

EDGES OF THE RELIGIOUS HOUSE MISSION

EXTERNAL MISSION		INTERNAL LIFE	
REGIONAL MOVEMENT	GALACTIC FORMATION	INTERIOR STRUCTURES	SPIRIT LIFE
<p>Formulate the Penetration Machinery</p> <p>1 - 6</p>	<p>Enable Awareness of the Local Church as Key to Future</p> <p>18 - 20</p>	<p>Focus on External Mission</p> <p>30 - 32</p>	<p>Structure Journey of entire House</p> <p>40 - 41</p>
<p>Structure for Spirit Happenings</p> <p>7 - 8</p>	<p>Create Self-conscious Movemental Presence within the Local Church</p> <p>21 - 23</p>	<p>Intentionalize Interior Functioning</p> <p>33 - 35</p>	<p>Enable Journey of each Individual and Family</p> <p>42 - 45</p>
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1. In our work a couple of weeks ago, the priors pushed in depth toward pulling together the edge of the religious house mission. I think a couple of sentences captured that edge as we tried to find a way to hold it together. I would like to use those as contextual sentences this morning as you listen to this report.

2. The first edge is that the religious house inner life of spirituality and corporateness flows through the external mission in the region and the galaxy. The second one is that the external mission of the region and the galaxy call forth the spirituality and corporateness of the inner life. You see that finally a religious house is nothing. That it is a dynamic of radical missional engagement and expenditure and that its spirituality and corporateness are nothing except when they are engaged in that radical mission. Without that radical mission, there would be no spirituality and corporateness. Those things are as inseparable as the Word and Deed in Jesus Christ. It is that kind of edge that has come forth out of the last four years.

3. We have said that the experiment part of the religious house experiment is over. The task now is pulling together our common wisdom, creating the commonness, and then replicating that commonness across the globe. Perhaps 1,944 religious houses with 50 adults in every house is exactly the kind of force that is needed in the future to alter the course of history. It is that kind of task that is before us, and our corporate wisdom now holds together what it would mean to engage in that task. It is not to get any more property, though we will surely need it. It is not to be anybody or to do anything, but it is finally, as the nothings that we are, to be that enabling momentum that sees to it that the waves that need to beat upon the beach of civilization do that beating in order that civilization move.

4. Let us begin by looking at the religious house mission to the regional movement. The first edge that we have become clear about is that penetration is the only thing that we are about. I do not know exactly how many billion people are in the world these days, but RS-I is for every one of them. What a religious house mission is about in a region is formulating the penetration machinery and permeating the penetration context. Everything that we are about has to do with reaching every last human being with RS-I so the possibility is announced to his life. You might say that the only thing that you ever celebrate or despair over is how your penetration is going. You can raise \$500,000; you can have 3,000,000 people at Regional Council; but if your penetration does not come off, you go find a corner and go into permanent despair until you get that situation corrected. Nothing goes beyond the demand for effective penetration.

5. One of the pitfalls that we have seen ourselves fall into in the past is top heavy formulation. Somehow people think that penetration is supposed to end some day and then you can do formulation, which is getting groups together and beginning to feel like you have some kind of intellectual edge on the Kingdom of God or some special inside track whereby you get to go write your own name in heaven, etc. Finally, the sign of formulation is the sign of the transformed life of people which shows itself in thirteen weeks of recruitment every quarter. The way you know that a man is formulated is not that he has some fantastic capacity to blabber a great deal, but that every Week II he comes home at the end of that weekend with bloody knuckles from beating on the door-post of local man and the last fat lady, introducing them to the possibility of RS-I. He never takes "no" for an answer, but goes back again and again until that person says "yes" to his destiny which is to go

to the RS-I course. And that is his only destiny. You might say that the vocation of formulation is recruitment. You formulate the movemental machinery for the sake of that one task.

6. That task includes pedagogy. We have a fantastic number of pedagogs who have grown up in the movement but who have their names on a list that they would be glad to come teach a weekend course but they say they do not have time to recruit. What they do not understand about pedagogy is that pedagogy begins when you knock on the first door. That is when the course begins, and it is from that point only that you can understand yourself to be a pedagogue. If you think that pedagogy is getting up in front of a room and imitating one of your heroes and just waiting for your chance to do that, then you do not understand what it means to be a pedagogue as the movement. Formulation is out to release the pedagogical self-understanding of the movemental colleagues in the region. They are recruiting for people who would decide to be inhabitants of the Other World for the rest of their lives. That is the one task that they have.

7. The second edge under the regional movement is to see that all structuring done in the movement is for the sake of structuring spirit happening into every situation. Every piece of the movement frame that you structure--be it your metro council, ecclesiolas, pedagogical tutorials, recruitment blitzes, or any piece of machinery--is to structure spirit happening into the life of the region. You are not the least bit interested in creating new little democratic groups that get together to have business sessions and make decisions. What a metro council finally looks like is three hours of "work" and five minutes of "business." The three hours of work are an hour of singing, an hour of study, and an hour of battle-planning the future. Then you make all your decisions in five minutes, because by the time you get through doing the previous three hours, everything that people would point to with the category "problem" has been swept off the stage of history. They are left there with just one decision about their lives, and that is to be engaged in the mission. And that is the only business that the movement has to decide about. A regional council is a spirit happening from beginning to end. You do spirit happening all Friday night and Saturday morning and Saturday afternoon, and then at the end you pass out assignments and go to work. Regional councils are not big long bull sessions on the various things that people are trying to find a way to avoid doing.

8. The mission is so utterly clear, so radically demanding, that what the religious house dynamic is about in a region is getting spirit life and presence into every moment of the missional life of the region. Spirit happenings are finally the things that enable people to decide again and again to be about the task of creating the future of civilization. It is in this way that you begin to structure the passion of local man for change in civilization. You get him structured through the movemental frame so his spirit and creativity are released such that he can care for this world. As those recruiting for inhabitants for the Other World, the only world you see from the Other World is this world. You see the whole this world. You see the total responsibility for this world.

9. The third point in the regional mission is always to be about the task of exposing the global relatedness. A region is its global relatedness. It does not matter what region you go to--Bombay, Kuala Lumpur, Nairobi, or San Francisco--not one of them know that they are a global relationship. They all think that they have some kind of local responsibility that cannot get done if they pay any attention to anything

outside of themselves.

10. We have begun to discover that there are a number of great ways to expose that global relatedness. One of the most effective is called "Joe Thomas and his development gang." Joe Thomas comes to town every once in a while and some of the people in our region say that whenever Joe Thomas comes they always hide their wallet. What they know is going to happen is that the world is going to be dumped on them. I do not know what we are supposed to do when Joe Thomas comes to town, but what we have decided to do is to drop everything else while he is in town. He has that team which sings and dances and tells stories and paints pictures and always has a fantastic brochure with the whole world on it. And you just take them through every structure and every situation in the region--the galaxy meetings, the cadre meetings, the metro council, the course that weekend--so that everything that is going on gets globalness shoved into it. It is a fantastic formulating tool because whenever people are demanded to give of the selfhood that they have invested in the symbol called money, they have to make a decision about their whole life. Those who refuse to give from their means are the people who have refused to decide about their lives. You know that you have another kind of spirit job to do there.

11. The second way is to show global relatedness continuously through the symbol of the unity of the movement--Chicago. You are always out to get people sent to Chicago and from Chicago. That does not have anything to do with any kind of architectonic polity. What you are after is the symbol of unity. It does not matter where it is, but a symbol is needed so that people begin to understand themselves to be about one task, to be of one spirit, to be one thrust.

12. The religious house never represents its region. The religious house is the Order presence in that region. The religious house is a body of people who are already struggling day to day with what it means to be inhabitants of the Other World. They are the presence of the particular ordering dynamic in our age and time. You can have a house full of people who have never been to the city of Chicago geographically, but they have to understand that they are from Chicago. One of the gimmicks that we have used whenever we talk to people about going to Chicago is that we always ask them a question like this, "Have you been back to Chicago yet?" That has caught on and people say something back to you like, "Yes, I have been back to Chicago," or "No, I have not been back to Chicago yet." But there is no question about going back to Chicago, whether they have ever been or not. "Back to Chicago" is a symbol of being the movement today in history.

13. The best formulation tools we have are the Academy, the summer programs, the Continental Presidioms, the Research Assemblies. When you find yourself building a bunch of formulation stuff in your region, you just stop or you will find yourself pouring out all your energy building your own little local empire. Then when the time comes, there is nobody from your region for Academy--and the best formulation tool we have gets ignored.

14. The unity that Chicago represents is another way to constantly expose the global relatedness. To be sent from Chicago, to understand yourself as participating in that symbol, is to be sent to care for the whole world wherever you are. The priorship rotation is one of the most fantastic gifts we have in the movement. Priors have learned that, at the Spring Regional Council in June, they do their farewell address. If they have anything that needs to get said to that region, they say it

then. They do not leave with "I hope I come back," "Maybe I will come back," or "When I come back I will do so and so." It is over. If they get sent back, great; if they do not, great; it does not matter. And the region has to come to understand that the role of that prior dynamic is principally obligated not to that local situation, but to responsibility for the whole world.

15. The fourth edge in the regional movement is tracking the journey of every single grad. That begins as soon as you sign them up for RS-I with the four necessary phone calls to make sure that they get to the course. They go on a journey card. They go into a care structure--their metro council or their polis council. They are hounded--day after day after day--until they decide about their lives. They are hounded to attend advanced courses, RS-I follow-up, pedagogy tutorial, and the religious houses ecclesiola. There is just this great big old hound dog with a mouth that is going to eat them up, right behind them every step of their existence until they decide to be the great people the Lord has created them to be.

16. We used to participate for a long time in a thing called rating the grads of RS-I and PLC courses. You had categories like "colleague, friend, enemy, etc.," and you went down the list and you rated by numbers one to ten. You just quit that now. What you write by the name of every person is "potential spirit colleague." If you do not write that by every person's name, then you do not understand what has been happening the last twenty years. More than once the guy who came out of that course the most raving mad was the one who was standing next to you in the foxhole the next week. He was the man who left the course raving mad because the Lord had addressed his life, and he was struggling deeply with his decision. Some fool who had written him off as an enemy did not understand the activity of God in history. No man is lost to the civilizing adventure until he dies. When he dies, that is God's final love for him. You are out to care in every way conceivable for every one of those people, as they go upon the journey of deciding about their lives.

17. There are many other things that could and need to be said about the mission in relation to the region. One would be cultivating the establishment. You are never interested in cultivating the establishment to get their friendship. You are never looking for the approval of either the historical church or the civil establishment. All you are ever after in cultivating them is unblocking them so they unblock your penetration. The establishment is no problem until they stop your penetration. They can say anything or do anything they want to up to that point. Then is when you have to do whatever you have to do to release the mission to go on. Once in a while you walk into the office of one of the church hierarchy and you discover a fantastic revolutionary there who has been your colleague and you did not know it. And that is great. But you never go in and try to create one, or recruit one, or train one, or win one. You are always there as a servant of the church. You are not out in any way to obligate them beyond their own decision as over against the Lord of history.

18. The second arena of external mission is galactic formation. Again, penetration is the key. Without penetration, there would not be any galaxy. Wherever you see a weak galaxy, you will find weak penetration. The anchor of the galaxy is RS-I--it does not have anything else to anchor it. Without those people in the galaxy recruiting, doing second-, third-, and fourth-teaching, hosting, enabling, going through RS-I fifteen times every quarter, the local church does not have a chance of being renewed.

19. What you are out to do as the religious house mission in relationship to the galaxy is first of all to enable people to be aware that the local church is the key to the future. There is no other key. That is the place where men are called to invest their lives. People are in vocational collapse today simply because they see no purpose in life. They see no purpose in their engagement. The local church gives the deep hope of possibility for the future. Tim talks about a doctor in Denver who was bandaging people up for twenty years and was in all kinds of despair about that, so they got him to participate in the galaxy life. After a few weeks, he saw that finally his vocation was that of the new corporate cleric, and that bandaging people up was one of the ways that he got that done, but that where his life needed to be invested was in the local church. People are tired at night and on weekends because they do not have any purpose for being otherwise. The galaxy is out to bring about the kind of resurgence and motivity that releases the human creativity, that is now all going to fat or steering a yacht or whatever, into the civilizing process. The galaxy, sodality, and councils are a constant spirit reservoir where one gets his life recontexted, his vision exploded, and his spirit released.

20. The priorship dynamic of the religious house is as much the priorship of that galaxy as it is of that house and the region. It cares for everything in that galaxy. As one prior said, if he walks into a galaxy minister's office and the decor is sentimental or escapist, that is the prior's problem. And it is his job to see that the decor gets recreated into something that has to do with the civilizing process in that parish and in the globe. The galaxy is always blowing out the missional vision of the possibility of the future.

21. A second edge is to create a self-conscious movemental presence within the local church. This begins before a galaxy ever comes into being. It begins with the first recruitment effort and then with that pastor and his laity beginning to get ahold of the fact that the movement is not separate from the church. The movement is a presence within the historical church, and they need to become that movemental presence self-consciously. They are out to be the radical servanthood of the historical church as the new corporate cleric.

22. One of the ways that this happens is that they always operate out of a global context. We found in religious houses and regions that you need to begin virtually every meeting, every document you write, everything you do, with the global strategies, the continental priorities, the area thrust, and the regional battleplan. Unless everything begins with that one-two-three-four context, you just lose people through the cracks. Global vision is what releases people to crank mimeograph machines, to clean toilets, to serve tables of angry RS-I participants, and to do that which you would never be caught dead doing otherwise. Global vision is what releases a man to be a colleague to another man that he despises personally. He sees that this task is not going to get done any other way unless he decided to be that man's colleague.

23. The galaxy is the local-global nexus that holds and maintains that vision by being part of a global experiment that announces to itself every Tuesday night and every weekend that it is the new global church coming into being, paving the way for the new global church. The global church is a new radically local responsibility. After the tactical work of the summer, the parish tactics begin to have a kind of radicalness that frightens you, yet at the same time you see that there is no other way. That kind of radical engagement is finally what it means to be a global man.

24. Then the religious house is out to enable the galaxy to be totally movementally engaged. Some people thought when the local church project came along they would not have to recruit or teach anymore. They had said something like, "Six weekends a quarter I am going to be sitting in a council; therefore I will not have any time to go recruiting or teach anymore." Well, we are all clear that unless those other seven weekends are out being the movement, the first six are meaningless. Unless they understand that what it means to be the auxiliary is to bring off the globe, they do not understand what they are about in renewing the local church. So you take a cadre down in Watsonville and you send them to recruit in Reno for the weekend (that is a seven or eight hour drive) and you take the cadre in Reno and send them down to Fresno (that is another seven or eight hour drive). You just constantly cut over against and blow open what it means to be totally responsible. They quickly discover that the problems in Reno and the problems in Watsonville are the same problems. The one world that they are responsible for is everywhere and their lives are recreated and renewed in daring to radically expend themselves as the movement.

25. Tactics are spirit in the local church project, and the religious house role is just to maintain the stance and the tension in that. The Local Church Experiment is not out to maintain the programs of the church, but to do tactics, that is, spirit happenings--twelve a week. Do them twelve times twelve if you feel like you have more time left over. Do the same twelve three times each, do the most powerful ones six times that week instead of just once. You are not doing twelve to get a grade on a test or to see if you make 99%. You are out to spiritually renew that local church, to create a spin of new consciousness of being, of vitality, of new humanness, of creativity, of responsibility within that local dynamic. The religious house mission is about bringing off that kind of tactical engagement in the local church.

26. Engaging the galaxy in galaxy expansion is another way. One of the ways to release the energy of those people in the galaxy to see that they have to be the movement is to point out that their dreams and vision of a renewed parish project are not even going to start until the ministers and laymen of the Presbyterian church on the corner and the Roman Catholic church right next to them and that conservative, fundamentalist Southern Baptist church down the street get through a PLC and an RS-I and build cadres and decide to care for the world. As soon as they go out there and try to plant their first daisy in the parish, they will get their heads blown off. They very quickly see that the rest of their lives is about the penetration movemental task. It is a mean trick when you create this glorious vision of what can be done and then you show them it is going to take them fifty years to get the recruitment job alone done. That will release their creativity to come off for the sake of every man's engagement and not just for their own exciting little accomplishment.

27. Another edge is their money, as a symbol of their decision to be the movement, to support the local church project and to support the movement. Where we had had a hard time getting money out of galaxies is where we have been afraid to call upon people to be the movement. When you call upon them to be responsible for the globe then there is no alternative in that decision but to give of the one symbol of their selfhood--their financial resources. The breakloose that comes in their lives when they decide to write that check every week or every month comes because it begins to be a symbol for them. Some of them come parading up at the end of a sodality meeting and present you a check that they have toiled to gather the funds for. It is a glorious moment for them and we deny them that glorious happening in

their lives of giving themselves in that kind of way, when we do not lay that kind of claim upon them.

28. The galaxy is a sign of the future of the church as the new missional community. You are out to create a disciplined, spirit-filled reality as a sign of primal community, that is missional for the sake of the world. What glorious fellowship is possible for every man in that galaxy! The religious house mission is to be that presence within the galaxy and thereby release that kind of consciousness and presence to take form in the local church.

29. Finally, one word about the journey of the clergy, both in the movement and in the galaxy, is that the clergy as symbol of the historical church have become more and more critical. The clergy have a propensity to stupidity about their relationship to laity. We all went to seminary to be brainwashed for three years that we were somehow superior or we knew something that they did not know about life. In order to begin to alter that idea you have to create something that takes them on a journey to the point where they become human beings who understand that they stand side by side with the laymen as the "new corporate cleric." A great deal of time and energy has to be put into that. What you are after is getting them plugged into movemental structures to be self-consciously the new corporate cleric with their laymen, and to allow them to gain the vision that releases them to stand shoulder to shoulder with local man.

30. Now I want to look at the edges in the interior structures of the house. I think maybe one of the most exciting things that came out of our report was to see that the religious house in its interior structures is the embodiment of the new social vehicle. It is the embodiment in its external mission of what the new society needs to be about in caring for the world.

31. The first point is that the internal life is always focused on the external mission. Some of you who have never been in a religious house would probably be amazed at the radical difference between the function of structures in a religious house as compared to base. Though there are certain fundamental things that are the same, the religious house structures are more like a catapult to thrust people out into the region to be the religious housing dynamic in the region.

32. The function of a religious house is not to sit around in some old building decorating it and having meetings and all-that stuff. It is to be a radical presence in that region. In principle Monday morning everybody leaves and they do not come back until house church the next Sunday night. Sure, you have to have children's structures for those of you who are worried, but you rotate that. You get to stay home one week a month to keep the children and the rest of the time you are gone. Whenever you meet on Tuesday night as the in-house sodality, or whatever you call yours, you focus on what you are going to be doing Wednesday night in the metro councils and the polis ecclesiolas, what you are going to be doing on Monday and Wednesday mornings in the clergy enlistment efforts, what you are going to be doing to release the penetration machine to go, where you are going to go, how many cars you can wear out this week, etc. You are not the least bit interested in efficiency; I figure if we do not wear out five cars this year we have made a mistake, and if we do not wear out ten next year it is going to be even a greater tragedy. Anybody worried about his car has not decided to care for the world. You take it out and wreck it so he has to decide to care for the world. That is a caring structure.

33. One of the ways to intentionalize the interior functioning within the life of the house is to order the time and space. We outgrew our religious house last fall. We had as many as six families in there at one time and it was just overcrowded. Now we have twelve. You order time and space with your interior structures until there is no place left to sleep without being immoral. You turn the collegium room into the women's dorm; you turn the living room into a couple's apartment; you turn the garage into a collegium room. You create missional vision with every hammer blow on that structure.

34. You are out to fill that house up until it falls down. You are not looking for comfortable places to live. When it comes time to expand your facilities you do it on the basis of having a list of requests of interns who want to move in as soon as you get a bigger place. One of the greatest illusions we have shattered for ourselves is that if we have a bigger place we can get more people into the order. I am glad we got rid of that one. The more crowded it is, the more people you get. It is when they see you hanging out the windows that they get excited that maybe something is going on there that their life ought to be involved in. If you do not have them hanging out the windows, do not go house hunting.

35. Intentional interior functioning is a sign of the new corporateness. Then every gathering of the house is a spirit happening, every structure within the house is a spirit reservoir.

36. Another principle that you learn is that you always operate structurally, not individually. Individual "problems" are rooted in inadequate structures. Whenever you restructure, you release that individual from what he thinks his problem is. The spirit dynamic in that structuring activity is the one that constantly calls him. I mean, when you are caring for the world, it does not matter that someone used your toothbrush this morning and it is just utterly beside the point that there is one big black hair on the soap bar. Operating structurally is done out of the consciousness that individual healing takes place in the context of corporate care for the world. Whenever you are caring for the world, you are included in part of that world. You see that care is taking place for you. When you are out to create the new social vehicle, you understand that that includes you. Corporate external vision is the only form of care in which an individual ever appropriates his creative gifts as being expended into history.

37. You operate structurally. Your strategic assignments are always made relative to the mission. Anybody that sits down and makes assignments relative to people's neuroses still does not understand that the way a man gets his neurotic tendencies under control is by doing something that he does not want to do, not something that he likes to do. He has to act in an area where he does not think he has any gifts rather than where he thinks his gifts lie.

38. Enabling that training to take place is what the interior structures are about. This training is missional. Interns are trained, not by long sessions and meetings of intellectual garbage, but by taking their nose and stuffing it in the mission, and then jerking it back out, and saying, "How did it smell?" And then you stuff it in the mission again and ask, "How did it smell?" He learns by acting and reflecting, acting and reflecting. Then, along the way he begins to get a real sniff and he is ready to hear something. You spin out to him whatever wisdom you have about the meaning of expending your life. That is the only meaning he needs to

get ahold of. Your training program becomes a release to engagement rather than some kind of turned-in concern about whether or not I know enough to do anything. Until he finds out he can do things without knowing anything, he is not ready to know anything. Until he understands that all his life is risk in engagement, he will never make the journey to priorship. A sojourn family in the house this summer said in great surprise the other night when we were out to dinner with them, "You don't get all your orders from Chicago about what to do! You guys actually sit down and plan things. Why, we saw you the other morning reviewing all the notes from the Presidium in order to decide what needed to be done about an issue. We always thought that somebody over in Chicago decided that and mailed you a letter and you just did it to us." The journey to priorship for an intern is the journey to understand that he has the whole burden on his own shoulders. He alone has the responsibility to decide what needs to take place.

40. You cannot finally separate spirit life from interior structures. They are one dynamic. When you structure, you are only out to structure the spirit journey of that entire house. You are out to give them the vision. For example, what you might do every year when you first arrive at your house, is to take all your people off somewhere, and plan the next forty years and the next twenty years and the next ten years and the next four years and the next year. Then the fall quarter is very simple. They find themselves with a destiny upon their hands that they have decided and that they are ready to engage their lives in.

41. In every situation you drop the missional bottom out of that situation. You shove spirit through to the utter lucid objectivity of the mission. You push to depth spirit issues of the region and of the galaxy. That is what your interior life is about. You never let internal spirit struggles block the external mission. Those internal struggles are overcome when one sees that the struggle of a dying civilization and of people who have no possibility in their lives so far surpasses your own puny little interior problem that you do not have time to mess with your interior. In addition that RS-I grounding just goes on all the time in every situation.

42. You enable the journey of every individual and every family in that house, both in terms of their structural assignments and their task assignments. What you are out to do is to enable them to say the next critical "yes." You make assignments not on the basis of where they think they are, but where you see that they are; not on the basis of where they would like to be, but where you see they need to be. Then those assignments become the release of the greatness that they do not know that they have. It is only your objectivity on their greatness that allows you to put them under the pain and duress of making a decision about the assignment that they do not want.

43. Tracking of each individual is crucial, and it is always made in relationship to the external mission. Finally, if it comes down to the wire of not being able to assign somebody exactly where you think he ought to be, then you move a little to the left or the right for the sake of the external mission. You never reduce an assignment simply to the individual. A house cannot afford psychologism. You are not out to save their souls by dealing with their souls; you are out to save their lives by giving them a mission, and there is no other way that their lives are ever saved.

44. Utilizing the priors' spirit journey is another critical edge in the spirit life. The edge there is that your own journey, your own struggle as a prior is the only spirit reservoir you have. You do not call forth the spirit that is needed for a situation from anyone else. It is only as you struggle with something that you have any possibility of ministering to that struggle in another man. And it is only when you begin to shove your struggle over against the corporate journey of

the house that a dialogue takes place that moves you down the road. The prior has to stand on his own bottom and day after day open himself to the intrusion of the Mystery, open himself to the intrusion of the Word, open himself to the intrusion of the Spirit. That demands his own journey to be a lively one.

45. Then you never operate in the spirit dimension without a model for every occasion in the house. You anticipate the major events in the house days in advance, and struggle every night while you are sleeping with what needs to happen in that situation to bring about a spirit occurrence there. You take notes, draw models, and then you operate out of those models, and not out of the charismatic gobbledygook that we have all become capable of. You can always gobbledygook when you have to, but whenever that becomes a habit, pretty soon things die, they just die, and you become the center stage of attention with this glorious gobbledygook while everybody begins to lie down and fall into his grave.

46. Then you as prior are always a symbol of corporate discipline, who wins in every confrontation with the enemy and is out to enable everyone in that house to decide that whenever the enemy appears, the only rule is to win. All structures, all principles, all the things that you cherish most are up for grabs when the enemy shows up; the only rule is you always win. You do whatever is necessary to win the victory.

47. And of course the enemy is always Satan. He does not bother anybody except those who are visiting or inhabiting the Other World. I mean, why should he care about all the faithful subjects of this world who are doing what he wants them to? People who say they do not have any struggle with Satan are right. They are doing what he wants them to anyway. There is no struggle. It is only when you lean in the direction of the Other World, where all you see is caring for this world and loving the mystery, that Satan shows up, and he shows up with a whole list of alternatives, imperatives, if you please, moral imperatives, things that suggest to you that there is an easier way that you can go about this task.

48. Finally, the anchor of the religious house forever is symbolic framework. You do not dare to miss the Daily Office a single day as a dynamic activity in the religious house. Whenever you are not doing the Daily Office, people die. The missional decor of the house is another critical edge which is always holding them over against the totality of life and mission. You are the primal guardian of the symbolic framework. You are the one who sees to it that the altar is cared for, that Daily Office is set up, that every occasion of rites and rituals and spirit consciousness comes off as the release of that house in mission. Once again the religious house is nothing. Its people are nothing; they claim nothing; they have nothing. And that nothingness, that transparent momentum in history is the only possibility that the church has of knowing once again what it means to be the church, or of bringing into being a New Social Vehicle that allows all men to be the great human beings that they are.

--George Walters

