

Anyway the sign of the Turn and other things like this we've been talking about ideas and intellectual things and then we have to internalize them with images and that's the process that's been going on and there's nothing more practical than images. No matter where we touch we're talking about the Turn and the era of sanctification over justification, and what that means for us. The shift from time to space. All these things are ways of getting intellectual concepts to talk about how we internalize an image of the Great Turn. for our lives and indeed a way to talk about the Church is there. I'm sure that will go on because old images don't give up easily and concepts are hard to

Well, anyway, as you know existentially God the Redeemer precedes God the Creator, but God the Creator rationally and intellectually precedes God the Redeemer and this is why most of your theology books begin with God the Creator because they assume most of their readers have already encountered God the Redeemer. Add certainly in a time of sanctification this is true, however when we use to use the term that the talk of the Ecumenical Institute is to renew the Church in order to renew the world, that was a great statement that we had there. Then when we began to talk about the end run or renewing the world in order to renew the Church it began to seem like we had a dichotomy because the Church is a creation of God the Creator, even if its under the aegis of God the Redeemer

and they got clear once and for all about that in Calcedon? when they began to atlk about God the Redeemer always precedes God the Greater or Godd the Father and God the Son even though they both are eternally present. Therefore we are trying to see that we don't reduce that back into the way we had of holding it in the past . When we are talking about moving into the world and I don't know when we're talking about creation and I like to call this the reconstruction of the world. In there put historical society community. That our job in the function of the Guild is to brood in the direction of directly and here would be the cell, and here the core, or the function of the Church would be the Guild, and I want to come back and talk about that in a minuse. But, primarily the whole question of the thrust into the world, or here into historical society or community or the creation of primal community or the parish or however you talk about it. But the guild function and we put the line here this way, first of all the Guild will give the tools for the reconstruction of society the correction of the imbalances to the social processes, for exercising the pressure points etc. Concretely exercising the care for the neighbor here tools for the social proccss and care of the neighbor. This is what is going to take the primary energy of us over the time ahead. This is where the turn is coming in. This is the pole we're going to accentuate, this is the pole

and they got clear once and for all about that in Calcedon? when they began to talk about God the Redeemer always precedes God the Creator or God the Father and God the Son even though they both are eternally present. Therefore we are trying to see that we don't reduce that back into the way we had of holding it in the past. When we are talking about moving into the world and I don't know when we're talking about creation and I like to call this the reconstruction of the world. In there put historical society community. That our job in the function of the Guild is to brood in the direction of directly and here would be the cell, and here the core, or the function of the Church would be the Guild, and I want to come back and talk about that in a minute. But, primarily the whole question of the thrust into the world, or here into historical society or community or the creation of primal community or the parish or however you talk about it. But the guild function and we put the line here this way, first of all the Guild will give the tools for the reconstruction of society the correction of the imbalances to the social processes, for exercising the pressure points etc. Concretely exercising the care for the neighbor here tools for the social process and care of the neighbor. This is what is going to take the primary energy of us over the time ahead. This is where the turn is coming in. This is the pole we're going to accentuate, this is the pole

and move through. Secondly, the Guild is part of the world, that knows the secret that the world itself is actualized, and that is that the creative process is gracious. In other words this is part of creation itself speaking now, this is what you mean by resurgence, that the world itself is articulating to itself that it is there. Thirdly, the Guild is a place of transparency. I say here in the sense that its major contradictions 2, in the tactics and 3, in the spirit exercises, I'm not quite sure what that would mean, but the fact that you and I can listen to the spirit exercises transparency anywhere in the world in the historical society as being on the edge of it. Now you can see here that this is the major part, there's still the congregation cadre, and guild in the activity of the guild, but its muted, but that dynamic goes on. Now down in this dimension here what you have here is the auxiliary and the congregation pole here, which instead of calling this the Church let me call it the Historical Churches. This is the Guild dynamic we're talking about up here. This would be the congregation dynamic down here. The world creates its own religion. It has to create its own religion and the social process triangles tell us this because they are certainly in the whole cultural triangle you find religion laid out, on the top part of the triangle in the symbolic dimension, symbolic pole or dynamic of that, creates its own religion. Here you're not talking about a specific religion, but without religion man is not

JAS Research Centrum

man he's not a symbol making creature. So you find that the world is always creating its own religion. Now what happens here is the congregation are the ones that know and recreate the cultus that holds all things present to the Mystery and at the same time name the name or be the symbol behind that.

So what you have here is the congregation dynamic or the loc. church auxiliary or-the- however you want to put it it a congregation auxiliary, it recasts the religions of the world, from provincial to universal from closed to open, and as you know religion is the last great strong hold against God, and Gogarten gave us this insight again of a closed universe. Of course, the whole Gospel of John is built on that basis, that you have to blast through religion and make it open-ended. Well, then the congregation dynamic would be recasting the religion, the world from provincial to universal from closed to futuristic or open-ended there. Second, the congregation brings the symbols of its own community, to be that constantly enables here- one here. This would be true whether its the Indian community the Hindu community, the Moslem community or the Christian community. The job of the secular community its job is always to use its historical symbols to catalyze and alter the symbols of society of which it is a part. And whatever you say about the Xn. missionary movement of the 19th C. this is one of the obvious things it did more than

anything else. It revitalized culture, it revitalized other religions by doing that. I'm not speaking about the Christ Ford now, but about the cultic dimension of religion. And then here the congregation can become the sign of transparency. That's one of the things it does in the cultic act here. Then over here, this would be your cadre dynamic,. O.K then over here this is another auxiliary, also be holding the cadre dynamic here. And you see the congregation over here, and in every one of these situations you have the whole church going on, you cannot just have the guild dynamic you have to have the congregation and cadre dynamic going on here otherwise the guild dynamic collapses Here, you have to have the cadre and guild dynamic going on otherwise the congregation dynamic collapses. That's just what we've always said about dynamical sociology. But here you're renewing the congregation of the historical dynamic of the historical churches and this is like our local church experiment of the Parish , congregation and cadre, but where out to renew the congregation. And over here you have the cadre dynamic going on, this here maybe is the historical Orders,. This struck me coming back Tuesday night or whenever it was we were working on this. What we were doing was renewing the Historical Orders and maybe this thing here, I don't know what to call it, maybe the cadre dynamic is the if this is the global servant force. What we have been doing in history

Force, or establish the Global Servant Force around the world is the way we've been putting it or maybe more pristine giving form to the Spirit Movement. So we have been doing this and then that weekend, right after Christmas, when we had the Orders in here, emphasized that again, about history riding on the back of Historical Orders. The world is not going to be removed unless we have this and this and certainly this going on in whatever form. So this is the kind of thing on that. This of course would be your cadre dynamic, The cadre knows whereas the congregation knows transparently here. Here the cadre knows the transparency of transparency. In other words they know the religious or those that self consciously know there's only one thing to do and that's positively activate transparency, and you could talk about that in the shaman dynamic here. The shaman dynamic's job was to open up the cracks in the society and let the mystery through. Well anyway to self consciously choose to intensify, intensely symbolize transparency. Secondly to plumb to the depths the Other world in the midst of this world and live in the mundanity of life and constantly to bring it to bear on the mundanity of life. Thirdly they catalyze the guild dynamic, the congregation dynamic, and themselves the cadre dynamic or they catalyze the other dynamics that are going on. Now this whole thing here, is an eschatological community called the Church that illumines and

or to use traditional language when it does its task it reconciles man to God. Where we used to think of this being just in the midst of the congregation dynamic here, you want to Church to be reconciled to God, its only when the Guild is out recreating society, recreating the Cultus that hold society in being, or the historical group bringing the symbols out of the past or and recreating the shaman dynamic or order in the midst of history that you have men reconciled to God.

Now how do you be the Church today? It used to be very simple, you go to the congregation and decide what to do there as a Christian so to speak, but I presume all of us see ourselves standing in this dynamic here, therefore we have to see to be the Church that this is actuated that this is actuated and this is actuated. Does that mean that somebody up here does not participate fully in whatever these new forms may be to be less the Church? No, I don't think so but you have a different way in which that would be, but I think its like somebody has to have the bible picture which brings back the base or underneath the base here. These are the worldly or the religious worldly people with a difference. Well, anyway that was some of the stewing that went on to try and get some breathing room on the dichotomy that we had there. How to work with

These three things that I put out here, the dynamite is the main thing here.

What's in the middle? The cell, what we had was a drawing that came out of the

Fall that was indicating the local situation-that-came-out where your cell

created the renewal forces that activated the Guild or created the renewal

forces that activated the Local Church,

One thing that's helpful in the way you've got the drawing is that it holds

the insight that we had in the 26 week timeline that what you're out to create

is a guild doing Fifth city and that you've a guild doing itself in society

it holds it for the other two, a congregation doing historical religions,

and a cadre doing Historical Orders. It holds that activity whole rather than

just a body of people. (J.W.)

Joe, could you say what occasions for you the ~~core~~ dynamic of the Orders?

In the fall we were looking at the two dynamics - the Church and the World,

what made you think that we needed to move into a third dynamic whatever it is

beyond the polarity of the Church and the World. (F.H.)

Well, it was the discussion that we had in here, after Joe's speech when he was

indicating that, Bonhoeffer talking about the end of religion, where the Church

can not be set over against the world, it has to be only in the midst of the

transparency in the midst of this world, again what that did for me was it

was it doesn't mean that you get rid of the Chu rhh but, you had to get a perspective on it and then how do you set that perspective up. Well the only way we had of setting that dynamic up was through our Church dynamic here.

My God, we've been working with this pole on a global basis only not as intensely with this as this kind of magnitude, but just the same we had to do this in order to do this, so that's where it came about. In other words ten years ago ~~IN/FALL~~ This was very small, therefore our work here was almost entirely here, with a very little bit here only because this is big can we work here can we put LENS courses on around the world.

Would our earliest work with clergy have been the first inclination in that direction, could you run back down and say our first work with the clergy was a representative Global Servant Force? Yes, in fact all of our original, in fact when we first turned from college students to the Church, we said we were working with the Church leadership, that's where the PNC came into being. Then it was really working with the cadre dynamic. The first thing we did after we had a few PNC's and RSI's was to establish a cadre in a local situation, and the whole new thing of your metro cadres grasped on that that we first had, I think the first cadre we had was in Port Lavaca, we had a cadre there of some clergy and laymen., to recreate the churches and that was really this dynamic here or it was this dynamic here, but it was an attempt to create a

Global Servant Force,

The names of the three triangles you have there is it core up above? Yes, what it was I was doing was picking up the language we were using here. This was the Cors, this is your galactic auxiliary, we didn't have one over here so I just put auxiliary for want of a better name.

In your mind the Global Servant Force is a self-conscious body who see themselves to be in an Order or would you put into that the , Global Servant Force, the other two, how is computing those relative to I'm not clear in my model whether the Global Servanthood Force included Guildsmen who, are Guardians or something like that who in the first instance would not be part of this outfit, in terms of covenant or whatever, or is that a different kind of screen you put over that?

The first thing you'd have to say is these are not organizations they are dynamics and without the Guild dynamic you wouldn't have society going on or without this dynamic you. Then in the past these Orders that have come into being and carried out this function, just like churches have come into being to carry out that function, a though ~~that~~ the dynamic was always beyond the organizations.

Now I've always thought of the Historical Order or Global Servant Force as being a those that are the Religious that know they are the Religious, now maybe put in that way but, it seems like you would always have gradations of that, so in

would be. Its like in the Catholic Church you have the Franciscan, first and second order then the third order of Franciscan,. Then you'd have the friends of the Franciscans then peripheral friends, I don't know. (D.C) The way my mind was going, the cell would be the local Servanthood force or wherever , That location there wherever you had people who had been self-consciously the Cell dynamic, whether they were in the Guild or the Church no matter what their vocational ties were that that would be their location. I don't want to flip into something other than dynamics here. When you talk about periphery , they might be periphery there, but might be very primary here.

(J.J.) What strikes me is we've always had trouble with where to cut off the discontinuous. You had reality and then you had discontinuous reality and that kind of stuff, what you're doing is it sounds like the outside circle of the crystallized form of the dynamics that are represented by the inside circles and that secondly all duration of society means breaking loose those forms that they might more secularly embody the new revelation of God and you've got it that is the discontinuous pole, the historical order is the discontinuous pole, but like any form has become crystallized and therefore is not functioning as the discontinuous. The trick is that what we mean by

is transparency. You always have to

the activity

sceneplace, and that the cell is the intensification of those who are conscious of the totality of God's revelation and that the Guild is more pointed toward the doing dimension of that and the congregation more toward the knowing and the Historical Orders more toward the Being dimension, but even that, that's still discontinuity that can't be.

(J.E.) The great insight for me is that that whole thing is labeled World, and ~~that~~ I sense the issue there is that we had to come out of historical religion: through the secular and beat piety or pietism. And when the world picked up that battle and beat hell out of it, we moved and stood within the Church and from the Religious. Now it seems that what our image is standing in the world, overagainst a profound distrust of the secular from those who have too often been beat by the secular and then drawn out of it. So it seems like exactly the right direction for that which will overcome the dichotomy.

(J.W.) You said Global Servant Force and my mind started going to the pressure points as a way to describe the whole left side in terms of the popular piety stuff, that says that the sociological strategy for an attack on the mid pressure points from breaking into the midst of that and recreating that. Now the Global Servant Force originally was the pressure pt. that came out of community grouping; which sounds a little ambiguous because we tend to put that

toward Global Society than that leaves your bureaucratic and deliberative systems up there on the top in terms of historical society. But if that's so, it seems like you've got more on the whole triangle of the new sociological form of society, that's the top, the new sociological form of the church left, and the new sociological form of the revolutionary on the right, although you've split open the religious and the movemental, but that's a little different use of the term religious than we've been using recently.

~~AAA/~~ one of the things that's excited me about that picture is it carries our own sense of historical development, that is to say the image I get out of it is of a light bubbling up itself and then it spreads out and the further out it gets the less and the more frozen it gets, which in a sense is what we've said even about us you've got to have a way of saying it about us, we don't have it diagrammatically, we've said we're established

What this says is we'll be in the established form down in that corner of the Local Church.

JS. Where I had some problems there is the cell if you put that in a parish situation it lives out of the Global Servant Force. The religious houses, this will live out of the religious houses, its part of the Global Servant Force, and yet this shows the cell renewing the Global Servant Force. How do you handle that. Is the global Servant Force out here that would go this way and this way and this way.

FH You're saying that is both which bubbles the cell up as well as it is that whole body of people that played that role in history, past, present and future. The Franciscans were the cell at one point in history, now they're the crystallization of that one point in history.

JW ) It seems like if what you meant by the cell was the intensive point of intersection of all three of those dynamics rather than saying it starts from there, I think it opens it up a little bit at least for me it does.

That in a sense is precisely the dynamic that's coming to be in every R.H.

Again if you presuppose something as an intersection, there isn't any R.H.

that in principle doesn't have a galaxy around it, and isn't related to a guild

and at the same time the R.H. is not existent if the Symbolic Order is not

there. I'm not real clear that you can call that simply Rel. Orders., what you're

saying is that you've got to have an intensive intersection out of which your

creativity comes, which finally anchors the thing in being.

JB) What would characterize that intersection far more than anything else is

transparency or Niebuhr's same kind of image that what produces institutions is the

coiling of the white hot heat of misty consciousness, but it's a consciousness

that characterizes that center. Its truth is drawn from one or all of the other

three, that's not what defines it what defines it is consciousness, or its what

we've pointed to with transparency or resurgence., that's where that shows up  
it gets acted out, embodied on the initial three rings, but what it moves on  
is the outer three rings, but there is a cooling kind of process as it moves out.

The practicalization of what both Jim and John were saying is our

statement that the guild experiment needs to take place around a Rel. House

that is to say that as we looked at our R.H. this fall we said they tended

more toward the historical orders than the Local Church, and out of the

intersection with society and therefore we should establish the guild around

the R.H. to reest. our Order in the center of the and that's

what we said would enable our R.H.s to become red hot. As long as we slipped

toward becoming an institutional form of an Order instead of just being workers

with the historical Church we were moving away from the white hot intersection of

all three.

McG. I think that third dimension thing is what imaginably hold me for the call.

I'm not sure how we use our Global Servant Force language at the point, except

we say the call is the resurgence if the movemental dynamic in history, that you move

in and out into all three of those, Concretions or hteauxillayies or whatever of

all four movemental dynamic is it impacts society through the orders, but keep that

discontinuersffrom all three

as against the people of God which we had coming from the movemental, into the pluriform, then into the historical church kind of thing. and finding out that way we had to identify it in the corner of a triangle its helpful =, that is to say it always comes out of a reality to see it standing in the middle, handling all three realities in terms of tantalizing all three realities, its been real helpful at the point of dynamics of change. JJ) The powerful thing is it defines the union of that outside third and historical society, historical church and historical Order, but where you draw from is not the Church, but any of those three which has certainly been true of us, that we've, historical Christianity is not a binding characteristic of joining the Order, or in fact any religious affiliation except Jesus .Its almost like on the righthistorical orders/revolutionary forces, rev. forces meaning something more crystalized than what we mean at the center, for instance labor unions would fall on that pole,

JE.) stewed around with putting centrum somehow at the center of that circle. It strikes me that its not the dynamic of the post work, but rather what would place a body of people in that center is the result of spirit exercises , the result of internal life, that sort of thing but the thing we talk about as post work I can find in any one of the other three which keeps us from having to define ourselves as something different than the

or the same as auxillary guild, or what have you. You are that.

J.W.) to get at the dimension of the perpetual revolutionary, somehow you've got to take that picture and fold it into the tension so that those three triangles, you see what you've done is taken one triangle and kind of stretched it out, so that the cell is the whirling in the middle with those three triangles in around it. Certainly all intersect, that is to say, that the Histor. Chu. does not exist without the other two., and likewise these other triangles., and if that the situation that you've got the cell is in the midst of the midst and those triangles ~~are~~ are in the midst of the midst, so that you begin to see that what you're trying to create if my presupposition on the perpetual revolutionary is right, what you're trying to recreate is that bubbling fountain and the dynamics of having that water flow on out continuously, rather than just getting a little water and having it run out to the sides, and that doesn't mean any group of people doesn't finally float out to the sides, but we're trying to get hold of the mechanism of keeping that fountain going.

It's almost like that fountain is perpetually going and what you're trying to do is find an avenue by which the outcome of that fountain is made available to those dynamics rather than enclosed or capped. The danger in all three of those dynamics is piety and crystallized form.

I.e. Does that mean if we moved on the 22nd L. C. E. to renew the congregation

dynamic  
XXXXXXXX

Feedback

experiment + PERSONAL

I.G. dynamic and the guild dynamic that one of the areas that we will be turning to

turning to <sup>with the</sup> the same kind of self con-cious experimentation ~~th~~ Historical

Order to renew the Cadre dynamic It seems like we've tentatively

arrived at that authorization to get that picture. SR The guild dynamic

awhole new being? when its no longer in the old picture for me, takes on a dimension than the old way, you have your core and

your auxillary together with your ~~cell~~ cell come and ~~aux~~ all three of

them counteract. Now its cell and its all alone when they do that

dynamic. What you all said to me this morning to me is radically cell,

Its not local ~~church~~ historical church from what

you've said , its more like historical religious , so three of your

they are the local manifestations of triangles , are cadre, local congregation, guild, all ~~xxx~~ three of those.

Those are all local attribute of the primal community. Those are all

residue. They are at the local level. Now we have to think, what goes

into these triangles, ha ha, ha, ha, Its neither the core or the ~~auxillary~~

like auxillary, but more of what the cell is. As we've said before its actually

what ~~max~~ we mean by the local church <sup>EH</sup> The auxillary there is both the cell

and the core of the Historical Order. The cell is focussed toward the

feedback

the Historical Society Order, the core is that which is focussed toward

the Historical society. SR When we talk about the cell we have to talk

about it as a dynamic, <sup>both</sup> ~~either exploding or imploding~~ <sup>force</sup>, in other words, given

that the world is that dynamic and that dynamic is the world in which you

are the setting, you inform that dynamic, they're like that two way fountain

it comes in and out its in and out, never one way you are part of the center,

revolutionary forces. its image sustaining. ~~xxxx~~ When you come to the

summit of summits its imaging. Je

It's a two-way dynamic.

Sharyn Smyth. "It's not a static thing either. When we talk about it as a dynamic,

we always have to see that the cell is both an exploding and an imploding force.

In other words, given that the world is in ~~xxxx~~ and that whole dynamic is

the world that's a two-way street going there. You are only at the center when

~~xxxx~~ you exist in that which is the center, which means that the revolutionary

forces are both drawing---they're like that two-way fountain, in and out. It's like

when you get to the cell at the center, or like that interchange system. It's people

that get hold that that's the interchange, it's in and out. It's never just one way.

When you get just one way, you're no longer revolutionary.

John Epps. "In the same way, I think this picture has to do with showing that these

outer rings are somehow less necessary or ~~more~~ <sup>not</sup> less virtuous or more perverted than

those inner rings. The outer rings are that without which there is no humanness,

all three of them. I think that's right, that none exists except in those outer

rings, though there is an intensification that certainly goes on as you move toward

the center."

Jim Wiegel. "I'm a little confused about the revolutionary forces. Like the top one.

It never had--or I think this is a strategic diagram rather than an essential diagram.

How we sense we're going to change, create a New Social Vehicle and a New Religious

Mode. And the top one is pretty clear. You've got to recreate the structures of

society, or otherwise. And that's a fact. But that other one. If

you've got to redo the priority of society, which means dealing with the New Religious

Mode, we've got to grasp how what we're doing with the Local Church Experiment is an

aim in that direction. .... ~~And~~ Then I come over here. We've got to recreate the structures of society and we've got to recreate the priory (?) of society and we've got to recreate the-----

"Is it Revolutionary forces?"

Jim Wiegel.

"If you call that revolutionary forces, then I get a little confused about how that's different from the inner circle."

Ian Gilmore(?). "If that inner circle's something that you structure, as someone suggested, that ~~inner~~ cell might be most closely identified with the religious house. That perhaps, it's that middle circle between the cells and the historical order that you might identify with religious house."

JAS. "Well I don't know. The only thing I can say is that this was the creation of the, putting form to the spirit movement around the world. When we attacked this,

Jim Wiegel. "And that's a little bit like, in a sense, the Confucian scholars, it's like Mao's army, it's like Jefferson and Franklin and the myriad of people then, who decided to be glue, seeing to everything that had to be done getting done, ~~rather than~~ relative to those other two, which wasn't necessarily the catalytic core. It was, in the economic revolution it's your communist party; now in a sense it's your network of global business men in a way, who, relative to the economic, they're not simply there simply there; or, they're a network almost, and yet that doesn't mean abstracted from the local

scene, who've given themselves to ..."

Fred Hess." You've got to be careful that you don't, in wanting to make sure that you've got clear said that the people who have created new historical societies are critical people to this whole process. That you don't violate the dynamics that Joe got arti-

Global Servant force, ~~unrecognized~~ culated relative to what a global servant force is. ~~What~~ he's saying, according to those

things up there, are not just people who see the new direction of historical society,

but they're people, who, in seeing those new directions, also see the transparency

of life itself. And I'm not sure that you could point to Washington, or Hamilton, as

one who...even though their actions show through them. Yet you can see, if you go back

back on ~~through~~ your dynamical, to question who they are, rather than just saying they were

organized forces toward change. That's what that next triangle out ~~of~~ from the

cell towards historical society is pointing ~~at~~, is ~~pass~~ people likethat. Now,

(blurred)

if you could also say ~~that~~ you can consider ~~it~~ them on this side. What I hear Joe saying

is that there has always been, in ~~historical~~ society, a recognizable, ~~\_\_\_\_\_~~ who's job

has been to show through the transparency. That's the ones you're talking about down

here, not the ~~\_\_\_\_\_~~ people. ...

Don Cramer. "The thing that this requires of us is to keep clear that even though we're

giving form to, ~~was~~ the Order Ecumenical, as a 20th century structure by which to

hold in being and intensify the movemental dynamic, it is not synonymous with the cell

dynamic. And thereby, there's a movemental dynamic withing the historical  
that  
that we're trying to catalyze, that structurally, we're not synonymous with the cell,  
or you could say the movement of Resurgence, or the Lord beckoning, or whatever is  
going on out there that has a self-consciousness to that, that makes that a  
useful dynamic for us, in that those who name the name, those who self-consciously  
participate in that ringing the bell of change, or whatever."

Joe Slicker. "To speak theologically, God's actions are always out ahead of our  
awareness of it, or to talk another way, life is always beyond us. It's a dynamic  
before we discover it's been a dynamic going on." ...

in one context  
Jim Wiegel. "In the Reformation, this push had to do with relationships with the  
the princes, and some with the university. This push here had to do with the  
preaching that went on in the congregations, and this push here had to do with  
massive numbers of nuns and really, and whoever else, and numbers of them from the  
university though they were religious in the university, because that was the same,  
who came to be recreated and be the sort of back-up, or glue, relative to the establish-  
ment of those other two."

Joe Slicker, "Yes. Like here: Calvin, \_\_\_\_\_ and others, like in my own tradition.  
You had Ignatius, Teresa, in the Catholic tradition. Just boiling loose a new these  
kind of things. And of course you've got Luther, Malanthon (sp) and that group there.

Whereas the Church is ...

Whereas with these Orders it's difficult, I mean the dynamic is always ahead of us there."

Jim Wiegel. "In some sense the Inquisition was a joint attack by the societies and the Orders relative to a third dynamic."

Joe Slicker. "John, say a little bit more about 'mystic consciousness.'"

John Epps. "Yes, let me go get that quote. I don't know where it is, but it's a quote <sup>exactly</sup>

out of ~~max~~ <sup>ist</sup> religious or sociology of religion, who says something about to the effect that 'institutions are created out of the white hot heat of mystic consciousness

in cool." And Niebuhr just adopted that ...

Joe Slicker. "That sounds like \_\_\_\_\_."

John Epps. "Yes, \_\_\_\_\_. Well \_\_\_\_\_ is a prophetic kind of \_\_\_\_\_."

And Niebuhr puts it over to the mystics, .... at the center the critical element is is consciousness, and as you move out you move toward form."

Jim Wiegel. "Well, this pushes my mind related to Luckman's book, The Myth of Religion,

where he says the same thing, that it's manifest in the whole fabric of society.

which is at the top, there. It's manifest in a specifically ... (tape stopped)

It's manifest in a specifically religious cosmos — — — — — and in specified

and specialized institutional form. That you got to attack, in a sense, that mindset

and break loose. It's not that the institutional form is the last bad thing. It's one

dimension of human response to God that's got to be dealt with, not simply the final product."

Joe Slicker. "Well, you know, this thing here, John used the fountainhead.....

(at this point singing and other activities seems to be superimposed on the tape along with the research session, making the rest of the discussion impossible to transcribe.)