

Final Meal April 13, 1975

## HOPE, PARAVOCATION

I got sneaker ways to get people to pray than you can count. we'll be religious out here. Well, it's not my fault. It was that damn song. You sort of got to recover from don't you. before you can get down to unimportant things, like Hope. You think I am going to make that talk on Hope that I didn't get around to making last time. I am not, but I have to start out there in order to get to where I am going. Well, I am not ready yet, so I will philosophize a little.

The 19th Century was a great ideological century in religions. Boy, on doctrine, weren't we? But not only religions, everybody was hepped on the abstractions of life, on the rational. Boy, what we have gone through since then, to take our noses and grind them into our own existence. We were The tail end of the 19th Century. Didn't just sort of laugh over some of those conversations you used to have in college at night and stay up over half the night and argue over abstract doctrinal of secular-religious nature. That is gone. Not only, do you not pay any attention to its going on, you don't hear it going on much, do you. Now like if you have to get into some kind of religious or ideological discussion. You don't go on with it. You spy, well neighbor, if you would describe to me the awarenesses you have relative to what seems to be in this abstract concept, then brother we can have ourselves a real conversation. You see what I mean. We will bracket the problem as to whether or not we are dealing with reality in the sense that most people use that. Actually, in our day reality is that which we describe in the sense of our states of being or in our awarenesses. But that is not what you meant when you were HAVING these conversations, you know.

Now what I have described to you is the phenomenological approach. You bracket any metaphysical issues. This is the phenomenological approach and when you see a sheet of paper that says Hope, you can be pretty sure that now you are going to deal phenomenologically with this And you remember last time I said that when belief becomes profound and care becomes profound, issuing on the one hand in trust and in the other hand in power.

Then, Hope appeareth. The Hope that is the unhope. The Hope that has nothing whatsoever to do with hope. For when belief and care turn ~x profound, then the test of all Hope has disappeared, indeed you stand naked in your contingency. Then it is that Hope, Hope is nothing, appears and you must be careful that there is no object to belief in what I am talking about, there is just belief. That is, I find myself a believer. Insignificance Now you abstractionists can unbracket the metaphysical and go stick all the objects you want in there but I am describing here, you believe. You in believe in your very contingency,/your nothingness. You believe. '4hen

that turns profound and I want to remind you, I care not what poetry you use, that the turning of this into profundity is agony beyond which one can scarcely conceive hr it is the process of your own contingency eating itself into every fiber of your being. It is process in which you experience humiliation . In which you experience your own humiliation, your own weakness. Futility, you experience not resentment but yourself as resentment and you experience yourself as suffering. Through that process, believe. Can you could understand that belief can only be belief when it has - tone through that kind of purgatory. Otherwise, just one blush of the naive, of the romantic. And

then it is you begin to experience yourself as being believed. t said to you before, I find myself increasingly a believer. Then it is that belief has turned into trust.

Trust of what? Trust of nothing. Trust of being. Believe this moment and you experience that this is something that is over and beyond. I am describing consciousness, you understand. Your own consciousness in the sense of intentionality. It is like being itself is relying on being itself. And I am in that process. Trust life. You trust death. You trust forgiveness. You trust being. You no longer insist that it has to be this way or that it has to be that way. You trust being, the given. So it is with care. I think I think one of the finest speeches that was ever made here was by Victor Axelrod. I don't know where he is today. The rascal. When he spoke of the five flags of Majuro when he came back. You remember that? Golly, he shocked me that day. It was the last flag. It was the flag of those who care. planted in Majuro. Those who care. TWC Those Who Care. When care is turned into profundity, itself.

Mind you, whatever poetry you use, having gone through the awareness that you no longer have any home, anywhere. That you are rootless period. That you were born rootless and you are going to die rootless. Having gone through the agony, you experience yourself as sheer of ineffectivity, having the experience, the experience yourself as being all drained out, gone. I repeat, just one moment of unlimited care, takes your whole life, you are gone. 9avid Wood said to me the other day, he has just been drained out. I suspect that he is hoping for the moment he will recover. Well, when he does, he may not be clear, but I am clear, that he has found a new illusion in which to waddle for a few steps until that one like all other illusions go away, unless the dies first. Gone. And when you have experienced not only, how do you put it, that you are unfulfilled going to be fulfilled. Boy, do you see the amount of spiritual energy you could save when you fight

Boy, do you see the amount of spiritual energy you could save in fighting with your wife, if you could just grasp what I have just now said. Not only are you not fulfilled, but if you care, you never are. Of course, I never fought with my wife. I spent a lot of time purging fighting with my father. it is in the midst of the purging of care, so to speak, that one becomes aware of power. And the thing you are aware of, is some way or another, it is not your power. I am not talking metaphysically. `I am trying to describe about you. Roy, when Leah was up here she talked at too long, but she was good. I like the way she went after those miracles. as she called them. You almost felt like power was emanating from her and she was creating in me anyway a miracle in me while she was describing something that went on in Majuro that she called a miracle. It is like being the power of being, is being and you are in the middle of it. How do I put that. I don't seem to be able to say these things well, do 1. Strange power.

Now, it is precisely in this trust of being and in this power of being. The Hope that does not let you down is the Hope of all Hope. Because I am not talking about Hope, I want to hurry on. The residues of Hope. All you can see are the residues. You can never see Hope. If you hope in something, it is not the Hope beyond Hope. It is the hope in something. You never can see it. So Hope is not a function.

Somebody wrote something here not long ago that is something like, Boy, Hope is something good because it motivates you. Bull shit. The Hope beyond Hope is not a functional category in any way whatsoever. It just is. It just is. It has residues. Hope is like the spirit. You can't see it, but when the wind blows, the trees leaves tremble or you can feel it, the wind brush across your cheek. So with

Hope, it leaves but it leaves its residues. I don't know whether I ought to call this residue, but perhaps so. It is the residue of what I am calling these days, paravocational. Now pare means alongside. I don't mean that. It also means beyond. It also means before. It also means When Hope appeareth, paravocation, is. It is like the trembling of the leaf when the wind goes by. Now what I mean by paravocation, well, is the awareness that you were sent. It is the awareness of your destiny. It is the awareness of fatedness about life. A gut belief and care and Hope. I wonder if I am communicating .SG you. That from now on all of your doing and all of your being is this. There are strange things about this. It is like, so I am a lawyer. No. I am a TWC, am a Those Who Care. I am a business man. No, I am Those Who Care assigned to the Business Division of Those Who Care. I am a Clergyman, No, I am a TWC assigned to the Clerical Division. Those Who Care. I am not describing some rational concept that I want you to believe in. I am trying to describe the way it is when Hope that is beyond Hope appeareth. You know something then, you sense it is a kind of oneness. Rationally, you can reflect and you see that there is only one vocation for a human being and that is to be a human being assigned to the Legal Division, assigned to the, like nobody cares much how you do in the legal division in the first instance. They care about it your paraocation. For instance, I never made it in the clergyman, I am still Care, assigned to the Legal Division of Those who Care. trying I have not given up. Boy, I would hate to have you measure my life on the Division I have been assigned to. I am not ashamed of it. It is mine. There is only one. There aren't great big old divisions between us because some are this and some are that. And some have done that much and some haven't done so much in your second vocation.

You know the thing that excites me. You know, you talk about the people of God, as if that is some concept. No, No. It is at this moment you experience the people of God in experience the fact that this vocation is corporate, Now mark you, in the Legal Division, some compartmentalization takes place and there is such a thing as individual success but in the paravocation, we are a body of which our gathering of the gathering of the people in this room is but a sign and a signal. I would like to deal with what happens to your operation in the division when you don't go out and say now I am going to have a paravocation, when paravocation has happened to you. As a matter of fact, my guess is that these testimonies that were given here in several speeches when you begin to deal with what happens to your second vocation when paravocation happens to you.

One of the exciting things about it, is finally how you got to function in your second vocation. They give you a check list of what a lawyer is, of what a doctor is, and so and so is, In a pare , there is no checklist. It is just I believe there is I care. But also social residue. Boy, oh Boy, that Ben Ball was tremendous, when he said he thought I was going to talk about the orange at the center. Well, I did, but I didn't call it orange. That any authentic, profound, social group or dynamic is in that center finally does. You are clear, I think, at least I am clear, that whenever of human settlement a of human settlement you perceive the radical reconstruction of society in the culture! that before it, there was a profound awakening of the profound deeps of consciousness itself. civilization of India at the foot of the as a profound, spiritual breakloose.

Two or three years ago, this group saw that in this hour the great resurgence. Though you couldn't define it and people asked you to point to it and you stumbled and you fumbled. But you saw it, only you can't see it. There isn't a one of us that have taken seriously the word depression. I mean those of you businessmen who have been most threatened by it and who have lost more money on whatever it is we call a recession or whatever we are calling it. We know that ts not at hand. We know something is going to come. But it is not just as doing to be that and what comes may

be/Painful and more painful but it is not going to be that. It is like, who was it that put on one of these signs of what is happening today, is the pangs of a new birth. Yes, that was in your talk. But the residue I am talking about is the trembling of a leaf, that you cannot see, you cannot see the Hope that appeareth as it passes by. You know what I am going to say. I believe that the Town Meeting is the deposit of the Hope that appeareth.

That is what I mean by the residue. I believe. I do not know that. Uttered A year from now, I might wish I had never said that. Now I really don't I just say that to just sort of guard myself. Now, I believe. The Town Meeting is not something in and of itself. It is the deposit of Hope, the Hope that appeareth. You know what I am going to say. Do you suppose that girl last night, wore that sort of flimsy, flowing made gown made that speech with intentionality. Majuro and tomorrow, it will be Korea, India, Africa. It is the trembling. It is the passing by of Hope.

For the first time since we have been together, all of us are under direct assignment. It is like nobody assigned us. The joy just appeareth. You know what am finally going to say.

When I look around this room as a whole, I am just overwhelmed. What a fine group of people. Now if I cast my eyes too long on any one of you. I'll bet you think you decided to come here. You think We somebody got you to come here. You are a deposit. You are the tremble. Way down deep, underneath is the Hope. It has got nothing to do with the way I feel or you feel, Now if what I say is true, then by Golly, history had better watch out in these next 12 to 24 months. If what I say is wrong, then history can relax. Unless, the Hope that appeareth has trembled some other place. What is going to happen in the San Francisco Area. If you had to make a report, what would you say. All right, let's forget Stan Francisco. What is going to happen in the Houston Area. (The South is going to rise again.) New York.

That is interesting. What is going to happen in the Madison Area. (Madison Avenue is a New Work address, it is going to be had.) All right. What is going to happen in Montreal. (The face of the multicultural movement will appear.) What is going to happen in the Winnipeg Area . (The Edmonton Area would is always changing. What were you going to say. (Something like community leagues all over western Canada will discover that they something other to do besides than play )(I mean they are going to be responsible for the city.)

All right. Chicago Area. (The involvement of 1\$ of the population that boats awakens the whole population.) (Town Meeting are going to be launched during the Those Who Care flags.) Did we cover San Francisco. (It is going to be an open gateway to the Pacific. It is going to be an open gateway to the world, after it gets itself together for those Town Meetings.) (Many Americans are going to find a way to recreate this country.) (San Francisco will be a sign that/somebody tore op the flag of those Who care, the work of life itself will still go on.) (The south side of Billings is going to say, yes we can.) (The suburbs are going to find their destiny and their meaning.) (The blood of noncaring political leaders in Florida is going to run cold this summer.)

Up, at the top of the triangle before you, in line with the Trust of being and Power of Being is the Presence of Being. What you have just experienced in the last two minutes, now I am talking about by a state of being, is what mankind has meant about all ages, the presence. Where the presence is Hope, Hope beyond Hope, is.