

A CALL TO SOCIOLOGICAL LOVE										
TWEEU's laugh at our despair		Space can only be filled with love		Witnessing love: Evangelism (New Course)		Justing love: guilds		Presencing love: sanctifi- cation		
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1. My report on what has been going on this quarter has to do with really just three things: the new course, the guild, and the breakthrough in the practical understanding of sanctification.

2. I believe that this last year was the most productive year in all my life, and I believe this last quarter has been the most productive quarter in my whole life. That is something. But at the same time it was one of the worst quarters I ever had. This quarter I have been spoofed by TWEEU's. T-W-E-E-U is an acronym for "Those Who Ever Envy Us." I suppose that TWEEU's have been around me a long time, but it is just this quarter that I have noticed them. TWEEU's are somewhat like science fiction--but looking backward. Anyway, these critters are little. They have to be little because they do not even exist. They are green and they have extremely sad faces. And they go around laughing all the time. They ever envy us because they are the ones that did not make it. Ten thousand years ago a couple of genes got crossed up and they did not make it. And they are green with envy, just because you and I made it. And they are sad--I mean sad, because they did not make it.

3. And they laugh at us when we go around not being appreciative of the fact that we have this fantastic life to live. Their laugh is a little shrill, I think. On those days when you wish you were never born--do you remember the laughter? Those were the TWEEU's. Or in those days in which you are in despair, in those days when you say, "Life is too hard--I wish I could go," (and that includes us old folks too), then the TWEEU's laugh. They laugh because they understand that the glory of life is to have a life to glory in. That is why they laugh. Although this last quarter was the most productive quarter of my existence, it was an awful quarter. I say it was an awful quarter and the TWEEU's laugh. I have found out that not only was it a productive quarter for me, it was a productive quarter for almost everybody I bumped into in the movement. And yet it also for them was an awful quarter. So my guess is that all of us have heard the TWEEU's.

4. But you have to try to get to the bottom of it. You see all of our lifetime, we have been concerned with time. In the church the only kind of thinking that you and I have participated in had to do with time, or history. When an age is coming to pieces, I suspect you always emphasize time. You and I have gotten very used to living under the rubric of time: those kairotic moments. But then as time began to break loose, in the sense that the moments of life began to bleed their interior meaning, you began to break through the time barrier.

5. You see, when you first begin to think in the rubric of time, it is the kairotic moment of death that first wakes you up. And then you begin through that

kairotic happening to experience moments of kairos, here, and then again, and then again. These are the revelatory moments in the midst of life, once you behold the final happening of death. I remember only about two years ago, I was shocked when some people came back from around the world and had not discovered or maybe were not able to talk about the spiritual meanings of the happenings to them. I have never fully recovered from that. Then from that moment on my whole being went to work on that until finally the moments of life began to bleed. And how shall I bear witness to the fact that now it is not a moment once a month or once a quarter or once a week or once a day, it is as if every little facet of my existence as I move minute by minute, all of it is bleeding with spiritual meaning. Interior time has sped up so that you have gone through the time barrier itself.

6. What you behold on the other side of the time barrier is space. Now it has been a long time since you and I have used the rubric of space to grasp seriously the interior dimension of our being. In one sense, Protestantism has known nothing about space. When it threw off the riches of Catholicism, it threw out the category of space. It became centered on time and in our lifetime that has come to a climax. Now take the idea of space and think of our own journey recently: the Other World--space. The New Social Vehicle--space. Sanctification, in the sense of the life of presence in the world--space. And then there is the difference between the march and the long march--space.

7. To flip from living in the rubrics of time to the rubrics of space is a traumatic jar to the spirit dimension of your life. And that is what you and I have experienced this quarter. Manifestations of it are like emptiness. Not the kind of emptiness some of you knew about twenty years ago in which the meaning is drained out. Now the meaning is there, but it is as if space is almost like the infinite. I would like to read again, "The Adulterous Woman" by Camus. Do you remember where she was raped by the infinite? She went up on the wall of the fortress and she looked out across the endless desert and experienced infinity. Then, looking up at the starry heavens she experienced infinity. When she saw those two converging it was almost like infinite squared. She fell back, sensing she was raped by the infinite.

8. Now you and I are experiencing space almost as if it were endless. You sense inside yourself that you have to fill that space. And then there is a dread. It is a quiet dread, filtering through you. The experience is something like being in a vacuum. That is the flip side of what people experienced 20, 30, or 40 years ago as suffocation from lack of meaning. Now it is like being suffocated by the rarefication of air.

9. To take this out of the ethereal, the experience was that you and I with our inner fibers said we were going to give our life to create a new world. It was a giving until death. That is when you began to experience this sense of space. I believe the Lord gave us the Kemper building just at this moment so that we would have a concretion of this experience. We could not fill the space. That does not mean there were not enough of us. But we did not know how to fill it full of spirit. This is where I think the whole movement stands, at this point in history. And this is what is happening to Mr. Everyman everywhere at this moment in history. If I were going to talk a long time I would want to spell this out under the rubric of sanctification.

10. But I want to get back to the TWEEU's for just a moment. This quarter I have found myself screaming against my fate. It was not the kind of screaming

that I had last year. It is not as if God has yanked the rug out from under us, but more as if a hundred-ton crane of responsibility was dropped upon us. There is a quiet nonchalance in this, but I think it is there you scream. But even if you scream softly, the TWEEU's hear you. And they cry because they did not make it. They did not have a chance for this--what they would call the wonderful pain of being alive, that you and I have had this last quarter.

11. Now, how do you fill space in this sense? Obviously, there is only one thing: love. It is the first time in my 61 years that I have used that word, with what I would deem seriousness. This is the moment when men of faith fill full the space which can only be filled full with love. This love is not some kind of sentimental relationship that we have with one another, or with any other--but a very special kind of love. This special kind of love has to be put in concrete social form, or it will not fill space. I am not off on an antiquated, pseudo-individualistic understanding of love, nor am I after love in the sense of any kind of interior state. I am talking about a relationship that has the flesh and blood of sociological concretion on it.

12. I have been trying to say to myself what the shape of this is. I find myself going back to the "bug model." This is the model of the local congregation, with its interior dynamics of worship, study, and discipline; and the external thrust as witnessing love, justing love, and what I like to call "Presence-ing love." What is ahead of us is precisely that kind of love. It is the love that is human awakenment; it is the love that is perpetual human development; and it is the love that is human fulfillment.

13. We have at hand the concrete sociological form for witnessing love, the new evangelism in our day. But this is a radical evangelism, about which you know nothing whatsoever in terms of your own experience. In the age in which we live you could not know anything about it. What was called evangelism was gone before you were born. In fact I think you have to go back beyond the Great Awakening--for the Awakening was not a radical evangelism, it was a resuscitation of a Christian memory that had already been planted in people. You have to get back, I would like to say, to Cyril and Methodius who in about the 8th or 9th century went in to the Slavic people. And now perhaps the greatest single church in the world actually is in Russia. How in the wide world did they succeed in that overwhelming task? Or, there is the other Augustine, that went in to England. That is radical evangelism. There are those who went to the Northern parts of Europe, and you could go on and on. That is what I mean by a resurgence. We are living in that kind of a moment. There is no longer a Christian memory to trade on.

14. I believe that the new course, that many of you have been directly constructing for the past three years and indirectly many years before that, is perhaps going to serve the fundamental task of awakenment relative to the masses. That is going to put sociological form on the kind of love that shall fill space in our time.

15. This week I was out running a little experiment on my own. I went out under the guise of raising money, but what I was after was to put a thermometer in some mouths relative to the new course. I went to see George Romney first, and I did a little evangelizing. There he was, you know, about to be retired from Housing and Urban Development. He is about my age. I said to him, you have one more lifetime to live. "What's that? What's that?" he said. I mean he stood up and took notice. I asked him now what is it you are going to do with that one more lifetime? Well, we had fun together. Anyway, then I went to the presidents

of five companies in the small towns in Ohio of Mansfield, Elyria, Oberlin, etc., and talked to them about the new course. My gracious alive! They would come tomorrow. And they would send their executives, too. And they will pay and pay heavy to take it. And they will sponsor it. They were sitting there waiting for it. When I talked about the guild, they about came loose at the seams. I believe that that course is going to cultivate and draw together what I call the ground leadership of this country.

16. Now I am talking about evangelism. And radical evangelism is not the super position of some dogma or doctrine or creed that you have people stand up and say yes to. It gets into the well-springs of humanness itself, and starts it to flow. I suspect that most of what you and I have thought of as evangelism is the kind of nurture that a church does after you have that basic hook into them. Now I am not talking about potential spirit movement people. They may or may not be. I am now talking about how you go to the masses. A two-bit group like us cannot begin to hit the masses. The masses are going to have to be hit by those we hit. We must get tools in their hands. That is why this new course must be sheer excellence, or we had better not take it out of the wrappings at all. This is the beginning of a hard-headed, practical, concrete sociological way of filling the space of our time with love. And I mean love that has got some teeth in it.

17. The second kind of love is justing love. Or it is the love, practical and concrete, that has to do with the perpetual development of humanness. It is the perpetual revolution. If I were going to talk longer, I would talk about the guild. When I talked to those top-flight businessmen about the guild, Oh, my how they responded. They have dreams--like having their counterparts take the course out in California, in Texas, and coming together across the continent. They grasp a body of colleagues who down underneath their differences, manifest a common human concern. For example, one of those men was probably pretty close to an ultra-conservative. But there was no difference between him and another fellow who is the head of a new instruments factory, and extremely liberal. It was as though we had tapped a common concern for humanity.

18. Now, with these men, you did not have to make a long speech about guildsmen. They understood that there were guildsmen in the Middle Ages. Then you reminded them that there were also guildsmen in Egypt and in ancient China and that guildsmen are really structural revolutionaries. They are the ones who occasion radical change within the structures, the disestablishment that operates always with the pro-establishment. In every culture, in every moment in history, the guild takes a different form, but these are the ones who are the guardians of the structures, which means they must be revolutionaries, constantly altering the structures.

19. When you talk about the guildsmen, it makes your head swim to realize that now you are thinking of the parish. Everybody here knows that there are 10,000 people in a parish. So you have a parish, an ecumenical parish, and it is exciting to be able to say that 5th City is an ecumenical parish. In that case, we got the parish done before we got the churches. In each galaxy there is an ecumenical parish and four congregations. Now let us suppose that in a congregation you could wake up five people. That would be 20 in a parish. Then multiply that by six, and you are up to the micro level. Then multiply that by another six for the polis, and another for the metro, and so on. The total is about 20 million for the globe. That guildsman is going to be in operation not ten years from now, but the day after tomorrow, and he is going to be the most solid sociological reality you ever ran up against. He is on his way! The iron core of the guild is going to be historical churchmen.

20. The last thing is the presencing love, and this has to do with sanctification. Now sanctification is not some kind of experience down inside of you; it is the decision you make that you are going to accept responsibility for the whole world from that moment on and define your integrity in relationship to that kind of dedication, which will be the fulfillment of the only life you have. That is the presence that this world screams for. I was kidding these businessmen that I went to see and said, "Now we are after seed money for this and that, and you have seed money." Then I would tell them a little bit about us. I said, "I like to call what we have to give seed dedication." We are seeding dedication. The world needs people like us, to be the presence of sanctified people, people that live the holy life in the every day going-on-nesses of their existence; and there is nothing pious about it, nothing religious about it, in the way most people use that term. It is the presence of men who square their shoulders back and assume responsibility for the whole world for the rest of their life. And that then becomes their happiness.

21. This is to say that the movement is a sociological phenomenon; you are a presence which has already impacted history in ways that you and I never dreamed would be possible in our lifetime. I do not suppose that there is anyone in the room who thought that in his lifetime he would actually be dealing with the way that history was going to take its course in the future. Now you find yourself exactly in that role, that is the presence that will bring about human resurgence.

22. Thank God that he gave us our secular term for sanctification before he gave us the word "sanctification". The secular word is "resurgence". It is parallel to the word "insurgent," which means to rise in revolt. "Resurgence" means to rise again. And the adjective is "resurgent," and that is also used for one who participates in resurgence. I say to you tonight that you are the resurgents. You are those without whom restructured sociality cannot happen, because you are the sign of what is coming to be, and without that sign it could never come. That is what sanctification is. And this is what we have been about this quarter. We have been about evangelism; we have been about finding the white-hot effective tools for justice, the new justice to give us power. We have been trying to grasp the deeps of what it means to be God's man, God's woman, to be the holy presence in the midst of this world in our time.

23. Now this next quarter, I believe, we are going to find another kind of miracle happening. And this may scare you, as I am sure it will scare me. We are going to find that space is literally beginning to fill. It will be filling with billows of this new whatever it is. I call it "love". It is beginning to roll. And by the next time this group comes together, you will know as you have never known in your life that it can be done. It can be done.

-- Joseph W. Mathews

