Authority	Great Commandments				The Meal	The Tomb	
							The Same heads	Blind Men			No Sign	Buried Treasure			Peter's Satan	The Coin			Oyner's Son							The Watch	
											Spirit Wonders	No Honor			Loss/Save Life											The Betrayal	
											Mother/Brother															I AM Peter's Denial	

MYSTERY

SELFHOOD

SERVICE

FULFILLMENT

OBJECTIVE AWE

RADICAL AWARENESS

PITIFUL CONCERN

ULTIMATE HAPPINESS

LAND OF MYSTERY

RIVER OF CONSCIOUSNESS

MOUNTAIN OF CARE

SEA OF TRANQUILITY

121-

# SELECTIONS FOR WORDS OF JESUS

June 72.

	OTHER WORLD THEMES PASSAGE	WK. 1. LAND OF MYSTERY	WK. 2. RIVER OF CONSCIOUSNESS	WK. 3. MOUNTAIN OF CARE	WK. 4. SEA OF TRANQUILITY
MONDAY	PASS.	7:1-23	18:8-20	16:1-28	24:1-44
	DESC.	PLANK/SPECK TREE - GOOD FRUIT BAD	THE 100 & THE 99 FORGIVE 70X7	JONAH'S SIGN PETER'S CONFESSION	DON'T BE MISLED FALSE CHRISTS
TUESDAY	PASS	5:21-48	7:24-8:34	17:1-18:7	25:1-30
	DESC.	CAME NOT TO ABOLISH BUT TO FULFIL TURN THE OTHER CHECK	CURE MAN WITH LEPROSY FOXES HAVE EARTHS	JESUS TRANSFIGURED DRIVES EVIL SPIRIT OUT OF DEMON	BRIDESMAIDS - LAMPS HOUSEHOLDER & SERVANTS
WEDNESDAY	PASS. DESC.	6:1-34	9:11-10:33	20:1-34	25:31-26:35
	DESC.	FORGIVE AS I HAVE DON'T ASK WHAT SHALL I EAT?	DEVIL INTO HERD OF PIGS	VINEYARD BLIND MAN	WOMAN - WITH PERFUM ON JESUS' FEET TO THE LEAST OF THESE
THURSDAY	PASS.	5:2-20	11:4-30	22:2-46	27:11-28:20
	DESC.	SERMON ON THE MOUNT	ARE YOU THE ONE OR ARE WE TO LOOK FOR SOMEONE ELSE BRING NOT PEACE BUT SWORD	WEDDING FEAST RENDER TO CAESAR	JESUS BEFORE PILATE JESUS' DEATH & BURIAL

Day Week	Monday	Tuesday	Wednesday	Thursday	
	<p>Words: chp. 7, 1-23</p> <p>homilie: Explore relation of Words method to Luke and Psalms method. Use knowing, doing, being motifs. Journey of Jesus as disclosed in his preaching. Grasping his posture (spiritual not intellectual or moral) thru his preaching. Jesus speaks from the Other World (right in midst of this one). Talks about how it is over there.</p>	<p>chp. 5, 21-48</p> <p>homilie: Strangely, in his preaching only one message seems to keep beaming through: "Time's up! Kingdoms here! Repent and live this new life! Absurd message! Just indicating the way it is."</p>	<p>chp. 6, 1-34</p> <p>homilie: In the other world there is no such thing as the moral. You are dealing with the indicative. Jesus is reporting the way it is. He's operating ontologically and not morally and therefore is operating in the universe of "everyman" and not simply reporting on his own interior state.</p>	<p>chp. 5, 2-20</p> <p>homilie: Indicative mode; He's simply pointing. In New Orleans in a recent political campaign one of the candidates had posters made which proclaimed simply: "This is Edward's country". That's the indicative mood. The secret is that for a man of spirit the indicative is the imperative.</p>	<p>Summer '72 Research Assembly</p> <p>WORDS OF JESUS SELECTIONS and accompanying homilies</p> <p>guru guide</p>
<p>11</p>	<p>Words: chp. 18, 18-20</p> <p>homilie: We are learning how to read the Bible as a religious exercise. This is related to our other guru methods but is a bit different. They are a tool for evangelism. Reading the scriptures has to do with nurture-sustenance of the P.O. G. Our fathers knew that and that wisdom was behind the daily reading of the "Good Book"- in families, schools, etc.</p>	<p>chp. 7, 24- 8, 34</p> <p>homilie: Transparent knowing is a crucial clue to dealing with the Words. This has to do with grasping the way it is in its totality: like an artist grasps life in its totality. Not interested in intellectual analysis of the Words, not interpretation. The issue is not his rationality or the meaning of his Words.</p>	<p>chp. 9, 1-10, 33</p> <p>homilie: Curious image of Jesus in the movie Gospel according to St. Matthew. Robot-like, he pops out of the sky and rolls thru history and up and out the other end. He never stops and just throws his words over this shoulder to his disciples following behind. He speaks almost mechanically, like he's been programmed and repeats his one message again and again.</p>	<p>chp. 11, 4-30</p> <p>homilie: Image of levitation-its like Jesus is walking in the other world in the midst of this one. He speaks from across "the river": "over here, its like this, etc.....".</p>	

Day Week	Monday	Tuesday	Wednesday	Thursday
III	<p>Words: 16:1-28</p> <p>homilie: In the other world the saints speak to you. But they speak only to people in the other world- not to any one in this world.</p>	<p>17:1-18:7</p> <p>Figure of Jesus provides an objective reference point in dealing with the other world. Without such a reference point one gets lost. He's the primal sign and the ontological touchstone. In our time there seems to be weird fascination with the figure of Jesus, in particular, and eschatological heroes in general: Jesus Christ Superstar, interest in astrology, Lone Ranger.</p>	<p>20:1-34</p> <p>Now, remember, Jesus is just reporting the way it is "I calls 'em the way I sees 'em". (image of umpire at baseball game). We were all trained in Sunday school to hear the Words thru the screen of morality and bourgeoisie virtue. However, Jesus doesn't use that screen- in fact, he's rather ruthless in his assault on the moralists.</p>	<p>22:2-46</p> <p>Beyond the moral does not mean brushing the moral aside. Jesus is standing in and speaking from the ontological ground of all morality. You have to deal with the moral- but Jesus is not reporting any "moral" imperatives.</p>
IV	<p>Words: 24:1-44</p> <p>In the other world there are no problems, only one problem- Satan. He's there always trying to tug you back into this world- always right behind you.</p>	<p>25:1-30</p> <p>Good news Jesus proclaims is absurdly contentless. Only proclamation he makes is to indicate the way it is.</p>	<p>25:31-26:35</p> <p>Jesus seems to sorta march around revealing way it is- in the other world. His Words come as revelation and the key to revelation is surprise. His beholding always comes as a disturbing surprise.</p>	<p>27:11-28:20</p> <p>Standing on the other shore, Jesus does everything he does in relation to the Father. He must have been a powerful presence- went around on a thirty-foot cloud of awe.</p>

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