

Research Unit
Order Base

Joseph W. Mathews
Plenary, Order Council
March 8, 1970

PRAYER

Local Congregation (Contextual transition following reports on working on the Local Church Tactical Model)

I'm in no condition to shake hands with anybody, because I'm scared to death as usual when I have to speak about what I have to speak about; and it's even more so today.

Also I feel good. Most days I have no pride at all in being a part of this crummy outfit; but it's not that way today. I was sitting here listening to the reports of the local church tactical model and found myself very, very proud to be your colleague, just very proud to be your colleague. I also experienced something like absolution as I listened to these words, for I tell you no lie when I say to you in the last couple of months I have been so sick of the little boxes in the charts of that model that literally I wanted to go out and vomit, just vomit; and at times I just had to disappear, and disappeared. I raised the question with frightening seriousness of whether or not the Lord put me into history to fool around with things like those little boxes, and got sick all over again. But when I find that it's not simply my crumminess there--or if it is my crumminess, all the rest of you are crummy too--then I get a back-handed sense of being absolved from my broken-down humanness. Yet what's ahead in terms of more boxes... This is just one-third of the boxes. And God only knows how many other boxes are going to disclose themselves as having to be filled as we move along before we're through. God alone knows that.

Wiegel said words that addressed me. He and others press to the issue that is crucial when you are sweated to your limits by having to build a model such as this; and that is, how can you maintain yourself in building the model itself, and how can you maintain yourself to incarnate, to bring flesh and blood, upon that model. That's what I want to talk about.

I'm looking forward to this summer. I think, deep within, that this summer will be like nothing that's ever happened to us before. I'm excited with passion. Already it's beginning to dance. The shape of the movement of it is becoming clear. However it looks in detail, there is going to be a weaving together, the warp and the woof disclosing itself as one fantastic fabric. The warp and the woof is just the mechanics of the tactical model of the local church and the mechanics of communicating the mechanics, and, at the same time, the spirituality--the creation of the spirituality, the discovery of the spirituality, the unveiling of the spirituality--without which those mechanics are not reality.

With the help of Marshall Jones a little while ago, my mind went back to Anaximander, who, if he and I are right, was the radical pre-Socratic philosopher who held to a monistic understanding of the primary substance in the universe. I've known for some time and have confessed it, that a new kind of Platonism is welling up within me, transposed hopefully into the post-modern world. I've been very clear for years about radical monotheism; but that's something different from monism. Now I'm finding a bee buzzing around in my mind that tends to make me a post-modern monist. This is indicated by suggesting that there's only one reality in the world, and that's spirituality. I've got to call everything else un-reality. There is only one substance (that word has not been easy for me for 30 years; I can use it now); but it's spiritual substance. Everything else is non-substance. This I suppose is what Kazantzakis is trying to get a hold of when he says that our task is to transpose matter into spirit. Matter, as he uses it there, is unreality made into reality.

In the re-entry to the local congregation, what we are doing is creating spiritual reality. If there's anything other or less than that, I want nothing whatsoever to do with it. My life is around a corner. To hell with any kind of do-goodism. To hell with any kind of mechanical gimmicks. To hell with any kind of patchup operation. I may not have literally got to Flagstaff, but spiritually I'm there, and that's one of the anchors into the soil of Flagstaff. This is how you depart from this world while you remain utterly and absolutely within it. I've departed from this world, in this sense. The re-entry to the local congregation is creating spiritual substance.

I was saying to Slicker this morning that I wish like anything that we didn't have to do all those things that we have to do, so that all of us could go aside and **study**. Where I want to study is in the practical aspect of the development of the people of God in history. Forgetting their great intellectual struggle and wisdom, I want to know how they took that and shaped what I'm trying to call spiritual substance out of it, in the sense of practical sociological forms in history. I was very interested here, and in fact shocked, when Wiegand was dealing with Luther. You see, the stuff that Luther used to create spiritual sociological substance, if you can say a thing like that, was the princes. He used the state when it came to the practices. I wish I knew more. I wish I could go back to Leo I, and you better get to know him, for he's the one that carved out that gigantic machinery we call Roman Catholicism, basically. I wish I knew more about Benedict. I wish I knew more about Huss. I wish I knew more about Wesley, although I know more about him than most of you. I wish I knew more about Calvin and what all he did sociologically in Geneva, practically, where he took stuff and created spiritual substance out of it.

One of the wierdest things I believe that has ever happened in history is indicated by all the charts of the local church tactical model. I wonder if it ever has been done before? The closest I can come to it is Buddhism. We are taking the stuff of the decadent church and using that rather than the princes to create the new spiritual substance sociologically in our time. Do you hear? This is the only way that re-entry into the local congregation makes any sense, for spiritually I've never left the local congregation. Indeed, I feel like I've been hammered blow by blow for 20 years deeper into the local congregation; but I've left it in terms of the detachment that was necessary to see it as an utterly objective vehicle that can be used to give sociological form to the spiritual substance that has to be created. Therefore, there's no romanticism. If you've got some sentimentality or other left in you about the local parish, you'd better not go back here. This has got to be hard-headed spiritual revolutionary posture. And this is creating spiritual substance.

I said to Slicker some time since that the reason I made an effort to throw a big handful of sand into our regional machinery is that, be I right or wrong, all I saw was a new hunk of stuff machinery coming into being, just something mechanical. And I was very clear that we had unusual minds around here that could have made that thing go like that. But I was afraid that the spirituality was not there, and could not come the way we were going. For when the regions are resuscitated, revived, recreated, they've got to be spiritual reality. They've got to be spiritual substance.

Redoing the local congregation is the same: it's creating spiritual reality. To hell with tactics understood as some kind of objective stuff.

The irony in all of this, which I want to come to a little later, is that you only do this stuff; you only fool with the stuff. A spirit man's a funny thing. He wants to go away and be spirit. But that's always denied him. He's got to be dealing with just plain old stuff. He fools with the stuff in order that others may participate in the spiritual reality that he's building. That's the key and the fright underneath all the fears that we have.

This fundamentally points to the charts on the New Religious Mode. I don't know who put them up in this room or up in Room E where we've been working on the tactical model for the local church; but now for weeks, day after day after day after day, that's been staring at me. At first I thought I was staring at it. Then I got smart: it was staring at me! The way the chart is organized in this room, with the solitarics on top, the journeys in the middle, and the corporates on the bottom [on a triangular prism], is exactly the way it's got to be organized to understand what we're doing in the local congregation. Prayer and doing and obedience are aligned. The New Religious Mode charts, not the charts of the local congregation model, are the re-entry to the local congregation. The New Religious Mode charts are the key to recovering the local congregation. And I mean that with every literal fibre of my being. It's the New Religious Mode, not the tactical model for the local church, that's key.

PRAYER

I want to talk about prayer. I want to talk about prayer as radical happening. I want to talk about prayer as radical tactic. I want to talk about prayer as radical combat. Mark you, the New Religious Mode is ridiculous if anyone can be human outside of it. We've said this many times, but to say it is one thing. To get it through the fibres of your being is quite something different. I always think of prayer as something you can do or not do and still be human. If it is, then I think we ought not only to say, "The Lord is with you," and leave the room, but leave the whole damn outfit forever. And so with what the word "Doing" in the context of the Journeys means, and so with Obedience.

There is prayer, and there is obedience. Doing the local congregation is obedience. I mean it is engagement. I don't have time; I was going to read those categories under obedience out loud. If I had time, they would be like this: "Missional engagement, Individual rights, Passionate concern, Moral existence, Submissive obedience, Corporate duty, Personal Obligation, Global brotherhood, Radical incarnation, Loyal opposition, Disinterested collegiality, Eternal identification, Universal priorship, Perpetual revolutionary, Sacrificial friendship, the Communion of Saints." Do you understand what I'm talking about when I say that that and not the tactical model is re-entry into the local congregation? I want to return again and again to this theme.

For a while I was thinking, "How in the world could I be motivated to go and bring off a local congregation?" That's the wrong way to put it. I've got to be the New Religious Mode charts, and the tactics of the local church will take care of themselves. The New Religious Mode is the reality, not the tactical model. The tactical model has to be transposed through my unrepeatable being, through your unrepeatable being, into the New Religious Mode. I tell you, what's ahead is no job for boys, I mean spiritual boys. It's a job for spiritual men, spiritual giants. If you are not what I read under obedience, it's not that you should go out and try to be that. The hell with that! You're not trying to grow yourself up in the sense that you can pick yourself up by your own bootstraps. It's something far deeper than that. The New Religious Mode is the reality that you have to bring into being.

The return to the local congregation is "Doing." And you say, "But we just left doing." No we didn't. The moment you grasp that obedience is radical engagement, then you are ready to grasp the third column of the Journeys chart. This is what I like to call "Transparent Doing." That is creating spiritual reality. No longer is "doing" enough, but transparent doing; there's never any end.

The local congregation is obedience, it's the doing in the Journeys, and it's prayer. These three--prayer, doing, and obedience--are utterly inseparable. You

can't put them sequentially. They almost have to be there all at once. Save I know what radical obedience is, then I cannot pray. Those of you who open your little petty mouths during the Daily Office and let prayers flow out as if you were spitting, I call you into question. A prayer--I don't mean what flows out of some mouths--only comes out of radical obedience. I want to come back to that with prayer. It's in the midst of obedience and prayer that one begins to sense what eschatological doing does to journey.

And now prayer. Prayer, first of all, is HAPPENING. Nothing ever happened in this world, only prayer. Prayer is happening. Nothing ever happened in this world, only prayer. This is why when we were first trying to ground this category in humanness, we said it was action. It's the action down underneath the action. A happening is transposing action into deed. what I mean by happening here is the action underneath the action that transposes action into deed.

We also said that it is freedom. I laugh as I think back through 20-25 years of people fooling with the word "freedom." They want to be free. They want to vote on this or that. They want to have a chance to express themselves. They want to have a chance in the course to dialogue with the teacher. This is freedom. No--freedom is only prayer. When you talk about freedom, you're talking about the nothingness at the center of your being, and out of that nothingness comes something. Freedom is a happening. It is the happening before the act that transforms the act into the deed.

Prayer is literally creating out of nothing. When I was in seminary we used to have silly debates about whether or not man instead of God could create out of nothing. I insist that what in our day they've meant when they discovered afresh that man does not have freedom, he is freedom, is precisely that--that only when you bring to be that which never was before, are you freedom. And to bring to be what never was before, is a prayer, nothing else. This is why we've been very clear through the years that the most painful task was that of prayer. Prayer is creativity. To turn this around, creativity is prayer.

Turn it around; maybe you can hear it. Freedom is prayer. Can you for a moment just blast everything that your Sunday school teachers or anybody else ever said that prayer was and begin to get a new peak? A happening is prayer. When was the last time you happened to happen? Well, think of it. Then you prayed.

When you begin to look at prayer in the structure of the solitaries, it's shockingly exciting. First is the mystery, contemplation. Contemplation and meditation and prayer--there's no sequence here. They're of one cloth. When you take a focus on prayer, you see that prayer does not exist save meditation and contemplation exist also. If you are not a meditator, you think you're praying? No! You're doing something else that you call prayer. Save you contemplate when you pray, you're not praying, for one only prays when he's overagainst the nothingness, the mystery.

Prayer is that goingness in which the mystery becomes tangible as mystery. One of the greatest postures that Carl Michaelson ever took in history is that revelation was God revealing his unrevealedness. I like that. This isn't anything abstract. Prayer is the manifestation of the mystery as mystery. This is why when you want to finally define in a little box what prayer is, you never can do it, because prayer is filled full of mystery. Do you understand that? Without that mystery, it is not prayer. Prayer is the irrational of the irrational of the--what did you think we meant when we called it freedom? What did you think we meant when we called it sheer creativity?

It's a funny thing. Nobody ever prayed until at that moment he was overcome by the mystery. When you were overcome by the suffering of the people in Africa and you prayed, you did not pray. Mark you, that's a fine upstanding human feeling, but I'm talking about prayer, not something else.

One of our colleagues said the other day he did not quite know what the League was. For a while I thought he was thinking that maybe in a couple of weeks he'd know and let us in on it. Then he got himself straightened out and made it pretty clear that if he spoke to us 20 years from now he'd start out, "I'm not quite clear on what that League is." The League only has manifestation in prayer.

I like to repeat what that submarine commander in World War I who became a cleric by the name of Niemoller said. He was the first German theologian we let back into this country after the war. His one word was that the Church is never substantial; it's a dynamic. The Church never exists; it becomes. Snap your fingers and we're the Church. Snap them again and there isn't any Church any more. That's the whole dynamic in history.

That's the League for you. That's why our colleague could never get a hold of it. It pops up here, and then it pops up over there. It's bald-headed over here, and it's got a wig on over there. It comes to be only when a man prays. I don't mean prays, I mean PRAYS! But it's the League who prays. That's what Tillich means I believe when he says that no man ever prays; only God prays through man. It's the League that prays.

You could come at this in a million different ways. Nobody has got the guts to create anything, save he stands on the shoulders of colleagues from the beginning of humanness itself. If you do not know Luther, if Gautama walks not with thee, if Richard is not more real to you than your own brother, if Amos has not long since stood one step ahead, you never created anything, and you never prayed. The League becomes visible only when I, only when Wiegell, happens the happening prior to the happening, only when he prays. If someone wants to see the League--never define it--if someone wants to experience its presence, let him slip up on Wiegell when Wiegell prays, and behold, there's the League.

There's no such thing as prayer without contemplation. There's no such thing as prayer without meditation. I hope you don't think I mean sitting around brooding, or sitting around contemplating. That has its place. But here you're dealing with the ontological reality and not the exercise.

Prayer is a happening, the only happening. Prayer is TACTICS.

I had a little fun with the second tallest man in our Order, by the name of Olaf--I mean, George Packard. I pushed at him one day, sort of like with Dale Pierce. Recently I've been shoving at Dale to just see how much he could take, by kidding him about praying. Can you imagine a young squirt like that, with big long hair and beard. I told a group that I saw a couple of boys in the neighborhood helping me across the street thinking I was an old man. Can you imagine a young squirt like that writing prayers? Can you think of a semi-hippy like that sitting down and going through the psychotic process of filling in boxes about the stupid local congregation everyone knows is gone? Well, you push a little. Dale stands up beautifully. I'd have wilted a long time ago.

I hear Packard praying in the Daily Office about the Region here in Chicago. What I've been waiting for when I go in the National Office is a chart about the size of the wall in Room A to be up in there of a battleplan of how they're going to do something about the Region. I won't know for sure if I see that that George is really

Prayer, JWM, p. 6

praying in the Daily Office; but as long as it's not there--and "there" could very well be in his mind--then I will be absolutely sure he's not praying. For prayer is tactics.

You wonder what you were doing in building the local church model? You wonder why you got sick to your stomach? You wonder why you just couldn't stand it anymore? Well, prayer is the most difficult human going-onness that you know anything about, and prayer is tactics.

I like to joke about the failure mentality in the group. One thing a revolutionary, one thing a spirit man, will not allow to exist in his being is a failure mentality. Mark you, he fails. But a failure mentality is to anticipate failure, even to work out statistics that only 10% of our courses this quarter are failing, and 15% the quarter before, and 20%.... This is the failure mentality. I tell you, a spirit man is so damned shrewd. I've oftentimes mentioned Thomas Aquinas who said that sure, revolution against the government must be permitted by the Church. But he gave several criteria, and one was that before you start a revolution, you've got to be as certain as you can that you're going to win. He was a spirit man. He knew what it meant to be a revolutionary. The revolutionary takes a jab, and if he sees that that's the wrong place, he pulls that jab out of there. He doesn't shove it through and then figure up the statistics of how many people he's collapsed with that jab. He pulls it out before it has a chance to fail. This is why I like to say--and if you want to wipe this off as neuroses, feel perfectly free to do it--that the guy who always wants to make the decisions six months before they come off so that everybody can be ready and participate is not a revolutionary. You hold those decisions just as long as you possibly can before you pull that six-gun. It might even be that you wouldn't even have to shoot the man finally. You find another way to go through.

Prayer is tactics. The man who doesn't have his tactics does not pray. This is why we said the other day that a revolutionary always dies in his tactics. He never dies in his goals. He never dies in his objectives. He never dies in his inclusive plans. He dies in his tactics. That's why when a prayer is verbalized when it's a prayer, it's always a prayer relative to tactics and not to ends.

Let me illustrate that by taking the inside part of prayer. I think I'll hold that for a moment because I've got to shorten this, and do a little bit on being, and then do that together, and that will save us some time. If you don't lose this that prayer is tactics, I'll come back to that.

Lastly, prayer is COMBAT, radical combat. It is combat with God. It is life and death struggle with Being in itself. This is not saying anything different from what we said at the beginning. Prayer is happening, or prayer is freedom, or prayer is creativity. The prayer within a person's being is the place and the only place where that person intentionally touches raw being. No place else.

I think of Jacob and his wrestling with the Nameless one. Never forget that it was dark, that he was alone--if you don't believe it go back and read it--and that he was terrified. There was just one thing that the Nameless one was after and that was for him to say out loud the way it was.

When you see that, there comes a scary complex of dynamics. When you take on Being, you always lose. Being has always won every contest. God has not lost one wrestling match. This is where the people of the Islam world are extremely clear. They believe that a man is free, but his freedom is in the absolute sovereignty of God's will. God has never lost. Being has never lost. I suppose that there have been billions and billions of souls who have struggled with Being. As far as I

know, every one of them minus none are rotting in the grave. And Being marches on. God always wins.

You've got to say that to yourself at least 10 times before you pray in the Daily Office; and that means that most of the time the guy who's leading it will start on the next section before you get yours out, because you have not rehearsed this line to yourself quite enough. God always wins. If you don't see that, you don't see the--what dramatic language should I use?--the stupidity, the overwhelming dread that consumes--a sense of stupidity, a sense of dread that consumes a person that dares to match himself against Being. Who is stupid enough to shove his life against Being knowing that Being always wins?

I tell you, 222 grew me up as I was never grown up in my life. Being let us win. Do you know that before the end of February we raised more than a quarter of a million dollars? We went over the \$250,000 mark. Oh, there's something sneaky about this. The beginning of Psalm 2 is that God is in derision as he looks at the kings of the world. He's laughing. One of the horrors of it is that you know he lets you win sometimes. He lets you win sometimes. If you were playing some silly assinine game, you wouldn't think anything of it. But if you were pushing you one life over against Being, and you win, the dread is not less than when you failed; it's multiplied by one thousand. You think, "what's that bastard up there doing, laughing at me when he lets me win, when I know very good and well that he never allowed anybody to win?"

And then comes the flip side of that. In the wisdom of China, if you save somebody's life, you have to take care of him the rest of your life. That's rooted in humanness. When he lets you win, whenever he lets you win, you've got a monkey on your back that you didn't really want. I tell you, Marshall, you talk about the death urge... One of the easiest ways for us to have gotten out of this crummy outfit was to have failed in 222. You know, we just wouldn't be here, so there'd be no disgrace in leaving. And now, we all knew this was coming--the tactical model for local church re-entry--or something like it. He lets you win, and oh my God, you wish you never had. You wish you never had.

Oh, it's more complicated than that. You take the four phenomenological levels. The first step is down the line. It's just the idea. Nobody who does not know what I just got through saying, or what I've been saying all day, no matter what poetry they use to put it in, never prayed. It's just the idea. And to put it in terms of what I'm talking about now, it's just the idea that you pit yourself against Being and Being has never lost. It's never lost. Just that idea is the beginning of prayer.

Then it gets concretized. I always look upon this as sort of like sticking your big toe out in the water. To put it in terms of a combat, on this level you just deliver a pull-punch. "Lord, those Biafrans over there--they've had the hell beat out of them, and everything... bless them." It's concretized. That's sort of like the pull-punch from God. God plays with you very frequently. He lets you pull that punch, and just steps back. There are other times when he kicks the pants off you just for playing with him a little bit. But you're safe. You're cagey.

The next level we call personal. I never liked that. It's predictive prayer. This is where you stand there. You don't ask this or that; you tell him the way it is. This is where you always come with a four-point program. This is where the tactics come in. To pray for the local congregation without building the tactical model means that at least you're above the third level. This is where the tactics come in. Like, "God damn you, God! Ha, ha, ha!" This is where, as Fred Gealy used to say, that when you're a great teacher, you always go into the class as God, knowing full well that

you're not God. That is, you go in to run this universe, knowing good and well that God never lost. This is Lot. Lot wasn't as weak as man as we like to think. This is where you bargain with the Lord. Isn't it interesting how sometimes the Lord backs down? He backs down. Don't you wish you knew when he was going to back down?

Then comes the time, and I like to think of Moses here, on the final level. What a moment this is when you say, "Lord, this is the way it's going to be; and not only that but, by God, you're going to have to kill me if it's not that way." Remember when Moses came down off the mountain and they were fooling around with the golden calf? I tell you, he told the Lord. He said, "You wipe me out, but don't you destroy those people. You wipe me out, but don't you dare destroy those people." And the Lord ran.

Fred Gealy also is the one who says that the spiritual life is nothing but a dialogue--remember this?--a dialogue with God. Over my dead body will Being continue the way it is. That's what you mean when you say that a revolutionary is only dead in his tactics. God never slaughtered anybody who stood up to him, except in his tactics.

This means that every prayer always leaves Being different. Don't you tell the Lord this. In fact, we ought to whisper about it. For even when the Lord wins, I win. For Being is never the same when I force Being to say no. That's a little secret you never breathe.

Those of you who teach RS-1 remember what may be the greatest sentence you ever teach, the last sentence in paragraph 1 of the Niebuhr paper, where it says that Jesus forced a different response out of God when God beat the pants off him. You've got that picture? That's why only a revolutionary can sing, "Oh, death, where is thy victory? Oh, grave, where is thy sting?" This is a smart aleck statement. Do you understand that? "Ho, ho, ho, death, where is thy victory? Ha, ha, ha, ha, grave. . . ." But you don't tell the Lord about this. Or maybe this is what Abraham meant when he suggested, "God and I are friends." But he's God, mark you, and he never lost one contest.

So I sometimes think that the peace which passes all human understanding and the joy which is unspeakable and full of glory is this little secret that in the midst of being beat to death there on the street, you can smile back into the teeth of Being. That's not a stoical attitude. That's an attitude of faith. For this secret was never known to the stoics, only to the man of faith.

One more little thing, and then I'll stop. Confession, gratitude, petition, and intercession. You know that we have it divided in half, that the first two are more passive and the second two more active, and that confession is more passive and gratitude is more active, and that petition is more passive and intercession more active. That's the dynamic in there. One has to do with the dynamic of the word and the other has to do with the dynamic of the task or the mission. It's pretty clear that when you're giving an intercessory prayer, you're doing all of these. Petition is the key to what I'm talking about today.

I'd like to talk about all of them, but just a word here. Nobody ever made an intercessory prayer which was not on the other side of a petitionary prayer. Our strength comes out of weakness, always. The prayer to change Being only comes out of the awareness that only God wins. The other side of that pushed to its radical edge is my radical contingency, and that is my radical inadequacy.

A prayer therefore was never about anything except that which was impossible, and that is to change the structure of Being itself. When you say, "Lord, have mercy on

Prayer, JWM, p. 9

Marshall Jones," it's impossible to have mercy on Marshall Jones. When you pray for whatever you pray for, it's over against the impossible. The other side of that coin is the awareness of your own inadequacy.

This grounds us back in the word. Only the one who is in Jesus Christ--I'm not interested in any reductionistic theologies at this point--has ever prayed or ever will pray. That's why there's a body in history who has brought that to vivid self-consciousness and who end every prayer in his name--nothing reductionistic, nothing magic, nothing supernatural--his name. In no other name has any prayer ever been offered or ever will be offered. That's why, and for no other reason, we look forward to that day which shall come just as sure--no, even more sure--than the sun will rise tomorrow, when before that name every knee shall bow, for that is humanness itself.

I would want to insist that save you and I have become men of prayer in a way that I am quite willing to confess to you that I have not become yet, we are not ready to become auxiliaries, consultants for the local church. That's an imperative. Save we understand corporately that that is a spiritual task we are setting out to do--use your own jargon, your own poetry; mine is unimportant--and that the doing of it is bringing about spiritual reality, then we're going to do far more harm than good, and should never set forth.

Then I would call upon us--and I hate to put it this way; I'm afraid to put it this way... We've almost got experiment in prayer. Frank, I'd like to see what would happen if 5th City got prayed over. Clark, I'd like to see what would happen if the national movement got prayed over. Those of you in permeation are as restless as the cat on the roof. I'd like to see what would happen if permeation--I don't mean mouthing words--if permeation got prayed over. I'd like to see, I'd like to see, I'd like to see. I'd like to see this summer be the time in which we create the means whereby this nitty, gritty, mechanical, !@#%&*%\$#, thing-a-ma-jig, tactical model of the local church was bound together inseparably with spiritual reality. I don't even like the way I put that. I'd like to see the movement this summer of the warp and the woof blending themselves into one great tapestry which would be called the re-entry to the local congregation.