

THE SIX SPEECHES

Grace be unto you and peace from God our Father and the Lord Jesus Christ. Amen.

Somebody asked one of our colleagues this morning how I was, and he said, "In good spirits, he's not even grumpy." And that's about right. Every once in a while, a wave of awe comes over me when I sit and suddenly become aware of who the first liturgist is, and then it dawns on me "my priest." Or the same thing happens at breakfast, and the people in charge of breakfast become my rabbi. Now, I knew that other people would tell you all about Maliwada before I got back, and so I want to do something else on Maliwada. It had six points. Then I thought of six flag of Texas. So I got myself six talks, and each point has six things in it. The first talk is the Six Learnings from Maliwada, and the second is the Six Flags Permeated, and the next is the Six Stages to Date, and the next is the Six Steps at Hand, and the next one is the Six Missions Ahead, and the next one is the Six Definitudes of Presence. Now, really I'm only interested in talking of the first and the last.

Now, the Six Learnings of Maliwada. I have an appreciation I don't know how to articulate for rural man in India. The only rural men in India up to this moment I've really know intimately were the ones stretched out on the sidewalks of Calcutta who had come for whatever reason from the land to the city that was not capable of supporting them. You can imagine my impression, not that I wanted it, it was just there, of rural man in India. I got the shock of my life--rural man of India is a proud human being. And strangely enough, he is a competent human being. Most surprising of all is poise. I finally had to hide from people to keep from going into their huts and drinking buffalo juice out of their graciousness. But you know when they got you inside those mud huts, they had a poise that you would not believe! The next thing I was impressed with was intelligence. They were intelligent. And out of that intelligence flows a creativity with forthrightness that is incredible. And this underscored for me what we have said was a basic UR image in Sub Asia--in India, in the culture of Hinduism--namely, selfhood. That local man was a self. Now that in itself is worth ten years of life. You may not believe it but I believe it, for that is underscored as nothing else in the last twelve months. I've been beaten by the forces of history into confessing that local man is on the rise around the world. The most unbelievable deep current of history of them all in our time is that local man is on the move. And if my image of local man in India could be so profoundly changed, then why should I not believe in the possibility of local man in every nation of the world? You want to know why I am not grumpy? It's because I met local man in India. My greatest story is, I fell in love with some old men in Maliwada. That is not the important issue, but some old men fell in love with me, and I mean it. At times I'm a little irritated. I wanted to talk and I couldn't talk. Then after a while I knew why the Lord never taught me Hindi, or Marati: it's because he wanted me to look deep within the eyes of the local man of India and to permit local man to look keep into this local man from the United States of

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America. I don't know whether they embrace in India, but I know just as well as I know my name if I ever go to Maliwada again, I can see an old Muslim who is going to reach out his arms, and then I'm going to reach out mine, and we're going to embrace like a couple of Frenchmen. And then I see an old Hindu man, and when I see him, I don't know whether they do this but I know he's going to reach out his arms and I'm going to reach out mine and we're going to embrace like a couple of Frenchmen. This I know.

Now what am I trying to say? Well, golly, I had fun, tiring fun, wearing fun. I tramped those gulleys for miles with some of those old men, looking for a precious resource, water. And then I beheld it. Early I stumbled into a dam that nobody seemed to know was there. It had been washed out, the people said, 700 years ago (Others said 300 years ago. I came finally to believe that it was from three to 700 years ago). Next I walked down a long, long gulley about 20 feet deep and about 20 feet wide, dry. But in the monsoons it was fully. And then I stumbled on what I was looking for. I knew that one time that place was a garden of eden and now it is arid, and they cry for water, water, water. I stumbled on it. They had built a series of earth dams with rock in the center, then channeled the water and then stored it. They used it both directly and indirectly because it kept the water table high, which they touched when they dug wells anywhere from 20 feet to sometimes 60 to 70 feet. That's the way they kept their wells full. Well, the only question I asked is, "What was it that happened 300 years ago?" and if I live I'm going to find out. You know those dams had been washed out before. Guess what the people did before: they went and rebuilt them. What happened? What happened? When they were talking about 5th City and the fundamental principles, one of them is the profound human issue. If you do not know people's past, and you do not know these little quirks that I'm trying to fool with, you never get at the profound issue. The basic contradiction in Maliwada is just two things--just two things--one is they don't have cobblestones on their streets, and the other is they do not harness the water. How do I know that? Can you imagine every morning when you get up, being before the glory of that unbelievable fortress, which points to a civilization highly developed while our ancestors were running around in bearskins, and then Maliwada, in the deprecated condition it is? Can you imagine being a Maliwada person? Can you imagine having your psyche and getting up in the morning, going out of a mud hut and looking up to see that fortress? You see the glory of the people that were there before. And then you look at the filth in the street, and the lack of education in the village, and the lack of bread to eat. What happened 300 years ago?

My point has to do with those old men. They have these big dug wells, some of them 20 to 30 feet across, others 6-8 feet across, and in my imagination, I was afraid of falling in those wells. As a matter of fact, vertigo came over me, and I looked in one of those things and thought if you don't get out of there Mathews you're going to jump. I was walking with those old men and we were spread out, all three of us, an old Muslim, an old Hindu, and an old Christian. We were walking in the fields and simultaneously each one of us fell down a separate well. And there we met a table of common

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consciousness. Whatever that was 300 years ago, or less, or more, they had lost their profound consciousness. We three fell down into consciousness again. The greatest story of Maliwada is the story of the recovery of profound consciousness, right before our eyes. Those wells we fell down were our own historical poetry. I fell down through a hole in Christian poetry, and another fell down through a hole in Hindu poetry, and another through a hole in Muslim poetry. And when we hit the water table of consciousness, we didn't need to speak Hindi or English together. We just looked into the deeps of one another's eyes.

We were doing theology, theology that has significance beyond the power of this moment to describe. Some of you will live to write it, but remember when you do, you will be writing empirical theology. You are going to be describing events that happen before you write them or you wouldn't have anything to write about. You are going to articulate how Jesus Christ is Lord of all in ways the world has never dreamed, and you are going to write it about what has already happened. When you hit the table of profound consciousness which is the transparentization of your own poetry, you discover that, lo, we are one in Christ Jesus, empirically. You are going to write about what has already happened. It has happened in your own life, you are the manifestation of this happenedness. You are ready to move shoulder to shoulder with the Hindus and the Muslims of the world in ways that a few years ago I could not even have dreamed of.

In the heyday of RS-I we were concerned with lives being changed within 44 hours. We were concerned, not with whether anybody agreed with us theologically or methodologically, but with lives being changed. In this community of Maliwada during the consult, I saw lives changed, profoundly changed, and I am skilled at recognizing a profoundly changed life. And I did not say, "The Lord Jesus Christ" or "In the name of the Father and the Son and the Holy Ghost" once. Instead, I did it. I beheld the power of the Gospel in presence. I mean my presence,--no, not my presence, the presence of the blue. And by that I mean our presence. You weren't there . . . you almost were. But you were there. You're just stuck with this: the presence that God has given you from himself is yours to use, but it's been stuck with George's presence and my presence and those who wear the blue around the world. And so believe me, I'm mixed up with you, so that where I am there you are and where you are there I am. And there's nothing you can do about it. The presence of the blue: It changed lives. And it didn't take one single theological utterance. But theology was being "do-ed" all over the place. That's the story of three old men who fell down in wells. And that is my six learnings out of Maliwada. If I look unusually mature to you today, you understand I have grown a bit since you last saw me due to Maliwada.

Now, my second talk. Whenever you go rapidly into the future you go rapidly into the past. Have you ever noticed that? You remember the word "permeation?" That was long before we knew about the big bend, the big turn. You people from Texas would be delighted to know that when I first began

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to think about that summer I was thinking about Big Bend country in Texas. The turn to the world: the word "permeation" was the beginning of that even though we did not know then. We have, from our point of view (not from their point of view--in a modest way from their point of view, but in a very immodest way from our point of view), six of the major nations of the world. We have penetrated the government of the United States of America. We have penetrated the government of Australia, as a movement. We now have penetrated the government of Great Britain which is the most astounding of all. You are looking at the young man who sat with Edward Heath two days ago. I must confess when I was sitting there I wondered what I was doing there, but I was there. Then I went to see ex-Lord Wedgewood Benton who is in the Prime Minister's cabinet with the portfolio of energy. That would be like seeing one of the cabinet members of this country, and he's probably the third most important man now in the party. He is not so prestigious as he was a few months ago, for he fought against the Common Market and lost. Heath fought for it and won. Choosing these was fairly carefully done by some of your colleagues in London. And then we went to see Mr. Harrington, who is the second speaker of the Great London Council, which rules the county and city of London. And then we went to see another Cabinet Minister, by the name of Frazer. I think it was his distant cousin who now is in power in Australia. I am not against Frazer, but all that work we did with Whitlam's government has to be done over again. The man that was going to be head of the Aborigines Department in the new government didn't get it. Frazer chose a younger man, and therefore we have some difficulty in Australia and have to go back and do some work over again. Now the important thing in England is that you would not possibly win, especially if you were a fat, old, ugly American. You could not win in four high places in the British government, you all know that. But we did! (I went to Cairo which I want to tell you about in a moment. Bishop Samuels sent his secretary out to meet us at the airport, and he missed us, but we got to the hotel, anyway. The next day he showed up to take us somewhere, and I'd never have mentioned it, but he said, "I was the guy who missed you at the airport. I saw you, but I didn't think you could be it." And I said, "Didn't he tell you to look for an old fat man?" "He didn't say you were old!") My point is, those men were sitting there waiting for someone to come along with the story that we had about what we were doing around the world and the Isle of Dogs. Everyone of them gave whole hearted support. The head of the Council of London called in one of his aides, and there, in front of him said, "What these guys are going to do is right. I want you to see that every bit of our network in the government of the City of London is put behind them." You have a new set of colleagues in London. They have some new guts. That can happen anywhere in the new world, the emerging world. I need not rehearse the government of South Korea, I need not rehearse the government of Kenya, I need not rehearse the government of India, though I will.

As soon as the consult was over we had to get to the Prime Minister of the State of Maharashtra. We choose to go through the Minister of Education who is Mrs. Rowe, and she brought her husband along. She paid us the honor of coming to the hotel rather than having us go to her office, which was interesting. We gave her the Maliwada Document and then we said that what

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we want from you is two things: one is that we would like your permission to take over the school in Maliwada and make it into a rural demonstration primary school for all of India. She said, "You have it, I will take it off the formal list of schools and designate it a separate demonstration school so that you do not get trapped in the education bureaucracy: (of which she is head). And she said that she would put her good office toward that project. What a chance! Second, we said we want somebody with your clout to make the appointment with the Prime Minister. She said, "Well, it will take three days," so she took the document and went home. Over night she and her husband read it. She must have come loose at the seams, because the next morning around 9:00 we got a call from the Chief Ministers Office saying that he would see us immediately. We had a great time. There is a picture of us giving him the document. We had five or six things one of which we were scared of: "Will you permit us to promote money from other governments to come into India, such as Australia, Holland, Great Britian, Germany, and United States?" He said, "Yes." And he said that if there is any trouble with the union government, "I will take care of it, and you work through me on that." Then, I asked him, "Well, what about visas? We have been having visa trouble in India. If we want to send a farmer to Maliwada or if we wish to pretend that someone is working in Maliwada while he is in Delhi, how do we get these visas?" And he said, "I'll take care of it," and he told us what man to go and see.

Now the same morning that we got that call, we got another call from the Governor's office, Governor Young, who is a Moslem of Maharastra state. He invited us to come to a state luncheon. While we were in Maliwada, the governor came to Arungabad, and I suppose some of our young colleagues stumbled on one of his aides. The governor said to have us see him, and he suggested that we have about twenty minutes. It took twenty minutes to tell our story. Then he started talking. He talked for an hour on the rural situation in India and his interest in it. Later we received a telephone call from his office when he learned we were in Bombay to come to a lunch. We went to his mansion to a huge state dining room with waiters in gorgeous uniforms (20 of them). I suppose there were thirty five around the table. One of the people, the Prime Minister of Mauritius, which is an island off Madagascar, Malaigasy was George Reves with his ministers. We all sat at the table; the Governor put me beside the President of the University system in the state; and as he opened the meal, he said, "Mr. Prime Minister," he was talking to his guests, "I'm going to ask Mr. Mathews to tell about his work, I think you would like to hear it and I want everybody else to hear about it too." I said, "Now?" And he said, "Yes, now." I took about five minutes and spun about this program before the whole group, and when I finished Governor Young said, "Now, Mr. Mathews, I have given you a passport to Mauritius" Then he turned to the Prime Minister and said, "I want you to give him his visa." And the Prime Minister said, "If you could do in our country, what you described you are doing in India, you can come tomorrow, and you will have the full support of my government." Interesting, isn't it? Now what is behind all this? I want to repeat. We, by wisdom and energy that is not synonymous with ours individually or collectively, are at the right place at the right time with the right service to humanity. I think of the

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the past when we went to see people about courses and about this and that, you first of all had to sit there and sell yourself. And if you succeeded on that, then you pulled out your product and sold that. Now they could care less about you. The product sells itself.

There is a picture of a young man standing with Mrs. Rowe, the Minister of Education. The young man's name is Rowe too. He was the printer. He is a new man because your colleagues lived with him night and day for 48-60 hours to do the finest printing job that their company had ever done. Another way of saying what I am trying to say is that God is raising up, impartially in the sense of high places and low places, west and east, people who care. I believe in fact it is the presence. It is almost that they don't know they care until you walk into their office with a document. Something is happening in this world.

Now, my next speech has to do with Six Stages to Date. The first stage I call the Christian Faith and Life Community. What a man was Jack Lewis! He did a great thing with Lyn and myself. He forced us to go to Europe the first nine months we were there and to look at all of the lay centers. Out of that trip we got the beginning of the substance of the Faith and Life Community. We organized the lay centers in the pattern which first had those that were interested in the Liturgy like Taise, those who were interested in social mission like Evangelical Academies, those who were interested in Education, like the YMCA colleges in London and the Church in the World in Holland; and those who were interested in Community like Iona with George McCloud and like Agape in Italy. This gave us our first vantage point, so to speak: come and worship, come and study, come and live and come and common mission. That was the beginning of our getting hold of our mission and our interior life. Now my point is this: from the very first even when we didn't know what we meant, we said we are out to renew the church for the sake of renewing the world. That is one of the brightest things that we ever came up with, even though we were wet behind the ears and didn't know what we were doing. And we criticized the Academy, which was the most powerful church renewal movement, because they were going directly into social action, by-passing the theological issues. That is the reason why ten years later the academies developed what they call: "the 10-year malaise" from which they have never recovered and in which they are going to die. Most of them have. I'm thanking God that we in the Christian Faith and Life Community went the way of the theological, knocking the bottom out of the theological as the ground upon which we did the social. I look upon that as Stage one. The second stage was Fifth City. We had a great deal of pain during the time when we left Austin and traveled to every major city in the United States trying to figure out where is the place that we could best launch what we had in mind. Fortunately we hit the Ecumenical Institute in Chicago. But you know as I know that when we went to all of those cities, we went to the slums. We sensed in the early days a call to the ghetto. I believe that we are ghetto people. I believe God knew exactly what he was doing. He intends that we always be ghetto people, that we be out to serve the poor, not in some charitable sense, but to relieve the suffering of mankind by giving to mankind the gifts of

his selfhood and a new sense of community in the historical process. We were one year in Evanston before we were able to get to Fifth City. I do not think of our coming to Chicago, I think of our coming to Fifth City. That was stage two of our work.

Stage three had to do with RS-I. I can almost remember the time when we moved and covered the nation with it. And then we covered the globe with it. Now we were in Fifth City. That was our basic junction, and without that we wouldn't have moved anywhere and we would not be ready for this day. Stage four, and many of you were there that day, just four characters and party went out the religious houses. It was Los Angeles, Boston, Chicago, and Atlanta. And then across the world we built the frame work without which you would not be doing consults. Now the next stage, our fifth stage, was development. I don't mean raising money. We learned the hard way in development how to walk with kings as nobodies. Without that painful discipline we could not be here. I don't mean these characters that are in development, all of us are in development. I blame this on Amy in many ways. She is the first one who said to me, "Joe, our group has got to become sophisticated." Only she didn't use that word, she used the word "gracious." Very few of us were hippies, but we had the hippy dynamic in us. Even as old as I am, we were rebels. And if you didn't have an ounce of that in you, you wouldn't be here. Now I am pleased with what we have been able to do in that arena. Now the sixth stage in our history is NOT social demonstration. This is but a symbol of what I am talking about, and I'll come to that in a minute. Now I want to talk for a minute on the Six Steps at Hand relative to Social Demonstration before I come back to Town Meeting.

I have to tell one or two stories. We've done Oombulgurri, Kwangyung Il, Kawangware and Maliwada. Now we have Majuro coming up. Before we take off for Majuro, we need to talk in some detail about what we are going to do there, and the crucial part of it is that we are going to pioneer what, if anything, we have to do a year or two years or three years or eighteen months after you start one of these things. I hope, but I don't believe, that you don't have to do anything. I think that we are going to have to go back, and it may very well be that it will have to be a team of experts that goes back and just sits down. They are not to go back and check up on every thing, but they are to shore up the support lines and inject fresh motivity that can only come from outside into a situation. And they are to give the kind of input that only a position of detachment is capable of doing. Then there is Fifth City. God only knows what will happen at this consult in Fifth City! Then the Isle of Dogs. The Isle of Dogs is going to come off, and it is going to be something! You should see that old Harbor Master's House that the Port of London Authorities have given us to use free for eight years. They are working on it day and night and having the time of their life. They are redoing it, getting a roof put on it that was burned out. It was gorgeous. I asked one of the cabinet ministers if he thought we ought to try to get it restored. It was an old labor house built in 1810. He was excited, but when he left he said, "I have a

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little advice to give you: Even though I'm as sentimental as you are about old houses, I wouldn't spend that much money on it, when you want to convince those people that you have come in there to help them with their situation. If you get the reputation of being interested in restoring old housing, I'm not so sure that they would go along with you." That wasn't bad advice. We are turning a corner: That is an urban situation. And although we started in the urban, right now we know a lot more about how to do a rural village than we know about how to do the urban. Also, it is in a developed country, and right now we know a lot more about how to operate in a developing country than we do in a developed country. All that is despite the fact that we learned in a developed country in an urban situation. We are going to have to learn all over again how to do Fifth City. People who are out there doing primal community ought to have all six ears focused on the Isle of Dogs.

Now a story: I'm recommending that we delay Trastevere. This came out of a meeting that I had with all the priors of the European continent, Latham, Parker, Buss, Hahn, Avery, Olyer could not be there, but Wolf-Dieter came, and Elliot was there. All of them suffered paralysis over Trastevere like I do and like Avery does. Finally, we decided that it was not a Trastevere problem that we were sweating, but a European problem. Of course it was urban and western in Europe, and that had us frozen. Then they came up with an astonishing idea, which bowled me over, so I will bowl you over with it. They said every House in Europe is facing this problem and doesn't know it. The only solution for it will come when we all go out and together do the social demonstration. I went around the table and I said to them all, "Now you pretend you are the first prior of the Rome House. Shall we go with Trastevere in May?" "Well, no." "No." "No." "No." And then "Avery," I said, "pretend you are the first prior of the Rome House?" He said, "Yes." But I think he was crying. He knew that when a soldier hits the road, even thought you walk into death, (I mean a Christian soldier, a man of faith) you walk in. Anyway, they said that each one of us, if the Order lets us, will do one of these social demonstrations. One in Amsterdam, (and that is the one that is most likely) one in Rome, and then in Brussels, and then in Frankfurt and then Berlin (and that is the second most likely, Rome will be the third). And then Parker said that if this is done throughout the continent, we can come off with it in Paris, too. Now, I don't know whether we can, but one thing is clear to me: we are way beyond eight one year and eight another year and eight another year. I said, "Let's wait until the Isle of Dogs, and if that just explodes, which I am expecting to happen, I think it is going to break loose. Now each one of you come and you be the shadows of a team leader in it so that when you are through, you know how to do one of these. Then we will send you one old hand at this, and you guys do the rest of them. There is no reason why you can't do it, because the troops are already there to do it in the Houses."

The day after tomorrow every religious house in the world is going to be doing a social demonstration. I'll come back to that in a moment. In December when the North American Priors were here, they asked to do one in each one of the areas in North America. That means Montreal, Edmonton, San Francisco, Houston, New York and we have one going in Chicago, haven't



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we? Now where are the other places in the world? We have to do one in Cebu. We have a fantastic opportunity to do one outside of Jakarta from the World Council of Churches. We could flip the centrum over into Jakarta and permeate the government and get their permission. We have to do one there. I am hopeful that this is the time we could do one in Pakistan--that would be in Lahore if we did it. With great pain I pass by Tehran. There has got to be one in Lusaka, or we are going to have to pull one of those houses back in. And then, even if we were not going to do Europe, we ought to do one in Berlin next year, and then we need desparately to do one in Caracas. I think this will be our means of doing Latin America, which we have long postponed. This has nothing to do with the fact that we could do one tomorrow in Alaska and in Samoa or Fiji or even better Tonga. There is no place that you couldn't do one. If I were the people in Taiwan I'd be screaming. In fact I'm the kind of idiot that would start one whether the outfit permitted me or not, and I would call it "honky donky" so they would not know I was doing a social demonstration because I am very corporate.

Now the most shocking thing was the invitation that we received from Bishop Samuels of the Orthodox church. This is Mr. Coptic Church, Bishop Samuels and Bishop Theolophilus and Mrs. Armend invited us to stop by on the way back from India to discuss a social demonstration in Cairo, Egypt, and it was rather shocking. We were invited to this one by the Power itself. On the upper Nile outside of Cairo there is a province by the name of Benisuev, and that is the name of the capital city. The capital city is on the western bank of the Nile, and the western bank is far more green than the east. Right across from the capital city are one village and eight hamlets, all of which really comprise the village, and the name of that billage is Biad. I had to call it "El Biad"--that means "the" and Biad means "white." Originally it was called, and officiallly it still is called, Biad A Naserinea. The interesting thing is that the Copts were not called Christian but were called Nazarenes. That just happens to interest me in my Christian bigotry these days, that this was the white with the life of the Nazarenes. As a matter of fact it is one of the few villages where there are a few more Christians than there are Moslems if you take the one village. The hamlet as a whole, of course, has far more Moslems. Anyway, El Biad is a few miles beyond Memphis. You wouldn't believe it: the Nile green there is less than three blocks, and then desert. The village is put on the desert to save the green. If you get your back to the green and look at the village it is nothing but sand forever. And it is precisely what every movie you have ever seen on the French Foreign Legend looks exactly like. What a place! 2000 people--in all nine of the villages together, 10,000. There is a monastary right there. When we finished and sat down I said we would need a place for the people to live in the village. They said they would see that one is built. I said that if one is built we want it to be the model house, the kind of new house that we want to build there. And this means no animals inside. All the animals sleep with them and this is their biggest problem. As a matter of fact, there are a lot of donkeys there. As we were taking a sail boat to get across there was a

woman with a donkey with two jars on it down dipping water. One of the Egyptians said, "If she gets on that donkey, anybody that stupid would be creating a two-story donkey!" I'll try this one: I asked the people of the village, "Are some of these people more well to do than others?" "Yes, they are all poor but some of them are more well to do." "Well, how can you tell the more well to do ones?" "If you see anyone who has a donkey in their house, you know they are well to do." I told that to Charles Hahn and he said, "My God, let's make a call to Lyn Mathews immediately!" Anyway, they are going to supply seed money which would include travel of the people over there to run interference for us with the government for visas and so on, and then I wanted to know how soon. We could go in there tomorrow. If we do not do Trastavere and if we do not live out of a failure mentality, when we set out to do eight of these in one year we will do eight. It would be very easy to say "My God, we have worked so hard doing seven! That is enough!" The eighth probably ought to be Cebu, and my guess is that they have already started one in Cebu. Or it ought to be Cairo or El Biad.

I've got two more speeches to give, and one of them has to do with a syndrome that has developed. We are not doing Town Meeting, we are not doing Social Demonstration, although these two are the mighty forces. Without doing social demonstration, you could not do town meetings, in other countries. For you are not about to get there if you do not have government support, and they would not give you government support for town meeting, but they would give it to this, and then Town Meeting is the first step of replication. Do you see that? We have already written that into the Maliwada report. Some years ago you remember we had a great image of going to the masses. You are not doing town meeting, you are not doing social demonstration, you are going to masses. You are going to the last fat lady. For years, we were going to the last fat lady in abstraction. That is what we were out to do. The time has now come when we have the means to do it. In these years ahead we are going to be doing town meeting, preaching missions, (we will have another title for it I'm sure.), social demonstration, we will be doing Social Methods School, and it is going to be all one syndrome. When it is mixed together and spinning it is going to spell PCE or LCX. Also, I've thought about Lens here: the hour of LENS is coming.

My last speech has to do with the Definitudes of Presence. Did you read that article in Time magazine on "Saints" in December? It had Teresa's picture on the front. I was so excited when I saw it to think that Time magazine at that time of year would do that! I read the thing and it was outrageous. I am not blaming Time, I am just blaming history or something, but you read it with fascination. There have always been saints and there always will be saints but there is a new something coming into being. You can really smell it in the article. One thing I believe, in the past you grasped the saint in terms of interior qualities. From now on you can't look at it that way. It has to be an external service. Now I believe when they interpreted sainthood, they interpreted the qualities behind external

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service rather than the external. This is going to flip the idea of saints. I'm trying to shove corporateness. Then you see that corporateness was there in the beginning. One of the glories of the early church was that they were called saints. Why? Because they grasped themselves as caring. The church grasped itself as caring. But it was corporate, and I am very clear on this these days. I know in all humility that it is the BLUE, and I don't care how much of a donkey you are in that blue. The blue, it is the blue. You know these days I am very little concerned about going to Heaven. Bhudda came back and kept working until all people were saved. But I've decided I'll just sit down outside the gate and wait for all the Blue. Then when all the BLUE get there, we would get up and walk in together. That is what I mean by presence. It is the presence that heals and creates new possibility in history.

