

Ray Spencer State of the Order

Grace is yours and Peace Amen Amen

From God our father and the Lord Jesus Christ. Amen . Amen.

Where I come from every time I go in and out of the airport which I must confess is getting less and less, as the trains become cheaper and cheaper, you always notice in the airport men who have a cloth on their arms and that's a symbol that their making a pilgrimage to Meca and every Moslem true to the faith of Islam does once in his life.

When I got onto the airplane in Bombay I symbolically put on my piece of cloth, cause I ~~knew~~

knew that I was making a journey that wasn't to any place cause it's called Chicago

I was making a journey to Meca. that I was making a journey to a symbolic piece of earth

that has no bounds of geography , that has no bounds of passports, I was returning to

Rome, I was returning to Chicago. And I wished I'd have had a enough courage which I didn't

today what a Moslem would do on his return to Meca that's is to get down and kiss the ground

three times, and I never understood or what I was meaning by that, until this morning

when we literally, have in these four walls the whole globe. and therefore it

to be here and I stand before you and that I hope you stand before me, because this

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symbolic gathering of what were about and I want to share with you my broodings of where we are as a body of people around the global and I got told to do this my first response was why me? after all their are some people who have been around this place for twenty years and as I caluated how many more years to go I firsued I got 50 so I did have alittle stake in giving this address 50 more years of staks, What I got to say is wholly unimportantfor us for what I'm out to say is what we all got to say to ourselves and work through for our selves every year every quarter every day. So I guess what I'm about is symbolizing to us what we all need to do that is think through to the bottom who we are where were at what are the ambiquies we see ourselves facing, and how we very practically intend to stand before those. But before I go onto that I want to read one of my favorite storie, In India of course when you give an address like this you care your Bible with you whether you intend to use it or not I intend to use it. This is a story about one of my heros Giddon, now here's a fantastic mehtodology for recruiting for this religious order

you just listen here it may solve all of our problems Giddon and all the people with

him rose up early and pitched camp the Middionite's camp was in the valley

North of the hills the Lord said to Giddon the people with you are more than I

need to deliver Middion into your hands Isarel will claim the glory for themselves

and say that it is there own strength that has given them victory now make a

proclamation for all the people to here that anyone who is scared of frightened

is to leave, at once and go back home 22,000 of them left. And left 10,000

them the Lord said to Giddon there is still to many. Bring them down to the water and

I will separte them for you there, when I say to you this man shall go with you

he shall go, and if I say that this man shall not go,with you, he shall not go.

So Giddon brought the people down to the water and the Lordsaid to him make

everyman who lapps the water with his tounge like a dog ~~that~~ stand on one side,

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and on the other every man who goes down on his knees and drinks . Now the number of those who lapped was 300 all the rest went down on their knees to drink putting their hands to their mouth. The Lord said to Giddon with the 300 men who lapped I will save you and deliver the Midians into your hands and all the rest may go home.

Now you understand what this group

So Giddon sent all the rest home That night the Lord said to him Go down at once and attack the camp for I have already delivered it into your hands Good tactical thinking isn't it? He's already got the tactics built and he goes and actualizes them. Now if your afraid to do so then go down first with your servants and listen to what they are saying. (that's an authorization tactic) That will give you courage to go down and attack the camp where the fighting men lay. Now when Giddon came close there was a man telling his companion a dream , he said I dreamed that I saw a hard stale body cap rolling over and over through

the Middion camp it came to a tent hit it turned it upside down and the tent calloped

the other answered " Depend on it this is the sword of Giddion. God has delivered

Middion and the whole army into his hands. When Giddion heard the stroy of the

drees and its interpretation,he prostrated himself then he went back to the camp and

said "UP. the Lord has delivered the camp of the Middion's into your haada, he

devided the men into three ccpanies and gave every man a trumpet and a empty jar

with a tounch inside it , then he said to them watch me (A little thing on

pressure points coming up,) When I come to the edge of the camp do extally and

I do, when I and my men blow our trumpets you too will blow your trumpets all ~~and~~

around the camp ~~will/with~~ and shout For the Lord is for Giddion . So they went.

and they blew their truspets and smashed their jars the three companies all blew

their trumpets and smashed their jars and shouted For the Lord is for Giddion.

Every man stood where he~~s~~ was all aroun the camp and the whole camp lept up in panic,

and feld. 3oo blew their trumpets and threw out the camp the Lord set every man

against his neighbour They didn't have to do any of the fighting so they all disappeared

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I want to talk about what I see firstly in the areanas of our missional focus,
as a body of people ~~and~~ around the globe and here I'm not attempting to pull
together anything about priorities, I 'm not trying to pull together the work you did
yesterday But more to paint more kind of broad image that we need to seriously look at
how they are actualized around the 54 areas of the globe. Then I want to talk about
commonization what I believe our one power as a body of people is our corporateness We have
no other power, save our corporateness What that corporateness or commonization is built
upon that we need to look at that very seriously and practically And I don't know how
you look into the next year but I see stormy clouds arising on the horizon And I
don't hardly know how to recognize how ~~the~~ ^{what's} stormy cloud and what isn't yet so we might
want to talk about that ~~in~~ ^{little bit} a ~~minute~~. And finally I want to talk about the austarities
that we as the religious might ~~find~~ practically practice as we ~~stand~~ as a sign
before the whole globe As I look at where our mission focus as a body of people is
pointing around the globe this day, I'd talk firstly about the whole arena of
authorization And authorization is not asking somebody for permission to do something

Authorization begins with our decision that we will be authorized by so and so we

decide who our authorization are A revolutionary is always in charge That we decide who

it is that we symbolize as those whom we serve. Authorization is not our deciding to become part of the establishment

for when we ever smell like becoming like part of the establishment we're finished.

and we might as well all go back to bed. Rather, authorization as I would talk about

it is the way that we open up the possibilities to do our job as a people and that is to serve the church. As a way that we catalyze our service role within the church

in
at large. Therefore authorization you're not asking anyone to do anything for you.

Authorization is ~~the~~ about seeking the entree that will allow you as a body of

people to symbolize and actualize your servanthood role. Or another way of coming about that is I talk about authorization as spirit care of the proestablishment and

the disestablishment forces. Authorization is the way that you signal not only to the

the establishment and to the disestablishment or the proestablishment but the way

that you signal to yourself that you are willing to risk/ in being that which

transcends the establishment and the disestablishment. That you are willing to the

sign that stands in the midst of the polarity of the establishment and the disestablish-

ment and never become part of them. for if we fall into that trap we're finished.

Then I would talk about secondly, the area of penetration. Oh, it's an old story, isn't it? I need to be reminded like every quarter that penetration is the key, penetration is the key, penetration is the key and everybody in the room says, "I've heard that for the last twenty years", your's right. But, my goodness, as the rose at us from a thousand different directions all of which we could go hang onto and spend the rest of lives I find myself forgetting that. The penetration is the key be because that is where we allow a man to stand before that which he can only stand upon, that, is, the Word in Jesus Christ. Penetration is not, in the first instance, teaching a lot of courses. Penetration is teaching ~~xxxxx~~ courses that explode the Word of Jesus Christ in the midst of them. And therefore, allow a man to stand. Why, I was in India about two months ago and met a fellow who I had never met who had been to a course I guess five years ago with I think, Slicker was teaching it, he couldn't quite remember, he just described it to me. And I know it was Slicker. But, why he was so excited. He could remember everything that that course was about. He could remember what he liked and he could remember what he didn't like. I can't remember most ~~things~~ things I didn't like about a course five years ago. But I mean that you knew

that after you'd spoken with that man that that had been just a radical event in his life. I mean he wanted to know everything about Slicker which was his way of saying that he has stood before him as a great pedagogue and one who has participated in catalyzing a radical change in his life. That's what I mean by penetration. He had living off of that for five years. and would live off it for fifty years if I had not ~~had~~ been around. So it was in the bottom of his being. And therefore, I don't know, I remember, in the early days in Australia there was kind of a mystique about the RSI teachers, you know, You'd be sitting in Adelaide, I'd be sitting Adelaide, at least, and we'd be having a course in you'd always wonder who was going to come, you know. And I remember the first day that I actually went on one of these teaching things that culminated in a number of events for me. But, and it wasn't a mystique about the individual, cause you didn't care who came, it was an honoring of the role that went on there. ~~THESE~~ There was a deep respect ~~and~~ in I believe the way that word ought ~~to~~ to be used. for a role. I wonder what it means for us to recover that anew or with a new force today. It strikes me that we didn't ought to have an

RSI course without first rate pedagogues. And I mean first rate. I believe that there's the answer to recruitment. Oh, I'm not saying that you don't have to go and set up a little system, but if you set up a system, for a product that doesn't have any selling value then your'e nobody's life has ever been changed in an RSI recruitment call. It has been changed in RSI. You have a man's life radically changed in RSI and he'll go and recruit 20 people and all you need is a little system to catalyze that. I wonder what it is going to mean for us as a body of people ~~across~~ across the ~~globe~~ globe to just redécade to live out what we already know as a reality that RSI and RSI teaching is just key to the building of who we are. And I mean as you ~~XXXX~~ look around the possibilities that we have why says that his major contradiction is the Australian government is that he feels that they might move too fast. Well now, you wouldn't want anybody talking with the prime minister, I wouldn't want anybody talking with the prime ministre who wasn't at least a good first teacher. Now you wouldn't want anybody going to visit a bishop who didn't know the art-form methodology down to his fingernails so that he just

knew what it meant to be the guru. in that situation in the midst of great honor.

Now that doesn't mean for me that we all thought to stop recruiting but I believe that that would be the key to just great and enlarged forces across the globe. Why you know I remember a in India a few years ago who had been to an RSI go back and recruit a course of 45 people, by himself. And he wasn't an exception to the rule I would suggest.

And the third arena in terms of focusing our missional task as we move into the future has to do with a whole conglomeration of things that I haven't yet gotten my mind around called the Summer program. I was here during the Summer Program and a couple of days afterwards I went on missional discontinuity. Now I said to myself, Raymond, you've got to get on top of this stuff. And I looked at all the stack of stuff and I the first thing was, I put it in my bottom drawer. And then I saw Weigel carrying one of these big green things around that file folders through that had it categorized. So I went and got myself a big green thing and put file folders through it and categorized all the stuff and I still haven't gotten on top of it. I am waiting

in great anticipation' for what you people did this weekend-. I hope that will enable me to do just that. So I don't know what we need to do practically out of all of this and I suspect that none of us do. But what we've got on our hands is one great huge fly-wheel. My image is, remember those things you used to grind, that your'e great grand-mother ~~was~~ used to grind the grain with, you know what I mean, huge concrete round things. heavy as all get out, you couldn't lift the things up and yet it was balanced in such a way that if you put your force on the right handle you could get the thing moving, moving, moving, and keep it moving. I suspect that what we've got to find is the equivalent of the handle on the fly-wheel. Why we have the fly-wheel. Who was it that was reporting, if we get any more stuff on the fly-wheel I think I would go bonkers. What we've got to do is find a way of moving that fly-wheel. I don't know how you do that. I suspect it's through revolutionary journey that is always a journey from the outer grounding to the more abstract.

~~THESE~~ I feel like I'm grounded down to the bottom of my life. ~~WHY~~ Well, maybe we need to sort of step back, and that's not to step away from it, but to setp back and get just a hard theoretical look at what it is we have before us. And then we'll discover what the

handle is that is going to move it. I don't think that the guild is quite it, but it
it pointing toward it. I don't know. LENS would be an nice easy answer to come up with
but I don't thing that's quite it. But it is pointing to it. Ecumencial Parish is

, I don't think that that is quite it but it is pointing towards it. I think
that perhaps as I see our work in the next three months, six months, I don't know how long
it is going to take but I suspect I won't be rusing back to Hyderabad to set up an Ecumenical
Parish in the first instance, although I may do that. Why however, I think, our total
job around the globe is to discover that handle and if it is really the handle it will
work anywhere. If it is really the handle you just have to send me a memo and I will be
able to go do it. If it is not the handle it won't do that job. Now the handle is not
something that meets a particular geographical areas problem. I mean, what we are after
here is the handle that is going to be the handle that catalyzes a radical new change in
societyt. Therefore, it is going to be global. When it happens it will be, I believe, just
an explosion ~~th~~ unto like you and I haven't even experience before. And then fourthly,
maybe to step back, therefore, I guess before the world, If I had to come up with a name

for ~~xxxxxxxxxxxx~~ this year I would use the name the name that we used this summer.

This is the year of the Global Guild. However, before ourselves, and this is incognito.

role here, I believe that this is the year of the Religious House before ourselves. That this

is the year of just radically strengthening the religious houses across the globe. Why I

was just deeply excited as somebody presented a couple of weeks ago instead of assignments

that had three just great families in every location. I mean can you see the power of that?

It is like just the whole of the presencing dynamic of the movement catalysing^{ed} in a

particular geographical area by ~~us~~ what you and I call a religious house. Now, we should

never take ourselves too seriously in these religious house things we got. However,

you can see that what we are building here is a sociological recovery of the role of guru

in the midst of society and I mean a guru is not somebody who knows about the surface

issues of life and has a good story telling tongue. A guru is one who can radically see

to the bottom of life in every situation. And be the manifestation of what is necessary

to respond to that. And therefore, we are all children in this area. And my, my, my, you

ought to spend a little time in India and you would know how much of a child you were.

For that is what we are for I look around I don't see anybody else being it.

And that is what I believe we need to be. And therefore, I am excited. about the, what do you call it?, is it the intensification of the religious houses? Where just tropps twenty-five families, you wouldn't think of answering the phone if somebody calls you up and asks if you would hang up on them if somebody calls you up and asks you how many families you have and you didn't have twenty-five. That would be better than answering it. Now fifty families in those area houses. And I mean if we are on to what we believe we are onto, people want to come. Now I suspect that our greatest problem is that we don't take that image seriously enough. If we really have here the manifestation of society for the ~~future~~ future experimented and being the sign of now, people want to come. The tropps are no problem. Maybe we'll have to see what we need to. and the Lord said to Gideon.

And in the whole area of the Religious House also in terms of the intensification of it, I believe that taking the Religious House seriously is a sign before the world. or the wayside inn. And I don't know, I have a lot of fun thinking about that. I have thousands of practical things that come up in my mind like I would never want the front

door to be ~~fix~~ dirty. Or I would never want someone to walk into the worship hall straight from the street, I would want to have a parlour where ~~that~~ there was just utterly secular. Where you could shove him through the right door to the right place. And you can just think, I mean I just have fun thinking about this, I would like to spend twenty years just designing and modeling the perfect ashram. ~~XXXXXXXXXX~~ That for me is a symbol of taking that seriously. We all have done it. I confess that we have let the house get a little dirty occasionally. Then you wonder why you're falling asleep in collegium. Or you wonder why you don't want to get up that morning. And so on and so forth. Business has great insight here. You don't want walk into a business men's office that's sloppy. You don't walk into a businessman's office that is unintentional. It is programmed to set you in a context where he can do with you what he wants to do with you. So is the case in these houses, I believe. Programmed to do what we decide to do to society. And I think that'll look ~~that~~ the same basically around the world. I run through my mind, you know, what is it can you go into London and you at the door what is it you're going to see there? that you would anticipate seeing in Nairobi?

or that you would see in Tokyo that you'd come back and see in Winnipeg? What are those things? We don't need me to give a list out but those things needs to be thought through. I know that one of those things is that you are going to see a worshipping people at Daily Office just going on and on and on every day, every day. And if any of you ever show up anyplace that you have a little address that says there is a Religious House there you'll know what time roughly to go to worship within 5 or 10 minutes, I suspect. Just go. For you know what time. Now you can see the power of that around the globe.

This brings me to comminization. It just blows peoples minds the fact that we can literally take any group of ~~smx~~ us out of thisroom and put them any place in the world and they would nknow waht to do. I remember the four or five years ago, I guess it was, that I first got assigned to India on a teaching trip. I flew all the way from here, showed up in Calcutta and began teaching an RSI. And one of the questions somebody asked me ~~was~~ who was in the course was "How much missionary training did you have for India?" I told him 36 hours on the airplane. "How come you know what to do?"

And you know, it was the same old story, "Because I know waht to do every place else."

Firstly, What wer're about firstly, in terms of comminization, is being one thrust across the globe. ~~MM~~ Comminization is not an alternative possibility. It is the only possilbity for us. If what we are about is creating the post-modern world and the post-modern world is obviously global, we have no possibility of being anything but a around the golbe. That what is happening in the midst of the globe in terms of resurgence is happening around the whole globe. You know it not that it ~~shpparis~~ happened first in some place and then it happened second in someplace and it happend..it ~~is~~ just happened. I mean God does't even know that North America exists. He doesn't even know that Europe Exists. All He knows is that the globe exists and that there are 54 areas in it. And Comminization is not sameness. Comminization is not doing exactly the same thing in every place. I mean if in New York ~~In~~ Crocker's new house if he puts all the beds on the floor like we do in India, I suspect he won't be very smart. And ~~if~~ we didn't put the beds t on the floor in India we would be just like every missionary that has ever been there before. And we wouldn't be ~~very~~ smart. So your'e not talking about nitty gritty pcky things, ~~Its~~

in terms of the context that you operate ~~in~~ out of that you stand before but raising the question of what were doing now in this particular place , what needs to be done for the whole of humanity for the next thousand years then I guess a second dimension of commonness ah of commonization and this sounds a little mundane, that there be simple and I don;t mean simplistic I mean simple where we'll get killed is in a complex you know as complexity mounts upon complexity and we build bureaucratic structure upon bureaucratic structure and you have to send your letters to 7 different places to get an answer. you can see how that will kill us ah that centrum is not the authority around here, that solves all of our problems and takes care of all our concerns ah you know whokick occasionally , centrum is the symbolic of our commonness around the globe. ahahahah mymymym I think that through more And third the commonization is for the masses when you talk about what were doing its for 3 billion people the revolution of catalizing form under the post modern world is for all amanking then you see that as we ah as one people emerge across the globe and put self=conscience form on to that there

has to become a ah a be ah a there has to be commonization I believe Gandhi ah ah

greatest revolutionary insight was this thing and this where he could say everything

he wanted to ~~say~~ do in one major with four sub points and there was one thrust

for the masses I mean there wasn't one villager wheather he was literate illiterate

ah ah at 70 who didn't understand that and therefore who could't participate

in a very vialble way in what Gandhi was about we've got to find the same kind of thing.

The Church knew that I ah the mass is not called the mass by acientent its for the

mass of people . I mean it is the form of liturgy that's for all man kind ah the at

has one form to it and one form period and then whether you do it in Latin, or greek,

or Indian is beside the point ah it has one form to it . Then commonization is

crucial in standing before the escatalogical or the universal but finally what we push

everything we do over against is the fina-ly faeality before which we stand or is this

appilcable in ah ah what place do youchoice I always chose Peraia since I meet somebody

from Peroia I don't waht to say that any more is it applicalble for timbuk too and could

it actualized be actualized there right away or is what we're doing for humanness itself?

For if we do anything for a little thing called ~~d~~ colleagues and applies to them and

not to mankind then what we're doing is wrong by definition That what we're about and

thereby what we're about and thereby creating the context for commonization that bring in

to the form the authentic socialogocail structures are undergirded by the spart

fabric that is going to set mankind off on a course for a thousand years anything less than that

is to reduce what we're about Now I don't know how when you look into your future where-

ever it is you anticipate this next year That ~~Stop~~ song stormy weather holds it for me.

And you know that if we dare to stand in the simple is necessary and we dare to raise

the question that needs to be raised before society that somebody will be taking pot

shoots at us we probably aren't raising the right questions and You know that there'll

be people that won't know how to deal with those questions but if they don't have

those questions raised and struggle with dealing with it , then they don't have any

possibility of ah ah participating in the New World I don't know I'd talk about it

in these four ways, how the kind of things I'm going to look for that I'd ah you
might call stormy clouds on the horizon ah the way I'm going to know that there's
a storm approaching now mind in two weeks time I might through this away and get up
another ah four But I'm sure not gonna go into this quarter ah this year without some
way of reading the weather ah very concretely and I'd talk about the first arena
as what I call looking for missional prizes Prizes in the midst of a revolution only
happen when he's focuses turn from his neighbour into himself & now I become paralyzed
when I try to look at my navel and keep going As long as before my operation is before my
neighbour ah ah that ah I mean ah ah that to become paralyzed is to do not take
seriously that we have to have only work , ah ah have the responsibility of ahah having
the responsibility of speaking the only word that will give a man possibility ahah allows a
man to live his life You and I have that responsibility nobody else and there aren't
seventeen different versions of it there is only one That ah when you and I lose the
image that finally what life is about is expenditure ah ah I -remember a story of a rich
brama man who ah sent his two year old son to a guru to live with him in order that he

he might grow up having a radical understanding of living before the deeps of life so
he lived with his gurgu for 17 years and at the end of senenteen years of being wath his
guru and year the gurg one morning siad to him "My boy you have learn you
need to leave tomorrow morning, I supect that after 17 years of living in alitte
hut w in the mountains with a guru and being told to leave tomorrow mornitg whould be
alittle tramtic But he said back to the guru " But master ah ah I need to take something
with me I need to take something with me that is going to remind me of what I've
been about . So the gurg said allright you go to your room ah and in the morning when
you wake up I will have what I belive what you need to take so he went to bed So he went
to bed since he didn't have anything to back and he woke up the next morning and right
beside ~~Wiv~~ his bed was a dead rat. my goodness Where's this symbol that my master wants
me to tke and he looks all around this bear room and there wasn't andything else in the
room so he finally got the ~~idd~~ point that the dead rat was the symbol so he picked up
the dead rat by its tail and stared carring it out and he started walking through the
towns and he wlked for a day and got allitte hungry so he had to fend for himself now

and he didn't have any money ah so he got alittle hungryer and alittle hungrier ~~would~~

and kept wondering why ~~did/that~~ the dead rat why the dead rat? and then after about three

days of ah just feeling utter pains of hungrier he ~~is~~ comes upon the

house of another brama and he sits under a tree opposite this house and he youknow says

what am I going to do am going to die if don't think of somethi-g and then he gets this

idea , why I know that ah no brama will ever touch a dead rat , so if I skneek up and

up this on his doorstep ah then when he comes out he may ask me to clean it up and pay me

So he did that put the dead rat on ~~this~~ doorstep and the brama came out

"Hey boy boy come over here and clean this up and he did and he got some money and he

became the richest man ~~in~~ in the world . pretty sone his only role in the misdt of life

was to be radically expended the only authentic style inthe mist of life is outter death

utter expentiure and the second thing I'm going to look for in terms of the stromy clouds

is what I call the failure mantality The revolutionary never fail&s failure is not even a

word in his vocabulary so he wouldn't know what is means if somebody said it the failure

is the refusal to life out of the fact theat you show up caring , ~~for~~ is the refusal ~~to~~ to

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be the one who does not be who he is that is to be caring for human beings Do you

and I just show up caring ahaha failur is refusal with our a doubt and yet the secret to

failure si to see that you and I have all decided to be failures in terms of society y

that ypou and I are socialy failures ah you and I are social ahaha we don't even rank

on the social scale and if you've not decided to be the one who's decided to fail then

you've failed aha I know this man in Bombay who has so much money why youd' think he

could do anything ah ah I mean he's the greatest sucess ~~that~~ that ah most sucessful man

I've met he's head of the largest corporations on India and he's a failure from my perspectiv

from his perspective I'm a failure if I spend my time in India with ah operating context

that what I'm about is making ~~human~~ India and human place to live then I've failed for

nothings canged from his perpestive but I know as soon as we have 50,000 failures it'll

change it will' change And ~~yet~~ perversion come in the mist of this

setting yourself up a kind of goals ashahaha where you couldn't possiblibly fail you know

you say How many rsl coarses can we pull off this next quarter and most of us anwer that

question out of pure hesitence cause no way to fail rather than ask the question How

rsl % coarses in terms of the geo-social grid do we need to pull of and then going out and

doing it ah not considering any other possibility or another way is you know we look out/

at ourselves as a percentage well I didn't fail this quarter cause I got 51% of my rsl

of the ground and last year we only got 45% I know that I guess the third reason why you

and I ahaha tend to fail is because victory just scares the hell out of us ahaI tell you

the most frightening thing about the lenns coause in Bombay which I chalk up as a

victory for us as the golbal movement , is not that we are going to have four houses next

quarter , theat' s frightening enough but just because of all the ramifications and

implications for our whole work with the secular structures there the government etcetc,

that ah ah is just over whemling , horrofoing and I kind of wish we'd never done that caarse

That where I've look at myself and then I guess the third thing I've looked for in terms

of the stromy clouds that are likely to float by is what I'd call the vow of confidency

or the vow of stability the way I get said to myself I'm not sent any~~where~~ place on these

12 months on thses assingments I'm sent there for life and I'm there because this is where

my life is being assigned to be expened that ah the Franciscans helped me here cause they

were always sent to a place for life I meant you can see that if you hahahah if you were sent to Nairobi for 12 months what your going to do is a heck of alot different if your sent there for your life I mean the way you and I show up we are there as the criufied ones already we are there as the wholly expend ones allready and therefore how long somebody decides to kepp us there is beside the point ahaah just radical expeniture in terms in terms of the tmes. In the past I guess it had to do with people in the church decidin g they were never going to be the hirarchy, that that was a symbol and you know you just p point to exlpamles A ggeat men in the church have said that they'd never become a Bishop and they'd have many arguements with people and some of them gave in and some ef them didn't aout becoming a Bishop . But the pãace that were sent is the place that our plot ahah where we spent the rest of our lives Then I guess the forth area has to do with the wholl arena of covenant aha and it seems that there anre four questions here but there really only one but it comes at us in four ways And the first question is How can I trust my life to God ? I mean ah its ah I don't know wheter its because I was always very young I never use to thing that my life was going to end some day Till I started

riding airplanes , then it occurred to me . That I ah I mean we only have one shot at this
~~it~~

thing ah and what I am is fast getting worn out I don't want to miss out on anything .

YOU know you see some people who ah you know try and miss out on lots of things But I **want**

to have fun I think it would be stupid not to have fun Your never going to have another

chance to have fun ah I want to explore ah I want to do whole great things in my one

shot And I guess the way that question gets raised ~~is~~ for us as a body is three ways

How can I trust my life into myself How can I decide what I'm going to do with my life?

Finally And you know how you fight when you hav'nt made that decision well what your

gonna do is sitt around and pittle in possiblities And The second ahaha I guess comes

as how can I trust my life to another human being? That's what corporatness is about

every time somebody puts up assign^{nents} that's on the board my heat misses a beat cause you

know ahah just figured out how a great ~~big~~ deal of my little time on this great plant is

being used up And how can I trust my life with this oppporate body the order that's a

tricky questions and I guess our blessing and our curses is that we have those questions

raised threw those three perspectives. Most people I guess only have it raise threw the first

most people I guess only have it raised through the first one. How can I trust my life to may self ? Or this is what the strom of what santification is all about. to me and to see that all ah that all of those three questions finally point back to the first ~~one~~ question, that is How can I trust my life to God? And save I've made that decision

that no matter what I'm doing I only see it as part of the possibilities of the many possibilities ah any chastiy is manifest only in ~~relation~~ ^{response} to that very decision there well I've got to move on.

Well I'd talk lastly about what I call pratic and I guess the most excieting

one for me and yet the most dreadfilling one is the whole issue of missional armor we call it garb I 've found myself just waking up knowing that I'd just have to have some garb.

It wasn't that somebody told me that I'd ought to wear blue, in fact I wasn't wearing blue

didn't even know about blue for a while just before we ever got talking about

the detail So in you know ahaha in Bombay anumber of us wore black for a while it wasn't that any

body in the room said that you ought to wear garb just you knew that the only way you could

survie was to thave your battle garb on that ah because if you didn't put on some symbol ah

and this is what garb is I believe it ahah it just wrapps around you and wholes you into being

what you've decided what your to be about and then you'd wouldn't be about it Ivaha think
of Beeket here you all know the story of Becket don't you ? I don't ~~even know~~ need to tell
the story Well he had a ritual for evey piece of garb he put on I guess from his socks to his
hat but my goodness when he got finished putting on that garb and through those rituals he
knew who he was There wasn't andy question of who he was and he was that until he took them
all off again ah ah I guess that what I mean that for me anybody who is not in blue is just
dead and that mean that I can wear my white pants andy mere I had them on the other day.
I my goodness when I'm in my white pants I'm in blue. Now I know that you don't know that by
looking at my white pants but I know it. j And I know I'd be stupid if I went to some of the
cocktail parties I go to on our behalf if I didn't wear white white pants
Do you see what I mean? Once you get that blue said and ah then whatever
your in is your garb. Is your missional battle dress. Its being the symbol of what you've
decided to be about for the rest of your life 24 hours a day And then I think the second
areana of hosarity hads to do with the struggle with sphistication or as you and I are called
to work with kings and in the first instance everyman is a king evry man is worth of the very

like there you know just gotten out of bed you don't have to look like you've just gotten out of bed even though you did I mean you know what I'm talking about you can imagine sitting around a table planning the future for the next thousand years for a given geographical area and looking like you just got out of bed your going you know plan your strategies gonna refect that and somebody will wake up pretty soon and see it ahah I mean sophistication ~~is~~ means utterly present in every situation I think why ahaha the people in the East understand this more and they know about honouring every man every situation I guess the greatest single thing I've learned from India is being I'm not sure I've learned it yet cause I'm still a very ugly Australian But as I guess the fourth thing is that it's been brought to my self conscience is the whole issue of honouring the other and there's a whole lot of traps and perversions in that and we don't have to go into those now We don't fall into any of those traps and perversions we can afford to come down the other pole Honouring the other in every situation once you've about being what is necessary to bring that person off ahahaha to his greatness and thirdly I'd talk about the austerity of spiritual exercises and spiritual exercises are not gimmic in the first instance for keeping your your lives happy . Spiritual exercises are for the sake of standing overagainst the relationship you are before God. Or its

like a spiriual exerice is not so you can get ~~ready~~ ~~greater~~/ ready of greater wisdom about

god or your self spiriual exerices are that which alow you to stand over against the

relationship that you are to God and to your self and to look at that from aha

g
therefor I don't know what spiriual exerices that were going to experiment with particually

in thses next years what there going to look like But I know that a we ought not to fake them

tooo seriouly in the first instance because what were about if we are serious is this is

coming up with that which every man would do not because somebody told him that he'd

ought to do them

Building your models building your tactics gives you a way to stand out in the water

you and I perform mircales ah how it is we gather up

only our* of radically throught threw tactics ahahaha that every manwho is
serious about buildsout of and lives out of day after day after dayahaha

that's the kind of job

now I want to say that I've become clear finally ,

for your sake that we've been saying this for 20 yearsJust the crucaillity not of the sybmoli

ith the first instanced cause i think I've been clear on that for a long time,

(practices)

But clear on the tactics. --That you and I are the symbols... ^{for} ~~of~~ mankind. You and

I are the way. You and I are that which man if we dare ~~and~~ ^{to} be it stand before

As the sign of where he needs to move...in the future. And, my God, I don't

want to be a symbol. Because there is not any man who is not worthy of my

being that symbol if I take ~~that symbol seriously~~ being that symbol seriously.

And ~~is~~ therefore, it's 24 hours a day...seven days a week. I think of that _____

I know some of you guys have seen ~~that~~ same cartoon, but I happened to have

bumped ~~into~~ it in Bombay. It finally made it to Bombay. It's a great cartoon,

it's about this little man. You know, who finally, you couldn't tell what all it

was in the beginning, the whole screen was black/ on it as I remember, ~~it~~ a long

while ago I saw it. A little light sorta got bigger and bigger and bigger and you

pick it out and it was a corridor. It looked like it had walls thirty feet high.

And then this little man with a hat and a cane ~~and~~, a proper British

lawyer, ~~and~~ and a briefcase, and smoking S cigarettes. -Was walking down the

corridor, walking down the corridor, walking down the corridor. And he sort of wove

his way ~~down~~ through the corridor till all of a sudden he bumped up against the fact

that ~~he~~ the corridor ended... with a wall. And there was no way for him to get through.

He had already come ~~from~~ back there. So, he looks around, and figured that he couldn't

climb it, cause he was a little man feet tall up there. And so he ~~was~~ went

around looking for a door or a ladder, or some way to get out/ of this situation

And as long as he looked, he never found anything. And finally he found a parkbench.

He went over, took off his hat, put down his umbrella and briefcase and sat down on the park bench. And the screen goes black. The process repeats itself. The same identical little man with his hat and his briefcase and his umbrella walking down the corridor and of course you know what happens. He bumps up against the wall.

So he to looks around. Stops, the door, must be some way out of this. And, doesn't find anything. So he goes over to the parkbench, takes off his hat, puts down his briefcase, takes off his coat, takes about twenty-five steps back, puts his left shoulder ~~down~~ down and just starts charging to the wall. Then he falls over; nothing happens. So he picks himself up again. Goes back, turns around, faces the wall, takes an even bigger breath this time !!!!! Whoa! A little bit of paint fell off the wall. so he picks himself up, rubs his left shoulder, tries the right shoulder, that's a little awkward, so he goes back to the left shoulder. !!Whoa!! And the whole damn wall fell down right on ~~his/him~~ top of him. And then the cartoon goes back to the man on the parkbench who, sitting/~~was~~ there, having observed this, picks up his briefcase, puts on his hat, takes his umbrella, goes over and looks very sympathetically at the poor old man bleeding on the floor. He steps over the rubble, keeps moving, YOU know, pretty soon, that guy is going to get sick of lying under all that rubble, he is going to get up, going to get HIS briefcase, put on his hat, go down the

corridor in anticipation of another wall. Now ,you know, that could be a very
moralistic story. Cause, you and I all know, th ^{we} guy wears clothes ~~to~~ ~~all~~ identify with.
~~to/identify~~ Strange even though the ~~guy~~guy we are supposed to identify with right
now. I guess the question is-- is that the gyy we are going to dare to identify
with for the next fifty years.