

I am extremely happy to be in Australia. I don't describe it anymore I've been so extremely happy to be in Australia other times, that it doesn't come that way, just quietly pleased and feel at home for the first time in my several trips to Australia I do not feel like an outsider and I don't know what your response to that is but inside me it is a delightful experience inside just to be quietly pleased to be here.

I've been watching that fire and I sort of smiled at it and myself and I thought "Mr. Fire, if I didn't have consciousness, you wouldn't really be there. I have never paid much attention to it, but knowing about what I know about things is not my concern. And I am talking now about consciousness rather than some abstract theory. But whatever that is there that we call a fire, without my consciousness it would not be what it is and that is and it sort of played the part of my neighbor in every way. It needs me and I need it ~~ready~~ tonight. And I became aware of something else. I was suddenly conscious about that consciousness of the fire, and lo and behold I think I beheld the ~~thatxxxx~~ Mystery. You see the Mystery is not some kind of intellectual thing that you can't solve. The Mystery is a Thereness. In consciousness the fire is that fire is thereness in conscioussness it is ever a dimension of presentness or thereness that is, so to speak, through the fire. This Mystery cannot be present to me ~~xxxxxxx~~ now as this fire is present to me as it is to me save the fire is there and save there is conscioussness there which is me. This makes me a friend not only to the fire but to Mystery that has been present to me in the fire. This is so strange that we call this The Other World, and there are some people I am quite sure who know ~~quixxxx~~ very little about another world that is always present in this world, but in principle that all men can know about it. I have been thinking a great deal about what was it, what was it that happened to mankind just befor some great big outbreak in the social structures. I like to think what was there a century before that sudden outbreak of civilization in the Valley, or what was there that break loose the Hindu culture when the or Arians met. And in recent months this became very clear to me, that suddenly ~~kin~~ in the other world dimension of human existence, hope appeared. And when hope appeared something of magnitudinal proportions came into society. Some of you know that I am extremely fond of people in Great Britain. What was it that happened before they went forth to the uttermost parts of the earth and ~~xxxxxxx~~ brought the Bible and Technology and global language. What was that ~~xxx~~ set those men to sea like that. Well it is very clear to me know. Hope Appeared. Hope appeared. And hope is a reality ~~xx~~

like that fire. It is not some damn thing inside yourself. It is as external to you as the fire. It is a state of consciousness like the fire is a state of consciousness. Like the fire appeareth and hope appeareth. Critical happenings. Crisis happenings. Happenings happening in the civilizing process. And yet hope doesn't just appear, it appeareth, it comes forth out of states of being, I am sure and one of them is prfound faith and the other is profound love whenthere is a intensification of ~~thessux~~ faith and love. Then it is that hope appeareth. There is nothing, you know it is clear to us about faith. Faith has to do with mystery. I've been taught to associate faith with religion. That is B.S. Faith isn't anything to do with religion. It has to do with like consciousness, like the fire does, but it is part of the Other World. Whe you are aware of the Otherworld and decide that you are going to live in that reality as well as the reality of sitting next to thing~~s~~ and overagainst the fire, then that relationship, I don't care if you call it wonkus wonkus, but I call it faith and then faith becomes profound so that you have the capacity to see through every stone, every personal encounter that you have filled ~~wxxx~~^{to} the dimension of the Mystery itself. Then faith becomes profound when that happens. You trust Being. It's like anybody who is half way awake does not trust anything else in life. YOU know you can't trust your family, you can't trust your nation, you know you can't trust your life. The day after tomorrow You can't trust this organization or that. All things pass away, and then you trust Being, just the Isness of everything. And it's ~~not~~ anything of your own, you just wake up one day finding yourself trusting Being itself, the Mystery its~~elf~~. ~~xxxxxxkxxx~~ That's what I mean by profound faith. It's then that one becomes conscious of the fact of certitude of life. He doesn't have anymore to applogize for what he thinks or says, he just knows this is the way life is. He trusts.

PP I suppose that it's not until one understand a little about trust of Being that you even know what caring is about. Only when you trust what is can you care about what is. This has to do with love and it turns profound in conjunction with ~~pon~~ profound faith, then it is hope appeareth. Love doesn't have anything to do with you feel about this or that, it doesn't have to do with relationship to any particularity. As long as you are concerned with your -hildren, your wife, your nation or your job or your bank account, or whether or now you live or whether you die, then you don't know what

I'm talking about when I talk about Caring. Like a colleague of mine who said that he just didn't care anymore, that profound Love appeared. You don't care about this or that, do you care. I mean Care. I don't mean care as some damn feeling, I mean Care with your life. And you can only care for life for all things. ~~My~~ Once you compartmentalize again you don't care, you just CARE. Caring or love has to do with all that is. And finally it is Being Itself that you care about. Once this happens one becomes very much aware of some strange power within themselves, like the power of being. You have the power to do to do the undoable. To stand in the unstandable situation. You become aware that your power is sort of like the power that is in consciousness that is about to see through the fire itself to the Mystery. Mankind has know about all these things from the beginning and he had various ways of talking about it of course. When this happens that you care in such a way that you have power to do the incredible in terms of what is going on in and about and around you, then as a matter of fact you would know about the strange of peace ~~xxxx~~ not the kind of peace you wanted all you life. Not the kind of peace you go to a psychiatrist to get. It's the kind of peace. Well, in many ways this last week has been hell for me. I have resented everydamn minute of it, but in the midst of it was a lull that I can't describe it. It was a strange kind of peace which is beyond the human mind to understand. This is intensified love when faith and love are intensified, then there is peace. Then there is hope. There is not hope in anything cause when this happens there is nothing to hope for. You are aware that anything that you do will go down the drain of history and anything anyone else will do This is the hope that the New Testament which is beyond hope, it is the hope that is there precisely when you see that there is nothing to hope for. As long as you ~~xxx~~ think there is one last hope, you will never see that kind o hope which is the hope against hope, the hope beyond hope. As the New Testament puts it too, just Hope. It's like you understand that Being is doing its thing. You ~~xxxx~~ are not doing yours. And Being will allow you, if you choose to ride on its back into the future, it shares its Being and its Doing.

It's this hope strange as it sounds to you borne out of the intensification of faith and the intensification of love that breaks loose the new and the significant in history. Everyone in the room knows that when a radical newness is coming that you can't even point to.

When we were working with the Aborigines, one statement I read that someone had written "Is, boy, their past is gone, I mean it is gone. And then he reflects, and so is your past. It is as gone as an Aborigines. Right in your lifetime, It's gone. We are looking at that moment. But in that moment, hope has appeareth ~~x~~ in this world. Everywhere I go I am finding people who care. Not people who are reduced into some kind of feeling for their family, their nation or some other temporal entity that dies like all of us die. But they just care what is going on in all of history. They did not make themselves, they are not better than any body else, they just ended up caring usually wishing they didn't care but there is a burst of caring. This is a moment of resurgence. You know ~~thxxxx~~ you say and people say "where are the signs, where are the signs?" No, no, no. Resurgence Happens. Long before there are signs of resurgence. And someone asks you that question then you have got to try to communicate totthem, first of all what is this strange hope that just appeareth and that you behold hope appeareth here in this one or that one that you meet along the way.

Now when Hope appeareth. Hope is not a functional category. it is not the cause of anything, but it leaves his droppings on the sands of time, it leaves its footprints, its residues and one of the residues is the social awakening. I believe there is a social awakenment going across the world. I don't know of any country but I don't find people that are just aware of dimension of life that when you and I were little kids we scarcely knew existed. It's kind of like all our culture including the church was trying to keep us from seeing. I believe the Town Meeting, the Community Forum is a residue of Hope. It is an instrument that is speaking to men's awareness and eliciting this awareness in men. Another residue of hope is what I call new experiments with community. One of the most painful things to talk about is the family. The only family we have ever know anything about has gone away and it has gone away for good. There was a a document on the bulletin board that said "Let's Save the Family." ~~xxxxxxx~~ There is no saving the family. All of us know that a brand new kind of primal relationship is coming into being. Like the kind of famiðy with 8 of us in our family, Momma, and Pappa in a little small town in mid-western Ohio. We had quite a time, poor as all get out, but we had a time. Ever time I begin to slobber about the family, I think of that. That is gone. There is no

possibility ever again for that kind of family. Now there is going to a a family but it won't be that kind. What will it look like so of communities, what will it look like? Whenever hope appeareth there is new (I don't like the word) experiment, there is new reaching outs in the direction of human relationships with structures added to them, we call them communities. I look upon Social Demonstration as a residue of Hope. What were we doing in Oombulgurri, helping a group of people? No, no, no. If anybody washelped,we were helped, was that now true when you got down to it? No, we were dealing with community. ~~With with with with with~~ With brand new kinds of form of community. Not trying to get new forms of that reservation of Oombulgurri we ourselves were participating in new forms of community. that is what I mean by Social Demonstration. I think it is important that these experiments go on around the world, systematically around the world. It is not for Australians, it's not for Americans, it's not for Indians, it's not for Africans, it's not for Koreans, it's not for Germans, it's for men. I think one of the reasons why I feel so satisfied in Australia this time, no one is treating me like an' American and very few people are requiring me to treat them like Australians. ~~xxxxxxx~~ We are just sort of human beings, doing the best we can in the circumstances. Social Demonstration, a residue, a dropping of hope. I suppose experiences of Oombulgurri~~x~~ that most impressed me that residues of hope, that is hope against hope, that is beyond hope, is a new sense of vocation. I think about that. I used to tell the young kids at University^{where I taught}/~~who were~~ concerned about going into the ministry, whether to be a clergyman or not, all this back and forth, Without knowing what I was doing I said was "there is going to be a/^{brand} new kind of vocation, so don't you worry about that, you can go either way." Well, now I know what I was sensing after, maybe just hoping for, I call it paravocation in the sense not alongside of it, but ^{in the sense} /underneath profound. It's like ^{para-}my/vocation is not to bea cleryman, my vocation is to Care. When I was sent into this world, father than just happened here, I was sent ~~it~~ to do a job, and that job is to Care. That I am very clear on now, very clear. And there are departments of caring, there is the Engineerin Deparmtn of Caring, the Communications Department of Caring and I suppose the Clerical Department of Caring eithdr form of that. And the Agricultural Department of Caring. But the vocation is CARE. But only when Hope Appeareth do you become aware of the possibility of a rprofound sense of vocation that cuts across some damn dichotomies of laymen or clergymen or this or that.

Then the last thing has to do with piety (I wish I had better language).
When an age passes away, the last thing that crumbles in the dust
is the moralisms of the times. And when a new world comes, the
first thing that emerges is a new kind of morality or piety.
It doesn't smell like that which has passed away, indeed it is
there long before you can name it, but it has to do with INTEGRITY.
God, what does it mean to be a ~~man~~^{person} of integrity? It does not mean
what your father told you it meant, and he was a fine man, all of
us know that. It came out of a different piety, a different morality
But what does it mean in this time of history to be a person of
integrity? Even to raise that question is an emphasis of the fact
that Hope has appeared and is passing this way. Even the question
itself is the presence of Hope Appeareth ~~and xxxxxx~~ at the point
of intensified faith and intensified love. What are we in the Movement
about? Well, I don't know what else, except I say to myself that
we are about being a manifestation of the Hope Against Hope that
Appeareth and that includes all my resentment, and all my weakness,
and all my humiliation, and all my pain and all my sense of being
absolutely unrooted and all of my sense of being unfulfilled.
All of that is a manifestation of the strange Hope that appeareth
out of which appearing comes the creative burst of the civilizing
process that ministers unto all of mankind. And as Robert Roberts
says, "That's all I have to say."