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8/30/71

jwm Fall Mission

My Bishop, and my colleagues, Grace be unto you and peace from God our Father and the Lord Jesus Christ. Amen. Before I just ramble, a little bit, I want to read some words of Jesus in the 8th chapter of John. ~~One~~ again Jesus addressed the people: "I am the light of the world. No follower of mine shall wander in the dark; he shall have the light of life." The Pharisees said to him, "You are witness in your own cause; your testimony is not valid." Jesus replied, "My testimony is valid, even though I do bear witness about myself; because I know where I come from, and where I am going. You do not know either where I come from or where I am going. You judge by worldly standards. I pass judgement on no man, but if I do judge, my judgement is valid because it is not I alone who judge, but I and he who sent me. In your own law it is written that the testimony of two witnesses is valid. Here am I, a witness in my own cause, and my other witness is the Father who sent me." They asked, "Where is your father?" Jesus replied, "You know neither me nor my Father; if you knew me you would know my Father as well." Again he said to them, "I am going away. . . You will look for me, but you will die in your sin; where I am going you cannot come." The Jews then said, "Perhaps he will kill himself; is that what he means when he says, 'Where I am going you cannot come'?" So Jesus continued, "You belong to this world below, I to the world above. Your home is in this world, mine is not. That is why I told you that you would die in your sins. If you do not believe that I am what I am, you will die in your sins." They asked him, "Who are you?" Jesus answered, "Why should I speak to you at all? I have much to say about you--and in judgement. But he who sent me speaks the truth, and what I heard from him I report to the world." When you have lifted up the Son of Man you will know that I am what I am. I do nothing on my own authority, but in all that I say, I have been taught by my Father. He who sent me is present with me, and has not left me alone? for I always do what is acceptable to him.

As he said this, many put their faith in him. 1/2

Somebody gave me a book, the last book that Gogarten wrote before he died. ^{CRISIS} And the title of it is CHRIST THE CRISIS. The book was sent to me by God on the other side of this summer. It's a book on christology, ~~It's~~ a phenomenological approach. He calls it the historical method, But due to the historical theologians at the turn of the century, I prefer to call it the phenomenological method. ~~But~~ whereas we have used primarily solitary/individual categories in an attempt to articulate a phenomenological christology, and rightly so for that [s precisely where for the last fifty, sixty years with the failure of Western Civilization, all of us have been hurled, I mean into the kind of reflection that required those kind of categories.] I think that the paper that I wrote on something like that historical Christ wasn't a bad drawing together of that kind of thinking on the Christ happening. Now that man is engaged in building a new carriage for humanness or social structures on a global scale, the categories that are congenial to that dimension of the journey of man in our day, ~~as all of us have thought about for several years,~~ are sociological, corporates. And these are fundamentally the categories that Gogarten uses to get said his phenomenological understanding of the Christ happening in history. I would like this quarter ^{say us to} that we find a way to think together, in depth, upon this theological statement. And perhaps later I'll come back to suggest maybe how we could do that while we ~~have to do~~ the hundreds of other things that are at hand. Using my own symbols and images, which are, in all of this going to be nothing new to any of us, I'm going to try to say what I hear Gogarten's saying in the book CHRIST THE CRISIS. He dramatizes the fact that the man of faith, the spirit man, is not responsible to this world in any way whatsoever. He is not responsible to this world or to any part of this world. He is not responsible to his family, his wife, children, his father, mother, he's not responsible to them. He is not responsible to his nation? ~~he is not responsible to~~ his community, He is not responsible to ^{for} his church. He is not responsible to history. He

is in no wise whatsoever responsible to this world. Now that is a strong statement. And as long as you think primarily in moral categories, that statement is downright outrageous. The man of the spirit lives in ontological categories. Everybody else but the spirit man lives in a posture which is defined by being responsible to this world; Everybody but the spirit man. The spirit man lives an entirely different kind of a life. Now if you are responsible to this world, there are a million different forms *of that, but if you're irresponsible, you are irresponsible to this world, it can also* ~~of that, but if you're irresponsible, you are irresponsible to this world, there are many forms of it.~~ All that has been discovered about what it means to be a human being is in terms of being responsible to this world, save where it touches the posture of the spirit man. This is an entirely different way of going about being human. It cannot be compared to this way or that way or still another way and yet another way. If you're going to compare it at all, you have to compare it to all ways of being human, and it is utterly other, utterly different. The man of the spirit is responsible to God, *And to God alone!* Let me say again he is not responsible to his family, his wife, children, ~~his~~ father, ~~his~~ mother, ~~his~~ brothers, ~~his~~ sisters? he is not responsible to his community? ~~he is not responsible to his nation, to his church,~~ *to all of history.* He lives an entirely different kind of life. He is responsible to God, *And only to God!* It is difficult always for the spirit man to say what he means by this. Often times you and I have tried to get it said by using the image that we alone must keep our own conscience. That nobody can keep my conscience for me, Not my wife, not my colleagues. I must keep my own conscience. That is indicative of this posture in life where one is responsible not to this world but responsible to God. Now, I suppose it's pretty clear that if you are responsible to this world, then what you do in one way or another is to use God to firm up that responsibility to the world, which means that you use a god that is not God to do that job. Indeed, a man only knows that reality that a spirit man points to with the verbal sign G-O-D, when he has utterly died to being responsible to this world.

It is, and only then, does he grasp that the mystery of life is GOD, and that[s something different than living before the Mystery. The man, to use our jargon, who[s been at the center of life knows that he can only be responsible to the Center of Life. Everybody else[s home is in this world. This man[s home is in another world, ~~This man[s home is at the center.~~ This one lives before the God that is free and is never trapped in any way whatsoever by the human inventions of those who live in responsibility to this world, which are the inventions of rules, and moralities, and laws.

~~And~~ this one, whatever his posture may be to this rule, or that law, this or this custom, is never responsible to this law, this rule, only responsible to God, which is freedom itself, and never, I repeat, ^{never} contained within the inventions of the man who lives responsible to this world. This means that the man of the spirit is always a different one, always an odd one, radically and totally different from the men who live in this world. And so it[s always been and so it always will be. This is the one who is totally other, and I mean now, not in comparison to the men who live in this world, but in the sense of the one who moves and breathes the Mystery or who has found the kind of discipline that enables him in the midst of every situation to deliver his accountability to God and to God alone; he[s totally other in that sense. I also like to think of this one as the one who is totally no-one?, this one is totally no one. ~~And~~ this is what I mean when I say that when he returns from the Center, he comes back into this world for no other reason whatsoever than to serve this world. How can you get that said: From then on he is no one, ^{he} ~~he~~ is the servant, and this enables you to take the twist. The man of the spirit is not responsible to this world, rather he is responsible for this world to God. And this doesn[t mean some little old reduced part of this world?, it means he[s responsible for this total world. That[s why he was sent back. It was the cry of humanity that pulled him, and that alone. He[s there to serve the total world. If you[re like I am, to speak about being responsible

simply to

God is a dread-filling image. Almost the more when you take the flip side of that and attempt to get your mind around the fact that you, if you be a man of the spirit, are responsible for this world. I want to dramatize it in the sense that I do not mean that I am responsible for my children? I do not mean that I am responsible for my family? I do not mean that I am responsible for my community? I do not mean that I am responsible for my nation? I do not mean that I am responsible for my church? I do not mean that I am responsible for this order. I mean something that is entirely different from that, for that[s the kind of responsibility that the man who lives in this world has. This one is responsible for the whole world. To use mythology here, when this one gets to heaven, they[re not going to ask you some petty, little, moral question; here, -or moral question- there, they[re going to ask you whether or not you took your position, if I may use this kind of an image, of king of the universe and ruled from that throne. As to whether or not you were responsible for the push of history. I say this one is an odd one, I mean he is totally other. He is not only responsible for the whole world in terms of geography or culture, but he is responsible for all of history. He is responsible for everything that ever happened in history and everything that ever will happen. This is a strange calling, to put it mildly. The king of the universe is not a good image?: he[s the servant of the universe. But I mean he[s responsible for what happens, for he was sent here to serve. That[s our calling. Now some of you romantic laymen, who still think in terms of the lay and the cleric. You get over your romanticism. ~~This~~ ^{It} calling has nothing to do with whether or not you[re an engineer, or a lawyer, or an effeminate clergyman. This is the calling of the religious, This is the calling of the spirit way, This is the calling of a religious order. ^F This fall we are on the other side of the watershed of the summer. Never, never any return! We are going to be concerned with penetration? we have got to teach RS-1 as RS-1 is never taught. As far as I[m concerned, almost (this isn[t quite true, but it seems like it[s true to me) for entirely different reasons

than we ever, ever, ever taught it before, ^{For} now we must impact the masses. The man who returns to serve is first and last an evangelist. I don't like that word, yet, but if he's going to serve humanity, his task is to declare the news that there's a different way to be human. We've got to teach RS-1 until the last fat lady has a chance to know there's a different, there's another way to be human. ~~And~~ we're going to have to work on this local congregation experiment ~~in~~ this quarter, but it's almost as if on this side of the summer, something different has happened there for me also. It's like we have to do this, for this world has to have mature people, spirit people, who know about and have made decisions about, and if I can use this language, become adept in the everyday going-onnesses of life, of this other posture. It's almost like for me we put a bracket around the New Social Vehicle while we still work hard on it. But the focus is reaching the masses, and getting those citadels of nurture called local churches alive and breathing. ~~That~~ the work on the New Social Vehicle that we do while it's bracketed is simply for the sake of grasping in a deeper sense what the local congregation experiment is all about. ~~And~~ perhaps I can come back to that in a moment. Then our job is to raise the question about being an historical order. I'm clearer than ever before, that history has never existed without what I mean by an historical order. It was there from the beginning of time. It will be there till the end of time. It's had many faces, many shapes. It's been present in every culture: The strange ones! ~~And~~ some way or another, as I've been thinking about this, and this sort of ties for me together this emphasis upon the local congregation and the historical order, and evangelism. We've got to find out, as we've never found out before, what it means to be a spirit man in the midst of practicing law, and I don't mean any more abstractions. We've talked until we're blue in the face about that? I'm not interested, I mean actually. What does it mean to work in the office of the Santa Fe Railroad as a spirit man, as the man who is this other, this one who is different. What does that mean? This is why this quarter, we want

to experiment with what we've already talked about, ~~Not~~ would you be, ~~but~~ being assigned to our stations. Calvin Luther liked that word. The spirit man who is responsible only to God and responsible for the whole world had a station that he was assigned to in the world, from which he exercised his responsibility for the whole world before God. That is his woodcutting. Oh, I'm a million miles beyond the issue that used to grasp those of us who had been a long time in the renewal movement. It's almost, I want to say, $\frac{1}{2}$ The hell with the laity $\frac{1}{2}$ and $\frac{1}{2}$ The hell with the clergy. $\frac{1}{2}$ We're through that. So this quarter I'd like to see the emphasis in terms of our interior life to be upon the congregation. Upon the ecclessiola. ~~And~~ then there's where we'd experience ourselves, corporately, as these different ones, as these other ones, as these no ones. In the dynamics of college, ~~in the dynamic of sodality, in the dynamic of seminary.~~ And then each of us, ~~and it's like then each one of us~~ for a quarter grasp, try to grasp ourselves as assigned by God to a particular station and to do it, too simply, this is the 3-5 part of our lives. ~~And~~ in a way we wouldn't try to for the sake of learning what we have to learn we would try to. There wouldn't be such a thing as a permeation division. There wouldn't be such a thing as being assigned in or out. We are assigned to stations for one quarter. ~~And~~ some of us would be assigned to cook, ~~and some of us assigned~~ to business, ~~and some of us assigned~~ to teach school, and some of us assigned to keep the place half way clean. Some of us assigned to take care of the finances and some of us assigned to coordinate religious houses. ~~And~~ These would be our stations, ~~And~~ while we were at those stations, we would try to learn together what it means to be a spirit person--to be this other one. It's almost as if anybody too quickly says to me that it means this, I want to say, $\frac{1}{2}$ No! $\frac{1}{2}$ I don't want to hear about popular preaching until you've prayed overnight. I want to hear rumblings from new deeps. If we divide ourselves up into three congregations,

upside down I don't mean up here but lives are changed. Somethings less than human beings become human beings, then it is important for the historic order. We took a great stride here two or three weeks^{3/17} when the second generation of our order met and began the process of thinking through what it means to be the new ones, as an order. It's clear to me that we cannot be a ~~family~~ family order if that isn't thought through carefully. Now the other area, as I've began to think of the historic order, we have to do this year. Perhaps the other key is the extended order, ~~now~~ we have been fooling with this for years but perhaps the time has come when we have to say what this means, and we have to say it clearly. Pretty obviously trying to get a hold of fresh new depths, what it means to be assigned to a station where you are responsible for the whole world. This is life or death for an extended order, and we have to pioneer ~~sort of~~ feel that this is the key research work we have to do this quarter. ^{PP} Now in connection with this I'd like to see you think seriously ^{about} in week ~~one~~ ^{one}. Meet in the mornings maybe once during the week as a total group ~~IN---~~ Collegium then you meet in your congregations or collegiums the other times. I think its at this point where there ~~is~~ ^{is} ones of you that ought to be assigned to take the Gogarten book and master those 17 chapters ~~in there~~ in which we all begin to think through a new sociological articulation of Christology to keep alive, to keep us pushing. Then on Monday night, that's our family night, that's our family night, I'll skip Tuesday, then on Wednesday ~~that~~ that's a night that's set aside for study, we are going to have to be brighter than we are, we're going to have to do more study, that could be a time maybe in which all of us read some such book to gether such as Gogarten's Christ the Crisis that could be a time when, and I hope that we could be able to do it, when we take some field of ~~through~~ ^{thought} in western civilization and trace it through ~~and that~~ we do this reading on ~~your~~ ^{our} own but we do it systematically and it could be in the area of christian thought, it

could be in the area of western ^{philosophy} philosophy, it could be in the area of the political, but ~~to~~ begin to systematically expand the arena in which we know. ~~And then~~ if we go ahead with the idea of since we've done the times and ~~that~~ we've attempted to take the sociological manifestation of human sociality and pushed the bottom out of it. Now since we've done that, I hope that we can begin to study the other cultures of the world in and through those triangles. That we take China and now we've mastered it, now we take India, we take Africa and master it and so on, Tuesday night would be the time in which we study here and on Thursday we ~~we~~ have Ecclesiola, And for one quarter emphasis the Seminary dynamic in that. ~~Of where the~~ College would be squeezed a bit and the Sodality squeezed a bit, ^{emphasis} emphasis on this study which is going to put us further down ~~in the~~ NSV.

Now I could ~~back~~ back to Tuesday, we've all been at our stations, staying clear that in our common work together a crucial part of it is going to be research. In research this year, it is obvious that we are going to be working on the local congregation, and remember next July 1st we have to have a whole new tactical system that places the emphasis, perhaps on the parish, and the second part of research is to continue the NSV, and the third is the ^{historical} Historical order. Supposing on Tuesday night, that your in teams of eight, supposing that the teams of eight, there are 12 of them in each congregation, One congregation did research work on the NSV, illustration is that you take those 77 proposals and just shove them to the bottom, maybe a team of eight per one proposal, and you shove that to the bottom, and you keep at it until it is ^{for each} then maybe one congregation ^{would} work on the Local Church Expiement, preparing the plowing, preparing the soil, plowing the soil for the tactical system which has to do with doing the Parish. I am not so sure but what that congregation could do the basic research work in that whole area, which seems to me to be just mountainous, ~~large~~ it has to be done before the next 1st of July. The third Congregation would work on the Historical order, perhaps a group of eight would be assigned

to a particular religious order of the past, ~~to~~ go to the library, you ~~and~~
get familiar with the literature ^{then} and ~~that~~ you begin to dig and just get
to the bottom of it. This would include the religious orders, ^{Buddhism} Buddhism,
Hinduism, Islam and ^{Sino} the ~~two~~ Religions, as well as christianity, and that
you work out the kind of format that would give us the data that we need
if we are to become comprehensive, even inclusive, in the kind of task that
is upon us relative to being an historical order.

Then in Week Two that a far more rational construct, in terms
of teaching, ~~in terms~~ enablement, ~~in terms~~ of training, then ~~in terms~~ of
research PSU's, where our whole order is working together shoulder to shoulder,
Those who have come in from their stations in order to deliver into history
what we sense we are called to do, ~~in~~ order that we may be of service
to the established church and to all other established structures in this
world. It is rather interesting to me that this is the first year that
I've felt that we've been in a position to project what PSU's would look
like over the scope of a whole quarter. That excites me! ^{It} Now if we move
somewhere in the kind of direction that I'm trying to loosely get said,
is going to be hard work, but we are use to it. Out of this kind of expirement,
I believe that we ~~are~~ going to be learning, relatively unconsciously in
new dimensions what it means to be corporate, what it means to be an order. Now that's
^{it} about, I want to ~~say~~ except to remind you, what ~~many~~ many of you have
said, that we set out this summer to do a job in sociology, and it became
transparent and we discovered ^{many mansions (St. Thomas)} how should I put it, unknown, I like Teresa,
many Mansions, we discovered new rooms in the underground realm of the
spirit. I think I sense in our total body a fresh flow of the spiritual
dimension. If I sense right there is a new burst in corporateness, which
is spiritual. There is a new break loose in understanding of discipline,
which is spiritual. I think there is a new ~~breakout~~ ^{breakout} in understanding of
mission which is radically spiritual, and then I don't quite ^{know} how to get
this

said, but ^{if} your like I am I have a new propensity in me. I know how I'll say it, to actually understand what I'm trying to say tonight, to understand what it means when Jesus says you guys are of this world. You better damn well bet they were, but I'm not of this world I'm of another world

← We want to get started early in this quarter, next Tuesday instead of the 1st of October, just like stopping the sun, we make our eight week quarter begin ⁱⁿ day after labor day. We've got a lot to do between now and then, and yet how should you put ^{it}, lets don't be in any hurry, let's make haste without being in any hurry. I think that this week, while we move mountains, we've just got to goof off or we are not going to be ready for the day after labor day. countervailing trend in the relation of federal loyalties and territorial societies is the emerging concept of commonality, the positive aspect of which is unification of diverse peoples, the negative aspect of which is the loss of particular identities. This trend is illustrated by the assimilation of ethnic values into fabric of society. The operation of the failure of federal loyalties to hold a relevant common vision and history for the territorial society as over against the tendency to create unifying global vision disclosing the underlying problem of the lack of releasing global symbols is exemplified by Hiroshima as a symbol to the Japanese. To the older generation, Hiroshim