

Research Center  
Gene Marshall

# Classroom Dynamics

November, 1973

We have been struggling with the question as a whole is just  
just how it is, we obtain new faith. How it is that human beings give  
new birth, I think that this is a very important sort of image, that all  
of our methodologies are intended to inform life, you know, sort of kookie,  
with the ecumenical Institute, but the job of all our methods tend to be  
like contemplation, meditation and prayer, we are getting intellectual

like guarding and form to,  
methods, and lesson planning, to give structure to, eliminate, the way

something with the way life is spoken,  
life is, probably as has to do with the way life is spoken, how is it that,

one may  
we make learning take place, \_\_\_\_\_ and what roles a teacher can play,

that is an authentic in the \_\_\_\_\_ that's our question. You find that

these qualities are very specific, that nobody can be archaic, how it ~~it~~

is that people really do learn, we just all are really constrained, if

you like, \_\_\_\_\_ free up all those gimmicks, ways of

using the whole thing, \_\_\_\_\_.

This afternoon we want to talk about the dynamic, this morning we talked

about the planning that goes before it.

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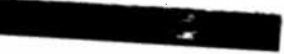
side of the same coin. it is writing music and playing music. We find  
that it is a mind view, People that write music are looking ahead to those  
who play, and the people who play are always having to dialogue with those  
who wrote it. You have to write his own music and then you have to play it.  
We have to look at it from both perspectives. We want to look at the plague,  
look at the ~~ess~~ bitterness of being on the scene, in the classroom, -----  
have discovered that the depth ~~gss~~ preparation, that are called for to go  
well, life is too uncertain for that. you can -----  
a seminar easily. Just because you are not prepared wholly, it means that  
you should not go into the classroom. or many times you and I are stuck in  
duty to and the fourth level guard has not even been \_\_\_\_\_  
and the question of being a movement servant or colleague, may not bring me  
onstage, but here we go: And it doesn't mean that you got to see all  
about it. if it is that bad a situation. Thses have improved greatly,  
They g have been well done, Just before you go into the classroom, I think  
there needs to be some preflight tests, You are an airline pilot, and you

are about to ~~take~~ take off, and I understand that an airline pilot before 3  
~~hexxxx~~ takes off has about twenty-five things that he has to check. One  
two three four five before all things, and then he says, Now these are the  
preflight  
preflight checks that I've got to make. First of all he needs a master image  
of where he is going, I suppose that would be very important in air travel,  
too, You have got to know ~~whw~~ where you are going, and the master of the picture,  
your image of where you are going. a running workshop, that is the first  
thing that has to get straightened, that is pretty easy to get that straight,  
You can see the difference, you need to see that workshop, to a paper, and  
then, this kind of a picture, you know sort of a how are you going to get on  
a phase, what the first movement is, what the second movement feels like,  
You mean that the tillich paper, we found that, the UR movement, sort of like  
a pedagogue, well, its his movement. and then a we got offstage in one way  
or another. I'm goig to meet that on twelve, is what I'm going to do,  
Or if you are doing the Ortega paper, \_\_\_\_\_  
you are going to set up the paper, you know that there are four and that is  
the deeps, the right to be, and sort of a movement that clarifies, kind of  
thing. You kind of have to ~~x~~ I'm going to be that paragraph twelve, is

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what I'm going to do. Or take the Ortega paper, you just get moved to the

 be a rational being, in the seminars where your second movement brings up the third and you can't see the third because the first

my first \_\_\_\_\_ and my second is just being pushed to the deeps,

pushed to the deeps, and then I've got some clarification to do, now that

would be your master image. Then the second thing, is that you have to have

a feel after your weapon. and if you don't like weapons we'll put down

instruments, your tactical instruments, You are like my tactical instruments.

If you were at war, your instruments would be tanks and machinery, and

plent of ammunition. We often use that any was way for teaching, don't

we, Where is your ammunition anyway when you go into the classroom. Now

if you were going to do cooking, then it would be you mixing bowl, and your

and so on like that. In that calss room, to bring off your master image,

This has been very helpful to me.,. You know lesson plan building, But

what was at the top of the page, is a chart, and then the key ~~pees~~ points,

They had already decided by that little exercise, what my strategic objectives

are. I know in the local churchp project we have a lot of fun, Well,

when I think of movement one of my lesson plan, I mean when I go into that ca

class room, the strategical obsses objectives are pretty clear. Oh we

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talk about \_\_\_\_\_ and radical integrity, But that is \_\_\_\_\_

what you are about to do. Then your life is more tactics, Any questions

that you have, any images that you have those lectures, Lectures is never

the right word, the \_\_\_\_\_ - \_\_\_\_\_ These are your

tactics, \_\_\_\_\_ together, to bring off your key points. Someone

said, what do I plan with me, to bring off we can't sit down and read off

the images of the bottom,

the images of the bottom, you don't need that, You are always answering the

questions that I have around here, Yes you need all that but you don't need

What I usually need is \_\_\_\_\_ maybe two, what you need is a

paragraph is one with everything in it, things that I don't remember with

questions called the larger, and things underlined so I can remember key

points. How do you get hopeful that all your questions into the classroom

or even before, is ready to go? Its true, you need to be flexible, You

go into the landherd, where they live, and you are going to ask, in that

order, all about your seminar, question one, question two, question

three, question two, or maybe a seminar will come in, you will notice what

will happen sometime, these three questions have to do with, points, and

the first poetry, that is grounded, and so you pour it into a dead body,

There is no sense moving all this into your dead body, you know, Well, its

that kind of ~~sess~~ flexibility, You have to be able to take wind of the

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\_\_\_\_\_ . You have plenty of questions and images, of that

a man, And as many of them as you need to conquer hell. NOW when that hell has

been conquered, then you move on to the next hell, to \_\_\_\_\_

It is almost more important to know what your hills are, than how you are

going to take them, because that's what keeps the floor of the seminar

going, You plan to be aware of what hills you are conquering, lecture, and

images and all those subsidiaries are subservient, Leave off these key

points, You got your instruments, you are ready to go into \_\_\_\_\_

everythings aful important, You are straight in time, and your face is \_\_\_\_\_

\_\_\_\_\_ . If you ~~gás~~ got your table, over a room and so on,

if you have an adequate organization of space, where you got three coke

bottles on the table, for a party, you can see how your tactics, are

highly unlikely,, also, \_\_\_\_\_ table, so that they can feel glued into,

because that"s important. You have to like where you work, that's ~~imw~~

important, If you have ~~déd~~ decided to be a teacher, then you have to plan

your space, that you are going to have on your hands. for there are seven-  
teen papers,

teen papers that are on your head, you waste a lot of time, there are ~~aaa~~

lot of little things that are reserved for space, its a great place,

They say that even Jesus Christ couldn't bring it off if all they had weree  
some easy chairs, Half the confidence was that you have to pay for they.  
with people planning on behind planning over your head, it is that kind of arr  
angement that we have to work in, in our church basement.  
and you know, you never heard of a black board, It is just as important,  
that, \_\_\_\_\_ all these other freaks. If you'll notice  
the local community, is really bringing off the time limit, too, and you can see  
where that has gone, \_\_\_\_\_ s deciding about movement one over  
here, and thinking up all the things that could be done in movement one,  
You just don't get on with movement three. Over in movement three you  
look at your watch, You \_\_\_\_\_ in the whole time slot, \_\_\_\_\_  
\_\_\_\_\_ so you got a rough decision to make, You do not \_\_\_\_\_  
nor do you extend the length of the seminar, Most of these persons extend  
the seminars, slightly, messing up the next person, and fouling up the whole  
corporate schedule, Time is very important, and the way I found that I have  
to do, with myself, is to obey my own time plan, you have to find a chart  
that has the time, sent out on it, in terms of my watch. while teaching the

tillich paper, well I've got to teach the tillich paper at twelve o'clock, ''

and you take into the room with me, a papper that says eleven-fifteen.

You have to make it big enough that You couldn't possibly lift it, eleven

fifteen, its when eleven fifteen comes, you end up with paragraph twelve,

you end up with paragraph twelve, you end up with all the paragraphs

I do all the lecturette, all the way down to paragraph, why \_\_\_\_\_ with

gimmickry to pull yourself loose, it the time design, you waste your time in

the wrong place, you want to take two or three times in there, you have

paper, you got time for eleven - fifteen, well you have another time that

says, forty-five, on him, you aren't in the middle of a conversation, and

still answering the silly things, its not time for sin, and that you have got

to stop that game, and get going on sin.or your sunk. So when you have

that done, you are ready to pick off, see what you all look like, I want

to talk about what you call the overall dynamic, of teaching You can even be the

blackboard, like this, and on the blackboard in the cup, and that chart is about

patience, there are on one sense all three of those, of an objective encounter,

that is, it misses the objective pole, of your future teaching, you are over

against the world, you are against this paper, man when you were in this world,

you were looking at this world, you are encountering the twentieth century

world, That chart that stands out there, that entire paper objectively,

gives an understanding of the whole group, the lucidity into the classroom,

twenty-three subjective spins going on,one subjective trouble with one objective

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paper, as your visual tool, and the objectivity to happen, You have to have  
that blackboard, If you don't have a blackboard, then you have to have  
something that would substitute for it, if you want to study a paper,

together, the ~~obss~~ objectivity is life or death, also you have \_\_\_\_\_

the class works over against the paper, its the subjective pole if you like,

of your team, your subject of your class, is the \_\_\_\_\_ the seminar is

the lecture, you are asking for depth struggle, patience on the part of the

struggle, YOU have to ~~iss~~ know the plan of you paper and you have to know

your class, You are not out to teach content, you are out to teach people,

Well, that's not true, you are out to teach content, but you are out to

teach people, you are out to teach people, it is a vow that you bring off

people to be one or the other, the philosophy that you are out to teach people,

and they learn to learn whatever they learn, you just didn't understand kids

well. You got a whole man over against God, and this paper is symbolic of

the father almighty, huh? Also you have to be including in your educational

philosophy, is that how a man relates to god is something that you know.

and so this kind of polarity goes back and forth, Now the pedagogue,

you are on all four sides, acts as the midwife, for his brother man, He is

not, very accurate, but the paper is, he is about to let the paper happen to

the whole class, the pedagogue to happen to the whole class, the ~~thes~~ class

is the primary act, you receive the plan on behalf of the class, you see the

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We had a hard time getting people out of that mold. The question is what they say, finally is OK, what's the answer, We believe that they have the answer, what we came up with was the important thing, there is somekind of exaggeration, is that we have \_\_\_\_\_ to be at academy, another of the themes that the pedagogue has to be, so that it helps the thing work this way,

The pedagogue has to be, now how do you say this? It does help to be an accomplished student of the paper, The pedagogue has to be (how would you say this?)

an accomplished member of the class, \_\_\_\_\_

when every member had said, each other. to make provisions for that class,

they could struggle with the back of the paper, so better the \_\_\_\_\_ are

helpful. and they \_\_\_\_\_. he's a methods giver,

the class did not have a chart, so, the chart rests, you don't want to give

them a chart, you got to take a ~~real~~ relationship to men to extend the paper,

to inform you understanding of the paper. The questions a pedagogue would ask are exactly the

are exactly the questions that a good teacher would ask himself, you run

through that, as a matter of fact, you have to know what good questions are.

if you were studying this paper by yourself, \_\_\_\_\_

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you would have to ask yourself that question. the image is the question  
that you would have to ask yourself of the students, my father, by the way,  
you can't answer the question that you are asking, anyway you have to  
know the answer to that question, so you know that is the only way to an  
answer, I have sometimes seen pedagogues, \_\_\_\_\_ who thought that they  
would ~~be~~ take this opportunity to understand this paper, so that they could  
answer about fifty questions about this paper, and in this class would  
illuminate them, and you would find that the real problem would be the  
half-\_\_\_\_\_, or that confusion. That gift, you are not at the point,  
and because the features are the authority, why the guy with the ruller in his  
hand, \_\_\_\_\_ has all but mashed their knuckles, that kind of feature is  
so imbedded in our being, and then do not in their feed,  
so imbedded in our being, and then do not in their feed, and then \_\_\_\_\_  
\_\_\_\_\_ click, click, click, click, and they flub the answer,

NO, you are now on a team you have a serious social role to dialogue with,  
you have to outdo the machine, and you are not corporate, That's a hard one to  
put up there, because, you have to do some fancy dancy performing, you have to think of  
of himself in the same light at all, you are the savior onstage, or an excello,  
Anywahy you get to the point of what a performer is, He is a performer, there

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is nothing wrong with a performer, Now the pedagogue, he is not a performer,

he is an enabler, a methods giver, in both the class he will be the performer,

There you may feel like you have an opportunity, in the world to struggle

in but in the role of pedagogue, he is the enabler, the catalyst, the performer

is to be the class. the most of the class will be the performer. Brother

bear will then feel like he did have an opportunity, to ~~ssss~~ trouble themselves,

over against this paper. Now if you have this \_\_\_\_\_ straight

them you are quick (I quit?) The commentary is so quick you are probably

out of order, It is exacting yourself in that kind of a role, is how to use

your personal tools a a gift. You need to make a seminar happen, IN this

situation you have two question,

situation, you have two questions, You have to have a lot of questions and you

really did too, You formally all declare, \_\_\_\_\_ What does that mean

to my life? AND IN PRINCIPLE, YOU COULD NEVER B SAY ANYTHING ELSE but those

words, you might have to contextualize that a little bit, what I heard was

That made me sick, write it down on the board, NOW what does that mean for you?

I mean to look at that first point there, what does that mean for you? all

right look at that pressure point there, These two questions, now what is the

because that's all you are about to do, is to see that structure of the paper, now that also has plenty of words together, hiding drama, and we put around that, in a you ground that in your own life. ~~because~~ because life speaks to life, it is how do you reincarnate his living, in you own life, then there are not many skills that need to be done, to enable those two questions, but that dramatizes, the catalytic roles, that is all that you are out to do. You have to hold the class over against the paper, hold the class over against their own lives, and to just keep that process going, you are reportedly, with them, \_\_\_\_\_ the orchestration of the question, but the \_\_\_\_\_ and so on. The common stance is almost always right, And when you finally say that this is the way this works, everybody already knew, they are in \_\_\_\_\_. Usually you start this by putting some kind of image on the board, You want to symbolize that I'm boared. Like the image might be I'm \_\_\_\_\_ ----What do you mean by the \_\_\_\_\_ one, two, three, four, that there is something going on that is the violation, that is the first thing that he said, the second thing that he said, is the return to your battle. One of the \_\_\_\_\_

is the pulling out of the paragraphs, a simplified paragraphs that is about,  
 is the sense of being one two, three, four, you are repentant of men in that  
 second paragraph, you have some question that you have been, and maybe some  
 kind of lecturette, and then maybe you read really answer that question,  
 then you have quite a little space here, in which you receive a reponse,  
 the courage of the response, there is the other way, and then maybe you have to  
 add something to your insights. \_\_\_\_\_ don't make this. You  
 got this image of repentance, and then you raise the question, what  
 violation of the devine commandments has been going on, that maybe \_\_\_\_\_  
 \_\_\_\_\_ you have got to answer. like public facilities for  
 the black man, Which one of ~~these~~ these do you think of, violation of the  
 para \_\_\_\_\_. Then you lift that up, you have a feeling of what its  
 about, what it is, the question is clear because you ask the time, you will  
~~ssess~~ soon as for the \_\_\_\_\_. you can see how that moved what do  
 you know, the pile is in the grim two times the \_\_\_\_\_. This is the  
 question that you ask, or what does that \_\_\_\_\_ mean? you can't even under-  
 stand what is in that paragraph twelve, There are about seventeen mental  
 tests, before you come up with an answer, and meanwhile you have to

\_\_\_\_\_ before you have time. you have got to use your own common sense,

You have to keep your mind moving in some kind of orderly fashion, You have

to keep very clear what the ~~gsss~~ questions are, in order to get the maximum

creativity,, and you maybe have dropped some creativity out of being,

you have to see what that individual is over against is one thing, and

adapt to four and maybe you have something to live,

adapt to four and maybe you have something to live, while you are getting

around, Maybe the image is on four, I don't know, YOU have to go around

before you say, now what does it mean, with all the pollution, what does it

mean ~~mean~~ mean to ~~ab~~ abolish your own city, your own family, you hold a

filter on your car, what does it mean to lead all mankind, and infor this

planet, that is a method of ordering, the tactics, to ground the meaning for

everybody, we take that reality, Now there are other tools and images,

there are kinds of questions, ~~z~~ called ~~objessis~~ objective questions, you

are thinking that there are objective questions, What does the author say?

That is definitely called the \_\_\_\_\_ .interpretive, and maybe,

\_\_\_\_\_ you have to remember which are which, you have to answer

that question where enbling that class, say what does that paper mean for

them, lets just move along here, it might be \_\_\_\_\_ and quiet, How will

the reflective questive might be, HUH? How will we plant a cell in your  
let us begin to put most of the inside of in this class. in some way or  
another. You would have to do, now what do they mean by so and so? examples  
rationale clarity, then the existential question would have to do with, the  
kind of question, where does the local \_\_\_\_\_ with repentance show up?  
on a certain day, Wow." What does this particular repentance do, when you  
get back home? for you really begin to ask them to struggle, through  
repentance and their own view of, how they missionally relate to that as  
they relate to their own church. OK now that is all a commentary, that is  
a major dynamic, of how is it that the pedagogue, becomes the midwife,  
on this whiplash of activity. what takes place here,? Now, let me talk a  
bit about what we call the oil valve dynamic, the secondary dynamic, was an  
important one, we talk about gettin out the broad picture, what it has to to  
do whitexperimental being, and you have to do with that thrill. If you  
could imagine yourself as the \_\_\_\_\_ in  
relation to the board, thaeen that is one of Joe slickers creations. you  
get out the \_\_\_\_\_ you scout out the \_\_\_\_\_ you get out the fat.

you get the grid it is experimental, you can get the \_\_\_\_\_

and then the depth drill, inside of all periods of time, the shafts that  
are imbedded in the earth,, the priors teeth, you found that you really saw it,

you get out the ~~ssh~~ charts, meanwhile you have got this, and you fill the  
whole plan as the intention of that whole paper, so that you know what to do.

you saw that and that that was good. and then you move in on, the perfect

and then you move in on the experimental being that is to \_\_\_\_\_

what makes you say that this is not it? This is a real question in mu

my life, you don't run out of a hundred things \_\_\_\_\_

---

it is still a ----- . you know that it is real sick, you

find that it is something that you could care for, that it is really the

you find that it is into the \_\_\_\_\_. it is all about being,

some of the ~~peas~~ people had come of \_\_\_\_\_. but its that

really, you get into that paragraph wheresin is abounding, you find that

you are a different person, but that you are better than the earth, inside

the strategic moments, you thought about that spirit gigt, but that there

is a \_\_\_\_\_. that you refute that, you find that it is pretty

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cold. that it is separation from others, self and being. you get into the

ground of being, how does that separate you from the ground of being?

separation from the other, the self and Being, has to do with selfhood

and in the experimental days, we find that the \_\_\_\_\_

you begin the paragraph about that. YOU see that in paragraph seven, we

have got to look down into ourselves, and you say, now where do you see

now we will look down into ourselves? and then you say now what is down

there? and then you found that that is just being, and that is a source,

that that is a thrill, and then you all will talk about it later, ss

and that that is about any examples that they have, and you will find that

they will hold them up, you will find that that is important, every paragraph

has this kind of positive, \_\_\_\_\_ this is the way the

mind works, you find that they had been off, in the deeps of life. we have

a lot of the teachings, we draw a picture of the head, we draw a picture of

it a little bit, you know that it is here, we are going to get through the seminar,

and maybe I won't have anybody mad at me, not getting into any trouble,

I won't have to take a stand in history, So I can say is to, be experimental

with vision, but that's how you keep them, that is how you get the depth

drilling done. let me see if I can illuminate the difference, the kinds of questions that you have been using, and the kinds of questions that you have been using in depth. and experimental digging, it keeps you clear, You would be out to \_\_\_\_\_ . Have you ever seen any thing like that before in your life? You would be out to form a movement, a common understanding, of his particular concerns, that would be the kind of questions that you would be having to bring. Under depth drilling you would be glad, you would be \_\_\_\_\_ a new realm of consciousness, Aturn of the issues, to be illuminated somewhere, that kind of push, would be in there. But that kind of questions, like, now what is this man saying? that kind of tulips is that kind of alive, put that in your own words, would ground it, you know, it would be the stories against the paper, you really want your thing, the thing is having a magical kind of \_\_\_\_\_ magical \_\_\_\_\_ look at the paper and see. and so on, that sort of class of the paper, the paper is saying and the class is wise, its like a cloud of awe. that's what you mena by depth

drilling. I think the oil that you are looking for is that little cloud  
of awe. That's the oil. and the little cloud of awe, is the galaxy is that  
you had a just run over the awe, that's what you ~~mean~~ mean by the cloud of  
awe, I've really become present to somebody, well over the effect. that's  
us when you know oil is in that region. or the smell of awe, a rug running  
over a somebody's toe, and then you are clear that somebody saw the awe,  
face to face, Paragraph

And you can see why that depth drilling is so important, especially  
when you are serious a about letting people think through their lives to  
the bottom. You want those kinds of experiences and opportunities, extending  
into the charting weekend. and this is the \_\_\_\_\_ of that process.

You gotta have the whole group, Now this broad picture, I might add, those  
kinds of people take unless they don't see, the choice,

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The next little dynamic relates to the depth drilling, the quality of it,  
I call that the ill-fate time, You could call it the war of sin dynamic,  
You just call it dealing with the spirit dimension. But it really is a  
war, It is always like a war a little bit, You went into the classrooms,  
to do some battle, with people unwilling to live life as they have it.

and toward the bottom of all your depth drilling, is this concern, you  
can see the pattern. its about the preset, it is a death dealing thing,

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its the exposure, And you don't have to expose your class, NObody cares  
about me, some people see spirit seen from afar, but the pedagogue is  
not interested, you must be going, everybody must be struggling with,

But they know, that every \_\_\_\_\_ on the roof, for the \_\_\_\_\_

about what he is in trouble with. and you have to be a little bit wise,

But you never know what really happens, but is seasonal, that is that

is the opposite of somebody who is married, you can smell it as they

walk across the room. You don't have to know any of the gory details,

but sometime during the course of the seminar he is able to see whs

some dimension of why he is having that problem. He has to penetrate,

and that is hard to take. His reavealing god of worship, you have to

decide who you are when you grow up. you must be running away from.

and that is what it means to have faith killed, Now that's hard work,

and how does a teacher actually hold him that way? It is almost just

a matter of common sense, is that what you whss want to see finally si

is to have everybody see their lives, as meaningful to live. And its

a matter of having satan thrown out of heaven, and smashed under foot,

and maybe make a decision of OH, man, maybe I could live my life,  
~~and~~ instead of ~~we~~ wondering what the pedagogue is doing with his  
passion for truth. And now you can be dancing with that horsing  
around the room. You ought to be sensitive to what is hittin second  
place. somebody just is dying just to live. You need to find your  
ways of welcoming him to reality. after his long sessions with  
illusion. This is kind of amazing in the semiar, you must always  
be present to one, the whole that is that you must always be listening,  
listening, with the third ear, they say that somebody ~~is~~ says, and the  
top of the ear says now that was a good answer. you say, man, what  
is he running away from? He wants to choose, The next question says  
something like a Now what would repentance mean therea? NOW this is  
the next side: You are not really interested in repentance, You need to  
be hit over the head for raising that issue. and so your third question  
is something like, forget about this issue of repentance, what do you  
think andyways, I mean you are always ~~w~~ aware, there is some issues

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ging on here. I mean it is ~~see~~ could, I mean they ~~h~~ are having to get the

word in in some relavant way, and make some decision on how they would

illuminating this point. If you have read about the tillich paper, you

are clear about grace. You are wrong, you see that every paper is about

grace, everypaper, is about that happening. YOU leave the middle ages

and are clear about life. Whether you are deciding to be honest or

or in \_\_\_\_\_ or whatever, the paper in which the christ happening  
is just under the surface

\_\_\_\_\_ new insights, the decision to live your life, It is as if you

get it ss said to yourself that the reason that you are a teacher is that

so that grace can move abound. Well, I am really true about those things,

There is always the decision that you can just quit, that is more than

one of those things, But what I want to talk about is the pedagogy, role,

I mean it is gettin out now, we need to be in charge, and being in charge

does not mean that you are something different, but it means that you

maintain the quality. and keep this role moving. You are clearly in

charge to woo the group, for their participation, in charge of the

results and so on. and then secondly, whatever your powers are.

people have different powers. Some of you have bright intelectual gifts,

and that's a helpful talent, I fyou don't, people that don;t would have differnt weren't Rhodes scholars

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scholars, They are so able to be nonchalant about their slowness there

was a time of peace when you could explain to people that you talked

about, that you could understand, I've seen several people pull

that, I don't understand what you are saying very well, but this

methodology off who really did have problem understanding people

well, by the time you got through explaining to the slow teachers

you have been \_\_\_\_\_ . Whatever you are if you are slow that's

O.K. but if your talent is wit, then please do so. Everybody has

a basic \_\_\_\_\_ . a basic talk to keep things moving. We

have one thirty-two year old priest, who name \_\_\_\_\_

\_\_\_\_\_ the common clergy. He had the image that a priest

wasn't supposed to be charming. and we finally got him wised

up to where he could be charming, without being in violation of his

celibacy vows, he became a great teacher. and what ever you get

it offis making for you. and the Word, the words imagining the

way you use words is a gift you say they are small you know they are

something else. If you say something that is wrong. You are fit to

You still think you die, then you die. Or maybe you want somebody else to speak. you know. You don't say, Somebody else, huh? You say, I want to know. You want to ~~feel~~ feel like there is somebody else that I would like to know. someone else. I do'nt know, I'm finding the way to use words. Ah, yes, the mood, and the dynamic. you know thare are very different words. All of the gifts can be used. in the people. and then thirdly, you need to be radically outgoing. an introspective outgoing teacher, you have to be outgoing about your neighbor there. some people say that they can't talk loudly enough, but they know they dont have any problem with any grounds. so I figure that the problem really is the problem of not deciding to love your neighbor.

And about \_\_\_\_\_ you can be heard in the next room. It a matter of keeping the thing moving. And then finally, its amatter of it to be the role. You wouldn't think that this vocation would be so serious. That teacher is about roles, \_\_\_\_\_-about people who are at the bottom

of their lives, those who have a great past, they track me  
down. so they must be hearing. about that task. is maybe  
the final word. Q \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Now lets focus in on that, it ~~sems~~ seems like it to me that  
maybe the others, are rather tremendous, kinds of boggs and  
cannons boys, there is a radical nothingness that is required,  
pay attention to the concrete data, like wish dreams, about the  
weakness of the dreams, that are in a hurry. innocent or self  
destructive, That's a particular way that this self goes on.  
it would be very ~~intess~~ interesting what goes on, they both  
sound good don't they. we had a latter called a fault. Let's  
look at those existential questions, the problem with the way they  
were worded, and a lot of the insights , but the way that they  
were worded is that they can be they don't have to be answered

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with you life. I hope you know what I mean about existential

questions. \_\_\_\_\_ Its like its the

last thing that you want to hear about the \_\_\_\_\_

and it says, now what are you going to do about the black.

I'M going to do about the whites and you don't need to hear

that question for about ten years. and part of the new year.

and you say, now what am I going to do about being white. And

its as if as though it was the last thing you were ever going to

ask, what am I going to do about it? Now I'm talking about all

of you in control, some of you have to ask for certain, yes and

no, and be done with it. sort of three. so there is another

question to really worry about there, and I don't quite know

what that is, when are you going to take responsibility, you

can't really answer that question, well, maybe I'll do that

tomorrow. you know. or maybe I'll be a \_\_\_\_\_

\_\_\_\_\_ if given time. Maybe the existential question

question might be, how am I going to take responsibility? or

where am I going to take responsibility for a hundred \_\_\_\_\_

\_\_\_\_\_ what about that responsibility

today. what is the role that everyman ought to play today.

That would be the way that you could \_\_\_\_\_

play today Do you really want to dance? That is really the

question you can hear under that question, can't you? It's

like the president of \_\_\_\_\_

Am I going to live my life? or just bug out? No. Am I going

to live my life, or just bug out? Am I going to decide that

life is too much? Something in that area, a kind of covenant

there, that is to being at academy, is a being a thing of \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

In ~~other~~ other words, I'm not through, Well, its a matter of

~~Yes~~ whether I'm going to live my life or not, you have entirely

enough to do, when you say yes, what you mean by yes, is that

you are getting yourself off your can off or figuring out what

you are going to do. So that is just a kind of guess. that all  
 you are to go, and I guess not It s not whether or not you are  
 in control, you could answer that as well I'm not going to go  
 but the leaning towers are a part of my being, and so on, but  
 you know what happens for your information you are asking forit,  
 How can I be in control of a life, that is like Chrst, Thats a  
 real, that's coming at you so it seems, \_\_\_\_\_

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How do I face up to my limits? They are under the question,  
 the most crucial of these in JULY. that are people, are some  
 in the morning. we are facing up to our limits, \_\_\_\_\_  
 really what it does, is proclaim it. or indeed, more like I

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care the question is about somewhere else. When is the new how  
he does give form to the possibility or stuff like that. I  
know but what you say is that I'm not in control \_\_\_\_\_

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forging my identity and my occasional . Its the fact that I'm  
not in control is the struggle that you are talking about there  
Let's say that we stop here and the move on to a new suit. But  
there are more things to be done on this existential question  
one is, are these really the fundamental questions and I think  
probably that they are, to make all that. but how do you state  
them in such a way, that they really abide . \_\_\_\_\_

OK now lets take a ~~seems~~ look at the exurban Now we need a recording

of the exurban and we need a recording of the wombats \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

you give the protection from the violence, protection from the

reality, inflexible family structures \_\_\_\_\_ to paradise,

a mighty man of independence, you seek the true and the beautiful,

fifty favorite

-----overlapping care ssa structures, and so on. the

good possiblity its the spirit life, \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Q \_\_\_\_\_ you know the way structures are. Let's turn off the switch.