

## REFLECTIONS ON THE PENTAGON

Kang Byung Hoon Mok Sa Nim

Kong Fung Hoon-Motz soon Mim sent this and he sent it with the two who are arched in Korea, when last night? I thought they were going to be here, but they aren't, I guess, anyway I talked to them a moment ago for a second and my mind went back to the Singapore ITI, the first one we ever had. And it wasn't until sometime after that Singapore, I realized just how parochical I was in which it came out many ways, of course one of which is some cases a year or two later I discovered people who came there say, from Korea who because of English had an extremely difficult time, you thought they were just common folk just like yourself, you know so you treated them like you did everyone and then you discovered that in their society they had already made it and was extremely competent people, I found that very humiliating. And then it was rehearsed again for me in that cubby hole over there; these Korean come in and one ~~is~~ is a lady, a shy, charming lady and after talking a little bit, I had to get up and bow again, the first time I only bowed back that far and had to get up and do it again, and so I went down that far, because she is a medical doctor and really is something, you know, to me she just looks like the everyday Korean girl. And yet it took me awhile to get out of her how I address her. I immediately called her Kock Soo Mim, no, no I'm not that kind of a doctor. That would be like a PHD, scholarly doctor, she said. She said she was a Weg Song, and if you want to really to pay her a real honor then you ~~you~~ would say Wing Song Mim. Her whole name is ~~well~~, well, I tell you I find that extremely exciting. Her husband, is ~~I couldn't~~ ~~xxxxxxx~~ a fine, fine man and they are going to the Academy. I couldn't help but feel strange pain. They know English as well as I do, in turn probably better, the conjunction of it, but they haven't got the ear, yet. And they are going into sheer hell for a good two weeks I admire their courage and they are comforting themselves by saying, can you imagine some ~~xxx~~ ass setting up there, it bad enough when you can understand what they are saying, those rectors, you know. Can you imagine going through all these kind of things for an hour at a time and you'll not understand at damn

word he says. Well they comfort themselves by saying what we can read in the paper. Oh, I figure that probably a great many of lectures would be done better if people would have read the papers anyway. That's, I suppose one reason why I tried to show-off a little bit by saying the few words in German I know. If I liked the German like Lingo did, a few years ago, you know and where you couldn't talk English, it would be hell for a while. And I'm not all that good in reading the stuff, if I don't have four or five dictionaries around and many hours, I couldn't begin to read it. I'd like to go on sort of this indirect praise. I heard from some body over seas, one of your colleagues, that we ought to find, that non Westerners are not really going to intern, so we find out ~~that~~ some other way to go at it. Why, I bet you that a great many of you would agree with me when you would listen to this statement. If I was going to pick out the one ~~person~~ person in the world that I was going to sit at his feet to learn tactics and strategy, it would be you colleague and mine Kong Phin Hoon. Without the Kong Phin Hoon, and they are everywhere, the movement hasn't got a chance. No I never did like this business that when you run up against something that is perplexing you decide, rather than try to go through it, you just start doing something else, you know. With out those interns in our Houses people who are other than us, pale and placid Westerners, well you know we can play Boy Scout for ten years, we are not going to have any Global movement, just us. Anyway, I wanted a few things I needed to know, wisdom from Condon Wainwright, I found Conlyn interested in what I felt I needed to know. He wanted to tell me how things were going in Korea. Very, very ~~exciting~~ excited, and he said he hadn't written about the social demonstrations, they're too good to write about, he wanted to talk about it, he wants to come here for the whole summer, wouldn't it be great if he came here for a whole year. I think about fifty of us could take ~~about~~ the year off. Why not. Why not. And on the phone, he says, you let me know when you're coming by, because we are going in the President Park. Now if most people said that in the outfit I wouldn't pay much attention to them, but when Kong says that you can be pretty sure, and he is going in

on a social demonstration. Neal Vance went to see that AID people in Washington and their are excited about helping us in a program in some Nation, such as that, and they are really interested in any kind of a local social project now and that is why they are interested in us. I think that Neal had better get in and begin to tell and brief them on Korea. Wouldn't it be funny, that's ~~expression~~ on a reason on a reason I want d to havn pass d out this sheet. This is not what I m going to talk about, I said this to Dev dment today, but you know with the Town Meeting that we have to move into an whole new orbit of funding and this sort of lays out the Town Meeting, but even this doesn't t dl you what funding is going to b e like tomorrow. I b diev e that b e the middle of the w ek w e will discov e whether or not the U.S. Gov ernm nt is giving us a million eight hundr d thousand dollars for Majuro and of course, not a nickle of that will come to us. And yet the exciting thing about it is that mon ey is going to what w e hav e spiritiz d, do you not find that exciting? Now if something happens in Korea then w e are going to hav e to do far more than 1.8 million. For something w e will nev e see. And if something happens in India and the Indian Gov ernm nt agr es with our Gov ernm nt to unfreeze rubles by the billion ~~ktz~~ that can't b e taken out, but can be used for social: pograms that both Gov ernm nts agree on, my gracious alive. It's like the king of devlopment be hav eb en doing you w could hardly call it ~~development~~ devnlo pment relative to what's th e day aft e tomorrow. Now, you s e to: pt on th e Town Meeting is going to tak e 8 million dollars, th e first estimates are 10 million, it s going to cost much more than 10 million to do it., to b e sure. There will nev e b n any of that mon y stored away in a bank account, of course, for us. I said to g a group this morning, that b efor e the mon y had already come in it will hav e gon e out in t rms of initiating social d emonstrations in India.

I like to kid about the outrageous meals we have, especially breakfast. It seems to me the only place worse I have ever found it worse is in the Washington House. And God it is terrible. But, then I was thinking this morning, why, probably, I said this morning something like, India- you put off your being 300,000 dollars my guess is there would be closer to 600,000 when you looked upon us as some kind of a pioneering consulting agency. Like long before we have the money, it is already invested and you know you never see it, nobody in India see that money and you and I sure haven't seen it. In one sense you don't see results, that's not quite true, cause Bishop Joshi called the day before yesterday, he's in this country up in Minneapolis and he made a speech to the Methodist Bishops gathered there and the speech was on us and the title of his speech was and he told me over the phone, was, I forget it, what was it, How the Church in India has been strengthened by the Ecumenical Institute. Boy oh boy, I could even go back to Washington and eat those God damn grits, ~~xxxxh~~ with a certain kind of delight, and yet you see nobody saw any money, but to have a man, Indian man, to stand up and say, the Church in India had been strengthened by the Ecumenical Institute is really something, and this is but the beginning of it. Now this kind of thing ~~at~~ the rest of us don't need to worry about those kind of things right now, but I tell you Development needs to worry and this is not something you don't want to hand out, thought I'd want to see John K. Rockefeller the III, which I hope this week maybe it will come true, I would show him this, though this is not what you hand out. You would show him, only to show him the unbelievable, low amount ~~xxxxx~~ of money it would take to do 5,000 of those in the country. This isn't to hand out, it certainly not to sell with. Any Development person would be a fool, if he went around handing this kind of a thing out. Like a revolutionary the way he is able to exist, he is out after the next nickle to buy the next cup of coffee that will enable him to make the next call ~~xxxxxxxkxaxakxxxxx~~ to ask for 10¢. We've made some bad mistakes, we want out to ~~xxx~~ look for 3 million dollars for us you might as well stay in bed. So instead you go out and look

for 400 dollars to get the facilities and the promotions and to buy the food for Town Meeting. That's pretty easy to do. Or you go out and look for \$100 to help to defray the expenses of the R.H. who are up to their neck in debts, to let one guy off to travel to Paduca to market LENS and of course, you can operate it. I would hope that a group of widows in this country, however, would begin to donate \$20,000 to something like this. You don't go out with-only an establishment can put a great big sign of \$10 million and draw plans of how you are going to get that, the Red Feather, White Feather or what do they call it now in this country- Community Chest, United Way. Only they can do things like that. Only the establishment, establishment of the establishment a revolutionary couldn't begin to do it. Now you will notice of the 8 million, 5 million is just wiped off because it has to be handled locally and the exciting thing about that is that each Town Meeting cost only ~~about~~ \$1,000. And so, you aren't raising 5 million, you're raising \$1,000, actually you aren't raising that you're raising ~~about~~ \$600. The rest you can do by getting free hauls, if you want it, and have smothered chicken, what's that Kernal's name?, That kind of thing and then 1 million dollars has got to be for those R.Hs and not a million dollars, its like you got 36 regions, if you would take like 25,000 dollars and multiply it by 36 or 20,000 and multiply it by 50 x you would get your million figure. That would mean for one year's time you might have on salary two people with \$10,000 and then for the expenses ~~of~~ of travel etc. \$5,000-do you follow that. Mark ~~that~~ you this is but the beginning. The day after tomorrow, the only people of our Order that are going to "work out" are the only people that have 'work out' because of ~~our~~ our mission relatively to their succeeding in a particular profession, whether that be teaching or business or medicine, law or what so ever. And those people, ~~xxxxxxx~~ out ~~xxxxx~~ till hell-freezes over, such as Laxdell, Hansan, Tomlison and so on, the rest are going to be working out, more and more of us, but they are going to be in social projects that are going to be created around the world. This is nothing

new to us, on the West side, we had money for pre-school and therefore a group of us worked out, that is across the campus over in the gymnasium in the pre-schools on the salaries from the funds that came from the Government for a pre-school teaching. This is to say, that the Town Meeting has got to pay its way relative to our working out. Now some of the exciting thing, to go back to India for a moment ~~xxxxxx~~ the fact that we are able to live on nothing, but on the kind of breakfasts we have and what ever else we got, means that it doesn't take nowhere near what it takes to keep us and the mass of money then always go to break loose the next kind of a program. If you looked upon us as just normal consultants in the world, I would estimate that we have spent over a million dollars in man hours, paper etc.etc. already in the research of Town Meeting. How many hours has most people in this room, in one way or another placed upon that, or shall we talk about the whole assembly. It doesn't take, of course, that much for us to live, but we've got to see to it that we are able to exist, always supporting ourselves, by seeing that the social projects of the world pay for our support. Anyways, as you probably know, R.H. are under traffic economic strain, at least Lyn and company are aware of that, and they could not even begin to come off with these 5,000 X Town Meetings if they are not able to break their people free. ~~Some~~ many of them have to work out that the only mission they are doing is earning the money to do the mission, if there are any people left over to do a mission. And this is going to help to break this, but the T.M. is but the beginning, I suspect. Now on the Nation promotion of it, You notice it has been broken down into the total of \$400 per meeting which comes to 2 million dollars. And that is on the basis of trying to pay off this research which is over a million dollars already down the drain and if that has to continue to prepare for the followup work and the follow-up is LENS. The follow-up would be the Social Methods School-follow-up would be the Social Demonstrations-follow-up would be Primal Community- the Local Congregation Experiment, or something like that, in the first place, you can never raise enough money ~~to~~ if you have to be a hundred to pay for the money and effort that has already gone into those programs

whose time has not yet come, but whose will come on the other side of Town Meeting. And boy, I'd like to stand upon the house top and scream this and then the promotion of it. The promotion of it means, golly I was irritated when I got back and couldn't find out who authorized spending \$5,000 for the first brochures we put out on Town Meetings and they only got \$100,000. My guess is now you are going to print 10 million of them, these are your throw away brochures. Like, for instance, if you are going to have 1 million people, you know that you are going to have to seat 100 people, not us, ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ God help us, we are not recruiting anymore, we are marketing in these courses, you are going to have to give away ~~200x~~ 100 brochures to get one there. Something like that, you see that maybe we have to think about. This ~~xxxx~~ has nothing to do, nothing yet to do dealing with such thing as, there's got to be T.V. spots created and radio spots created etc. etc. And you know the first thing Rockefeller is going to say or his henchman to you. How in the hell could you promote such a program with \$500,000. And he won't say it kindly, he will say it meaningly and we will have to take down some hair and one way you have of course, to block that is, I'm going to be smartellie, is to say well now, Johnny, if you got a little extra money around that exceeds this \$500,000. we will-you will not find us reluctant in the ~~xxx~~ least. All though my guess is we are not going to raise that 2 million although we can live without it and we've got to aim to raise that 2 million or our future will be in serious ~~xx~~ question. And then of course, administering this, I think of people and Phillips there in ~~xxxxxxxx~~ Washington and New York trying to get various clubs and institutions around this world- around this country on a National basis to get behind this and these are simply the beginnings of the kind of administrative cost that would be there. Now and, by the way this does not have to be fixed, until I talked with Development this morning this was 10 million you could make just a good case for 10 million. Even that is not going to pay for it, in one way or another, But this gives us some ~~xxxx~~ kind of guidelines inside ourselves. I would never go out and peddle any ~~xxxxxxxx~~ figure here, except maybe you go to those widows and say, now we want so many



guess we didn't have social demonstration, for ~~xxx~~ The Social, or for 5th. City., do you remember that? Sarah Buss got so caught up in it ~~xxx~~ that she took the kids up to Canada and started on neurology. And when she came back she tried to explain that to me and she got angry as hell, I didn't have the slightest idea what she was talking about, but I'm sure ~~xxx~~ the children must have got educated, I didn't.. Anyway, those were great days. Now the trinity-there are three things and now the sociological- there are just five things, that is when you begin to transparentize ~~xxxxxxxxxxx~~ sociology-sociality- there ought to be three other kind of words, like that for me to really get it said, what I believe is what you come up with is what I'm putting on the board, if you don't come up with that, I'm wrong. And brother, we've got to keep working at it. When we talk about the new sociological form of the Church, ~~xxxxxxxxxxxxxxxx~~ I fail to see that ~~xxx~~ if we precisely what society is Task In its most ~~xxxxxx~~ profoundly intensification, then we couldn't talk about the ~~xxxx~~ ~~xxxx~~-of the People of B c God because the task of the People ~~xxxxxxxxxxxx~~ is precisely that. Now what are those five-sociological yi-yi-yi-things of a majlis- without which you have not a society, you have not ~~xx~~ truth, you have not Mystery you have the People of God. It's like when you look right in the middle there of that, I see a circle and one time when I look in that circle I see sheer Mystery-nothingness-what are those five creational yi-yi- that are present when you look into sheer Nothing~~xxx~~ ness ~~xxxxxxxx~~ or Mystery and when I look back again at the same circle is there, but Mystery isn't there, but the Self is there. What are those, I tried to give a talk to the ~~&~~ other night to the Student House. Boy, that was a fine banquet they had and yet I did ~~xxxxxxx~~ very bad because Lyn was telling me, now Joe it would be fine, fine if you would go down there and say a few words but don't make speech, well inside something ~~xx~~ said, bull shit, I like those young people, and by God, ~~xx~~ when I like somebody like that I like to share what's down inside myself, anyway I prepared myself a big long speech and then I lost my courage and so I only give two parts of the five and didn't do those very well. But what I'm trying to do is to sit myself back when I was a little one, like that, and like that and I called my early

ALONE

~~days my dream time, because however, crummy I am, what made me what I am, more than anything else were~~  
~~the days when I was alone on the back stoop, before anybody got up, watching the sun and the sunflower~~  
~~when I went all by myself to Walnut Grove and picked up walnut and came back and got a board with a~~  
~~knot hole in it and beat them through and got my hands absolutely stained it took three months to get~~  
~~it off, you could wash it in gasoline or anything, oh boy, I was proud of my filthy hands. I did that~~  
~~at times, alone, I use to go to grass run, it's about four feet wide and I would sit there fishing~~  
~~I never liked fishing, but I tell you we caught little sun fish about that long then I~~  
~~would swim in it. Those moments alone. Somebody told me after that speech I was really talking on that,~~  
~~I didn't know it and don't know whether to believe it, but I would be proud to be speaking on what~~  
~~deal with now, anyway, the Self, remember that. Now I look in the middel and I see Somebody ~~xxxx~~ Now~~  
~~I'm still not clear the relationship of essence ~~xxxxxxx~~ and its history, I'm sure someone~~  
~~that some other existance and you create you ~~xxxxx~~ essence become another existance to create~~  
~~you essence. And because, I can't say realy what I have to say, sure in the door to consciouness~~  
~~existence precedds esscense, but in the reduction of conscd-usness, ~~xxxx~~ obviously essence precedds~~  
~~existence. When I look up there and think of myself as revolutionary, some character said the other~~  
~~day that he was a renegade, ~~xxxxxxx~~ their outfit used ~~to~~ to be a renegade and he was withholding it and~~  
~~now its another one by renegade, I was going to look up the ~~xxxx~~ word renegade, he did-- for me that~~  
~~is not true boy oh, under this blue suit and this striped shirt and that polka dot tie, you had better~~  
~~believe you got a renegade, I mean you got a renegade. Y-just like all those other characters in~~  
~~Washington, I try with what I got to look a little better. But not different, but if they saw what~~  
~~was behind that blue, they would be most tremendously delighted and they would wet their pants at~~  
~~the same time. Why we have just now got into a position of where we can beat renegades, but the~~

Interesting thing, and my guess is, this is what the young man was saying, we are transronggadas, that is I belong to no establishment, no disestablishment, because I belong to both of them at once which places you in a ~~gap~~ space which doesn't exist called the transestablishment. What I'm trying to say when I look into that circle, I see society and I see society in red ink - I gain the profound dimensions of society, that without which society is not the perpetual movement, which we sometimes refer to as history and then sometimes I look at that circle, in the center up there and I see the People of God Those who care. Those who care. I know all that those who care are busy-they may not be busy doing nothing-but they are busy. I mean by that they are invisible busy. I hear about your conversation ~~xxxx~~ here at breakfast the other day on Viet Nam, and I've been, I forgot that you care not see yourself as an intentional human being if for every or local contradiction or perplexity in your life you have not had guts enough to forge a four point program. I tell you I got passion at that point if I wasn't, God ~~xxxx~~ damn Monday morning from the band stands. Well you certainly lost me about V.N. The most important tool by which I practically in Viet Nam is Town Meeting. And the second most power weapon I'm using that human perplexity this moment in history is Social Demonstration-5th City and Uptown 5, Majuro, Oombulgurri, and do you know something and if you just tickle me a little bit, I would name you some 19 more around the world that are visibly ~~•thor~~ there for me as Majuro is there. Your're are not even going to get that beginning of the contradiction.

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Your're not even going to get at the beginning of the contradiction of V.II. If you do not see that a whole new social vehicle has to be created. And its only when you attempt to transparentize socioality ~~yourself~~ itself you really don't have the slightest ~~examples~~ guidelines - check list by which you take ~~it~~ that monstrous ~~is~~ 747 off the ground. Those who care-People of God.

Now the last thing I see in that circle when I look up there is close to my heart and that's the Order. I don't mean this thought I mean this. I mean the RELIGIOUS. Who so ever-how so ever and there is no religious. The solitary thing in the world without a religious Order.

God bless all those would be religious, who don't know how to find the Community without which. Now I didn't do that very well, you can tell Marshall has been over here, if he doesn't tape his fingers he take the damn chalk. I think it is neurosis, he thinks its chalk, I use to say it was chalk, but I've been using chalk for a long time. There are just five things, that's all, and I would leave this till last, but you have to begin there.

And I think I want to call this sustaining Community, but I'll come back to that and then next is self-awakenment and the third - well I think maybe I will put functional education

Religious-ploty

And then, the third is social demonstration. And, the fourth is spirit culture. X

Now, if there's anything religious about anything here, it's wrong. If you care about somebody, that's the

question, whether you do ~~any~~ why, you spend your life trying to awaken them. In the talk the other night

I described my struggle for awakenment. I think --like somebody came in here the other day, you know, and

they'd been home to see Mama and Papa and they'd found a couple of duds. And, mark, you, I'm not criticizing

them--I know all about this. And you decide "What's the use? They're happy. Just let 'em dud it out to the

grave, you know" Just about that crude. Then, I suppose you come back and somebody asks you, "Do you care

about your mother and father?" Well, you say, "Yes." Do I need to finish that by using such things like

Bull shit? Now, mark you, I'm very ~~think~~ sympathetic--I'd want to put it in very rounded ways like Buuuulll Shit.

But, I'm sympathetic. I look back at my own life. What if--you may raise the question as to whether I'm awake.

That's all right, cause I'm not talking about you, I'm talking about ----what if something had'nt happened?

What if those things that were tragic for me? What about the fact that our family, we had to decide that one would grow and the other had to be taken care of, and I was caught in the middle. Yet, without that, would I be who I am?

Those of you who think that if a kid isn't hanging on your right tit he hasn't got a chance--Buuuulll Shit!

Awakenment--you care! Now, here's where I tie into Town Meeting. I'd like to make a long speech here. This is evangelism. Now, in the early Church the Christian community emerged out of the tan Ur image, and because of that, of course, it was poeticized in the language of the Word. And then when we Greeks came along, we abstracted that so that awakenment finally you believed some propositional theological truth. Do you get that? I believe that the Lord Jesus Christ is the son of God? and therefore, I'm awake. No! I believe that I am saved in the Lord Jesus Christ. No! Those may not only not be awakenment moments, they could be the most ~~blinding~~ blinding moments.

\_\_\_\_\_ would tell me about a guy on a airplane he was with coming in the weekend, and when he chummed up to Don he was a literal Biblicist. Well, I don't know that situation, but it could be just ~~before~~ <sup>because</sup> four

years ago he \_\_\_\_\_ that he was absolutely blinded in perhaps even for \_\_\_\_\_ in a way that before that happened

he wasn't anywhere near that blind. What I'm trying to say is that religious piety, religious piety can blind you

ever

more than anything that/happened to you in the secular world. Now, we've become clear that the Christ happening

is a happening--it has got nothing to do with wordage, it has got nothing to do with verbage--it is a happening

in your life. And, if it has not happened, it has not happened; and when it happens you are awake to the profound

depths of consciousness and Creation itself--to the one world that is, which is God's world, and not man's.

Now, what does awakenment mean? Well, how crude can you get? If you happen to bend over there and I ~~sax~~ swat you

in the rump so hard that you can't sit down for a week and how \_\_\_\_\_ you become aware of the ~~Qhz~~ Other

World in the midst of this world with you very being, then you have heard the Gospel of our Lord Jesus Christ.

Period! And when I stand up and say the Apostle's Creed, then you can grasp that and that happens to you,

then you can Amen with me.

Now, it could be that the Town Meeting you're going to have, and mark you, you're going to not only do this for a million people--at least two million and maybe ten million, and maybe a hundred million. Well, I repeat again I'm not interested in the celebration of the birthday of some nation called United States of America, I'm interested in the Town Meeting in Germany, and the Town Meeting in India, and the Town Meeting in China, and the Town Meeting in Japan where \_\_\_\_\_ in such a way where maybe, perhaps, the Holy Spirit can get loose in their life and bring about actual change. I'm so angry these days when the New Testament talks about being born again, they don't mean some invisible thing that has happened down in your gizzard, they mean that your whole posture, all of your relationships to life, have found a new perspective. Period. Now maybe, it could be, perhaps, that one thing you're clear of and one thing I'm clear of after the profound upheaval within the Church of Jesus Christ in our day the next great focus of evangelism has nothing to do with people within the Church. Evangelism has to do with impacting the people of the world who are not the Church. It's going to be something

entirely different than anything that you and I have every known before.

What my Poppa looked for as the day of revival  
~~My Poppa's thought that day of revival~~

will

~~never~~ never come. Why? Because Poppa knew that he

. He would measure it with the past, with what

he remembers as a boy.

~~My Poppa's thought that day of revival~~

No one knows where the breakloose is givin' going to come. The word ~~gimmick~~ <sup>evangelism</sup> for me means

that gimmick, that instrument, means a vessel, a movement. Once the word evangelist was a great word, and then

good deeds.

Mankind? I don't know, but this much I know--you and I do not care. I know we care--I mean CARE. if our concern

is not to bring the pearl of great price--awakening--to every man. Oh, the pain and suffering to wake up--but

by God, ~~you've~~ you've lived your twenty years, your 63 years, your 40 years. You've lived! Sometimes I think

we are just five of these kinds of things, and the greatest of these is Awakening. But, I'm not sure about that.

Education. Nobody in the room anymore can define education. When I was your age everyone knew what education was. \_\_\_\_\_ well-rounded man, you can see it took on me. We don't know what education is. Yet, do we not?

We haven't got any institutions yet. Boy, I'm waiting for something called University 13. I've got an idea it's

going to fall flat on its face, but in falling on its face it may just raise a stink.enough where somebody else will

pick it up--not the movement . In education our methodologies. Do you not understand that? You and I are

capable of outthinking anyone, not because we've got much \_\_\_\_\_, but we have paid with our lives for some

methodologies. We've got methodologies of social change that would make most people look like grasshoppers.

And not because we \_\_\_\_\_

We've got some methods. That's

why I needed Marshall here. Methods in the spirit. Here, if you tear into someone you want to equip them to live

their own lives, and without methodologies-you cannot--they will go mad. \_\_\_\_\_

National consults. Lord, Jesus Christ, have mercy on me. If you care, you leave them equipped. Oh, I'd

like to say never again <sup>can</sup> ~~in~~ education superimpose, whether it be Christian education or <sup>secular</sup> ~~any other~~ education,

some wrapped-up ideology upon people. You awaken them and you give them the equipment, the methodologies,

to do their own thinking, their own deciding, their own \_\_\_\_\_. That's what care is.

Social demonstration. These are the ones, sometimes I think it's only morale. I've often said on Majuro

to the people, "Now, you know 90% of our work out here is human motivity." I really think it is 99%. We're

going to have to write a document on miracles. We'll have to use another term, but out there they've done

one miracle after another. What's happened is the people are ~~saving~~ tearing themselves out of their own ground

and beginning to move. ~~Majuro for the people of the Marshalls~~ you can't do a social demonstration in ~~And the reason is xxxxxxxx~~ Majuro for the

people of the Marshalls--the people of the Marshalls must do it. Social demonstration is motivity. (I'm running

out of time--I'll go on.)

And, then, spiritual cultivation. One thing I am extremely aware of these days--that awakenment and finding your

way in the Other World. I don't mean with your head--I mean with your being--it's not the same thing. The awaken-

ment is the door open to the realm. Spiritual nurture is that without which if you're not engaged in it, I cannot

see that you care. I also believe, as I've said before, that on the other side of social demonstration we're

going to move in the dimension of spiritual nurture, retreats, Odysseys, etc., like we never dreamed of it.

Some of you won't be here then because when you're doing what we're doing now as a group you've got to ~~not~~

halfway ignore a little bit that culture--spiritual culture. And, you cannot avoid this. But if you were an

individual and you did not have the spirit dimension in your life you would not long endure. This is the most

crucial time of your spirit. As a group you can't put your attention there. You've got to be that madman

knows the day's going to come when that's going to be different again; but he knows it's there.

Now, here is, what do you call it--your Primal Community. I don't know the name of that anymore, really, but

sustaining

I call this the ~~standing~~ group. It's like that's not the right word. It doesn't sustain me, and it doesn't

sustain you in the way that most people would use that word--like, you don't come around ~~crunching~~ me up, and

I don't come around ~~crunching~~ you up. We've got to learn to kick each other in the ass rather than sustain

the way we usually use that psychologically. And yet, you know that if you haven't got your \_\_\_\_\_ in this group

you haven't got the slightest chance of the rest of those; and it's got nothing to do with this stupid group.

That's what I mean. You've got a place to stand on while you do the impossible.

Without it you haven't got a

chance. Now of course, on the other hand, I find it a sheer delight just to be said Helloe to in this ~~group~~.

group. And more than a delight just to have a short conversation with somebody. And of course that's sustaining

to me, but that's not the function of it. The function of it is to give us the ground to stand where we can move.

Now, what I'm trying to get around to saying, that although, and I'm not sure this is true anymore, that we may be in terms of what's immediately ahead of us, , that's not as true for me as it

was three months ago. But even if it is true, we know more ~~in~~ clearly in the broad and sweep and the deep deeps of

history what we're about than we ever knew in our whole life. What's the Order about? Why, its to build sustaining

~~community~~

community everywhere. Its to awaken mankind everywhere. Its to equip mankind for living, everywhere. Its to pro-

vide the social demonstration that gives people reason to believe that you can do ~~anything~~ something about any given social situation. It is giving people the highway maps and the exercises whereby they can find their way

and stand strong on the way to the land of eternal mystery.

That's what society is all about. That's what the church is all about. I think that's what self hood is

all about. That's what the social fabric itself is all about. That's what , it seems to me, missionally, socially,

that's what the Order is all about. Like if, ~~if~~ I'm not interested in it now, on account of we've overcome

enough entropy that we don't have to worry about neat, abstract pictures. But what are the five things we do

going to be  
in history? This! What are the five things we're going to be doing after we're a hundred years old? That!

I've even put the prayer to it. Human sociality, Consciousness. Boy, he'd like to be here. Reason. Gene

would like to be here. Civilization creation. And the nether world. I think if I were gonna tell the deep story  
of my life, through I didn't see that the other night, I'd have to tell about this. In me. And if I were  
going to tell a story about me in here, I'd have to tell it ~~in here~~ about me in terms of caring, working

for humanity in terms of building a new social vehicle. In terms of solving the great contradictions.

I put it something like this. Lord, Jesus Christ (the particular, the universal), Mercy. Me. And  
although, as I said sometime ago, Brooke said it had to be done a different way. That she understood that

you don't have to be bigoted about your poetry. Lord, Yah El Mercy Me.

silence

Some of you will recognize something like the bug model. Witnessing. Justing. The intensification of this

is gonna be the Methods. The intensification of this is going to be the Exercises. The ~~intensity~~ People  
of God at the point. I'm sure you could do a better job. ~~and~~ Lord Jesus Christ Mercy Me. And as I say

that this time, what I'm really asking is that - oh God it's terrible to ask this - whatever God has to do,

he keeps you open and \_\_\_\_\_ for it and caring about man. Not about churchman, about man. And therefore

~~keeps you open and~~

keeps you open and \_\_\_\_\_ towards the awakening of man and the world. And serving him as a human being.

In all these arenas \_\_\_\_\_ - bring the glories of solitariness and the wonders of the creational processes themselves. to be in his being.

I didn't get that said very well, To be the people of God for the rest of our lives is to walk out of

the People of God into the world of the mankind as such. With a pentagon, and loss, You shall be the

People of God That still isn't very good, but I don't think I can improve on it.

Now, I suppose that its time to go back to work. I meant to be unpassionate, so we can talk. You can't discuss much, when someone gets up and chatters, can you?

Well, maybe we forget it, and get back

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## PRAYER OF THE STARET

Lyn and I had that conversation beforehand, and I said to her, if it comes

off like that YOU say Grace is yours and peace from God our father and the Lord Jesus Christ Amen (Amen)  
don't want

She refused. You know ~~xxxxxxxxxxxx~~ to be a spirit person, then you shouldn't turn to the world, I think. Two

things have impressed me which are really the same thing. One from the inside and the other from the outside

As a matter of fact it impressed me so deeply that I said I don't really want to talk about it. You nervous

when you come right down to it you don't really want to talk about things of the spirit, now there's something

not quite true in that, yet there's an element of truth. Anyway I find in my experience that every little much

step that I take into - have you noticed how poetry is not adequate any more - like into the world. How

ridiculous can you get. Or any step you take in order to directly impact the change of society, the deeper you

are dropped into the spirit life. Now I'm sure ~~xxxxxxxx~~ you can say that in a way that it is not true of people

who do not experience it. If you're still a do-ooder (I don't like that language, you know) or if you're still

doing this to get a certain kind of kicks out of it. I'm not against getting kicks out of it. I imagine some

of us in the sixties were getting kicks out of so away getting involved. Then you don't know what I am

talking about. With intentionality, and with intentionality there is always the overwhelming reluctance,

its almost like, although it sounds a little pious, if you want to do this you're not with me, what I'm

talking about - well I'll put it stronger than that - that thousand miles really got me this morning. Once

you come to enjoy that thousand miles, then you've got to go a million miles or you won't know what I'm

talking about. ~~That's~~ And I don't want that to sound pious. The capital verse

of your lives, and aren't you getting more reluctant as you know yourself more and more to have made very strong testimonies about how your own good life is on the line. Aren't you most aware of precisely the

opposite, of how little of it is on ~~your~~ line. If you move with intentionality, you see the point is, the

world we are going into is God's world. It's not gods' ~~world~~ over here and some world over here. So what

I'm saying you would expect. If you thought twice, it plunges you deeper and deeper and deeper into the

spirit life. I repeat what I said before because it's being underscored in my own interior being that the

only way into the spirit domain is what we have falsely called the secular. What is happening to me, the

flip side of that, I have said that before and I think I say it in my dreams, where it comes to me as

somewhat of a shock, and it shouldn't I think, I believe the only kind of social development or the only

way to have a chance in history is to do the social and economic together. Even if I'm wrong I'm white-hotly

clear about that and I am now aware that when you do that, then a spiritual revival (with horror and not

what we are engaging in is not a revival. What a revival means is that you take the radical past and putting

it and that's not what we're about. You can bet on that. I firmly believe in metamorphosis is the crucial

category for us, but we must remember that radical discontinuity is in metamorphosis and a spiritual

awakening and maybe that is a better word, though its been abused to, I'll put it this way ~~about~~ automatically

happens when intentionality is injected into the socio-economic processes of any social unit whatsoever.

The spirit opens up, and I want to say this when I speak again this coming. Though I've got many many

reservations, I am convinced that your town meeting is not a social demonstration. It is a manifestation,

it's going to be a manifestation of spiritual awakening which arise out of it. Oh, and if you have questions

about that as I have, I want to calm them a little bit in me if not in you, the kind of awakening

that I'm talking about is not an awakening that comes directly out of our direct action

it's like we move over here, and something explodes over here, that's the kind of awakening I am

talking about. I am more passionately persuaded than ever that no one and particularly ourselves had

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control over the spirit dimension of man. This doesn't mean that we don't have permission to teach, hell

out of RSI, etc. etc. but you and I ho way are masters of the spirit dimensions. And when

they rake in the \_\_\_\_\_ that I am speaking of, and see you distant horizon, it will be extremely

difficult for any ~~skit~~ shriveled up character like myself and this only to identify themselves with

what they see. But I am convinced that socio-economic development is that without which spiritual

awakening does not happen. There's a twist to this, and this is where you just ~~just~~

mountain heresies. That revival is in no way synonymous with any social or economic activityk

that you and I propose. And this is where you grasp with liberalism. And what you and I do on this side

of awakening in the socila and economic realm is not the social and economic renewal which arises on the

other side of the spritual awakening which you and I cannot control. Therefore in many ways

you and I are discarnable

illustrations of significance of ~~transformation~~ your brodding in terms of doing the town meeting of doing

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the goddam majuro thing or any other social development, You and I are stupid because your efforts

are going to be nothing in terms of liberalism, desiring to have evidences that what they are doing

is significant.

I wonder if I got clear on what I was trying to say, that the failure to dealing with the prayer of the  
saints, then talking a little bit about who, and speaking a word on the mystery

I want to begin with the staretx prayer, and I know you have read it, and therefore I'll try to get

beyond the initial part of it. You need to read this book if you haven't. I guess many of you have.

And keep at it until you finish it. The way of a Pilgrim. It's translation of a document. My guess is

that is is written (is this the 20th century) in the early part of the 19th century, or in the 16th century.

It's translated by Iron Cohen. Now the staretz prayer, as you know, for you have it before you is

Lord Jesus Christ son of God have mercy on me a sinner, Now, if there's anything in there that sort

of you shriveled up Christians then start to struggle with every fibre of your being to get

beyond that, or to get through it, to use the language of transparency. We've got to ground that, as

we say, ontologically, and we've got to ground that in humanness or it must undergo a transparentization

within our bowels and not simply within our minds. In trying to do that I found in myself objections to

the categories of a sinner, a sinner, and you can imagine ~~xx~~ how delighted I was to discover that the

original prayer didn't have that in. Therefore Lord Jesus Christ have mercy on me. Old Brooke this morning,

did you ever notice a Jewish person sits in the midst of a group of rather acquitted Christians and

gets a little bit cocky, and this morning she said to me Now we Jews do not use the category of sin. Now

that's not quite true, but it's true enough that it's got to move man. If you move one step further, with

where you've been studying with the Sufis it becomes even more true. But you remember that those Sufis, and

those wild hebrews who danced naked with the prophets came out of the same environment and they don't

use and also, the eastern church doesn't use that category. They have not become endeared as it has in

western ~~thank you~~ Christianity, both the Roman and protestantism, and of course in protestantism we ~~double~~

double endeared it, and if you happen to be a part of the branch of sectarian of protestantism, I mean

you endeared it three-fold. There is only one thing more dear than the grace of God and that is that I am a sinner.

The thing that has rocked me, and while I was delighted to have Brooke come in this morning and ask

me, where I really got rocked is where I got aware of that in Islam. And the point of it is not whether

or no your point to some reality out here that you can point to with the <sup>category</sup> ~~reality~~ of sin

that's not the point, only it's hard for me to get across my point. Lyn and I talked last night about the

whole business of Jesus Christ, which we're going to get to if I can briefen what I am going say, and Lyn

and I were struggling both of us with how figurative we were not relative to the realities the categories

point to but in relationship to the categories themselves. Do you hear that. Here is our number one problem

if we are going to do something about the transparentization of history ~~itself~~ that's taking place in

our time, and in that, and this is my getting back at Brooke a little bit, in this struggle dear sister Brooke

is in that up to her ears along with that fat man she was ~~struggling~~ with this morning. We've all got that when

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we are pushing at Now! Just want to come back and talk about the business a bit later, but you and I

have got to get loose of these dear theological concepts if we are going to move into the future. I in

defensiveness almost, that is not with you people but with God himself. I am quite aware of the struggle not

only of myself but of every man to stand before God. And once you become aware of this struggle, you are

dealing with the reality that the category of sin at times pointed to. Most of the time it pointed to just a

pile of bullshit, and in any other presence of humanness there had to be categories that pointed to that

reality or that reality remained unseen. That's another speech. and Lyn ~~xxx~~ what you and I were talking

about last night is another speech, for me and for you too.

The second thing in the prayer Lord Jesus Christ son of God have mercy on me. that I saw was not necessary was

son of God, for either we do not know what the category Christ means or we do know what it means, then that

category son of God is redundant. So you can imagine how delighted I was to discover that that son of God was

not there in the original prayer. So you have it cleaned down to Lord Jesus Christ, have mercy on me. And then

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I was trying to do the Gandhi bit I want to find a sympathetic Hindu one day but he's got to be real sympathetic

for this will offend him. I never knew why they did that until the other day. Secretly

Lord Jesus Christ have mercy on me, and yet you've got to be sympathetic because ~~xxx~~ what you got to make clear

is that when the Hindu is really praying he stands present to the depths of consciousness, however he does the  
equivocal of Lord Jesus Christ this he knows damn well about. Have mercy on me. If you can get rid of the damn

protestant or sectarian protestant theological concept of sin. I'll come back to that in a minute. Now you know

Gandhi used those fingers that say so that you had ~~xxx~~ a-one and a-two and a-three-and a-four and a-five

Lord Jesus Christ Mercy Me. And where I got rid of the hangups and ~~xxx~~ beyond was through my dear departed

motherlong since now, whose name was Laura May Wilson Mathews. I just say that so Mama can hear me, remember

her by her full name. Anyway, when I was a kid as she was very frequently say "Mercy me, mercy me, mercy me.

She had 2 fifths of the prayer. Lord Jesus Christ Mercy me. And boy that hits the bottom of the prayer to

put it in the passage of mercy me, it's like what you're saying is leave me in mercy. What I tried to do

is a pentagon triangle configuration, which which maybe I won't do

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first of all I wanted to show you could draw a pentagon and that gives you five

triangles, and I've been trying to do this. I want to come back to hope. Boy I tell you when you get a phenome  
~~logical~~ phenomenological triangle mixed up with a theoretical abstract triangle. I've been reading stuff

around here about hope, that you work with this business of hope like you did with those social process

triangles over there, like you try to...boy you're in trouble before you start. I wish we were using

squares, maybe that would take the square out of some of the triangles, where with the phenomenological

approach, you're trying <sup>near</sup> something up in terms of internal relationships like you do on that, you

are in hot water. The same thing is whenever you have a category of bad things over here, and you think

the word of Jesus is something else you come over here with a clean set of categories you are in trouble.

That's the thing we've laid down our goddam lives to expose and suppose we in our revival intelligence

should slip right back into it, why its the most terrible thing is to stand up as a joke, a better way

of saying that is to miss heaven, and god says we are not going to let any of you go to heaven if after you've

laid down your own goddam life you turned out with the same thing you say

laid down your goddam life to change. I'd like to scream about that, but I'll continue talking quietly.

though after I got these done, then I wanted to see what this looked like (boardwork)

After I got these done  
and then I wanted to see, I didn't do it well, maybe I want to do a pyramid, maybe that's what I ought to do,

say I think that's what I will do, and it looked more like a pentagon building anyway, for you see, what I'm

after is the guts in this

the guts in the me - have to start there - and I decided on the 3 pole, have

mercy on me, but that's not enough for me I wrote the next one - have mercy through me, and that begins to

get at it on account of I don't want any more any mercy on me for psychological reason, I don't want any

mercy on me for the salvation of my soul, and the reason why is that I haven't got any soul except as it

is thoroughly engaged in all of history. What I'm trying to say is that that dichotomy we have lived with

and has cut us to pieces as human beings for five hundred years has got to be overcome. Have mercy

on me. Mission, have mercy through me, mission, and then I like this last one because it comes back to

ma. Have mercy in me. That's what Momma, although she didn't know it was talking about. Mercy me.

the me in mercy, turn me in to mercy. Knowing k-doing and k-being. But all isn't enough then you've

ot to get to what mercy is, and I don't know except I have to show you that what I mean by that is forgive

. But not forgive me, how else can you put it, not forgive me in disrelationship to you, in disrelationship.

the people in Uptown, or in disrelationship to this country or the people of the world that cannot be

parated, there is not me to forgive except in terms of that kind of context. Sure, my greatest

ruggle over these books struggle struggled, are rebellious against the creator. Rebellion against

a creator. Now, have mercy, forgive me rebellion, not some list of sins that my culture has decided is  
rally improper

was morally improper. You forgive that silence that stands between me and giving my life.

r all mankind, for God for obedience unto God, it has nothing to do with what you and I want.

edience to God has to do with laying down your life on behalf of all, and when you get tired and

l weary and take your goddam tail behind your legs and crawl into some rat hole of the good life

you're not doing anything about the order, you're not doing anything about the People of God, you're

rebelling against the almighty. Have mercy, forgive me. I've never once awakened in my right senses

either in the morning or the afternoon or evening, I've never stumbled upon myself when I did

not find myself in rebellion against shedding my last drop of blood on behalf of all mankind. Have

mercy, forgive me. But not only that - you can see I'm not going to get all my speeches done. I might

as well give up now. You know I don't intend to enlarge on these ~~part~~ points, when I start, but I do.

Now, I knew John Paul Sartre would someday address me. You remember

boy you remember the category of Dostoevsky. He told it in three different tongues, one short story about

where he was up against the firing squad and the captain said reprieve. Well, I'm trying to get what is

mercy. Oh, you ought to go look that word up in the dictionary. We protestants have refined it. We think

the only definition is that you went out and messed around a little bit and somebody forgave you. Reprieve.

And boy, the mission is in. When you come upon yourself rebelling against what it is to be a human being. What!

happenin. The mission is going to pot. Yes, we go through a little business every morning, saying that even

though some son of a bitches around here are still in bed that we are whole and ready to row. That's bullshit.

That's where the nevertheless has got into it. Turn around telling the truth about life at all, at all, at

all, at all. What it means is that one of these idiots is in our bed then the mission that could have been

will not be. Dear God, reprieve, reprieve. I got myself in this mess. He who sows to the wind will reap the

whirlwind. Don't you think that as I was born Protestant.

I mean you pray for every deficiency, every rebellion in your being. Reprieve, have mercy. Can't you see that

the great on this thing, God is the judge. He who sows the wind reaps the whirlwind. Not for your own

spiritual act of God but for getting beneath the boast. The mission above the whirlwind is to love all

mankind. Reprieve, have mercy. I don't know how to put this but I'll put down blessings, oh the Jews would

understand that, the Eastern Orthodox would understand that (singing) Showers of blessing, mercy drops

around me are falling, now just for the showers that be - or whatever it is. Whoever wrote, that is a

stupid song, it's not a good thing, but mercy drops for the showers

and not because

I feel like hell and I'd like to feel great - no no no

It's a kind of incongruous, but just one hell after another in your inner being without even knowing it,  
we need blessings

we need showers for the sake of mankind, for the sake of India, for the sake of Australia,

for the sake of the United States of America, we need some showers, a break loose if you don't like blessings.

Jesus, Christ have mercy, have mercy, on me. Be Mercy me. Yes and if you pull it through the other side

then you've got to be a shower of blessings of the neighbor that breaks loose this one and that one, and

that task and the other possible burden. You need in the midst of this godawful thing you are going through

just like everyone else, you've got to be, not a dropper of infinite drops, but you've got to be a stream of

living waters, a rain forest, a storm of blessings upon how it comes to these parts. This first one is simple.

There's no religion in the world that has not seen the existential aspect of reality. It is for means decision,

It means fate, it means excellence. I'm not sure those are in the right order, I'm not sure what the right order

s but once you do that pentagon you've got to find some kind of order, but you're not going to try seeking for

order. You're going to think yourself through if that happens. Sure, you could use any other kind of category

like cotton or father but you know you've got to use that to bow the knee. What you're saying here, content is

aside the point at the moment. I have bowed my knee, which means I have intentionally become an intentional

human being. Do you grasp that. No longer am I simply subject to the blowing wind or the wimilation of this

openessity in my body or in my mind. I have intended to bow my knee. Look for what I know what selfhood is,

regardless of how little I manifest it to you. I inside myself have made a decision that I am going to live

life and die my death no matter how poorly I do it. Therefore I say Lord, though any other hunk of poetry

that would communicate that ~~xxxxxx~~ reality I want to say to you I would go to my death at the point of

understanding every man to be a human being bows his knee. Every human being is contingent, but you see

I have to use poetry even to say that and my words are not what I'm trying to communicate. But shit on

defending any set of quotes, Jewish Christian Muslim pagan - I'm through with that. The next one is *harder but it's there.*

But it's there like Brooke has helped us some more. I tried to give the equivalent of that prayer to myself

in what I know of Jewish theology, and you know what I'm going to put on the board. Lord yah el have

mercy on me. Now you priors who have done a little studying, you may not like that but you know what I'm

pointing to. Now Brooke told me that the name Joel was that, I can see that now, but I never saw that

before and boy-o the third chapter of Acts - well that's a little aside but it's deepening as all hell.

Lord Jael have mercy on me. Now if you were going to do this in Buddhism, and I'd like to stop and make a

long speech on the study of the Sufis. What we were after in the study of the Sufis, we didn't care about

what they thought or believed, we got sick of that in the 19th century. We were trying to draft through

the rubric of transparentization of the reality that cannot be phenomenologically be described, in other

poetry by us. Buddhism. I'm going to do this better one of these days. Lord, Buddha, the enlightened one

You know, that's harder for me than this, though I can go and point out what I mean. Now I'm not sure how

to come at this, but I know this first thing is incarnational thinking. I don't think that came out of

Christianity. That came out of the Hebraic faith, you can bet it right up to here in Islam, and you can bet

In the religions that were before these religions that they were in there too. Then I'm going to put here

eschatological heroes, and here is the exemplar. This is why in some ways I would put here the age old

rather than the category of Buddha, and here the 4-fold truth. One of the things, and this has to do

with what Lyn and I talking about last night, at the heart of our poetry, and please the Lord for any

hunk of poetry, you don't care where it comes from, that helps you grasp why do you understand that you

get born one day, and then one day you die and in between you try to figure out what it means and I don't

man intellectually. How you pour one great life in this/short between getting born and once getting and you

become grateful for any poetry that helps you penetrate, oh mark that, religion does not come from the outside

These are crutches, these are instruments that enable you to perceive deeps, and you know you only got - my son

John only had 21 years, I'm 63, but even 63 isn't very long and none of us know. anyway what this points to

... that the ( ) ity is only in the second, reality is only is ( ) a sweat of humanness itself. This isn't the

only place that one saw this. You aren't talking about the Gospel here, you're talking about religion about

Christianity and here we're like I said yesterday that there wasn't any George Washington

like we remember George Washington thank god. There wasn't any Jesus like we remember Jesus, thank God. You

know what I mean. And then this one is my hero, you begin to tie it back in with this. And what is this?

The Christ. You know it's very fortunate that the Jews had over the centuries the category of the Messiah,

it was just sitting there for somebody to use. Thank God they used it, and they used it to communicate

and I still have a real hard time with this too. Obviously it speaks of finality. I didn't even go on and  
to the rest of those did I, but I've got no place else to go. It's got nothing to do with the content, I've

just got no place else to go. And then last, not first you become aware of what Kierkegaard called that this

is who I am from the beginning, the en soi pour soi, that's some blast. That comes last. Maybe you heard it

before you were a self but you hear it on the other side of selfhood, not before selfhood. Dynamically

I mean, muck. Adn then universality. What I mean by that is if by God, I go and talk, I don't care what poetry I use, and you and I get focused on that, you know about it and you know about it and you know about it and muslim knows about it, this hindu

knows about it. It's got nothing to do with what your Sunday School teachers taught

you about God. Period. Then on the other side of that you can say God bless you Sunday School teacher and then I've got the third category which I'm not pleased with which is transparency. And it's not an addition. It's finally like, for me this is a part of the staréts, in fact this is a part of the Eastern church. I never

knew until the first global odyssey how eastern I am. Where essentially all thing become filled with precisely this

, what it refers to. I mean, how do you put it

- God is everywhere. That is in principle, I have to say in principle anyway. Like I got through life a stumble bum 90% of the time I think, but where I become aware

there's the presence I ride along in a car, you know how you can be out of it. You

can be talking theology you can be planning a town meeting, you can be plotting of

how you're going to get into that office and your'e still out of it. You're out of

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it. Or you just sit there ozzing and you're out of it. You can be out of it most ways

but in the car, whether it's in the midst of the conversation or waking up from a haze, the Presence. I mean, ther Presence, I mean the third, I mean there is nothing

That's what I'm after here. Have mercy on me. Now the starets. Hey, Brooke, read me

that one from Deuteronomy. The part I wanted and get your own biases out of it and

read me of it. "Hear Oh Israel, the Lord our God, the Lord is One and you shall love

the lord your God with all your heard and with all your soul and with all your might"

REAd it once more for us Brooke "Hear O Sirael the Lord our God, the Lord is one

and you shall love the Lord your God with all your heart and with all your soul and

with all your might." Just read the first phrase. "Hear O Israel, the Lord our God,

The Lord is one" Now these starets took this prayer, Hear O Israel the Lord our

God, is one (The Lord is one) The Lord our God is one. They discovered that

if you said that prayer "Hear of Israel the Lord our God is one" Anyway you know - its

in the 6th chapter of deuteronomy. Jesus stole it. Of course he was a Jew, yes it's

all right. A Jew said that prayer of Israel. Six thousand, 4 thousand times a day that

it would be said in your mind automatically. That is that you could be palning on

how you were going to be getting into Senator Fannon's office and that prayer'd keep

on going, and they also discovered that when it was going, the power to concentrate on

how you got into to the office were intensified. Then finally, this I don't understand

quite, that your heart would say it. Lord Jesus Christ mercy me. Lord Jesus Christ have

mercy on me Lord Jesus Christ have mercy on me Or, oh boy, Lord Jesus Christ have

mercy - I'm not doing it well - on me. It was with the beat of the heart itself.

And when these drums up in the office are played right, it's the heart beat. When

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they aren't played right then it's a bunch of shit. Life and death and life and death

and life and death and life and...the heart does it. Oh for a long time. Oh but if

you do not push that down where it is through the poetry of Christianity then there

is only...you could do the same thing with Mary had a Little Lamb or turn it cheap

to go to sleep at night. For a long time you and I have known that the solitary

Office which we postponed and postponed and postponed and postponed. However it might

eat up a hunk of time and a hunk of space, that some way or another it had to go on

the whole time, the whole day long all night long, both time and space. I don't know

much about what I'm talking about but this is the prayer without ceasing of the

starets. Anyway I believe that any man who stands whole as a man of what a faith in

his weakness, in his humiliation, in his resentment in his suffering, in his

loneliness, in his sense of ineffectivity and wornoutness and total unfulfillment, any

man who stands tall in the midst of it, he's a man in his own way, who has learned.

them to pray without ceasing. Only not much interested in precise aspects which

is there but I've found that overagainst last December when I was very scared,  
I'm not too scared now, and I suppose with three or 4 months there has not been a

day in which I have not said Lord Yah El, Mercy me. Lord Jesus Christ have mercy

on me, have mercy through me, have mercy in me. I also discovered that in

praying before office or before our evening prayers, boy you should go to Washington

and see their set up. I can't understand while Cramer wouldn't have brought pictures

of it. I just don't understand Cramer. What a place. Before the prayers and before

the office, when I believe, if you are stated halfway correctly in a honorama of

concerns, busily resolve you in them, that in the midst of them without shutting

off that harama one iota - Lord Jesus Christ have mercy on me. And in the midst

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of what we have called the world, in the midst of what we have called the secular

going about the total I believe that the staret's contribution to history as a whole

now is equal to consider to my history and later I'll talk about hope but I want to

say one thing to take the shell with you. I was going to talk in detail. I'm sorry

Shell Oil got this one. It's very unusual. It originally came from Japan. I picked

the others up on a beach. Their historical significance has to do with the Roman

Catholic Church in the Middle Ages. There are many coats of arms. Most people think

John Wesley is a better Roman Catholic than he is a Protestant. I happened to

notice that the ~~starets~~ <sup>starets</sup> shell is in his coat of arms. It's in many coats of arms.

Anyway, the starets shell means four things and they're all the same. First of all

it means Crusaders. Boy when you wore that you saw yourself as a Crusader. Second it

makes pilgrim. When you wore that in your coat of arms, you were a pilgrim. I mean

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this time you were a pilgrim, the rest of your life, living or dead, you walk the

deeps of the spirit. The next thing is mission. Somebody with a mission. The best

thing I could come up with, and you know i'm prejudiced is Loyola - 2 suitcases

packed to go anywhere and do anything under any circumstances. That meant that it

meant finally they were concerned for the future. For awhile perhaps you'd even

feel kindly disposed towards ~~making~~ putting that on your altar. I was going to write

the star's prayer in the middle of mine or I was going to put that fantastic

statement which may be the new key to the vision of humanness, only it won't be in

these words. There are just three things in life - this has got nothing to do with

some crappy thing called Chris-tian-i-ty- it's got to do with the deeps of life.

There are just three things in life. And one is faith and one is hope and one is

love. And the greatest of all these things is laying down your life on behalf of

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of all mankind. Lord Jesus Christ have mercy on me. Now you who have to go, I've

ruined it for you.