

COUNCIL '72

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Religious House Practical Prodecures

August 28, 1972

On the original time design of the week, we named this afternoon "Practical Procedures." I began to ask myself what that is that is different from what we have been talking about, So I just thought that <sup>it</sup> ~~it~~ was the same, and that this afternoon is a continuation of this morning and the entire week For in a way. When you are dealing with the nitty-gritty practical procedures of the life of / a religious house, all you are really concerned with is creating the concrete context in which human beings are enabled to decide to be people of spirit. And as I was reflecting what was going on in this situation over the last several days, I began to see that what we have been doing is weaving together the screen, the images, the montage of images, if you would, that for you and I is building and is going to hold the context that enables you to again and again as the priorship team in those houses, to decide to be spirit. And that is all that is necessary, and that is all you are concerned with in those religious houses. is the decision to be spirit, and that is what it means to be priorship, and that is them only reason you ever fiddle around ~~with~~ with any internal structures or anything else related to that. So to talk about practical procedures is simply to continue the conversation of what it means to be a prior and to be about the task of building corporateness.

Now the way I want to spend my time, and I want to move rather quickly, is to simply go through sort of a checklist of practical arenas that you need to have in the forefront of your imaginations, if they are not already there, and chances are that they already are. And in the midst of doing that, to kind of touch on some operating principles, some values, and some dangers, Some of what we deal with this afternoon will sound ~~some~~ a little repetitious to you. It ought not. For, if we are really dealing with the life and death matters of a running religious houses, then there is not too many times that you

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can come at the same issues. It is like turning the kaleidoscope. ~~You~~  
Every turn alters the universe for you, but it is the same universe that you  
are looking at. It is just a different configuration of the colored glass.  
So this afternoon we want to turn the kaleidoscope just a little bit.

Now, when you are considering the objective structures of a religious  
~~xxxx~~ house, that is, the internal life, it seems to me that your concern  
is something like this: how do you build the objective context that enables  
you to create corporateness, collegiality, and priorship? How do you create  
the objectivity that transforms that human sociality into corporate collegiality?  
That is all you are concerned with in house structures. And the role of those  
structures is to provide the objective context in which you can deal care-fully  
with human beings' lives in the context of being mission. And not in any  
other context. If you have some ~~obedct~~ objective structures built, then you  
~~can~~ can afford to be amazingly nonchalant about issues and concerns that otherwise  
would eat you up and become ~~idix~~ immediacies that you could not deal with.  
If you have some objective structures built, then in terms of your colleagues  
in the house, you can afford to wait on the Lord. Now, ~~we~~ never confuse "waiting  
on the Lord" with "outwaiting the Lord." They are two different things. Sometimes  
kthe difference is subtle, but they are two different things.

Now, let us reflect a few moments on all the symbolic life of ~~the~~ the house.  
In a way, that is all we have been reflecting on since we started talking. I found  
the conversation this morning just fantastically illuminating. I felt like I had  
heard and learned things that somehow had never quite come together for me.  
And that was a strange experience. One of the things I found extremely helpful  
were the comments on mood in the house. Joseph's reflections relative to the  
role of the mood of the house juxtaposed to Herman's reflections--my golly!  
You need never be concerned with what is going on in the house. Bonhoeffer puts  
that extremely well in the "Community" paper. You are not about running around,

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taking your temperature all the time. Every time I read that little paragraph about feeling your pulse or taking your temperature,--i-- spiritual temperature, I think of that carry-on gang movie, where the nurse was taking the patient's temperature with a rectal thermometer, and unknown to him, stuck a daisy in instead of a thermometer. But you need never be concerned. --He could not figure out why everybody was laughing at him as they passed by the room.

You need never be concerned with figuring out what is going on in the internal dynamics of the house, but you can never afford to disregard the objective indicators that the mood of the house gives you. And for me, the key place that I always watched was morning office. Even more shockingly and more helpful than even the meals or the people's facial expressions throughout the day, was what happened in morning office. And it was usually most dramatically disclosed to me after I had returned from an absence, like being out four days visiting on the road, or coming back from a PLC, or a weekend. You go in to morning office-- you have all had the experience--after you have been in the house a while, and pretty soon you realize that it is just day after day after day of the same cotten pickin' people, well, pretty soon there is a kind of spiritual malaise that just sort of like falls from the heavens. One of the ways you recognize it is that there is a wierd demonic silence. I do not mean in terms of people's conversation, but when you listen, you cannot hear the wind of the spirit blowing. Not only that, but when you smell, you can smell death? Have you noticed that? I mean, you can smell it. And the first place that the smell becomes obvious to you is in Daily Office. When you walk into Daily Office and there you see the first liturgist sitting there waiting for the rest of the people something like this [ demonstrates ] you can sort of see going through his mind, "What in the hell am I doing here?" Then the rest of your colleagues begin to trickle in, and you know that there is something going on. Never mind about what is causing it. The question is what you do about it

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How do you release your colleagues from the grip of death? The comment this morning that a drop in mood is usually related to when the vision gets dim, that is extremely helpful. <sup>But</sup> You will find that you ~~will~~ will not always be in the position to ~~discuss something~~ be able to directly work on the vision. Sometimes you can do that. More often what you have to do is, as a prior is simply find some kind of ~~what~~ way that you can get a little bit of wind going. some way that you can-- In ~~just~~ just an ordinary situation like Daily Office, do something a little bit different that brings a little bit of surprise into the situation, or gets a little spark of life into somebody's eye. And my, my, my, there are many ways you can do that. Four years in the religious house has sort of programmed me, and I have found that automatically without even having to think about it, that when I walked into Daily Office and something was amiss, I began to bristle, and my first response was usually anger. Now, sometimes you can use that anger to get that wind of the spirit blowing. Other times you do not dare use anger. You have to depend upon your intuitions at that point. One of the things it is clear you have to decide is that there is one first liturgist, who is assigned always in addition to whoever else is assigned, and that is you; and there is one second liturgist in addition to whoever else is assigned, and that is you, ~~that is me~~ I used to say to the people in the house that when you are assigned to be first liturgist, you have to be the first one to come in. And if you are not, you better well believe that I will be. If you cannot be the second liturgist, then I will be. And that helps some people decide to be the second liturgist.

Well, you will find that just the way you use your ~~is~~ body, the way you sit down and rise, ~~and~~ and get your voice ~~out~~ out in that Daily Office, particularly if it is a small group, can get the wind blowing, sometimes. Now sometimes it takes an irrational, sort of, deed. Now when I get into situations

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like that, my imagination usually goes to the ~~irraiten~~ irrational, and occasionally that is helpful. One time I came back from a PLC and stepped into Daily Office, and I mean, it was death on wheels. We all decided to go to hell in a basket. And one of our newer interns, Bev Kerr, was the first liturgist. And this was her first time at being first liturgist. And I looked around the room, and I thought, my golly, First time being first liturgist, and look what she has on her hands! And so I brooded there, "What am I going to do?" Well, so after the witness was given--and I am not recommending this procedure--but when the person giving the witness sat down, I leaped to my feet and went YAOWEEHONHOOOOOOUUUU!!!! Bev dropped her Daily Office, could not find her place, started two or three different places, finally someone had to tell her where to start. But I mean, the people were alive after that!

Well, when you discern that state of shock that sets in, you have to do something about it, and sometimes you cannot get real clear about what you have to do, so you just do something. Other times, you have the facility to see very clearly what little dial needs to be ~~xxxxxx~~ turned, that just alters what is going on in the house. And what you are concerned about is to enable your colleagues to reengage their passion in RS-I recruitment, in the mission, because what you know is that that is where they have had the hell all beat out of them and that has been one of the occasioning circumstances relative ~~to~~ to the state of shock that sets in. So that is your concern.

One of the comments this morning that was a jewel, I think Sandy made it--had to do with simply remembering that--my golly, the only question, the only issue in a person's life is his relationship to God, and who else was it? Someone else said ~~xxxx~~ never forget, every ~~one~~ person you encounter, including your colleagues in the house, are wrestling with the spirit, and the only question is their relationship to God. To know that and to have the means of grace to

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continually remind yourself of that, just gives you a perspective out of which to deal with your colleagues in the house, ~~and~~ as well as your colleagues outside the house, and that perspective never will desert you, and will provide for you the discernment to know what to do relative to dealing with the situation that you have on your hands. But you could never not even raise that question if you did not have the objective structures built to provide for you the arena in which you can live and breathe.

Another little story. When we were first assigned to ~~the~~ a religious house, for us that was Atlanta, in the Fall of ~~1988x~~ 1988, we went through the most fantastic year that you can imagine, translated spiritually, what that means is that we learned the meaning of spiritual suffering. And we got the context whereby we were able to recognize that as spiritual suffering, and understand that that had to do with our relationship to God. For myself one of the keys in that--I think I said this somewhere else,--was that little book called the Gospel of Suffering, by Søren Kierkegaard, he gave me the poetry that enabled me to deal with what I had on my hands. But I used to have interesting conversations with God in those days. I ~~remember~~ remember on one particular occasion I went down to have a little conversation with the Lord, and we commenced to converse. And it went something like this--- Oh, I have to tell you another little ~~xxxxxxx~~ tangential story. ~~xxxxxxx~~ ~~xxxxxxx~~ to recall a common illustration to you. Do you remember that record by Bill Cosby? where he recounts the Moses story of the Hebrew people in the desert? It went something like this that after the people got out onto the desert and began to realize how dry it was, <sup>and</sup> ~~and~~ that the palm trees were not around, then back there in Pharaoh's land began to look much more attractive, and so they began to murmur amongst themselves. And one ~~day~~ day they said, "Moses, why did you bring us out here on this desert, anyway? You never told us it was going to be like this when we left Chicago in those trucks." And you know, Moses says,

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"Well, you know, just a moment, I will go up on the hill and have a talk with the ~~man~~ boss." So he ~~x~~ went up on the hill and began to chat with God, and he said, "Now God, why did you bring the people out on the desert?" And God said to him, "Moses, you brought the people out on the desert."

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Well, the Lord and I commenced to talk. And I pointed out to him that this religious house was not going the way that we had envisioned religious houses ought to go. That somehow, the vision that we had ~~x~~ was not quite corresponding to reality, and I was wondering why ~~x~~ that was, and what was going on in that situation. Now, for me, going up on the mountaintop meant going ~~x~~ down to my room, which was down in the basement. And we had walls, it was sort of rough, rock-hewn walls. ~~x~~ I mean they were made out of big rocks, about that big, and as the Lord and I commenced to talk, on that particular occasion, I asked him a question, and he threw back an answer to me sort of like this, ~~xxxxxx~~--now mind you, you never talk directly to God. Remember that bit out of the Old Testament when the people said to Moses, "Now Moses, you talk to God and you will hear, <sup>Let him speak to you,</sup> but my golly don't let him speak to us, lest we die." That is, you speak to God through your meditative colleagues. So I threw a question to God, and immediately it comes back to me, "Oh, Moses, you brought the ~~man~~ people out here in the desert." Well, one of the things that I have always disliked about the Lord a little bit is that sometimes he sort of comes off as a smart-ass. So what I did in that particular situation--you will not believe this--is that I uncorked the best left-hook that I could throw-- I mean, literally. Now, being the ~~man~~ smart-ass that he is, just quick as a wink, he shoved a wall between him and me. He had a sore hand for some time after that. So later my wife asked me what happened to my hand, and I said, "Oh, I scratched it on the ~~man~~ wall." ~~x~~ It was not too long after that, when the scab went away, I looked ~~man~~ down, and you will never believe this, the scar

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on my knuckles was in the form of a cross. I began to read the Jacob story shortly after that, and along with the conversations with Søren Kierkegaard, I began to have a brand new appreciation for the Jacob story, particularly every time I felt that little strange spot on my knuckle where the bone was a little further apart., and see that strange scar down there.

Whenever I am in a situation, that is my talisman. When I have to deal with other people's lives, that is my talisman. ~~Rxxx~~ because that reminds me that the only question is their relationship to God, nothing else, that that is the issue.

Decor. Your ~~knxxx~~ house is sheer symbol. One of the clear dimensions of that is decor. You and I know more about using art, and the arrangement of space, to address people's lives than anyone else in the globe in our moment. You just look at what happened in Summer '72 if you do not believe that. Now for a moment we forgot what we knew and had to press ourselves to get our~~xxxx~~ wisdom out. Now you are going to find in your houses that one of the concrete contradictions that you will be over against soon is finding the energy and the time to do what you ~~knxxx~~ know you can do and needs to be done with decor, and ~~at~~ the same time continue ~~the "stay-above-water"~~ to stay above water in terms of the everyday working on the job, and the recruiting, and the calling for courses; but it is like immediately when you get to that house, it is life and death that you set about the task of building the most imaginal decor you can that talks about where we are now in our mission and our grasp of history. For, when a human being walks into your house, he has to encounter sheer awe in the decor. Decor alters human lives, so that if somebody walks into the house, and leaves, and never listens to a single shortcourse or speech, his life is changed. When we were recruiting for Summer '72 back in May, this wild-eyed, long-haired kid came off the street one day carrying a knapsack, and he was trying to find one of the large breweries in the city of Montreal. He was trying

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~~he~~ to get a recipe from them or something. And he said, "Can I use your telephone?" So we said, "Sure, go ahead." Now, to get to our ~~own~~ telephone he had ~~to~~ ~~to~~ walk down our front hall; and ~~had~~ to walk about 35 feet ~~go~~ back to the phone, in the interior foyer. And we never said a word to him, just told him where it was, and he ~~went~~ went in and made his phone call. You should have seen ~~him~~ him walking in that ~~at~~ hall--wide-eyed! And he made his phone call and he came back, and he passed the Summer '72 decor sign,<sup>and</sup> stopped, and went back and looked at it, and picked up a brochure and said, "Can I have one of these?" We said, "Sure." Then he walked on out the door, and we never saw him again. But he was a different human being. It was clear just looking into his eyes. Another time a clergyman, a non-grad, came up with some colleagues of his from a little rural community 110 miles away to talk to us about doing a consult in his congregation. He walked into the house and just sort of looked wild-eyed. He did not quite know how to respond to what he encountered in just the decor. But in the midst of the conversation we were asking those clergymen, "Now what needs to happen to your people in this consult?" And he said, "What my people need to experience is what happened to me when I walked into this house." He ~~said~~ said, "The only way I could talk about it would be: awe." He said, "I do not know how you do that, but that is what that consult needs to do." Well, by golly, your decor ~~can~~ can do that again and again. That means the danger point that you have to watch is in the press of time ~~and~~ etc. of just sort of throwing things up on the wall. ~~If~~ If you have a bare wall, it is because you ~~have~~ intended it to be bare, and not because you did not have time to get a piece of decor on, or could not figure out what to do with it. It is life and death that you intentionalize the space in your house for the sake of being our mission in history. the time design is sheer symbol. The issue there is how you enable a human being to grasp that all time is ~~not~~ assigned time.

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That my life, all of it is called to this mission in history. And the concern is commonness. I take it that when it becomes crystal clear what the Orders operating time-design for the Fall Quarter is to be, that it will be the same in every house. I think the PSU report from the last PSU, the weekend PSU, even drew out a recommended time design, which for me holds the values <sup>we</sup> ~~that~~ that/have tried to hold in time design, and sort of picks up where we left off in the spring quarter. The issue is commonness, and it is sheer symbol that you are concerned with in terms of design of your time.

Your meals are sheer symbol. Everything is sheer symbol in the house. When you are dealing with the question of what you are going to eat and what you are going to ~~eat~~ feed yourself, that is not a practical issue. That is a symbolic issue. Now there are practical issues-in-that- dimensions to ~~it~~. We discovered in Montreal in the past 5 months that by golly you can cut your food budget in half and get along fine. I am not recommending that ~~but~~ but the practical dimensions of that need to ~~never~~ never interfere with the symbolic dimension. If you decide to live on half a food budget, for one reason or another, that is no reason for serving up warmed over garbage every morning, that you know ahead of time nobody is going to eat. Now, if you intend for the sake of dramatizing something for yourselves, if you intend to go the ascetic route relative to food for a period of time, that is fine. But that needs to be intentional. <sup>What you do with food</sup> ~~It~~ needs to be highly intentional. And one of the roles of <sup>on</sup> priorship ~~is~~ relative to food is that you be clear ~~in~~ in your operating principles relative to menu creation, and food buying, and food serving, and do not let someone else whom ~~you~~ you have assigned, do that. You have your perspective ~~that~~ out of which you can deal, then, with what they do. And you know, just wild things are helpful, like getting color into food. Food just has a <sup>ship</sup> direct and immediate relation/to moral ~~it~~ it is unbelievable. And you know, the fantastic polarity between ~~feasting~~ feasting and fasting. You can do all

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kinds of wild things like that. And no matter how much you have to ~~maintain~~  
~~your~~ bone your budget down for one reason or another, never let go the  
dimension of ~~a~~ feasting. You pick out the times during the week where you  
are going to have the feasts, and even if they ~~z~~ have to be a little less  
feastier than you would like, they have to be feasts. Maybe house church  
would be one of those. Maybe ecclesiola or ~~your~~ guest night would be another  
one of those. And maybe in order to do that you ~~would~~ have skimpy breakfasts  
the rest of the week. Well, that is no problem at all, providing you ~~are~~  
are simply attentive to how that is dealing with the morale of the group.  
Your meals are symbol. And I guess that goes without saying, that that means  
that even such nifty-gritty as the way your cups are turned on the table,  
just like in RS-I, and of course, once people come into breakfast a few times,  
and see Addington neurotically going around the table straightening all the  
cups in a straight line a few times, then they begin to learn, that ~~intentional~~  
intentionality is the issue, and is the key, and food is simply another  
dimension where that is highly critical, particularly when you have guests  
in the house.

just sort of

Now, maybe a word about facilities. Let me/brush relatively quickly.

I think there is a great deal more wisdom that we will have an occasion to get out  
shortly. In choosing your facilities, I guess for me the most critical kind of  
breakthrough we have had is the operating image ~~that~~ of 50 people  
in a religious house. You have to keep that in the front of your imaginations.  
Now in the midst of operating out of that image, of 50 people in a religious  
house, ~~your~~ and therefore a facility that will handle that,  
if you have to make a contingency move to a little 4-room bungalow, that is no  
problem, provided you are clear that is a contingency move. My, ~~office~~ I was  
the first time I visited the Minneapolis Religious House and found that whole  
crew of people living in a normal little suburban cottage, it looked like, right in

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the midst of a little suburban community, that from the outside looked like any other middle class person's little suburban home. But on the inside ~~that~~ <sup>bit</sup> it was a religious house. Now they were a ~~little~~ cramped, in their little dining room, as they ~~is~~ sat there, but there is no reason why you cannot, as a contingency move, in relation to what is necessary, live anywhere. But then what you have to have in your mind is getting hold of a facility that is going to do the job for you. And now we have the image of 50 person religious houses. that we are living out of. The choosing of a location for that is crucial. And I guess that has been said elsewhere. that ~~is~~ to try to hold values that are relevant in choosing your location, and then doing what you ~~is~~ have to. You can always negate the priorities that you would like to live out of for the ~~same~~ sake of doing (though?) what finally is necessary, so that in terms of building what-is-necessary-in terms-of-alternatives, how you make a decision between alternatives, you have to list your <sup>be</sup> priorities, and ~~make~~ clear on the symbolic values: what kind of neighborhood do you need to be in in ~~relation~~ relation to your city and your region? and your area, etc? We have found that the Roman Catholic ~~dioceses~~ dioceses are prime possibilities for real estate, so never pass that up. But that is not ~~the~~ to say that they are the people you <sup>should</sup> ~~is~~ ~~ought~~ rent from, but by golly, that is a possibility that you ought not ~~just~~ just pass up, at least as a contingency move. ~~because~~ because you and I have the kind of story now that for an awakened Roman Catholic in the hierarchy-- <sup>to</sup> ~~is~~ he ~~is~~ can see lots of reasons why he ought to bend over ~~and~~ help ~~us~~ us in terms of property. In terms of cost, it would seem to me that if you go over \$400 a month, you are in trouble. It probably ought to be under that. Now, then, by golly, that relates to many other factors, such as your house operational budget, your income, etc. One of the crucial things to watch in figuring out

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your cost, is ~~your~~ utilities. We bear many many scars ~~scars~~ in Montreal from that. As a matter of fact, we are going to finish paying last year's heat just in time to start paying on this year's heat when the snow starts falling again. Utilities can ~~fix~~ fool you, and without even having known it, you will be pouring twice as much as you intended, into housing. when you figure in utilities relative to housing. So you simply need to be attentive there.

Space design. Sheer symbol. When you are moving into your house, everyone camps out ~~in~~ until you have your common area staked out. You never even raise the issue of who lives where until you have the common areas ~~settled~~ decided. And have begun to work on decor for it. Then you might get around--and of course you have to do all this immediately, because you have to hit the ground running--  
then get around  
but/you might/to deciding relatively soon of course, where everybody lives. Some of the symbolic values that apply there as you know, are that the--the priors, probably take the crummiest rooms. That is a rather crucial symbol for the prior to live in the attic, or the basement. I am not necessarily saying that that is necessary, but that is a very crucial symbol. When you are making room assignments, you might find it helpful to spread out your priorship team. If you have a multi-floor dwelling, you might put one priorship family on the third floor and one on the second. Then in terms of your youth, you are apt to find it helpful to spread them out too. Maybe the reasons there are relatively obvious.

In terms of guests. ~~That's~~ Those are those for whom the house is intended to be sheer symbol. I like that song, "Watch Ye therefore." It seems to me that that is the universe out of which you live in your ~~in~~ preparation for guests. You never know who is coming in when from where. Literally. So you can never afford to let yourself get caught with your intentionality down, because you pay for it. That means that if for the sake of being revolutionary/<sup>ies</sup>you forget to do the bathrooms, a week or so, ~~or~~ to do the floor of a ~~part~~ certain part of the house, you have to be clear where in the house you are going to see to it ~~that~~

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is kept ready for guests. I guess probably if it is possible, everybody needs a bishop's room, of one kind or another. even if ~~the~~ walls are made of curtains, you need to have a guest room where you can put somebody. ~~the~~ whom is going to stay overnight~~the~~--somebody, perhaps, who is relatively prestigious, or whom you want to impact in a particular way. One time about a year and ~~the~~ a half ago, or two years ago, old Desmond Avery and I, after we had just moved into our newest house in Montreal, we were doing some heavy work around the house one day, ~~the~~ We were moving stuff in the basement, and we finished, and we were lounging around and taking our time, about getting cleaned up again. ~~the~~with Here we were in T-shirts, /dirt all over, them, sweaty, and we were lounging around in the dining room having a snack, crackers and milk and coffee, or whatever, and the door~~the~~ opened. At that time we shared our house with a monk who lived in the front part of the building. And in comes this monk with a very distinguished looking Catholic priest, and he says, "Mr. Addington, Mr. Avery-- [this was in French; ~~the~~ was a French priest]- I would like ~~the~~ for you to meet his excellency." We stood up, and he proceeded to introduce the auxiliary bishop of the Italian dioc~~the~~is to us. who had come to visit him and whom he had pulled in to meet us. So here we were, in our T-shirts, dirty levis, and well, we had ~~the~~ crackers and tea to offer him, so we sat down and had crackers and tea with the bishop. However, that was not as we would have wanted that situation. We were caught with our intentionality down. Now, sometimes that happens to you.

Now, we have talked a little bit about training. I guess the crucial question there is order memory. One of the key kinds of tensions is between mission and training. What is the proper balance between mission and training? Probably the critical insight there is something that somebody said a couple of days ago. that the primary training you and I know/about is doing ~~the~~ mission. We had a gal in the house last year in Montreal, the first year, who insisted that she needed to go to the Academy. Now, she was patient about it, but every

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~~xxxx~~ once in a while she would bring that up. "I have to get a certain kind of training that the Academy can provide." So we said, "All right, just sort of be non-chalant, relax, ~~xxxx~~ <sup>Who</sup> knows? Maybe one of these days...." So in the spring quarter it seemed like a good idea, so we assigned her to the Academy. And she got down to the Academy and guess what she discovered? She was trained. When she arrived, she was ~~ga~~ trained. And guess what trained her? ~~xxxx~~ Being the religious house trained her. Having to deal with the same faces day after day after day after day, having the struggle with the state of shock that sets in, you know, as you sit there waiting for the cotton pickin' thing to start. That is what trained her. X Recruiting RS-I's, visiting ~~xxxx~~ ministers, driving around the region, experiencing the excruciating pain of working in a job that her passion was in and then having to come back into the house--that is what trained her~~xxxx~~. Now, she got some intellectual tools, in the Academy, but she was trained by just being mission in the ~~xxxx~~ religious house. Then once you get that said, then by golly, there are ~~ix~~ all kinds of training constructs that we can build, that we can use. I guess a rule of thumb is something like ~~xxxx~~ this, that with ~~ix~~ a new house the image is something like you are going to initiate training for everybody, with an old house, you presume a certain kind of common memory training has already happened/ Now there ~~ix~~ are certain kinds of basic building blocks in our common memory that are crucial. Bonhoeffer's Community. And you know, if you study Bonhoeffer's Community at the beginning of the year, it is a different experience if you study it in January or March. As a matter of fact, people in the house will swear up and down, "We didn't study this before." Now, Kierkegaard's little paper on the forms of despair--that is a fantastic gift. In terms of timing, I would recommend that you not begin the year with that. But that you do that the second ~~x~~ or third quarter. Then it can be just a fantastic tool for giving people a brand new context for being present to their own journey. and to deal with their colleagues in the region. The Knox paper--all ~~xxxx~~ the

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supplemental papers. And I guess probably Gogarten, and Nigg, the books that have become our basic building blocks in common memory. You will find ways of using them that will be extremely creative. And there is no limit, on the other side of understanding that for us, basically training is being mission, and the way you get somebody trained is that you get him out being mission, expending his life. You get him running until he is run ragged and cannot take another breath. That is training. Then you enable him to reflect on that a little bit. You ~~can~~ create a context in which you bring to awareness what has happened ~~in~~ <sup>with</sup> him, and you can do that ~~with~~ ~~the~~ ~~mission~~ ~~model~~ through the basic common memory building blocks.

Now, operating constructs. Let us talk for a minute about administrative assignments. That is where you have to deal very quickly--probably your first week--with how you are going to organize the energies of those in your house to get your mission done. Now the administrative assignment model--that is sort of the practical bridge between the mission model and <sup>the</sup> ~~your~~ real situation. And it is ~~sort-of~~-- never the same. You cannot take the mission model of the religious houses, you cannot take ~~the~~ ~~mission~~ ~~model~~ your practical vision, and simply put yourself in those slots. You have to translate that into the practicalities of your situation. Your administrative ~~and~~ assignment model has to be eminently practical, for you are dealing with the expenditure of human energy, and the key question is effectiveness relative to the mission. And then ~~in~~ there are all kinds of <sup>operating</sup> ~~practical~~ principles that are helpful there. Like the principle of the ~~the~~ interchangeability of parts. That by golly ~~there~~ there is nobody who cannot do anything. And over a year's period of time, it is helpful to dramatize that by assigning unlikely people to unlikely jobs. But the context is missional effectiveness. ~~It~~ Once you get that clear, there is no reason why you cannot assign somebody who has a natural inclination to the kitchen, to that job. But you do not have to, and you may decide to keep them ~~away~~ from the kitchen all the year that they are in the house.

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as an intern. Then in the context of the missional arena, and effectiveness relative to mission, then you can raise the question of the journey that people have to take, and assignments can become a fantastic tool for dramatizing to people again and again, the openness of the future. Do you get that? Assignments are one of the ways you care for people, but only in the context of missional effectiveness. You can continually shift the universe of a human being, when it is important, dramatizing/that his future is open.

Now the internal care units, the teams and the units--you may find, just practically, that cutting across your missional assignments would be the most helpful way to organize yourselves in terms of teams. The teams, as you know, are only for the sake of getting the care for the internal life of the house done. That is, ~~xxxxxxxxxxxx~~ they are the practical constructs by which you organize your energies ~~xxxxxxxxxxxx~~ to create the objective structures (Par.) of the house, and to carry out the different dimensions of care. Now, the enablement assignments. I think one crucial thing there is to say this: that enablement assignments are best imaged as ~~xxxxxxxxxxxx~~ done behind your back, and therefore, you need to have somebody making those assignments who is fantastically nonchalant, and understands that all enablement is always done behind your back. And one of the roles of priorship is to see to it that enablement concerns are never allowed to capture the psychic energy and the attention of the house, that your attention always ~~x~~ has to be on the crucial arenas, the mission, and therefore, you have to have somebody making those assignments who understands that, otherwise, you will find that as the prior, ~~xxxxxxxxxxxx~~ that you are going to have to continually be stomping on snakes. Never allow the practical to intrude into the corporate life of the house. That means little things like when the scripture conversation starts, you do not bring any more food in from the kitchen. If the ~~xxxx~~ desert is not out, it is too late. And your fellow priors need to be clear about that so that all it takes is ~~the~~ a raised eyebrow or a look, and one of your colleagues restores corporateness to the situation, without

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your having to--if you are leading to conversation--without you having to intrude. Never allow the practical to intervene into the experience of building corporateness that happens when you are doing a scripture conversation, a spirit ~~xxx~~ conversation, a Psalms conversation, or dealing with the issues that are crucial to the life of the house.

Now, probably in ~~xxxx~~ terms of the rhythm of Week I and Week II, simply to underscore the wisdom ~~of~~ that you and I have. We effectively anticipated and predicted where our culture was moving. And designed a practical construct for living, two weeks in one. People are again and ~~again~~ again amazed at that. Early you have to sit down and build your rationale, not ~~just~~ just for Week I but ~~and~~ Week II, so that you have a way of seeing how you are going to weave ~~through~~ together throughout the quarter the strands of training weekends, penetration weekends, PSU's, and juxtapose those with galaxy weekends, formulation weekends, and so on. Then when you ~~x~~ have your ~~f~~ rationale built, you can always negate it any time in the ~~xxx~~ quarter. But if you get into the quarter and have not built your Week II rationale,--the Week I is obvious and suggests itself immediately--but it is crucial to get the Week II rationale built also,

Now, those are the arenas that I think I would simply want to run through as sort of a checklist mode of operation, as a way of brushing and reviewing some operating principles, values, and dangers. Now in a moment we will shift gears a little bit and ~~begin~~ begin to see where our own wisdom has come forth in those particular arenas. But let me just close ~~with~~ again with the way I began. The only thing you ever have to be concerned about in a religious house is spirit. And that means decision, decision ~~xxx~~ beneath the decision, and any ~~xxxxxx~~ energy that you expend on the internal dynamics of your house, had just damned well better be ~~xxxx~~ for the sake of creating the context in which spirit decision is called forth, and a human ~~ben~~ being is thrown into consciousness relative to his ~~is~~ relationship to God.