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JWM-- Profound Dimensions of Summer 6/23/74

I spent most of my adult life trying to humiliate Charles Moore. Though recently he's been coming back at me hard, but he outdid himself today when he said that this summer, which is the first time I didn't have anything to do with the summer, was the only summer that _____ That was almost more than I could endure. Outside of that remark of malignancy, I agreed with what he said. This morning was really something to behold. I have never seen anything like it. It just seemed like every part was fitting together with such calmness. My God, if we had to, we could open tomorrow, couldn't we? We've got to have a flag this summer. We've got to be thinking hard. It's got to be simple. It's got to be concise. It's got to be inclusive. It's got to be sharp. I don't know if this is it. I'm writing the word world there, and I'm writing the word world here. I'm writing the word Church here, and the word Movement here, but I'd be just as pleased if I'd written historical church and Movemental church. And the in the

center, obviously, one would write the word ~~would~~love. And that _____ be

your flag. And I'm not really recommending this, but I mean you'd stop

with that. Or you could put one phrase ~~if you want~~ that you wanted to brand

in their minds, such as "The Actualization of Metamorphosis", such as

"The Practicalization of Globality", such as "Impactment of the Secular"

or "Impactment Toward the Future" or over here "Demonstration of the Future"

I'm not so pleased with that. I'm sort of pleased with both of those.

Here, it's obvious what has to be here. Let me be the first liturgist.

And you be the congregation. "There is faith and hope and love."

I'm writing here "But the greatest" The word ~~service~~ service is on my mind

these days, I'm not sure this ought to go on the flag at all, and the word

care is there. He who loves cares, and he who loves serves. Those are

not the same things, but they're inseparable I think. You ought not have

I suppose, two banners, but since I've written on that I'll do this one

And this does not mean what I'm pointing here ought to go on here, by no

means. There are four words, two of them very clear and the others not

and one is (and I don't like this word, I'd like to get another one).

What's really in ~~min~~ my mind is a word like alternating current. I'm

going to write the word rhythm. I'm against that because the Church has

too frequently used that term and _____ in the heyday of liberalism

this was used. And you'll see what I mean by that after a while. And then

in here (I wouldn't want to use this word) but it's the exercises. Now

before I get through, some flesh and blood will come on that, that's ~~out~~

our spirit life for this summer. And these are but balloons. And you may

be in certain places far down the road. But I'm going to be talking about

that today. The spirit, the mood, the profound mood, the _____ mood, of the

ought to
summer. Now I believe that there ~~should~~ only be one ~~hunk~~ of scripture

used anytime this summer, as you well know, I believe that. And that's

I Corinthians, the thirteenth chapter, save the scripture that you use in

Ignatius. Somebody brought me today, I hadn't thought of it for years,

Drummond's book on the greatest thing in the world. Yes, you people would

remember that. Us old one would, some of you that aren't very old yet would

too. And it was just like the Holy Spirit lead us back to that brother

sermon.
fantastic ~~Hermann~~ -- They say that the one lecture that's been given more than

any other lecture in the history of our country and may be the world

is ~~wh~~ Ayres' Acres of Diamonds. Some of you can remember that. I

wouldn't be surprised but that the sermon that's been given more than any

other one in many pulpits by many different clergymen is Drummond's

The greatest Thing in the World, especially the damned Baptists. However,

there's a hunk of scripture that just buzzes in my mind night and day.

then
"If ~~in~~ our common life in Christ yields anything to stir the heart any

loving consolation, any cheering of the spirit, any ~~warm~~ warmth of affection

or compassion, fill up my cup of happiness by thinking and feeling a life

with the same love, the same turn of mind, and a common care for unity

There must be no room for rivalry and personal vanity among ~~ey~~ you, but you

must humbly reckon other better than yourself. Look to each others interests

and not merely to your own." (Even that's good, isn't it. And this is better)

"Let your bearing towards one another arise out of your life in Christ Jesus.

ef, even think of snatching equality with God, but made himself nothing, assuming the nature of a slave, a servant, bearing the human likeness revealed human shape, he humbled himself and in obedience, accepted even death, yes, death on a cross. Therefore, God ~~made~~ raised him up to the heights and bestowed on him the name above all names, that at that name of Jesus every knee should bow on Heaven, on earth, and in the Netherworld., and every tongue confess, 'Jesus Christ is Lord' to the glory of God our Father." What do you think of that? I ~~wish~~ wish Frank Hilliard were here. That's a little humorous--a chuckle or two.

I'm going to give a lecture. Twenty minutes before you get it, do not come over and sit in my cubicle, go someplace else. Otherwise, you're going to have to look hard at your notes even to get started.

Well, I think I'll just be pedagogical. When you can't be a guru, you can always be a pedagogue, huh? This is the word transparentization. Personal transparentization. Up here, the cost, the price of. Down here Resurgence. Personal Resurgence. the cost of. If it wasn't unnecessary

you'd want to put the cost of radical personal transparentization, the cost

of radical personal regurgence. It would seem to me this is what not only

you and I are experiencing, but everybody who must be coming here this

~~sumen-~~ summer. Therefore I believe something like this is on target.

This top box here has to do with what I have over there called rhythm.

And then here is your word that you've been using, mundanity. That's

it. Mundanity.

these prefaces are ~~find~~ fine, but we can well aren't RS I people, you may just remember RSI again, but we are da million miles down the road, from those RSI contexts, and so in principle it is almost like we have to do some fresh thinking to not depart from the thinking we have done, to how that up in a new way. I don't know, you've got a lot of writing on this, on these exercises, You have one hell of a lot of writing on that. If these are abstract (the Ignatius exercises) If we are not careful, and prepared for them, we are lost, if you feel like I do, I am scared to death. I have't got the slightest idea, the whole thing is but for one Decision I don't see how that is going to come off, the exercises themselves are suppose to bring that off, well I find that entirely comforting and maybe that is enough of that. Now lets go to this, you will remember maybe, that in talking about silence, that I started by calling your attention that there are something like four silences of the Dark Nite, and they happen a little bit like this: last winter quarter and the fall quarter before that, everybody in principle in our Order, for the first time in our life, without knowing it, went through the Dark Night of the Soul. And that is to say that the Dark Night of the Soul, is a historical given, like all history do it happened or it hasn't happened. It happens or it doesn't happen, and it happened then for us, probably it was the most whipped group of people that we have been for years around here. ~~both~~ both outside Chicago and inside Chicago, it happened together a year ago last March, and we have been through what we were not clear about, that was the first dark nite I want to point to, and then coming to a climax in the summer, we went through what we had already gone through unintentionally, that is the second, in the midst of the intensity of the experience of the dark night of the soul, we became aware of the dark night, and it was shocking and startling and that was that the dark nite of the soul is what profound consciousness always has been and always will be, therefore to the degree that any of us at any time participated in the profundity

with reference to the dark night of the soul, and its the same thing that you have in sociology that is so dramatically , and the kind of dark night that started in my mother's womb, when God called me, so that is the third kind, the 4th kind of a Dark Night of the Soul, and if you thought that the historical and is intentional were ~~xxxxxxxxxxxxxxxxxxxx~~ painful, this fourth kind is far more so, therefore I would almost like to get different words, with unbelievable experience of having dawn on you, which dawning is not fundamentally an intellectual process, it is a being pole, or dawning on you the fourth kind of a dark night, and that is that the rest of your life is going to be nothing more than nothing else than the dark night of the soul, and there's nothing you can do about it, but when you look back and see that all your life, whether you know it or not, that dawn not tear your guts to pieces on account that I am on the other side, of that experience, and when I talk bout this fourth kind, there is nothing abstract about it, if you are dealing with , if you are dealing with you are in the category of sheer defiance, nothing naviate, nothing circumspect anymore, on the other side of having experienced and acknowledged the same, the Dark Night of the Soul/only ^{and there is Shear} -sheer-----in defiance . ~~xxxx~~ after-

only destroys
 fiance destroys,/there is no other way of operating, destroys yourself and whatever else your

self touches , Indeed there is no way to escape from this lifelong struggle of trying to face

the fact that your lifelong life is nothing but the dark night of the soul, as except to, in

some way or another destroy everything that you put your hand on, including yourself. Oh boy,

now, this is the awareness. of course

. Day after day after day after day, constant humiliation. you _____ to sit down and I

list the ways in which humiliation comes. You'd need a lot of paper. You are more vulnerable,

than ever before, to the contingency, and, more obviously, which is probably saying the same thing

nothing escapes you anymore. Unlike, you know, you used to be humiliated every million times a

day and only grasped one of them. Now, that you are a million times a day humiliated, you are

humiliated a million times a day, and there is nothing you can do about it. You will remember

that in the Dark Night of the Soul, light never comes, that darkness is light. And as I suggested

before with a little bit of dramatics, that it is not only in the midst of the humiliation

that the heavens open and you hear the voice, the unbelievable voice, you can't believe, in the

midst of collapse into a heap, of shaking palsy and humiliation that that's the only place, the

only place, the only place that you have ever, will ever, or shall ever hear, "There are my beloved

son, in whom I am pleased (and this is the part you can't really believe) well pleased." you say

"Absurd" exactly, You say "Superheroes" Exactly, You say "Unearthly, exactly. "Impossible"

Exactly. And the moment it ever becomes anything other than just what I have said, you haven't

heard the voice at all. It's Miracle, The Miracle. Then you grasp that the darkness is light.

It's not that light has come, oh, no, that darkness itself is light. That your contingency, your
creaturliness, your dying dead, that is your gloryk, not something you superimpose on it.

I'll not make that speech with all of them, but, I'd like to, and mark you, if you think you

_____ me my weaknesses, that's not what I am taking about. I'm talking about that weak-
ness that only each individual knows about himself. And nobody else CAN know. ___ any idiot

can figure out my weaknesses. This is not the task for an idiot. The darkness is not there some
days, and some times, It's always there. For the rest of your life. And the joke of it, is like

when you get married, and ^{tin} we tied ~~in~~ cans to the end of the ___ and if you

~~can~~, the cans rattle right along behind you. It is only in the moment of the dark night of the

soul that the Hebrew said, "You go to the west, AiYi, you go to the east, AiYi, you go to the

south, yes, north, yes, even if you invade the highest dimensions of glory, know there it is,

or the depths of hell itself. That, my beloved son, only, when you are collapsed, when nobody

can see that darkness, which never goes away is your light. You black people here, forgive me.

You know, this is the Black revolution. I had pointed out to me that in the world, the good was

the white and the black was evil. It just occurred to me on the trip, I look upon it as one of the most glorious insights I ever had, that it is the black that is the light.

That's a secret. Only a few of us in history know that. Oh, I'd like to go on for ten hours.

on and think about it. My weakness is my strength, my humiliation is my glory. My resentment

is my universal benevolence. With whom I am well pleased, for I tell you I resented

nothing to talk yesterday. No, no, it was the first talk I gave. I resented yesterday, too

but I really resented that first one.

Well, about suffering. I still haven't got this said. I had to go to Teresa, and yet I don't think

think she got it said quite the way I would like to hear her get it said. In when I

Still unclear about _____ but it's coming, it's coming. When I first started to talk about this,

you remember I used the word vacuuity. It is this that you experience in silence. And then let's be

sure those Religious Mode charts are here this summer. Anyway, when they are put in some kind of order,

right at the heart is being., That's silence. And, did you ever notice, in the midst of the dark night

of the soul, it's the wisest place in the universe. People are screaming, from the depths of hell, to

your inner ears, and the cries, wailing cry of suffering man in the world, is beyond what your ears drums

can stand and there is silence. Which is the heart of being, itself. Not a religious exercise. It is

not a form of worship, it is perhaps the most profound state of being. Silence. And you have noticed,

it is not something you manufacture that belongs to you, something that comes to you out of nowhere.

I used to say that the flip side of silence is stillness. That's true. And I didn't realize what I

was talking about, was over here, on the long march. I called it a sense of vacuuity. When I was in

tokyo, that smart-alec young kid about 14 of the Willoughby's. A fine lad, almost a genius. H. J.

he stopped me and he said, what you are talking about there is weightlessness, in space. And then he says, (I don't know whether it's true or not but he said it) is that when you are in space

there is both silence and weightlessness. Isn't that something? So I have been talking about weightlessness, or suspended animation. And then recently I saw what I was talking about was stillness. And sure,

they are flip sides, but, then I got some _____ on them. This is the Dark night and this is the Long

march. Life is a just two things. (Paul said it was three) Just two things, and that is the endless dark night and the eternal silence ~~or~~ the endless long march, or the eternal stillness. Well, how do you

describe this? Well, I gave the context, which maybe you remember, of the social triangles, that is

the winter and the spring of 1972 and then summer of 72, we did the triangles 71 that was, 71 and then

that summer, we knew something shocking happened to us. It took nine months for us to discover. What we

did was that we fell through the social into the spirit. Which gave us the clue that there is

absolutely no way into the other world, save through the secular, and social. There is no way into it

throughout these religious. This is why you laymen are in a fantastic position, and those of us who are

clerics have to first of all have to become secular men in order to bridge it, not thinking first in

terms of polity, but vocation. I said to, I guess it was Hamje, today that there is nothing, that I

am more proud of that I can think of than that Mr. Hamje has on what we used to call clerics. I wonder if you can understand it. And if somebody asks me, give me the sign of the socializing transparentization of the church that is already at hand, I would run and get Hamje and his so-called clerics and

parade him out. Do you understand this? Oh, boy, if I forget what I was talking about, I get so interested

in Hamje, where. What was I talking about? Summer 71, you can see where my guts are. Anyway, we fell

through into the spirit. We could never have done these charts, which I suppose, was then most creative

thing this group, as a whole, ever did, had we not done the social. And then, as I pointed out, that was

are mighty, mighty fortunate that we did not get lost in the other world, we could have, we could have,

we ought to be grateful to God, that he built enough of a roadway not to get lost. Now, when a person

experiences the spirit, netherworld, I like to call it these days, and does not ground, then he is in
(?down)

doing nothing but clawing his way back into the social. This is why, behind every profound social

revolution in history there has been a new discovery of the depths of consciousness itself or the spirit.

Now, that's the backdrop for trying to get something said here. This means that you fell in and you try

to get out. Now, it's not going to be that tomorrow, we get out. although, boy, oh, this whole business

of love and the new social vehicle is that clawing. But, what we discovered is that this is our sit-

uation for life. The way I say that to me, to myself is that I don't feel like a revolutionary any more,

but I know, not with my mind, but with my being, that I am a far more radical revolutionary at this moment

than I have ever been in my life. You know the two things go together. What this means is, you know

how it was in the 50's and 60's, being a revolutionary, there was a little bit of fun in it. Well, you

know, risk, excitement, plus the fact that, in the unconscious dimension of us all, we thought, well this

will just be for a few years, and then we can settle back down again. And that left a certain degree of

fun. even when I was the most scared on the West side, of guns, and this kind of thing, I got to admit

In her early days, she wouldn't put up with that kind of thing, she would call it humiliation if in front of people. Ever since she went through the dark night of the soul, she's a changed woman.

You see what has happened, we have

become, we didn't decide, we have become the perpetual revolutionary. Which means that from

now on, we're like a ping-pong ball if you hit the spirit and you don't drown, that you bounce back

up to the social. And if you hit the social, it drops you like a trap door down to the spirit. So,

what you are doing, this way, is see-sawing every single minute, and that seesawing goes so

fast unceasingly that that's the experience of stillness. which is the center of being, or the

to be a perpetual revolutionary, which means to be the People of God, stillness, Godawful

stillness, while you are going this way and that, that's where I got mixed up on my figures there

Now, how, concretely you experience this, you need to work on this, that experience is a sense of

deep ambiguity. Only that's not the right word. It's like you don't know where you are

any more. Every time you move towards the social, you experience a sense of sacrilege, of heresy, itself

Any of you who even feel with LENS, & experience this, and every time you move toward the religious,

you have a feeling of immorality, irresponsibility. And there it is, back and forth, just constantly. I

used words like uncertainty but it's more than that. Nevertheless still one moment, back and forth

Secondly, you have a deep sense of ineffectiveness, that's not the right word. It's like, right now,

without your knowing it, ineffectivity has to do with your whole life. It doesn't have to do with doing

this thing or that thing, but, the screaming at the _____ness of your life. And mark you, time has

gone by. Charles Moore turns 40 this year, I think. I knew Charles Hahn turns 40. You understand, that

when I first knew someone of those fellows, they were young men. They aren't young any more. Am I getting

it communicated? and then what you sense, with your life, you haven't done a Goddamned thing. Now, the

way this came out on the trip was some people, somebody mentioned this, the people in the Philippines

had done absolutely unbelievable, and yet they did not sense that they had gotten anything done. It's

this kind of an experience of ineffectiveness. This is what makes you think, My God, before I get ten

years older, I have got to go somewhere where I can be effective. But, You understand, that ambiguity

is what you are going to live in the rest of your life. And this sense of ineffectiveness, you are

going to live with the rest of your life, why? because you chip away at the mountains of human need all

of your life and when you die there ~~is~~ is just as much human need as there was before when you started.

And there is now way, what's more that this world could reward you in a fashion that it would take away

that sense of ineffectiveness. I've gotta hurry don't I or I will be up here as long as I was yesterday.

uncontrollable

because I think it ~~is~~ ^{comes} something like this, My God, am I going to miss something in life? Hadn't I better

— gonna miss something in life. You better miss something in life. The question once you

where you are not, You decide what you are going to miss in life. You're going to miss it. And this

of unfulfillment never goes away once you have started the long march

tomorrow this sense of fulfillment is going to be there, Ball, you might as well leave now. If you can get out of the universe. If you can stop it long enough for you to get off. The last one here is deeply immobilized. It's like this experience that you are perpetually frozen. nothing

to get anything done. You standstrike here, then you strike there then you strike here, then you strike

there. And, even though you are working harder than you have ever worked in your life, and you know

damned good and well that you are getting more done than you ever did in your life, this sense of not being

able to let loose, you see, what the great march calls forth is every ounce of creativity. Perished, not

a part, not a part. And when you give every ounce of creativity, strangely enough, you never see the effects

of it, only when you give a little bit here, do you get that picture painting. Now, this isn't too well

done. But here is the experience, I say of stillness. Which is at the center of being itself. And as

long as we are the people of God, & intuitively, on the long march, you are going to

Well, it doesn't do any good to say, really, that this is your glory. It doesn't do any good, finally,

to say, finally, that this is your glory. But, if you use the fire. here then

In whom I am well pleased, now, believe it or not, and I wish I had a little bit more drama than I did for

this, that wasn't a part of it but it really was. The drama for, do you who want to know what "Going

to heaven" means? The Long march. The Long March. Exactly. And maybe you don't want to go to

heaven. My papa made me memorize that cliché that came out of the nineteenth century pietist

"Man's greatest failure is the failure to get to heaven" When I was that high my papa made me

memorize that and write it on the blackboard along with "Labor omnia vincit". You know what

that is? Labor conquers all. You can see why I'm so sourd. Now, I'll stop on that and I hurry on.

Now, your lecture of mundanity, this summer, is going to be speaking directly to this. And your lectures

on love, social love, is going to be speaking directly to this situation. You may or may not call their

attention to it. Now, further, in terms of the spirit, you have to super-impose, here, in the middle,

the exercises. And the exercises are asking no more, no less than all your life to God, and all of your life

life to know the world. That's what Ignatius' exercises are all about. This gets content, on that, I

believe/That when you deal with this, there are two things, and one is marriage, and the other is vocation,
New, Marshall has helped me

that you are dealing with. And ever there is vocation and marriage. And here is unhistorical engage-

ment. You/Notice/that/part/of/LENS/6/ If you notice a part of LENS up there, you are right. M

In the midst of that experience of balance and mark you in the midst of it which means all of the time,

it does not seem like anything right, or true, or good, or beautiful. - it seems like it is - suffering

and pain. In the midst of this, because the closest thing to your life, in one way, is your marriage.

What you do is that you leave your marriage out of your understanding of the Dark Night of the Soul, which

is your life, of which your marriage is the most mundane. Did I say that right? The Dark Night of the

Soul only has to do with the ^{your} ~~fact~~ everyday ness, ness, mess of life everyday. I cannot think of anything

more mundane than a marriage. Now it is clear that the Dark Night has to do with mundanity and within our

marriages which is the most mundane of all mundanity, out of it an attempt to deal with the Dark Night

of the Soul and life. There it is. The Dark Night of the Soul. I tell you, I get upset with these

young squirts who come in and say we have troubles with our marriage - they have something different that the rest of us. That is the way they come, every God damn time. And as a matter of fact, you want to scare the bitches off of them, which I don't advise anybody doing, and tell them about your own marriage, and they crawl out of your office. You see, not just that your marriage, but every other marriage is exactly **IIIIK** like your marriage. I mean that. It is your life. Otherwaise you might never have known. **Why We/dón't/evén/grásp/** I don't even understand why we didn't grasp on the justification pole. Justification pole is that there couldn't be any problems in your marriage, because your marriage is what you made out of the future of the situation which you have today, which you call your marriage. Do you understand that? That is sacrelidge. Somebody said to me the other day, about their marriage - that their marriage shoulda't have happened in the first place. You talk about sacrelidge? What do they call that stuff when you swear and say Son of a Bitch? And Damn it? Profanity.

That isn't profanity - the *profanity* is to say today, of your marriage, that it shouldn't have happened in the first place. Your whole life shouldn't have happened in the first place. You are calling the creation of God into question. And then if you want to put it practically. - That you were supposed to decide on the day that you got married. Far better or for worse. However, with grown up

people you don't talk that way. *Yes* Any Goddamned child ought to understand what I just said. The

Dark Night of the Soul is marriage. Marriage is the Dark Night of the Soul. I say that everybody starts out in marriage with a dream is marriage and that is wonderful and (end of side of tape)

Marriage is the darknight of the soul. I want to say that everybody starts out in marriage with a dream in marriage and that is wonderful and that is glorious and I don't mean simply romantic, *Yes* by that,

I mean that you start out in marriage with some idea of what marriage ought to look like. *Yes* If you don't you ought not to get married. You have some idea of what a marriage is going to look like and

then comes that moment in a marriage. When you can't tell from the outside what that moment is like.

For from the outside it might look just like a mosquito speck in the marriage but inside it is momentous cataclysm. Or something could happen cataclysmic if you perceived it outside of somebody else's marriage

and it didn't bother them anymore than a mosquito bite. It is always in the moment, we humanly call

tragedy or crisis., in marriage that metamorphosis happens when a marriage is changed from dreams

into mission. This is true even of you young people here who have been married from the beginning

under the rubric of missional marriage. The same thing is going to happen to you that happened to those

of us that didn't have the foggy insight into marriage that would be comparable to yours. There is

tragedy in marriage. God sends the ~~tragedy~~ tragedy.. Do you hear what I am trying to tell you? God sends

the tragedy. Not that stupid spouse of yours sends it - God sends it. In order that you might decide

to have a marriage of mission. Marriage is the Dark Night of the Soul

don't go away. Suffering, alone in a moment, alone when you hear "You are my beloved son" in when

I am well pleased! You think you can run away? I want to say one more thing and stop.

I worked with

If I/this/that marriage for ever here _____, then all of this _____ is vacation.

Id You will have to destroy covenant. Oooph. _____ to _____ man. Then you take your vacation

away. It is hard. You don't understand the Dark Night and all of these other things _____.

But the long march - the march is long and it is always going to be there. You can escape your

You think

vocation so you leave the Order. I am not talking about this crummy order, I am talking about the Order.

So you leave the Order. and you say, Oh God, help me to overcome this - if you want this/I back to

suburbia then you could overcome this, if you want anywhere and did something else, Move on this side

you have the _____ of God. Do you understand? That is vacation in vacation. The vacation of the

religious is the Dark Night of the Soul - day after day, after day and there's no hiding from it.

I am trying to say, that the only reason you would leave would wouldn't if you wanted to see that go out of history, I don't care what you tell yourself, that is what you are after. And it will not go out of history. The gates of Hell shall never prevail against the Church. And the Church moves on the backs of the disciplined religious of history. And if you or I fail to Missis exist, out of those ashes shall come another disciplined group of people who love God and mankind. Now What is the summer all about in terms of the need, in terms of the spirit? I don't know, quite. But I think it has to do with Chaires and phillos - not in some abstract categories but in the guts of life itself. And it has to do with mundanity. And it has to do ei yei yei yei yei yei - And I don't ~~Missis~~ go to worship, I/AMN/T/IK/ because I like to go to worship, I go to worship because because I _____ not love. I rehearse again, and again such dramatic fern the whole story. And if I were going to worship this summer, I would want to scream that everybody reads that service that way that you have been singing ~~Missis~~ "Yours" Anyone remember