

It's more than amazing how the psalmist talks to the Mystery. It's downright frightening. And sometimes in some of the psalms where that's all that the psalmist does is talk to the mystery, you almost want to say, "You're getting awfully 'uppity' with the Mystery. You're liable to get burned to a crisp." And you have a sneaking suspicion that the psalmist knows that, which is probably why he can talk the way he does to the Mystery. And I guess the frightening thing is that you listen to this and he's telling the Mystery what to do!

O God, the heathen have set foot in thy domain,
defiled thy holy temple
and laid Jerusalem in ruins.
They have thrown out the dead bodies of thy servants
to feed the birds of the air;
they have made thy loyal servants carrion for wild beasts.
Their blood is spilled all round Jerusalem like water,
and there they lie unburied.
We suffer the contempt of our neighbours,
the gibes and mockery of all around us.

How long, O Lord, wilt thou be roused to such fury?
Must thy jealousy rage like a fire?
Pour out thy wrath over nations which do not know thee
and over kingdoms which do not invoke thee by name;
see how they have devoured Jacob and laid waste his homesteads.
Do not remember against us the guilt of past generations
but let thy compassion come swiftly to meet us,
we have been brought so low.

Help us, O God our saviour, for the honour of thy name;
for thy name's sake deliver us and wipe out our sins.
Why should the nations ask, 'Where is their God?'
Let thy vengeance for the bloody slaughter of thy servants
fall on those nations before our very eyes.

Let the groaning of the captives reach thy presence
and in thy great might set free death's prisoners.
As for the contempt our neighbours pour on thee, O Lord,
turn it back sevenfold on their own heads.
Then we thy people, the flock which thou dost shepherd,
will give thee thanks for ever
and repeat thy praise to every generation.

I want to talk about Knowing #2. I'm assuming you've had Knowing #1 sometime earlier. And I don't really want to talk about Knowing #1, but I have to set for myself a context which allows me to talk about whatever it is that we mean by Knowing #2. And that has to do with restating for myself the situation that you and I find, at this particular point in our journey. And, mind you, when I say "our journey", I'm talking about everything that's ever happened to you, but, more specifically, when I say "our journey", I mean what has happened to us since we've been here.

If you are like I am, you have experienced both of those in the three short weeks we've been here. I've found myself articulating it something like this: that two things have happened in the last ten years that have given me some way to talk about my very life.

One of them was a few years ago when the movement got articulated for itself, not just the gospel, in terms of good, approved, received, and open, in relation to the future, but when it got articulated in such a way that we saw, maybe for the first time, the utter contentlessness of that Word in history. Before that you and I struggled with whether or not some other word, or is that Word true just for me, or just for Western white Christians, or is there not some other articulation? And until we had a way to tell ourselves that this is utterly the contentless, universal Word, then you and I had no place to stand. It's not only contentless in terms of every human life---that is to say, there is no formula for that Word---your own existence fills that Word full, in terms of its being a radical happening in the midst of life.

By the same token, that Word is not bound by any culture, any sub-culture, or any super-culture. That stands utterly objective to every human existence that ever has been, is now, or ever will be. Now, until that got said, I had no way to even raise the question of the globe. Now, mind you, even out of our nineteenth century picture of what it means to be human, we had a strong suspicion that when you talk about the gospel, that the world was also there. But you and I had, finally, no way to relate the gospel and the world other than some kind of relatively ulterior moralism. Now, I don't know how to get this said, so I'm going to play around a little bit. What I mean is, that when the gospel broke into your lives, you were clear that that Gospel had a radical imperative attached to it. And it had to do with your neighbor. But you and I, finally I don't think, had a way of dealing with that other than some kind of individual ministry to a neighbor. Or, if you'd read Bonhoeffer or Niebuhr, that you wound up, not with "a Neighbor," but "neighbors." And that's where your and my moralism began to be a little bit sticky. When I say "moralism", I don't mean anything about good morals and bad morals; I'm talking about relating to human beings because of what it means to finally affirm their existence as a human being. That is, in terms of our theological stance, that's what I mean when I talk about the gospel. Yet, I am very clear that I'm going to use old methodology here, that when you and I arrive at the judgment seat, that there's going to be one question asked us, not two, just one question: "Did you live out of the Word?" Period! That's the only question that's going to be asked, when we stand there.

Now, as we move into what's happening now, the second most radical articulation of that came along was Sunday a week ago when the movement got articulated, and I want to underline that, that you heard the Movement articulate that. That wasn't some little round, fat man that articulated that. That was the movement declaring that we are standing now in a position to get our theology, and I'm going to call this our sociology, our theology and our sociology together. That we, for the first time, have a way of seeing what it means to relate the gospel to the world in an ontological framework. Before when I was jabbed with the gospel, the only way I could minister to my neighbor, was out of my good intentions, or my accompanying affections in terms of where my life had been and where it ought to go. That's what I mean by moralism. On the other side of Sunday, you and I had a way of seeing that the task, in relation to the world, was not an adjunct to the Gospel---it was exactly the same thing. What we heard ourselves

articulate in terms of "all the earth belongs to all the people, all the gifts, all the resources, all the wisdom, and all the decisions about the future belong to all the People" was the possibility of radical incarnation, in terms of embodying the gospel in the midst of the world. Then, all of a sudden I discovered, that maybe there's going to be another question at the Judgment Seat. Not only, "Did you live out of the Word?," but the other way that the Mystery might ask that would be, "Did you live before the Word in terms of its belonging to all the people?" The Mystery is not going to ask you, "Did you feed a couple of people of India?" Or, "Did you build a few better houses for a couple of people on the Westside?" It's going to ask you in terms of your stance before the fact that all the earth belongs to all the people.

Now that marks a journey for most of us. It began with something called RS-1. Can you remember that? We said that what most of us experienced in that experience--and that is whether it opened your eyes for the first time or whether it gave you permission to have eyes that had been opened sometime earlier--that what you experienced was being kicked across that imaginary line that lies between the no longer and the not yet. Now maybe for just about that long (snap of fingers) probably somewhere in the middle of a spirit lecture, you imaged yourself standing right there--right on the very edge of the mystery itself, particularly if the guy who's doing the spirit lecture does his job, he got you out there. What you discovered was that that wedge-blade was a sort of an inverted slide. By the time you were fifteen minutes on the other side of having given your pledge to the Institute, you began to slip backwards, you know, and what you finally decided was that really you were standing just about right there. Well, now the way that you discovered that was that after you got home you felt, "Well, there's somebody out there." Huh? "They've faced that. There's somebody out there." And your nearness to that line became a little bit more obvious when after a while you had to have some way to tell yourself that had really happened, so you picked up the telephone and called something called the Region, and said, "Hello, Region. Are we really on that side of the line? Right!" You know? But you were clear that something radical had happened to you. The clue to that probably was the first time you got your courage up to go recruit your kinfolk, and you know, you were just about to get in a spirit conversation with your brother in terms of his having the possibility of making that decision, and you thought to yourself, "My God, one nut in the family is enough. What if he goes and says yes, that will mess his life up forever." So you put it off. That told you that there was a happening there, a wrenching happening. That told you that you could no more live back here behind that line ever again than you could fly upside down and backwards to the moon. But that was like initiation. And what you got initiated to was the spirit. All of you came back from RS-1, and no wonder you couldn't tell anybody what happened, primarily because you'd never experienced anything like that, and maybe you got just a whiff of the spirit, and that began your journey. And as you struggled with poverty and obedience and meditation and prayer you began to experience that that inverted incline started tipping the other direction, and it was not tipping simply to a radical point in history, it was tipping toward a radical point in the depths of your own life, almost like two converging incline planes driving you out this way and down that way. Oh, I don't know what to call this gap. Maturity? That's a little bit weak for me.

The next happening was one that was much more of a wrench than RS-1 ever was. It's interesting, the many times you and I experience the wrench of RS-1 as the most radical happening in our lives, but probably this one is in terms of you being sped toward the center. The difference, I suspect, is that as you began to get a breath of the spirit, this happening, or this ripping through the veil, was the kind of happening that nobody else saw happen, nobody else. It probably didn't happen in a course, or it wasn't the kind of thing that you invited somebody else to come back and go with you to. It didn't happen in an Odyssey. It happened when you were walking down the street or driving in a car, or talking with your wife, or talking with your children, when you saw and not

saw but experienced that "right." There is no "right" but that lives in the deeps.

They tell a story about St. Thomas, who spent his whole life articulating the gospel in his time, and, oh my, what an articulation! You just pick up the volumes of The Summa and you see the man's life poured into pages. They tell the story that one day as he was going down the hall of the monastery and was turning into his cell it happened to him. He called it the rapture, where he was clear that those volumes that he had written were nothing--that what life was about was what he had just experienced in terms of the dive to the center. Now, mind you, this is where your comprehensiveness and the depths run headlong, for finally, there is no human who stands out on the point who has not experienced the journey to the center and returned. You don't find those who journeyed to the center, period, out there. They're still in the center.

Have you ever read the stories of Siddhartha in terms of his reaching Nirvana and becoming the Buddha? Oh, they're fantastic! He had been trying, for lo these many years, to reach Enlightenment and, quite frankly, hadn't made it. He would ask himself, "Maybe I'm doing something wrong." So he decided to try one more time. He put himself into the fasting and the meditation in order to bring about Enlightenment, and there appeared the devil with all the temptations. He told him that his kingdom had just been seized by his worst enemy, and Siddhartha said, "I care not about my kingdom." The devil said, "I have three lovely ladies who are just dying to meet you."--Now, all this is there, I'm not making this up.--He went right down the line with the temptations. And Siddhartha said, "No!" and reached Enlightenment. And then the devil didn't go away. The devil was still there. He said to Siddhartha, "Now be saved and save your own soul." And Siddhartha replied, "I must be about the task of preaching salvation to all men" and at that moment he became a Buddha. That's going to the Center and returning. And when that happens you're standing in one place and that's right there on the point.

Do you see why you and I have to retool ourselves in terms of experts? The experts that you and I want are those that have been to the center and returned, those who heard the cry of brothers doomed to die. Those are the experts that you and I want. And if in terms of a particular area of this globe, you and I may not have the expertise, we find those who do, and if you've got time, you take them to the center, and then they're your colleagues. If you don't have time, you wring them of their data, and you take it to the center and return, and then you become the expert. That's the journey that I've been on. It's the journey that I've seen a lot of others be on. I can remember other summers when every other comment around the coke machine and the kitchen and everywhere else was, "We don't know how to corporately care for each other." You know, I haven't heard that hardly any. Now, mind you, you're sensing at a level about four miles deeper than you've ever sensed that you need some care. You know, you're up to here in one of those damned workshops, and maybe for the first time experiencing yourself standing out there and literally creating the future. My God, you're just screaming interiorly for somebody or some thing to care for you, and some nut walks in and reads a psalm, and you know, you turn around three times--well, I, I just got cared for. Or you stumble into a college meeting, and you can tell your interior weariness. Do you notice how people's posture is drooped? It's like something on the inside is pulling like this. And every now and again it really gets ahold of you and you go--like that--it's like someone's pulling a fishing line right down through the middle of your being. Well, you stumble into a college meeting and somebody does a conversation on something or other and all of a sudden you realize you've

been cared for. That's what goes on. Oh, we're going to learn more about a different kind of corporateness, I suspect, than we've ever known before in our lives, this summer. And part of it has to do with those charts up there, which is what I want to talk about.

One of the things that I have to remind myself about those nine charts is that it's not the Spirit up there on the wall. Now, that may sound funny to some of you, but let me tell you--I've heard those who thought that if they could somehow master those categories up there, or even figure out what the hell they meant, they would have some kind of foothold on the Spirit. Well, how do you get said to yourself that that's not the Spirit up there? Now I'm firmly convinced that the Spirit was at work when those got produced, but that's not the Spirit. That's a tool for allowing you and me to grasp that all we have ever known in our lives is Spirit. That's all they are--a tool. And, oh, it's like, can you imagine thinking that you and I have had the Spirit in nine little old boxes? They tell the story of St. Augustine wandering on the beach, trying to figure out the Trinity. And, you can imagine at that time in history trying to give birth to something as comprehensive as the Trinity. And here he was, struggling away, and he came upon a young child playing in the sand. And what the young child was doing was digging a hole in the sand and walking over with this bucket and getting a bucket of water out of the ocean and pouring it in the hole. And St. Augustine said, "Young man, what are you doing?" And the young man said, "I'm going to pour the ocean into that hole." And in a burst of wisdom, St. Augustine said, "Young man, I hate to stifle your creativity, but it's not going to go in that hole." And the story goes that the young man looked at him and said, "Yes, it will go in that hole just about like the Trinity will go in your head." Well, the Spirit will fit on those charts, just about like the Trinity would fit in anybody's head. The Spirit cannot be contained by those. It's simply that which you and I use to allow ourselves to grasp the presence of the Spirit. That's all the psalms are, in a way. That that allows you and I to grasp in the midst of life the happening within the happening, and therefore experience life in the depths in that moment. These charts, God bless them, they're fine. But never should you and I fall into the trap of experiencing them as synonymous with the Spirit.

Now I want to talk a little while about that part of the chart, or what is the knowing side. And I wish we had another category for that. It always comes to me as weak. Poverty--the word we use there is detachment, or disengagement. And, again, rehearse for yourself that whatever we're dealing with here is not something you need--it's the way life is. Life is detachment. If you don't believe it, just sit and watch your wife, your friends, your relationships, get detached from you. And if you sit there long enough, you'll experience the radical detachment of death. Life is----detachment. Life is having an interior council. There's no choice about that. You've got one. The question is, is it the meditative council that allows you to live as a human being or is it that one that allows you to not live as a human being. And in terms of those two pushes, and you see that without meditation, poverty wanders into some kind of ethereal detachment, and meditation without poverty--oh, that gives you a strange arrangement in your meditative council. You can create a meditative council that will tell you that you'd better hang on to every damned thing you can get your hands on, save you've got some way to stand before the fact that life is detachment. And the tension, or that polarity, throws you into transparent knowing.

Now, a projection in terms of your own spiritual struggles is where we're attempting to relate these in ways that we're not even sure about. But if you take the columns on each one of these--there are four of them--and you just pull out your chart and read, then simply put them together and see what you have. Now, I'm going to draw these relationships over here. The first, in terms of the columns, and I number mine so I

can tell where I am--is detachment, in terms of goods as it relates to your meditative friend that we call the mediator. And the pull there, in terms of that kind of relationship, is called the transparent self. The second one is detachment in relation to work, and the character who prods you in that respect is the prior. Isn't that interesting? Where that pushes you in terms of the transparentness is the world. The third one has to do with relations. And keep in mind that the intensity of the chart moves toward the right from the left, so the further you get toward number four, the more red-hot it gets. Now in relations, your meditative council representative there is what we call the saint, and the transparent aspect that comes with knowing is the Word. And that sure makes sense. Now in the fourth one, which is the plunge off into transparent being, is detachment in terms of (and it seems you seldom get over to that weird edge) transparent in terms of offering. That's even hard to get your mind around, isn't it? And the meditative representative there is the colleague, and it will not surprise you that the point in transparent knowing has to do with the Mystery. I want to run around those just very quickly and then quit.

In terms of what I call Number One, for me the box that--you almost need to go a little further on the charts--it's the very top one in the upper left-hand corner--and that's unmitigated death. Nobody, no human, radically grasps what it means to be a man of poverty save he come to grips with the fact that death is there. Some of you know Bill Hudson. We got word last night that he died. He's a Movement colleague of yours. He spent most of his Movement years in Boston, and he just recently took a church in Denver. Every one of us, when that announcement was made, sensed radical detachment--not only in terms of Bill, but in terms of our own death. That save you are not clear that like Francis you will naked die, then there's no possibility for you to begin to even grasp what it would mean to plunge to the center as a transparent self. That is a powerful symbol, isn't it? Someone told me last week that the Franciscans are buried nude, as a symbol that "I came into the world naked, and naked I leave" is not simply a poetic articulation. That is fact. Or, that you and I stand utterly, utterly clear that that's what it means to be a human being. And, Good Heavens, who on your council is the one who reminds you of that? And I'm clear that you could create a council that never would say that--no, that's not true. For your council is made of every human being that you've ever encountered. And every human being that you've ever encountered through movies, and art, and writings, and everything else. So it would be very hard not to have somebody on your council that whispered in your ear, "One day you shall die, David." Very difficult. What you do is, you rearrange the council so that whisper isn't heard. Now, mind you, I am very clear that you and I do that. You assign those devils back to the very back row, so you don't have to listen to them. But the horrible thing is--sometimes their whispers get awful loud. Now, what for me it means to be a spirit man is that you decide that in that front row of your council are those that never let you forget that save you are detached from the goods of this world, you are a bound human being. Period. And that you will not experience detachment until the day you die. That throws you radically into the self. We've had all kinds of ways of telling ourselves what it meant to be a self, haven't we? And this picture simply says that a self is one who through his mediating colleague is every day, every hour reminded that what it means to be the self is to be the one who lives utterly, utterly detached from all life's possessions.

That throws you down here, I suspect, in terms of the category of work. I like the little subheading which you can't see unless you've got better eyes than I have--it's called creative contribution.

Shall we go back and study Bultmann again? What paragraph is it? All of you feel guilty, huh? How do you not only stand present to your own finitude at that point, but live on the other side of the necessity of success, status, position?

And those that remind you of that we call priors. I like the sub-title of that called interior accountability. I experience interior accountability a great deal more radically than exterior accountability. I learned a long time ago that you can live before some colleague chewing your tail out because you didn't get a job done. You can live through that. You can even lie a little bit and live through it. But the one that grips you is interior accountability. It's that one on your meditative council who knows the very moment that you begin to have the sweet smell of success. I've even heard some rumors--and they weren't in this congregation, by the way, they were in another--of some people who were talking about how it was they were going to save themselves a little bit so that they'd be able to participate in this thing we're creating. And I just about died laughing at it. It's like....Did you see that scene in Butch Cassidy and the Sundance Kid? You know when they were up on that ledge about to get shot, and Sundance says, "Well, I can't jump off. I can't swim!" And you remember, Cassidy's response was, "Swim? Hell, man, that fall's gonna kill us!" It's like you're saving yourself up so that you can be some kind of minor celebrity in the new bureaucratic structures of the New Social Vehicle. Hell, getting there is going to kill every one of us.

You've got to be detached from that which you are in terms of your creative push into history; detachment in that you've got to dare to turn it loose. And, Lord, if you haven't caught on to that....In these exercises around here you write something down and before you've got to the period, it's gone and somebody has re-written it and given it back to you to the point that when you talk about the end of the sentence, it's not even there any longer.

The prior is the one who keeps you--and look at that--where it throws you: Into the world. You're transparent to the whole of the world. No hiding in ignorance. That is very true. If you don't know the world, on the other side of being here tomorrow, you surely know where to find out about it. And this throws you into that kind of radical lucidity which, in terms of intensification, keeps you straight to the center. And no more, in terms of the world, do you and I have the possibility of hiding. This was the vocation question which I don't even want to go into.

In terms of relationship, and this has always been a tough one for me for all kinds of reasons, particularly when I look down that column in search of what it contains. The sub-category there is rational distribution. I never know how to associate that with relationships when I run into these charts, but for me the bottom category in that column begins to help. It's the place where, in the spirit articulation, you encounter all the earth, the common earth. In terms of your relationships and your relations, that you begin to grasp through the prodding of the Saints that you must be utterly, utterly detached from relations. The relationship to other humans, relations to your own pet articulation of the way life is. Isn't that interesting? You have to be somewhat detached. And you see where you're going in terms of intensification is the world, which is--even in our best articulation--a sign that you can never contain the Word in something like that. The Word decides against being locked in. And that is what throws you back in terms of your own temptation to give yourself to that petty whatever that would not allow you to stand present to the utterly, utterly, utterly comprehensiveness of the Word.

Those of you who are still struggling with whether or not the Word is the Word, I've got a prescription for you. And boy, beginning next year, we're going to need all of it, whether you believe it or not. And that's to assign you to first teach, and carry it across this continent. You just need the experience of standing before a group and saying unequivocally that the Gospel of Jesus Christ is the only Word. Period. And if you don't believe it, then you go back and worry about what it is you said. Wesley said, "If you don't believe it, you preach it until you do. And then when you believe it, you don't have to worry about it." Well, that's what it means to be intensified through your detachment and all the things that call you to that. Good Heavens! Go look back through church history, and it's just that--those guys couldn't have been that smart--it's like they were peeking over your shoulder and shoving into your ear that which you thought the twentieth century created. And if that won't massage your humility button down to a raw nub, nothing will.

And then that throws you into here, in terms of offering. Sacrificial is the category I like to use there. Life is not only detachment; life is sacrificial. The way Kierkegaard put it--the last time I ran into this articulation it was on the wall of the men's bathroom on the second floor of administration building over at Base. You know, you go in there are you're all busy, and then you notice that there's something on the wall there, and it is this little fish. Then you realize that little fish is encircled with a line. You look and discover it is the mouth of a bigger fish, and then there's another line taking in that fish, and then there's another until finally there's this huge fish, gobbling up the....Life is sacrificial. Life is death given up. Life is your expenditure in order that others live. It is carrots being ripped out of the ground in order that rabbits can live, in order that...Do you see that that's sacrificial when intentionality is brought to it?

By your colleagues--by colleagues I don't mean the guy that you call up to say, "Yes, I'll come to a regional meeting." That is not what "colleague" points to in terms of your meditative council. It's those who you know will stand there beside you when everybody else has disappeared. And that's everybody else who's got flesh and blood. I mean those meditative friends who stay there. Have you ever noticed that sometimes when it gets thick and hot that some of your meditative friends disappear? The colleague is the one who shoves you over against the demand to be the sacrificial universe. And what you're thrown into is the Mystery. You heard our colleagues talk about those two as the Word and the Mystery in terms of their relationship, that the moment that you decide in the depths of your being that the gospel IS the Gospel, and you get down on your knees before it, you look up and the Word is not there--the Mystery is there. There is no other way to the Mystery, save through the Word. No other way. And your colleagues on your meditative council are those who never let you forget that. For if you bypass the Word, you don't have THE mystery. You may have some kind of fuzzy lucidity, but you don't have the Mystery. You bypass the Word, and you don't have--to use the language of our Fathers--the Lord of Heaven and Earth. You have the Lord of your own finite creation. That's what transparent knowing is all about. It is that your meditative council standing by you, shoving you in relation to the way life is, in terms of detachment, shoves you into transparent knowing all the way to the center of being.

I want to look back at the way you experience it. I won't play around with some way you don't experience it. That's the way you and I articulate it. You experience it this way: you run into life; you are slammed back into life by this, or you are driven to this, by this; and where you are finally pushed is all the way to the center. If you encounter the radical demand to be detached and you dare open that session in the midst of your council, you are headed in one direction, and that's the center. And that's what it means to be human.

We've talked a long time about what it means to be human, and many times I wanted to ask myself as well as other colleagues who were saying it, "What in the world do you mean?" But we're getting a smell at it this summer. What it means to be human is to have the anguish of the universe at the interior of your being in the midst of a workshop and wake up having laid that burden down in the midst of a psalm in order that you can go back in and have your bowels dropped out by another workshop in order that you experience the center in the midst--that's what it means to be human. That's what it means to be human. And that's what it means to be human for every man. That he experience the wild kind of horizon to horizon demand in relation to his neighbor. And the demand that every one of those neighbors experience the depth that you've experienced as you were pushed to the horizon. And that's what it means to be human.

We're going to make it. No matter how sleepy you get; no matter how tired you get; and no matter how badly you'd like to develop a case of claustrophobia and run screaming out the front door hoping to be attacked by God-knows-what and get it all over with; we're going to make it. And the reason we're going to make it--it's like history depends on our making it--has to do with the fact that you and I periodically step down and read psalms.