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As I was ;listening to that singing, I was particularly impressed with the fourth phases, and I am interested not particularly in those who decided to be fourth phase, but how many in this room are fourth phase people? Raise your hands. Let's have them stand up. I don't want you to stand because it's just so great to be 60, the Lord may not decide that you ought to have a long life. What excites me is a body of people who have decided not to opt out, who have decided to be the people who are going to risk themselves for the thousands and thousands and thousands of fourth phasers who have decided to quit living and in this time of the Guild, I want to suggest to you that the role of the fourth phaser who decides to thrust his life, his fourth life into delivering life back to people before the Lord has decided they should die is a tremendous task and a great one to be engaged in in our time.

I want us to do that litany we did last night. I don't care whether you have it with you because I think you probably can remember your line. I think you only have one.

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But I mean that one you could say about 25 different ways to really plum the depth of
the words that are in that. Does anyone remember your line? You know sometimes in
church we have litanies and my mind just sort of wanders off and something is said
and I just sort of open my mouth and go like this while the other lines are being done.
I never put my being into that. What would it mean if we really put our being into
that litany this morning? Rejoice in the new day. Is that the way it is? Rejoice
in the new day. I don't know. Probably as many ways as there are people here.
You know it doesn't really matter whether you wait for my line to end as we do that
It's just that we can hear the power of that as we move along and that you just come
in...beat as we move along. Let's try it; let's see what happens there. (S'73 litany)
Well, we might make it. I think one of the key words that's going to emerge this
summer that we've had in the movement for a long, long time, to the point that we
have almost forgotten what it meant is 'on behalf of'. That we have an enormous
serious task this summer in the kind of practical research that we're called to do

to build upon the time of resurgence. Resurgence is a happening in society, and it can go one of two ways. Resurgence can go toward death or resurgence can go toward life and it doesn't just happen save there are a body of people who discern the course of the war and put their death into bringing forth the life on behalf of the whole society. We've been about that task for a number of years but the times have shifted and what it means to be the spirit man who never gets trapped in what he did yesterday...trust his vision to what is happening in society or what the Lord is calling for in the times in which he lives. Have you ever heard an old sermon

(garbled section on tape)

like that a few weeks ago and a very creative sermon and it was alive and yet when it came time for the sermon my whole interior being went like it was 25 years ago, it was full of TS Eliot and various other things.....and I said, something strange is happening inside me and I don't know what it is. It was a great, great breakthrough. What is it? And it was something like it was not concerned where the

movement or the Lord is taking us....the life of the people who are the spirit
movement. We are called to be the ones who do not create out of nothing, but
we are the ones who build upon what the Lord is doing. Wouldn't it be easy if we
could just take the old spirit dynamics that we had done five years ago. That's not
what is called for in our time. This summer is going to be a new mood, building
upon the spirit dimensions of the past summers as we try to forge out what are the
spirit dyn-mics needed on behalf of the resurgence of society. What is needed to
deliver back to local man, to secular man the spirit deeps. We want to do a lot of
research in that dimension this summer. I suspect that some of you were rocked by
looking at the last section of that songbook and said, "What in the Hell's *god*
happened?" Well, it;s like, I'm a Methodist, and we came out with a new songbook, when in
1930? 1940? One section of the country said, "What has happened? Let's publish our
own," and so they got the supplement so they could sing what they used to sing.

(Garbled section here re Phase I)

I mean they are captured by the way the songs deal with humanness in the midst of

our time. This will grab third phasers at least. One of the first phasers

said, "I'm having trouble remembering these songs because they all sound alike."

Sounds a bit like a comment I've made to my first phase daughter in hearing some of

the music she listens to which she says she discerns great differences.

Each year we had the journey. Research Assemblies or whatever it was

we called them before Research Assemblies came into being, and you recall that our

first rule in the early days was to just push the secular, just to wrench the

church loose from her false piety and her and to deliver back the

theological categories with power, existentially, in life, and that was a ripping,

tearing job to just shake the church loose to see what was reality and you know

that time is gone. And if you have been to RS I lately you remember the old images

in RS I as I recall the section on God was two or three sessions long because you

just had to take people by the nap of the neck and say, "This is the way reality is."

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That doesn't have to be done anymore in the same way and that's kind of brutal, and then you remember in the late 60's we had to forge out anew the religious deeps and began to struggle with the spirit and came through with the new religious mode charts and in Summer '70 when we had those fantastic discourses to just plumb the depth of what it meant to be people who stood in the center. Or we did those things with the Psalms. Many of us had had a desert for years relative to the Psalms and discovered the possibility in the Psalms that the Psalms were talking about our life and that at the center where the psalmist just cries out to the Lord and gets angry at the Lord. I recall when I was a pastor, in my more Liberal days, I used to, I told I used to edit the Psalms for my Sunday Service, and I'd take out all the things about anger some of the Galaxy people this,... I used to edit out all the things about destroying the enemy. What I did was just destroy the Psalms or destroy what it meant to be a man who stands at the center before the Lord of life. When you and I deliver back to the church in a sense that it can reappropriate the spirit deeps, for what we saw all the way along was that you die on the march. I don't mean die in terms of

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giving your life, I mean withering up on the vine, that's a better analysis. You
wither on the vine save you have spirit resources to see the vineyard and plumb the
depths of your relationship to being itself. And so we had, we developed the Odyssey
as another tool for that kind of spirit journey in life, and then in Summer '72 the
Other World in the midst of this world---I almost never want to say that phrase without
that second phrase or you run the danger of some ding of balloon. (illusion?) The
other world in the midst of this world and the great songs that come out of that.

(garble)

discovering that what we are doing is not creating something new but we are the
people called as the movemental church to give an articulation to what every man
experiences and by giving him a way to articulate both the sociological and soli-
tary journeys to deliver life back to him, to name it and give him the possibility of
self-consciously appropriating his sense of being, and that's the kind of taks that
we've been about all through our time together, and now we come to the time of

resurgence and the time of sanctification, ~~and~~ a time when the world has decided it shall live, a time when man is to decide to participate again, and the predictions were wrong on how many would participate, how many would vote. This kind of thing is what we are called to be the people who on behalf of that risk in this summer new dimensions that we have never done before and last night it was laid out we will be dealing with Sanctification and we will be dealing with Scripture in a new way and we will be dealing with the Journey into Sanctification through the tradition of the church standing as the movemental church delivering our life in the resurgence of the world but standing firmly grounded in the articulation of the Word in Jesus Christ and being the man who journeys through, in St. John's categories, the Dark Night of the Soul. But this kind of ~~an~~ behalf of never happens save that youradicalize your experiment, and that is what we will be going this summer. We will be radicalizing the experiment of what it means to breathe spirit back in secular society again. We are going to be going two things. We are going to radicalize the

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the secular and we are going to radicalize the religious. I suspect that as we move on

society in the Guild and the Ecumenical Parish and move in that secular dimension

that we will discover that we have a whole new and deeper understanding of the

religious in ways that when our focus was on the religious we never had. That it

will turn back and we will see afresh something new again. We will be in our time

together using the secular songs and bleeding the meaning out of those, the Sanctifi

cation lectures, the 1st John writings and studies and the Dark Night of the Soul.

I want to pass out to all of you if people will pass those out now the various

constructs that will hold the on behalf of experimentations that we will in

our time together this summer. Would you pass out those please.

We want to continue that kind of awareness this year with the image of Day I,

Day II. I suspect that's not totally out over nothing. I suspect that is the way

man consciously or unconsciously does image his day.. Maybe some of our early fathers

had more sense of that. I can remember as a boy that there was a radical shift at the

time my father came home from work. I mean the whole mood shifted. We even showered before dinner and you reappropriated the time in a whole different configuration and had a whole new block of time ahead of you.. What would happen if we discovered the possibility of having two days in one as you experience this summer?

As you look at this Summer '73, the year of the Global Guild, if you'll just open it to the 1st page, which is the image that you had last night on the cover of your program (we need more copies back over here.) Today our whole day will be spent becoming familiar with all the spirit contrasts and dimensions of our time and the research arenas in which we will be working this chart holds all of those dimensions on it. We want to look at the broad in this hour and then see how this spirit life informs all other parts of the work that we will be about. I've mentioned a couple of those. You can see over there on your left, St. John of the New Testament that's going to be an exciting way of getting hold again of how in a time of resurgence as in all times of resurgence, the Church has had to struggle with a way of

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articulating to itself and to the world a way of making those words fresh and alive again in the lives of people. This afternoon in our teams we will be looking at that for the first time, how we might participate in delivering back to the Church a way of grappling with the Scriptures and then on the other side the Word out of the tradition that sustains us for the kind of times in which we live where a man discovers he passes through a journey (garble) has delivered phenomenal wisdom to us in our time. I picked up that book five years ago because someone mentioned it and so I figured that was the time that when someone mentioned a book I ran out and bought the first book that somebody mentioned, and I picked it up and I started to read it and I ;could not understand it, and I thought well it's because it's so old that's why I can't understand it. I don't understand these words, so I put it down, and then somebody mentioned it about two years ago and I thought well, maybe I'm just dumb, I'll pick it up again and look at it and fell asleep but I picked it up this quarter and I couldn't put it down and I thought

it isn't that I've gotten smart. Something's happened when in the time of re-
surgence and a time of sanctification (blanks out on tape) the journey of a man to
full humanness, the journey of the Dark NVght and then the resurgence singing that
we've already begun to experience and also the whole arena of getting clear to
ourselves what Sanctification means in a 20th C. post modern world.....getting,
.....to whed light on that word almost like we have to bracket for the moment
everything we ever understood either negatively or positively by that word in
order to get new clarity on what that is pointing to in human experience. If you
would turn in, I,m sure you already have, but if you would turn over to page 5,
there you will see laid out first in an imaginal chart and then in a chart down
at the bottom of the page the actual daily rhythm. You can see how the ~~re~~search
across the top of the page is sustained by the motivity the kind of spirit happenings that
surround the research these during our time. And then on the back ot that page, one
page over, another articulation of that to hold before ourselves imaginally the whole

and its relationship to those four major dimensions of our spirit life, our resurgence
singing, St. John of the New Testament, sociologica sanctification of St. John of the
Dark Night and in the center you see that word Cabaret. I don't even know what that
word means but we as those who are going to go to the world and deal with local man,
we've got to find out with these songs and with conedy and various other things what
it is that sustains man; what is it that sustains man when he very obviously was
not overtly sustained by the word in the Church. I often wondered why Jack Benny
stayed on radio so long. It wasn't just cause he was funny. How was he enabling
humanness? How has comedy played a role in spirit life of man at evrry age. Or
songs. Have you ever asked yourseff shy some of those songs which have remained or
become classically pop surely not just because theyt talk about romance mainly, because
romance fell by the wayside. What is it about the depths of humanness that is being
exposed or becomes transparent there in the midst of songs that are put in a romantic
frame. To be sensitive to what that is will be part of our task this summer.

(Quick walk through the contents of the book)

...we'll be talking later this morning and you'll be meeting later this morning
or right after the Guild meeting at lunch you will be working and beginning to
formulate yourselves into teams. Part of that team work is the whole question of
corporate working together so the team will be working in units of practical work to
enable the life of this total assembly to go on then and you will be doing, solitarily
within that team, obediences. Now obediences must never get mixed up with doing just
head on practical work. It is the no work that is the symbolic reminder of your
decision to be expenditure. Obediences are spirit happenings. They are the time
when you take a space and you just do something with it. I don't even want to say c
clean it, but symbolically you clean , and a time of solitary reflection on what
it means to be a man who expends his life. A lot ;of these practics will be dealt
with in your congregation orientation later (garble or blank)

Another way of emphasizing and is the importance of the team/~~ie~~ decide

to sit as a team in various aspects of our time together and in the Daily Office---

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in the Daily Office we will sit in assigned space that will be our space every day
and that construct is laid out there before you on page 17. Part of that kind of
discipline, mature discipline and getting the task done is one day wonder which
is a 24 hour period where you get a kind of detachment, a discontinuity with the research
and move in to be the servant force, the practical servant force for the whole
community for 24 hours. I've plugged in on that in the past and this is a phenomenal
time of of the whole dimension of the life of the Summer Research
Assembly (fill in here)

and its going to be a great time, an exciting time as we find out what it means to
reappropriate comedy, to reappropriate the dance---I'm still appropriating how to
waltz--but this is going to be as great summer, perhaps the turning point. As we move
to be the Guildsmen around the globe.