

Unmistakable Joy #2

11/16/1973

What I am going to now is going to ruin what I did yesterday. But it is because I was forced to bring rational structure into it. I mean, what you did made me force myself. That means that I can never again do what I did yesterday. If I do that, I'll have to use gimmicks. Do you understand that? Once you bring the rational into it, you have automatically placed yourself here again (board reference). Rather than inside ~~xxx~~ talking out. But that can be done. It's like an empathetic relationship with yourself., if you can imagine that kind of an inversion. It's like, in those triangées, when we pointed out that to get ahold of the top part of the red, you've got to take the red and pull it in like an inverted sock. That is how, it seems to me, you empathize with yourself.

You do that by using gimmicks. When I described to you coming downstairs yesterday, that was NOT a gimmick. I mean, I was bleeding out my existence. I will do that again, but then it will be a gimmick. If you follow that. A pedagogue and a guru, tho I would hope it would always hurt him just a little, he has to use gimmicks and he has to be fantastically skilled. In using gimmicks. Hopefully, he can use a gimmick knowing it is a gimmick in a fashion that it will not come off as if he is using it as a gimmick. That is what he has to do and if he is an artist, he can do it. I suppose that is a part of the discipline of rhetoric is, or what eloquence actually is when you come right down to it.

Anyways, for those of you who were not here (yesterday), I was attempting to stand ~~xx~~ inside the experience of #15 over there (on the OW charts), "rapture walks with woe." Or, like the work on problemlessness in relation to peace, and we worked on certitude along with the work on joy. The best thing we have come up with for me is we tried to describe this joy from the inside...rather than attempting to analyze the components of it--even tho it is done dramatically on that chart--that is still a rational analysis.

Now, I have reduced this into the rational but it is not an effort to state the rational components. It is simply to bring the ~~skateton~~ skeleton that was behind what I was doing yesterday ~~xxxxxxx~~ out in the open. I did not confess to you that my rational

rational joy jwm 2

was not so clear to me then as it obviously is now. Anyway, strange joy--that's the name of it. Strange Joy. Like Dr. Strangelove.

I did some checking on many, many words and one word I checked on is "joy." Two years ago, ~~xxxx~~ doing this, it comes from the word ~~xxxx~~ "gau," which means to "have religious fear." or the ~~xxxx~~ experience of awe. Interesting, isn't it now?

Point One. The strange joy is my everyday life. I mean that. Joy is my life, my life. The reason why my life is joy, or joy is my life, or you have to almost invert it, "MY LIFE IS JOY," is because that is true. And when you do not grasp that your life is joy, you are living in an illusion because the truth of it is, your life is joy. you see, the only thing --feel your arm again, your bare arm. That is joy. Life. Then you can fill that out. Just my being alive is joy. But--you have to hear what I am saying. I am not saying I am joy-filled because I am alive. I'm saying an absolutely ~~xx~~ different thing. My being alive is what joy is. then, you carry on. My unique being alive is joy. My total wholeness, both in terms of time outside and time inside is joy. And, my total separation, fragmentation, illusions is joy. And is something as if when you say that, you are finished. And yet ~~xx~~ you are not finished.

Number Two. That strange joy is totally other. This is the unspeakable. This is why you experience joy as coming upon you, of enveloping you, of clothing you. It is absolutely objective. And I'll not go on in the details we went into yesterday.

Third, Strange Joy is wild "daxa." Oh, my. We should ~~xx~~ read this everyday. "And the ~~xxx~~ cloudy covered the meeting tent. And the daxa of the Lord filled the dwelling. Moses could not enter the meeting tent because the cloudy had settled down on it and the daxa of the Lord filled the dwelling. Whenever the cloudy~~xxx~~ rose, from the dwelling, the Israelites would settle out on a journey. But if the cloud did not lift, they would not go forth, Only when it lifted did they go forth. In the daytime, the cloudy of the Lord was seen over the dwelling, but at night fire was seen in the midst of the cloud for the whole house of Israel. In all the stages of their journey."

Those are the last four verses of the Book of Exodus. This is the wildness of it. I don't suppose yesterday I got very clear that this strange joy is Daxa. It knows

nothing about pain or pleasure, It has nothing to do with that whatsoever. It knows
as
nothing about sorrow or happiness, Most men think of it. This is sheer dread and
sheer fascination. What has occurred to me, is that in moments of awareness of tragedy
that when your pain turns into what I mean by GRIEF, then you have strange joy.

Lastly, and this was my last point yesterday, the gimmick I used which wasn't
a gimmick then, I did this at the first book then I pointed to it at the end. Strange
joy is showers of blessing. I had a strange experience this morning. I was trying to
tell somebody what I meant by this. My mind went to the Religious House in London
. They've got a great big glass jar about that big around and that high with a little
neck at the top and they got dirt down in the bottom of that and all kinds of plants grow
in it. And grass. They never have to water it. It has its own rainstorm inside. Well,
because I am so young, I had never seen anything like that. Then I was pointed out
that I've got one in my cubby hole. It's been there all along. I didn't even know it.
It rains inside. Now, I was describing this rainstorm yesterday that had to do with
beating the alarm clock, and my shower and clean hair and shirt I wore and gloriously
trip walking down those steps and going out to investigate the misting of the day,
etc., etc., etc., Then I said, "All that is not strange joy." The showers of blessing
is what happens in the jar that is strange joy. that canopy occasions the showers of
and the showers of blessing are simply these mundanities which in your life become
transparent, bleeding each one with spiritual meaning. There is nothing else
that could possibly be a shower of blessing. It is not like somebody was trying
to tell me that a woman said that every night when she went to bed she thanked God for all
his blessings--that day, ---Well, that is fine if she thanked God for everything that
happened that day. And not the things which made her feel good, or she delighted
in. The showers of blessing is the turning of the mundane things of your life into
spiritual reality. And I tell you, that is strange joy.

Now, that is the rationale, rational framework for what I was saying (yesterday).
You may think I'm sort of off on Cloud 9 here, but I'm still out to understand what
we are doing and then, in understanding what we are doing, to be able to do it well.
Like if I gave this speech, and at the moment I am intending to give it to the priors,

rational joy jwm 4

They must not see that rational thing. They must not see that. It has got to be done in such a way that they don't see it. Frankly now, I am frightened about giving it. I was frightened to do it yesterday, and I am more frightened today. Because I thought that. But then, your job is to conceal that. I ~~believe~~ believe I would start again with my last point, as a gimmick, perhaps, and then come back to it a little more clearly ~~than~~ than I did yesterday at the end.

Uh, comments on strange joy that come to your mind:

hess: What are your categories after the first and the last?

e jwm: The first is Strange Joy is my everyday life.

hess: I don't mean ~~x~~ those, I mean what are your key. What is the carry-over logic you would use in another area to get hold of 2 and 3. In your last one, the carry-over logic is something like the results, or the experience's manifestation.

Your first one is the commonness of life.

jwm: Well, I'm not quite sure I got your question. Maybe I do. I'm dealing with the paradox. With a paradox in both ~~xx~~ cases and it is really ~~just~~ one paradox but it is inverted in the last. Two paradoxes which is one and the second one is inverted. It's joy is absolutely everyday, or the temporal, and joy is the eternal, and toeh the other one is, joy is the eternal--that's the wild awe--or the Holy Other again, and the showers of blessing everyday. Like, wouldn't it be fun if we could go around the room and say, now, what was the first break of consciousness today? and then you step by step by step through stream of consciousness come up to this moment in this meeting. Then, your question comes, "Are these or are these not showers or blessing?" And here's the point where I worked some on yesterday--probably not too well-- where you have to fool with both decision and necessity. Freedom and necessity. And it's like I say "The showers have come," Now, I brought the showers, but no, the showers ~~at~~ "came." And there is ~~ex~~ no difference. Like, if there is anything in my presence at the moment that is not reeking of spontaneous creativity and I mean ontological creativity not something you can see out here ~~axixix~~ at the moment, then I cannot blame it on you on this day or on my past or on my fears of the future, do you understand that? And yet, I cannot bring showers of blessing.

Jws rational joy. 5

Therefore, where is that hymn. Get me that song. One stanza in there is rather fantastic. The whole thing is a little sentimental and reeking of Jesus chauvinism, ~~xxx~~ Here it is. "There shall be showers of blessing, gracious reviving agin, Over the hills and the valleys the sounds of abundant rain." Who says so. I say so. My life is Joy. And so it is and "Thus spake the Lord." ~~xxxxxxx~~ Not somebody else. Not even me.

Jenkins: You know the psalm conversations, are out to reveal that it is every ~~xxxxxxx~~ mundane that has the showers in it. Not so with our other conversations.

Jwm: That speaks. Do you find in yourself right now and in this lecture ~~xx~~ I would not deal with these I would deal with one of them ... Do you feel yourself just a little bit of resentment, resentment in the Word, hostility in the Word--it's just (gesture) to all of this. Then you are understanding exactly what I am talking about. If you have right now a sense of--my God, I wish I were stronger. I mean I wish I could --why in the shit can't I do it? Weakness. Then you know what I am talking about. Have you got a sense right now of Why in the hell have I spent so many of my days in despair and all of this---Humiliation--then you know exactly what I am talking about. If all of this is a kind of objectless pain --~~xxxx~~ pain is not the right word. Misery ~~xxxx~~ delectable horror, as our friend Theresa called it. Then you know exactly what I am talking about. ~~xxxxxxx~~ (Long pause.) We look awful solemn to be filled with such strange joy, don't we. (someone: well, it's strange.)

williams: When you bring the Mystery this close, and when you do it, that's one thing. And yet it comes at the same time. That pisses me off. ~~xx~~ No wonder those Israelites ~~x~~ didn't want to be around when God visited them. ~~xx~~ It's because I know now I have known, and I've known in a way that I didn't want to be known. Then everybody else in this room now also knows me and I don't want that. And I know them too. And that ~~xxxx~~ makes me --I don't mean mad. but Mad mad.

moffett: I was going to say along with that being known is the sense of knowing something on yourself. That creates those other things. I find myself being a little bit amused at myself too. As well as disgusted. Just a little bit amused. At being onto myself. as well as knowing I am off. I've been on to.

rational joy jwm 6

missing my
~~xxxxxxxxxxxx~~ bolvon: I don't want to go to sleep these day. I'm afraid of ~~my~~ death and I don't want to go to sleep. I was coming back from Prince Albert to Saskatoon and I wanted to go to sleep because I was tired but I was afraid I would miss my death.

jwm: That's a great story. Great story.

Now, can you --I know what I'll do I'll call somebody in the audience by name... Joseph, now can you begin to ~~xxx~~ understand why the Church wanted to go to the whole wide world to share the Good News? Yes, I'm beginning to, I answer back. In a new and deeper way, ... Funny, tho the question is, "How do you." Like in the old ~~xxx~~ days ~~xxx~~ In terms of Boston Harbor, what you did ~~was~~ was you got on a boat. But that it is not the answer to the How in this global society. That is not the answer. the how is more of a social thing, than it is a geo thing. It's more selfconsciously centered on affective instruments--effective methods,

lush: ~~Jes~~, you know the other day you talked about eating your way through? I think that is, I ~~xxx~~ put ~~*~~ down those 14 steps for ~~*~~ starting a guild. That for me is the most realistic reality I've got to even know... or its the social. there is no such thing as eating your way through anything unless it is engagement in a sociological task. So I'm suspecting that when we get working on thi-s guild, we are ~~going~~ going to get the answer. It's the equivalent. It has to do with a tactical system. Then I want you to eat your way through, ~~xxxxxx~~ or take you by the hand.

jwm: Is it warm in this ~~x~~ room? Mort, how is it ~~in~~ you got fresh air in this room yesterday/ how do you do that.

mort: But afterwhile it got too cool. Of course the smoking..

jwm: I fjust a few of us cut down on the smoking...

Well, lets sing that song about Happy Days. We have sung it timidly up to now. With very little gusto. or Verve. Let's get a little verve into it this time. Shall we?.....(song) Well, we had a little Verve there didn't we. ~~k~~ ... Betty, I take it that you would know where to find my work on the designs of Marshall's group a year ago. I'd like that folder. I think we might as well begin with you people who get on top of the local church. where will you spend eternity. It is correlated with the one table

Jwm rational Joy Jwm 7

after this, the judgment. ==Hebrews 9:27.

He must be born again. " John 3:3

"the only way to heaven is through Jesus, the perfect sacrifice." Hebrews 9:2

"for the blood of Jesus Christ cleanses us from all sins." I John 1:7

It's a funny thing how the truth can become a great lie. That truth is a great lie here. Klekegaard saw that long ago. That is a scandalous lie but it is the truth. Whose gonna give that report and what we are after is to sort of fertilize our common mind relative to ~~xxxxxx~~ arenas that have to do with the Guild. We're not after ~~anytkkxy~~ any depth analysis nor are really interested in the local congregation. Whose gonna give it? Are you here? I think you ~~ought to come up here.~~ you can erase that, if need be, they say.

Sandy RAfors: Maybe we need to begin with a "Repeat after ME." The Local church. The Body of Christ. The Hope of the World. Wemay add something that says the bread on the plate. W

JWM: But you know I don't like to say that because I don't believe it. Where did it come from? Well, it's wrong. The Church is not the hope of the ~~World~~ World. Jesus Christ is. We are but clay vessels that carry the hope of the world. The body of Christ freight the hope of the world it is not the hope of the world. Good God. Here we are. Us? The hope of the World? (laughter and side cracks.)

Snady: Well, built on this great heritage, we now have 39 actualizing galaxies of 126 churches and really did get together as a post week 5 and had a chance ~~at~~ to evaluate for the quarter. I guess ~~now~~ we call it this quarter a "plus" or we see the ~~galaxies~~ galaxies as re-orienting themselves to prepare for Jan. 1 and the Ecumenical Parishes and from our field reports, and consults, out of 142 churches we have presently, we may have another 100 or 142 more come Jan. 1. ~~They~~ They are centered around building an Ecum Parish. Or grouping their churches and new churches so there is a better geographic base. We looked at the trends and found that plus trends, or positive trends and negative trends in terms of methods ... In Positive trends, We say that positive trends there are the methodological, possibly the best trained tactical ...tacticians

that we have seen in a long time. The negative trend there would be short-cutting the methods, or using programmatic tactics hoping to see quick results. The trend under discipline or commitment is ...a dogged one. People show up time and time again and yet the negative part there would be the superficial engagement that is short-term results are after. In Vision, positive trend is one of eager anticipation. Anxious to start the parish, anxious to see results after 1, 2 and 3 years in the galaxy. And the negative is there is a great deal of ambiguity about the future and how it is we bring a new church in and immediately plug them into the galaxy and yet train them at the same time.

The positive trend in the spirit is a depth growth there. Leadership. The negative trend would be sort of spinning spirit wheels where they are now, now moving ahead.

We did have a short analysis this week in terms of getting prepared for the parish and what we saw happening there in the local congregation right now. The tactical preparedness. Or, they are ready to move. And do what is necessary. The mood is one of anticipation, except there is a great deal of anxiety there. They are pretty clear about what they are getting into...even tho they are not clear about exactly what that is going to look like. The struggle, I would say is in embodying the global. You see that in their reluctance to recruit LENS courses, or people who show up in the LENS courses from the galaxy will say, "Now I understand why we were pushed to recruit it." But not having that kind of an image before

The contradiction would be Corporate Missional Responsibility, or moving as a galaxy as mission. In the Guild, their gift is the conviction that the secular religious is one thrust. That it is not two poles, but one. They see themselves as being the secular religious. The mood is one of (toward the guild) is one of reluctance, or it is sort of, "I don't want to do the guild unless the metro cadre does the guild. We'll let the Religious House deal with the guild. The struggle there, I think, is probably radical expenditure...or its more way of consuming my life, if I get mixed up with the guild. The contradiction is probably the operational design. Or, anybody that has come to the summer in the