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CHOOSING SONGS

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I think the triangle that George West put up on the board is probably the most useful or helpful in exercising ~~this~~ this very, very very difficult task. What you are after, but you have no control over this, is the bottom triangle. You are after eliciting the presence of the mystery, which is already present. You are after enabling illumination of the spirit deeps of the body. And then you are after the transparency of that, which is the recreation of all that is. Now, if that's your objective, the sobriety, the seriousness of selecting those songs that a group sings becomes pretty evident. But you don't control that. It means you have to operate in terms of your decision on the other two triangles. And for me, you have to keep in mind as you think through those triangles relative to the selection of a song both the indicative and the imperative ~~that~~ ^{with} the primary beat upon the indicative. For as you and I grasp life the imperative is never, never, never, never prior to the indicative. But my situation is prior to any kind of ought you can raise about that situation. You don't need to worry much about the imperative. That's manipulation. That's the kind of thing you clergy were taught to do in terms of fulfilling some temporal image that you had in your mind. The emphasis is upon the indicative. And if you take it in terms of the individual/solitary, then you've got to think of what is the image ~~at~~ ^{at} hand. What is the image at hand? coming in upon the body What is the mood at hand? And I want to emphasize "at hand." You don't simply pick up ~~where~~ where the mood is but ~~where~~ what is it that's moving in on the body? That is at hand and present in that sense? And then, you have to ask yourself, what is the existential decision that is at hand? Now when you push that

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over to the sociological/ corporate, then you have to begin dealing with the externality of the situation you are in. What are we right now? What is this external situation at hand? And then to ask yourselves the question of the larger context, which gives the immediate meaning to that situation, what is that context at hand? I sense again the moving in, you're not trying to move from what was there yesterday or this morning though what's at hand is not disassociated from that. And then lastly you have to ask yourself the question of humanness itself: what dimension of humanness that relates to that context that relates to that situation within the context is at hand? Moving in, which will never leave life the same? When you push there you're getting into the third triangle, to be sure, which you do not control.

Now, I'm going to choose one, myself. Then I would like two others --and if anybody right off the cuff can give me an answer, don't give it. But now that it's not off the cuff, what's another song we ought to sing at this moment? Come on, you gurus, which one out of this book, right now? Ought to be sung? (Way of the Cross Leads Home) Someone said The Way of the Cross Leads Home. The Crying. Somebody said the Crying. You remember these. The Preparation and the Cry. Someone else. O For a Thousand Tongues. the Obedience song. That He Reign. The Poverty. God Moves in a Mysterious Way. The King's Business. Psalm 13. The Church's One Foundation. Come Thou Fount. Is there another guru that's just feels you got to get your song in this stew--cause David Scott's going to choose 2 of them. Old number 15--what's that about (BREAK

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IN TAPE--TO MIDDLE OF DAVID SCOTT'S REASONS FOR CHOOSING SONGS)

David Scott: To express that which we would not readily walk up ~~in~~ and express to our neighbor, that which we're experiencing, holding those together I sense we catch the smell that's in the air.

JWM: Alright. Then We'll begin with "O For a Thousand Tongues to Sing," but let's sing it and see if we cannot hear each word that we sing, ~~in~~ and I believe that that ceiling up there ought to just rattle a little bit or we've not chosen the right hymn. It's on page 11 in your books and David, why don't you start it and let's let loose on it. (Snatches of songs follow ^{to} 110)

O Thou who art wholly other, in the sense that our lives have upon us an unavoidable claim to be wholly other, it is thee we address ~~and~~ as God and Father in fascination and in deep dread. It is before thee we receive the gifts of life, ~~it~~ is before thee ~~we~~ that we offer our gifts to life, and before none other. Let all the gods assembled ~~here~~ here harken to these words, before none other. Bless us, o God, in the midst of our weakness, in all that we think and do and be, for the sake of the one who was obedient ~~in~~ unto thee even unto death, and in his name we offer our prayer. (198)

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...they have already had their reward. And he means that very gently and very, very, very, vdy kindly and very, very objectively. And if you don't think there's a reward for that, well, try it some time. There is a reward for it. And it's a good one. "No, when you do some act of charity, do not let your left hand know what your right is doing. Your good deed must be secret. And your father who sees what is done in secret, he'll reward you. Again, when you pray, do not be like the hypocrites. They love to say their prayers in the morning office--uh, standing up in the synagogue and at the street corners where everyone can see them. And I tell you this: they have received their reward already." He means that very gently and very kindly and very matter-of-factly. There's a reward. And it's a good reward. If you don't believe it, try it some time. "But when you pray, go to a room by yourself and shut the door, and pray to your Father, who is there ~~is~~ in that secret place. And your Father who sees what is secret will reward you. And in your prayers do not go babbling like the heathen who imagine that the more they pray the more likely they are to be heard. Do not imitate them. Your Father knows what your needs are even before you ask him. This is ~~is~~ how you should pray: 'Father in heaven, ~~is~~ thy name be hallowed. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our bread. Forgive us the wrong we've done, as we've forgiven those who've wronged us. And do not bring us to the test, but save us from the Evil One.'" "For if you forgive others the wrongs that they've done"-- I wonder if you are really hearing this ontologically, and not morally. Not one moral implication here. It's entirely ontological-to be understood. "For if you forgive others the wrongs they've done, your heavenly Father will also forgive you. But if you do not forgive

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others, then the wrongs you've done will ~~be~~ not be forgiven by your Father. So to when you fast, do not look gloomy like a hypocrite--" that's ontological hypocrite, not moral hypocrites--not moral hypocrites--you ought to go look up that word sometime. "They make their faces unsightly so that other people may see that they are fasting. I tell you this"--and he means this very gently, very kindly, very objectively--"they have their reward already." And if you don't believe that, and that it's a good reward, try it some time. Try it some time. Those damned asses who are moralists who tried to interpret the New Testament--they lead you astray. "But when you fast, put palmade on your hair--and shaving lotion on your face." (It doesn't say that.) Oh yes it does! I said you had to read this ontologically, not morally. ^{But} ~~Let~~ only your Father who is in the secret place who sees what is secret will reward you. Do not stoer up for yourselves treasures on earth where it grows rusty and motheaten and thieves break in to steal. Store up treasures n in heaven, where there is no moth, and no rust, no thieves. For where your treasure is, there will your heart be also. The lamp of the body is the eye. If your eyes are sound, you will ~~have~~ have light for your whole body. If your eyes are bad, your whole body will be in darkness. If then the only light you have is darkenss, that darkness is doubly dark. No servant can be the slave of two masters. For either he will hate the first and love the second, or he will be devoted to the first and do nothing for the second. You cannot serve God and this world. Therefore I bid you put away anxious thoughts about food and drink and clothes. Surely life is more than food, the body more ~~the~~ than clothes. Look at the birds of the air, they do not ~~be~~ sow, and reap

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and store in barns, yet your heavenly Father feeds them. You are worth more than the birds. ~~Is~~ Is there a man of you who by anxious thought could add even an inch to his height? And why be anxious about clothes? Consider how the lilies grow in the fields. They do not work, they do not spin, and yet I tell you even Solomon in all his splendor was not attired like one of these. But if that is how God clothes the grass and the fields, which is there today and tomorrow is thrown on the stove (?), will he not all the more clothe you? How little faith you have! No, do not ask anxiously "What are we to eat?" or "What are we to drink?" and "What shall we wear?". All of these things are for the heathen to run after, not for you. Because your heavenly Father knows that you have need of all of them. Set your mind on God's kingdom and his justice before everything else and all the rest will come to you. Do not be anxious about tomorrow. Tomorrow will look after itself. Each day has troubles enough of its own. Pass no judgment" --now, ontologically, you better be passing judgment-moral judgment--all the time, you better--on everybody you meet. "Pass no judgment, and you'll not be judged. For as you judge others, so will you yourselves be judged. And whatever measure you deal out to others will redoubt ~~ma~~ back to you. Why do you look at the speck of sawdust in your brother's eye but never thought of the great plank in your own?" Ontologically, not morally. "For how can you say to your brother, 'Let me take the speck out of your eye' when all the time there's a plank in your own. You hypocrite! First take the plank out of your brother's eye--" ohh! I don't need to reread that, do I? And then you'll see clearly to take the speck out of your brother's. Do not give the dogs what is holy. Do not throw the pearls to the pigs. They'll

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trample on them and then turn and tear you to pieces. Ask and you'll receive. Seek and you'll find." Ontologically, not morally. Ontologically, "Knock, and the door will be opened. Everyone who asks receives. Everyone who seeks finds. And everyone who knocks finds the door open to him. Is there a man among you who will offer his son a stone when he asks you for bread or a snake when he asks you for fish? If you then, as you are, know how to give your children what's good for them, how much more will your heavenly father give good things to those who ask him. Always treat others as you would like them to treat you." No morality here. "Enter by the narrow gate. The gate is wide that leads to perdition. And there's plenty of room on that road. Many go that way. But the gate that leads to life is small and the road is narrow, and those who find it are few. Beware of false prophets, men who come to you dressed up as sheep while beneath they are savage wolves. You'll recognize them by the fruit that they bear." No morality here. "Can grapes be picked from briars, or figs from thistles? In the same way a good tree always yields good fruit, and a ~~poor~~ poor tree always yields bad fruit, ~~even~~ if he's been nice to his neighbor." Now that last isn't there. A good tree cannot bear bad fruit, even when he's kicking the shit out of his ~~ne~~ neighbor." That part is not there. "Nor can a poor ~~g~~ tree ever bear good ~~fr~~ fruit. And when a tree does not ~~ye~~ yield good fruit, it is cut down and burned. That's why I say you'll recognize them by their fruit. Not everyone who calls me "Lord, lord" will enter the kingdom of heaven. But only those who do the will of my heavenly Father. When that day comes, many will say to me "Lord, lord, did we not prophesy

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in your name, cast out devils in your name, and in your name perform many miracles.' And then I'll tell them to their face: I never knew you. Get out of my sight, you and your wicked ways. What then of the man who hears these words of mine and acts upon them. He is like a man who had sense enough to build his house on a rock. The rain came, the floods rose, and the winds blew, and beat on that house, but it did not fall, because its foundations were on the rock. But what of the man who hears these words of mine and does not act upon them? Well, he's like a man who was foolish enough to build his house on sand. The rain came, the floods rose, the winds blew, and beat upon his house, and it fell down with a great crash. When Jesus finished this discourse, the people were astounded at the teaching. Unlike their own teachers, he taught with a note of authority."

To some of you I said when I came back from the World Council of Churches in Uppsala that--isn't it funny how, once you see that a psalm is not a bit of poetry that somebody writes, but a psalm is the stuff of any man's existence who dares to see his existence as a psalm. Once you see that, it's a funny thing. Your whole past life in the flash of a lightning stroke is turned into a psalm and every episode that you can recollect is turned into a psalm. And you're astounded to become aware that all you've been is just one great big old psalm. Or, one psalm after another. I told some of you when I came back from Uppsala that a part of the psalm, before I even knew that it was a psalm, of my life there was that I saw the great of the world within the church. And then I felt why I never made it. And then I felt 'well, I could've made it.'

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But I didn't make it. And a touch of envy swept across my interior being. That's a great psalm. That's a great psalm. I just came from the Methodist --the World Methodist Congress or whatever they call it. It was a remarkable week, very painful to me. It made me rather extremely silent. And what got to me was all over again the deadly, deadly, deadly sickness of the church in our time, the established church. While at the same time you saw that Satan was really at hand, tempting you to close your eyes to the deadly illness that was all about you. And I saw temptations before our Order I think that were more racking to me than any I've ever seen. I thought more deeply than I've ever thought in our whole life about our relationship to the established church and the understanding of the imagery of the movemental and the established church deepened in almost an untellable way. I think that in our day the marriage is taking place, and must take place, but I mean it is a marriage, it must be a marriage that out-marriages any concept of marriage that you and I have ever been able to forge.

665 I met a man there who was a doctor, I don't know whether he's from Denver, I guess maybe he was. Can't think of his name, he said he was here for a couple or three weeks this summer. And he sat-- his secretary, that's going to become on Sunday his wife, for the last week--told me he was going to Singapore. And he told me that some months ago there was a lump on her breast and he got her to experts and they removed it, but it was all through with. So, she ~~is~~ has a matter of months to live. And he's going to marry her. He looked about as old as I am, I think. I didn't see her, I don't know what she looks like. Maybe not quite as old as I am. And they're going

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to see the world. Now you can put all kind of sentiment into that you want to. I choose not to. I just choose not to. He's marrying a dead woman. Now that got to me relative to the marriage of the movement and the establishment. Let's have no romance here. Not one iota. You and I are marrying a dead woman. I've been tempted when I began to talk about the marriage, if I may confess before you, to begin to minimize that sickness. I think if I can put it this way, I began to think that a fine guy like myself wouldn't think of marrying a dead woman. That's precisely what we're called to do. I mean the church is sicker than it was when you first started out. And properly so. It's almost as if the sign of health in the church is that she's sicker.. You're going to have a honeymoon with a dead woman. Oh boy. And, it occurred to me the last thing you dare to do to this dead woman is to rub in ~~the~~ her face that she's dead. Do you get my point? If you're going to take her on a honeymoon around the world and by God I mean you're going to go round the world--it's got to be a honeymoon. ~~What~~ But you don't get romance. You don't indulge in pink elephant dreams. You're married to a dead woman. A dead, dead, dead, dead woman. You see I can't even say what I want to say. But all the time you treat her --not deceive her, no, no, no no--you treat her as if she's alive, and she's going to live ~~her~~ forever. Not ~~she~~ deceive--you go on living the normal life not hiding from the fact that it is an abnormal situation. Now, I mean, it takes something to do that. You go out into these religious houses,--oh, I forgot one item here. You've got to love that dead woman. I mean love her--no playing games. You've got to love her,

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The established church as the established church is finished. I mean finished. Now you and I because we believe in the resurrection believe that out of that dead carcass shall emerge new life. That's death. You've got to be shrewder than the owls. Everyplace you touch it has to be these days with a kind of goodness, a kind of sympathy, a kind of deep feeling with. If you ever used, and I hate this word, public relations, you've got to use them now. This is not--the stage of the sickness is not where you have to deliver a left ~~ear~~ cross. We're too far down. The sickness is too far for that. It's almost as if you have to take this dead woman in your ~~st~~ arms, but by God you know it's dead, and that it ~~is~~ has already received the divine judgment. It's clearer, clearer, clearer, clearer to me what this marriage is going to be like, even though I can't get it said. You and I are not tempted into any kind of illusions. You and I are not tempted into some kind of subtle reaching after status. And mark/you, they're ready to bow before you. They're ready to bow before you. How easy it would be. You see, anybody in this room who isn't a failure with the church ought not be here. Your failure--every one of you are failures--and how easy it would be--every one of you are failures--and tonight you can thank God about that but right now just face it. How easy it would ~~be~~ be--
fine,
nice, a few years ago promising young men in the ministry who failed. How easy it would be for them--~~a~~ yes, and young women--how easy it would be for them to take a crust of bread and put it like a poultice upon the scar of their failure, to try to redeem themselves in some way. How easy. The months and the years ahead are going to

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take more courage than those of the past. I'm trying to get at something that smells like authenticity here, integrity. The psalm of my life, I tell you, my integrity was called into question. My integrity was called into question. And that's all you and I have. Little Big Man came to me in a new way. You see, I've never been a part of the human beings who are represented by the black revolutionaries. I've sympathized with them, I've tried to be part of them--but-that was not my disestablishment. I've never really had my hair long, haven't been a hippy. Maybe came to late for the youth movement, I tried to sympathize somewhat with them but it was never my bag, I was not the disestablishment there. It finally dawned on me that by God I was a human being all right. I was a part of the disestablishment, Ain't it funny, it's taken me so many weeks to see this about myself after Little Big Man. I've been an outcast in terms of the established church. That's where I've been a human being. That's where I'm an Indian. And don't make any mistake about it, though you and I had to come down on the pole that the spoof was about the Indian, make nooooo-nooo- make no question about it, that if you had to choose between the two of the Custer symbol, ~~xxx~~ and the symbol of the Indians, we'd come down on the side of the Indians. Period. That's what that movie was all about. What I'm trying to say, if I had my life to live over again, I would live with the disestablishment in the church and not with the establishment. There is no hope for either, save there's the disestablishment. That must always have the priority. Now this does not rule out the fact that if there was not an establishment,

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you could not have a dis-establishment. We're clear on that. And it doesn't rule out the fact that the dis-establishment is just as perverted as the establishment even though if you had to choose you'd have to choose the disestablishment, ^{or} ~~far thereixix~~ there is no history. Yes, I'm an outcast in the church. I am a dis-est. I like that. I am a dis-est. I'd like to fool with that ontologically. And I must die a dis-est. Period. And as far as I'm concerned you can't even raise the next question which is the question until you settle that. What I'm trying to say % is that there is no such thing as a transestablishment save through the disest. That's the story of the cross. But the disest is not in any way whatsoever the transestablishment. I guess what I'm trying to say--let us all be clear: we do not have a future. If you think that some ~~xxx~~ way or another through some freak fate that after all you're going to make it, let me disabuse you. You are not. You're going to die outcast. You are not going to ~~make~~ make it. But the temptation if you're anything like I am at all is increasingly going to be that maybe after all perhaps a little bit you can make it. That will be your perdition. That will be your destruction. That will be your flaming hell. That's something like the psalm of my life last week. And yet, knowing this, we must not have sorrowful faces. We must put the shaving lotion on, and the palmade on our hair. We must cherish our calling to the transestablishment, which we never possess. Which we never possess. There isn't any even spiritual way to succeed. Now, I want to mention a few items.

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haphazardly. One of them is this book. Gogarten, Christ the Crisis. Now, I never liked Gogarten very much, although I read him. He was the philosopher behind Barth, primarily, and Emil Bruner. But shortly before he died he wrote this book, and it said here on the cover that Gogarten's second career began when he was in his sixties. He was a young man when he started out, with Barth. In his sixties. And, he began then to deal with faith in terms of the secularization phenomenon, it says here. This is a phenomenological Christology, and it's an unbelievable book. Now, its importance to me has to do with this summer which was simply symbolized a deep deep deep shift in all of our thinking from the psychological categories and I mean that in a theological sense, maybe I better change the word--from the category^{ies} of the solitary to the categories of the social.. Now, I happen to believe that I wrote the best paper on Christology that's come in our time in terms of the solitary function or in terms of solitary categories. Now, when I say I wrote it, you know I never had a creative idea in my life. I just draw together other peoples' thought. Now, what Gogarten has done is the same thing in terms of the sociological categories. This is a christological statement in the phenomenology of sociality. He calls it the historical method. I've never liked that for fear it would get mixed up with Troeltsch, and Harnack, and others, which was another understanding. ^{Sure,} We built on their shoulders. I like to call it the phenomenological method. Now, I think we need to read this. And you might guess that our work

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in Luke and in Mark has been crucial to this, in that we began to read the New Testament in terms of the doing of Jesus, in terms of his style. Now, he takes the words of Jesus, the preaching of Jesus, and uses that as the vehicle through which he analyzes sociologically the Christ happening. Now I'm going to recommend to the Panjayat, and this has broken something loose for me in terms of the practical. Here at base no matter how we do the collegium that collegium is crucial. That is--that is a ~~few~~ fundamental aspect of the glue that keeps us together. But a collegium has to dance. I mean it has to dance. And I mean you cannot superficially make a collegium dance. You have to be dealing with the edge of the total group. Now from time to time they can stand just a nitty-gritty collegium of where you have to decide who sweeps the floor next week but not many of those. When you've come as far as we have that kind of silly assinine stuff you'd just as leave anybody would decide for you. Now, when you ~~at~~ first get here, ^{where} when you want to be sure you get to vote on everything, that's a little painful.. After you've been here for a while, hell, let any silly ass who likes to make lists of what you've got to do and that, let's get to where the issues-- that's in collegium. And is you are going to be a religious house prior, you're going to stay up at night, night after night and night after night to brood through what that collegium ~~xx~~ has to be tomorrow morning. I'd like to see here at base--there's something like 17 chapters in this book--like we did the spirit lectures, that we assign

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some 17 or twenty people to--ones who could draw it together at the end, a chapter in this now. They come before collegium, present that chapter and then stick their own creative ideas through that to take our whole order here at base down the road afresh in terms of Christology. There's no doubt in my mind that what happened this summer in which we experienced spiritually in the midst of working on the new social vehicle, was touching afresh the word, or the Christ happening. I believe that God has sent this book along as a help to do this. Now, something a little bit aside on this line. I have been so impressed with the disciplined creativity the ^{of} old hands of our group recently that I don't even know how to talk about it. And what is happening is not that they are being given more opportunity to express that creativity--how shall I put it? There is a deep spiritual disciplining of themselves going on that makes them now capable of getting their creativity abilities out into history at the edge of where the ~~are~~ spirit problems are in our times. I tell you I've found this extremely, extremely satisfying. And those of you who are not so old, don't think that you have to be around here as long as Marshall or West has been around here before that can happen to you. That comes whenever you decide to discipline yourself spiritually. Again I want to shove not in some goddamn moralistic sense but in the sense of being itself. And this is what it seems to me all of you must secretly pay attention to in yourself. Yes, I might say this: we as a total

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group are now in a much better position to have this happen to somebody's here three months than we were to have it happen in three years 6 or 8 months ago. That's part of the meaning of the psalms. Now, to ~~throw~~ throw out for you to think about between now and December, relative to our polity. I tell you I have been so pleased with the year, the functioning of the Panjayat, that again, I don't quite know how to get it said. And all of those who have participated in that dynamic have learned a great deal and are a way down the road. Out of this summer's work in the political I suppose fantastic things happened to you all who worked with it relative to our own polity. Up until this summer I was not able to get a hold of the sociological categories or the structural categories on the symbolic triangle of our polity. Therefore, we talked simply in terms of the function--that you were to guard the comprehensive, that you were to defend the deeps, that you were to be as the Panjayat the presence of the mission. Now I think that that's the function of the symbolic dimension of our order, and I tell you by next July 1 we've got to be down the road on this. Even before now. I'm beginning to think that whereas a la Plato you thought of the aristocracy (too bad that word has become moralistically empty) with was some way or another related to the triangle of the bureaucracy, that it's related simply to the symbolic. It may very well be that what you're going to have to do in the future--I'm just suggesting things for you to think about--you may have to choose one symbolic head who would be a symbolic head for only one year. So that this person could be

queen
sort of like the king of England, just about like the queen of England.

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And then you have the Panjayat, which is the executive body of the group, and then you have the aristocracy of the elders, and elders here--note: I mean not age, nothing to do with age. I would like to try to continue to kill the fact that only the people who've been in the order longest participate in the symbolizing of the decisions the group makes. But the reason why I bring that up here, now, even if you don't agree with my dynamic--but I happen to believe that's what we came up with this summer---the reason why I mention it here, all of you people who are religious house priors must understand that you run this outfit and not the Panjayat. And I think one of the extremely encouraging things that I smelled around the edges since you've been back this summer and then this time this summer is that a great many of you in this room already know that and have made a decision about it. As far as I am concerned, you so-called religious house priors are the aristocracy of this order, and you must see to it that you run the order. Now you've got to have structures in and through which you operate, but you have to begin with something like that. And it's that kind of a dynamic that's going to be that symbolic pole. And if we can get some--what I'm trying to say, you could no more avoid an aristocracy than you could fly to the moon. ∇ You can control somewhat how that aristocracy--what it is and how ~~in~~ it functions. And it may very well be there's some of you in the room who are not worthy of being religious house priors. The fact that you are a religious house prior damn well does not make you a part of the aristocracy. You hear what I say. There's some sense in which this cannot be bestowed upon anyone. This year we've got then to begin to think what the presbytery is really going to look like. And then, I'm in no hurry, we've got.

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to begin to think what an Order Council would actually be in the long sweep of 40 years.

One of the most sickening things that I experienced this last week was a whole world conference--spent their whole ten days or whatever it was--on nothing but internal problems. Oh, this bit of conversation of corporateness that I heard was rewarding to me. You've got to find a way in which you work together in such fashion that you don't always have to be gazing at your own navel and you can be liberated to simply do the impossible job that's ahead. A part of that liberation is what I'm trying to get said in a formal sense here, that you have to decide that you run the order. And if what you hear in that that some way or another you be somebody over against somebody else, then I'm not communicating. It goes back to the earliest polity symbol we ever came up with and that is that the power is in the center of the table. Whosoever dares to assume the responsibility of reaching for it, reach! And if you are not willing to assume the responsibility you damn well pull your chair back from the table. The future is going to depend perhaps at least for the next five or ten years on the aristocracy, those who decide that ~~there~~ they're the old hands. And I suspect a decision like that could add ten years of participation to ~~■~~ your account, maybe even twenty. Now in connection with this I warn you, even you new ones, I want to later talk to you about some practical matters. What I've been talking about is sort of a cure to--indirectly to what I want to say now. You must day after day after day image yourself not as a religious house in Cleveland

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San Francisco, Paducah, wherever we have them. You must see yourself as the Order--the Order, the Order, the Order, the Order, the Order, the Order. Being assigned a religious house prior as far as I'm concerned is exactly the same as being assigned to be in charge of the kitchen. I doubt if very many people have been in that kitchen, at least after the first week or two saw themselves as the prior of the kitchen. They were a part of the Order, the Order. They were a prior in the Order, prior in the Order, prior in the Order. I think that--and you're not going to impact history if you don't do it this way, in my opinion. You decide that you're responsible for the Order, that you're a part of the aristocracy, wherever you are. Then you'll have very little trouble in really grasping yourself. And this isn't something that's just intellectual, it's got --it's something you pray about, it's got to be with your being. You grasp yourself as the Order, a prior in the Order, a prior in the Order, a prior in the Order. That's not easy but I think you'll pay for it if you don't.

Now another thing that happened. I don't quite know how to talk about this ~~it~~ either. Our impact around the world has been felt. Bishop Yap Kim How, Bishop Joshi, Bishop Samuels from Pakistan, others this time were reaching out. Philip first pointed out to me- Townley- that fact, and then I began to see it. Yap didn't even go to the trouble of beating us over the head ~~xxxxxx~~ which is his usual start.. Only reaching out. Our work around the world is really not around the world work in a way, it's working with the Third World, that got through to me. The Third World is beginning to experience, I believe, what I think the Negro in the ghetto in this country experienced after the riots. And that was

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that now they had done ~~that~~ their job in protesting the task ahead
~~it~~ was to go ahead and build that which they had won the right to
build and then discovered that they were not equipped to do it.
And this is still the trauma of the Negro of the ghetto. It's a
different kind of hostility you have now then there was before the
riots. The Third World is beginning to experience that, I'm
thinking of the Church. And I don't know about the rest of it but
I'd have my guesses. In the church, they stood up on their haunches
and Western liberalistic guilt let them go through with it to their
own destruction and insisted on breaking ~~up~~ up the church into
national units, across this world. The church that could not
possibly know any national units. To talk about a black church is
~~assinine~~ assinine. To talk about a youth church is assinine.
To talk about an Indian church is assinine. The church of Jesus
Christ is universal. Period. It knows nothing about male and
female, Jew or Greek, Anyway, they're beginning to feel inadequacy.
And (SIDE ONE ENDS HERE) BEGIN 000 Side two.

it looks like before--and I'm talking about Methodists at the
moment--that before the general conference of Methodism which is
in the last part of April they've suggested that maybe Yap and an
American bishop together invite the key awakened people in the
churches and in high positions as far as you can find awakened
people to come together and talk about their future and their
political posture and power within the world church. We suggested
that they do this by coming into Mexico and their reply was no,
they want to line up with the Spirit Movement in the United
States. Do you catch the import of that? And they even suggested

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they come to Chicago. I'm not sure about the wisdom of that. But if we had a place like Maryknoll--what's the name of that suburb out there? They could come to Glen Ellyn. Nobody ever heard of that. (What was the context for this?)(This wasn't on the general floor?) Oh no. No, it was in little meetings across tables. (What do you read behind that?) A part of it is their sense of inadequacy. But that's a deep thing, because there's great pride there, and great ability, too. For some time I've felt that our global program and we could not be a movement, we could not have any effectiveness if we were not global, that's clearer to me than it was eight years ago. I felt that our international program--that we ought not be in any hurry here, not in any hurry anymore. We've got our-- the fantastic sign we wanted, which is SEAPAC. Now I mean we've got it and it is a sign. But you don't then go on and allow that snowball to keep building up. We've got to be brighter than that. I felt that we've got to turn a different kind of a corner. As a matter of fact I thought the SEAPAC thing would take about 3 years, it took one year, in fact less than a year to do. And I don't think any of us in the room are yet really seeing the power and the potential of that SEAPAC sign. It may be that we're going to have to think through some entirely different strategies there. I felt very reluctant to talk to ~~xx~~ certain people overseas because I was not clear, and only talked to the ones where we had crucial problems like Korea, the Phillipines, Pakistan. But whatever we do, we're going to need troops. And it seems to me --and this means to me we're going to have to enter into the political arena of those younger churches--we're going to need probably more and more laymen, schoolteachers, businessmen, agriculturists. More and more laymen.

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But I mean they have got to be more thoroughly trained in the spiritual dimension and in the theological dimension than by far most clergymen come out of our graduate schools of theology. It interests me that --no, I, in this galaxy thing I've been reluctant at the beginning of it to see laymen, any of you who are laymen, as galactic auxiliaries. Yet I think the time's come now when we can with --because of what's been done that we can freely do that. I've also been impressed with the fact that some of you going out to be priors of religious houses have never been at base. And I wish that you would see yourselves as an exception, that you ought always to have been at base here before you go out. It's also a tribute to you and to the religious houses that you're going out in that fashion. That's got nothing to do with my earlier point, ~~it~~ that we're going to have to move into the political arena of the church. It's also clear to me that you couldn't even entertain that job if we were not doing on the grassroots what we're doing. I don't quite know what all this means. I was smiling some months ago at somebody new here ~~it~~ that had come in somewhat recently and cornered me in the hall and said he was sorry he didn't get here some years ago when the real crucial issues in our midst were being dealt with. That just went through my mind here. Anyway, somewhere in these arenas that I've been talking now, where I'm consumed and sober, deeply sober. Now one other thing, and then I'll stop meandering., for the time being.

Each one of you have to have tucked away in the back of your head the priorities of our work. And once you get them, it seems to me you have to be a fanatic, just a fanatic. I look upon them for this year in the big broad sense, as first of all, penetration.

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I want to go back to Lingo's statement a year ago this time when he pointed out that as we develop our religious houses we must intensify ~~the~~ teaching the hell out of RS-I. And now as we begin to move on the masses, and that's what we're doing, we're beginning to move on the masses, that's the one important thing we teach. No no no, I didn't say it. That's the one important thing we do. RS-I, RS-I, R-I, RS-I, RS-I, RS-I-- to hell with the damn religious houses, RS-I, to hell with the local congregation, RS-I, to hell with the new social X vehicle, RS-I, to hell with the historical order, RS-I, RS-I, RS-I. And then I want to scream that the time has come to expand that in terms of ~~in~~ depth. Now last year the regions were to start seriously the tertiary. I still haven't looked yet to see which one of the regions actually did that. And what I'm waiting for as I said before is when the Cleveland house tells me there's been a course in Ada, Ohio. And when that happens, then I'll know that we are taking seriously the tertiary and the quaternary penetration. (Is ADA Oklahoma alright?) That's--we used to get their mail. (We had one in Picway) Very good. That's better than Podunk. This is crucial, and if you do not have up before your collegium room --X your regions down to the tertiary level, and I think now the time for the quaternary level, with red dots where you have had them, and nothing where you've not, then you don't even know what ~~the~~ priorities are. Nor do you know what we're about. That is life and death. Alongside that your going to have a chart now that shows your denominational structures, and which ones of them have you touched and where, that kind of penetration has got go on. And then pretty soon you're going to have up there a chart and it's going to have to probably cover a whole wall, that shows the

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location of every church in your whole region, every church in your whole region, with some kind of an indication of which ones you've touched. Maybe you're ~~REM~~ going to have to just do it in lists of them, there may be several thousand of them in your region, lists of them, and then you mark them off, the ones where you've got some grad out of them. This is what I mean when I say that penetration is the first priority, not the training of troops, penetration, penetration, penetration, penetration. Then the second --oh yes, and I'd like to say this. As you deepen your spiritual life you're going to deepen RS-I. Not change it, you're going to deepen it.

The second in the priority list is the local church experiment. And what I want to emphasize, our overseas work is nothing, nothing beside that. And the greatest sign you have of that is this room. You are the best trained forces in the movement. You ought to all of you right now be overseas. All of you. But you're here. And when anybody indicates to you our overseas work is important in any way whatsoever as over against that local congregation, ~~we~~ shoot them. Shoot them. When we said a year ago we were going for broke on the local congregation that's what we meant, that's crucial, that we have nothing to do if we do not intensify, and that's what the local congregation is. And if there was any way to make that prior to penetration, we would. But without that penetration, you haven't got any local church experiment. Period.

The third priority is the new social vehicle. I don't even know what that means at the moment. But this year some kind of a tactical system has got to be built. I hope it can be done by March, the end of March, when we get together. But, whatever that tactical system looks

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like, it ~~is~~ fundamentally is going to gear into your year ~~on~~ the parish impetus of the local congregation. If you remember always that next July the tactical system of the local congregation will be torn up, that was built only for the local congregation, that whole system. That will be torn up, and you work out of an entirely new system. It may very well be as I suggested before that you speeded the thing up in such a fashion that we can jump ~~in~~ the year of the cadre into the parish, so that the tactical model that you'll be building for the galaxy structure next July will be on the parish, and this is just the point where the New Social Vehicle is ~~xxx~~ going to tie in. It may very well be that it would not be too strong to say that the only function of the work ~~at~~ this summer was to build that tactical system for emphasis upon the parish, that that's all we were doing, that it was not the new social vehicle, it was a new approach to the parish, which may turn out to be close to the same thing.

Then I think that the fourth is ^{the} historical order. The fourth emphasis. I ~~think~~ believe you priors ought to master that youth document, and as I suggested to you before, I think at Christmastime we've got to bring in awakened people out of the galaxy along with the presidium who would spend three days working the same way that you did on the issue of the extended order. Without solving that problem, we do not have a historical order. And then this year we've got to begin having PSU's ourselves upon the historical order. I think that you in the houses could gear into this as well as those of us at base. And the group of people here who are responsible for that undoubtedly will be in touch with you about some kind of a format,

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where we can work across the globe together, thinking through what it means to be a historical order. One of the overwhelming jobs that is becoming more bewildering to me every day is the what in the past we've called authorization of it. It may turn out that we don't have much of a job at that really, we just go across the world and get a series of highly selected bishops in various communions to be the sponsors and start out that way for four years. If we can do it that way, it will bypass a lot of frightening work. ~~THEN~~

Then, I would put our overseas work down fifth. And that doesn't mean that isn't important. But we are not out to conquer the globe by moving one more inch, one more inch, one more inch, you can't do it that way, you've got to wham. And we did that, we've done our wham. And now you don't follow that through. We've got to pull back and find another kind of a wham. I was hoping that for this year our basic wham which--a little tiny one, but symbolically powerful--that we could have something like a religious house in the southern sphere. And one in Africa and one in Latin America. And that would mean that we had houses in all of the nine geo-social continents save the three that we have intentionally bracketed, one in each one of the spheres, East, North and South. Now we got a token maybe of this coming up in Caracas. I'm not sure that's going to work out. And if we're careful and shrewd, and after a telephone call from Slicker this morning I can see it's not going to be a game of tiddlywinks, if we're careful, careful, careful, careful, and extremely shrewd, we can have one perhaps in Addis Ababa which would be Africa. That's sort of a minor ping but the symbolism of it is rather gorgeous. If you just listen to your story that we have religious houses in all of the spheres of

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the globe and in six of the 9 geo-social continents which is to say we do not yet have one in China, we do not yet have one in Russia, and we do not yet have one in the Arab REpublic. Anyway, it would seem to me that that's at least five down on the list..

It's sort of funny, isn't it. How just a few years ago --I don't suppose any of us ever thought that a brand new sense of vocation, brand new calling --but here it is. It could come, but here it is. I mean it's something. I mean it's something. There's so many exciting things about it --a man and his wife can be called together. Golly, that's so exciting.

Well, if I were going ~~z~~ out to be a religious house prior for a year these are the kind of things I would be stweing about as the primary things we have to stew about.