

As a secret to most of you I guess today is the feast of St. John of the Cross - How many

of you knew that? Oh God! That was my good line. Just shows ^{how} the gifts ^{get ripped off} ~~you've lived off.~~

The think is - I never cared about the feast of St. John of the Cross until I got into the movement. That's a small miracle in itself. I jst want to talk about that and some other

miracles. And you always got to get yourself a story to get going. I was thinking seriously

the lord called me yesterday morning to give this address. Can everybody hear me? Wish you couldn't, but that's all right I was looking through John of

the Cross yesterday, and I decided that I would say a radical "no" to reading a long passage

from John Of The Cross this morning. First of all, you want to go out and buy a new copy

of St. John of the Cross and a couple of other reasons, but I got to thinking about the last

I encountered
time John of the Cross was last fall when some of us, I guess, Roman Catholic Brethern,

got together to talk over the Holy Life Course and how we might market that to Roman Catholic

Religious Orders, particularly women, but men and women too. Intalking about what style that

course would need to be taught in, and one of the things we did was we decided that probably

having four seminars on John of the Cross would be a little bit ^{limiting} ~~interesting~~, and raised

the question ^{of} whether or not the Institute ^{had} ~~has~~ run into anybody else besides John of the

Cross and of course you run into Theresa of ~~Avilla~~ ^{Arlon (and you put her)} and you could ~~put her~~ in. But anyway

we were all assigned then to go out and do some research because we were quite convinced

that you could take universal benevolence, radical integrity, and endless fulfillment,

and plug those into the triangles *topics dealt with in authors* and

near and dear to the hearts of the Roman Catholics. So that it would be kind of copastetic

when it came to the course. So we got assigned, and I got assigned to Pope John the 23,

and my God, I was glad, because I have some books on him that I had never read and I was

going to sit down and read them. Until we figured that it would take two months to do the

research knowing that we'd do it in the last two days if we took a month and sure enough

I showed up there paging through the Journal of the *Soul* which is ^(has) the big book auto-

biography, it's thick because it's got two stories in it. And you always got to sift through

it and it is really beautiful and ~~is~~ ~~shows~~ the whole man comes out of that, the passion

of that man comes out of that book. So anyway, he, I was just going on, getting into a

little bit despairing, most of his notes ~~are~~ ^{addresses} from his retreat or ~~a draft~~ to visiting

cardinals or stuff like that, not too much there I thought. I WAS paging along and I came

to a section there, and I jsut started reading it, I want to read it to you now. A little

paragraph of four sentences: *it goes like this:*

Since the Lord chose me, & unworthy as I am, for this great service (he was Pope by that time) I feel I have no longer any special ties in this life. No family, ^{earthly} no ~~any~~ country, or nation, nor any particular preferences with regard to study, or projects even good ones,¹⁾ (That was something to admit that there were other kinds of projects).

I said, my God John, what did you do/ No family, ^{earthly} no country or nation, no particular preferences, I mean wha'ts left in ^{it for you} ~~with the world~~, John? I looked up at my categories

from the then course, as we called it in those days, and it turned out to be the LENS course,

amazingly enough, and I saw final certitude in the first column. Profound fog, journey's

end, breathing the meaning, my cup runneth over, no special ties, no special family, no

^{country or} ^{Certainly} earthly temptations, ~~I figured~~ Pope John knew something about final certitude. *I was going on to the second, besides*

, I was interested by that time. Somehow after setting the context in

big long first sentence, he shortened it up a little bit. ~~xxxxxxxxxxxx~~ He said:

Now more than ever I see myself only as the humble, and unworthy servant of God, and

servant of the servants of God. I glanced up, Consuming action, Total Engagement,

Suffering Servant, Cruciform Style, The Bond Slave, I see myself only as the humble, and

unworthy servant of God, and the servant of the servants of God. I said, you know, He ^{hit} ~~got~~

two out of two. ~~At~~ I said, I will read on: He's really got me into the movement here,

He said, The whole world is my family, I glanced up, Endless Adventure, The whole world

is my family? Zest for life, strange boldness, Willing Risk, Perpetual creativity,

My God, this guy is no fluke. I mean three on the money. I said ^{I'll try} and there happens to be

four sentences in this paragraph and I was wiped out. ~~Sk~~ He said, "This ~~xxxx~~ sense of

belonging to
~~being born~~ everyone must ~~sk~~ give character and ~~sk~~ harden my actions. I was almost

afraid to look up. Absurd tranquility, Beyond understanding, Eerie problemlessness,

Spontaneous Gratitude, and final participation. And I said, My Lord! That old man, that

pudgy old guy, took and knelt down on the floor of the Vatican and he kissed the floor a

at Christmas time and at Lent and you know it ~~must~~ take a derrik to get the guy up again, ^{he's so} ^{big}

That jolly old man that I always thought was just kind of there as a decoration and said

nice thing and being king he is ~~on~~ the other side looking back. I don't mean how that he

is dead, I mean there in life, in 1959. I said, that's fantastic. But do you, ^{you} ~~want to~~ know

what really hit me? I said, my God, this Spirit Movement is on the other side looking back.

I mean, those four categories, were right out of the life of my saint. John the 23rd. I mean

he not only knew ~~what~~ what endless fulfillment is about, but this old movement knows what

endless fulfillment is about. or Freedom, or the Holy Spirit. I mean, maybe it is just my

heritage coming out of me, but ^(when) one of my saints, talked in another language but about the same

reality that this movement had been talking about for 20 years ^{or} ~~and~~ working up to ^{or} and struggling

to talk about. My God, I just know we are on to something that's really fantastic. I just

want to move on from there and say that maybe it would be good if we could just ^{to} spend a

minute and talk about the journey that this movement has been on in the last twenty years.

(from) that RSI took , at least the result of all that was pushing toward the Fifth City

Project. Anyway we sensed that *that could be* was a way of hexpressing, of holding that. Then

in the years 1961-68 , the question came up are you going to have a fifth city?

do How ~~are you going to~~ sustain the troops in fifth city *(if we are going to)* to bring off fifth City.

And so we ~~were sent to brood on the issue,~~ *started* ~~now are we going to sustain the troops.~~ *was and the sense needed was)*

And ~~xx~~ And the tools that we came up

~~with~~ *developed were* all the methodologies that we now call the New Religious Mode, the charts,

that we get held before the sustaining *all that business got going*
the singing, the rituals , the conversations and the artforms, ~~and I tellyou that~~

that group of suddenly a new sense came into those people ~~here~~ that was down here in fifth city

on the West side, that we're an order, a new order, or a *very* very new form of an old

order in the Historical Church . Then of course the possibilities go on, that

you just can't do that *for* in fifth city in Chicago, if *you could what a territory* ~~that's what you're doing,~~ well

we'd just get Sol Linski over, he can do it. But no, you have to do the whole world *looking* you're ~~after~~

And how do you get a whole network *of care* ~~thatxx~~ so that next

that need the movement ~~was after~~ was a network of care so that this thing can be replicated

throughout the world, and so the research began on things that turned out to be

in 1970 the Local Church Project and how do you go into every ~~xxxxxxxxxxxxxxxx~~ metropolitan

area and from there into every boon dock and carry the word and build *that* ~~the~~ sociological

form, And so it came into being with the Religious House System and the Local

Church project, and that was 69 and 70, And the next need that we sensed was,

not only or *but* how do you talk
How do you talk about Religious Houses ~~xxx~~ Galaxy dynamic or the religious

dynamic in every nook and cranny. What is the secular religious mode? That

life calls forth? And so in '71 and 72 we ~~found out~~ *talked* about the other world in

the midst of this world. And that's what I got into, the summer program, ~~I tell~~

~~you~~ I ~~gxxx~~ came down here so scared, I was scared my faith was going to be washed

mean
up, I ~~tell you~~ I really was, I was scared of all those big words and impressive

I was *I was at*
people I mean I'm happy scared just like *at* a PLC. Anyway, it was a strange time.

Anyway the tool that got developed was the whole Other World spin, and I tell you

that was so good ~~ix~~ that should have taken at least ten years, and I guess all

it took was ten months and all of a sudden there it was. We were living in the

Other World in the midst of this World, And what a peaceful ~~xxxxx~~ *freedom that was, of* tranquility

its so fantastic, ~~ix~~ it was like running aroun with their heads off. And the

that came into being
sociological form was just the daring to begin to consult and just sit down and talk
great beginning of

with the historical Orders and the point that they show up in . And I thought, *And then moving on of down*

My God, We're going to sit ~~around here in the midst of~~ *or* the Other World for the rest

of my Life, ~~Ixxx~~ I mean I'm not going to hear ~~x~~ anything new around here, and

I ~~thought I was living all that time,~~
And the next thing I heard was Now we're going tottake a turn into the world. *My God*

I learned how to waltz in '72. I want to take the turn to the
I took the great turn and ~~ended up on Wall Street.~~ *The Street* Now isn't that something.

world - I thought I was living in it all the time.
and started talking about

So we took the ~~great~~ turn, and came up with a new course, *And it was billions +*

billions and finally the Lord revealed that the name of it was LENS.
~~I mean I thought we were going to turn to the world, and it~~

~~finally turned out its name was going to be lens~~ and had something to do with the

ecumenical parish and the guild. *O, my Lord*
Doesn't that *tempt* you the name, guild?

The *(back)*
The Guild is going to come into being. So that was the sociological form that

I guess
that took So that means that we stand on the edge of radical possibilities

I mean there isn't one of use here that does't know that the future *is going to be*
~~will be~~

than forms we are talking about now.
~~from the possibilities that we have now~~
radically different. I mean we are going to find new angles and new forms,

finally saying just.
new images, We really going to be ~~finding~~ *just* the same thing.

going to be saying,
~~as we sustain~~ the Word, that the form that it's going to take is what we are

pushing on and what we are doing today is pulling it all together and moving

I guess
forward from it. So as we look into the future, the one thing that we

can see in that little timeline and maybe its not entirelyly accurate, I mean

it was just a bunch of 24 quarter Roman Catholics putting together that timeline

anyway,
we had a lot of fun and it was pretty accurate, And in looking at that we saw

the acceleration, It took almost ten years to getthat or maybe eight years to

at our form to ~~come~~ ^{the way it is} into being or where its at, or maybe eight years to get that ~~whole~~ ^{& then only took you} two years

dynamic of the new religious mode going And then we got ^{spelled up} into being the local

church project And then the next ^{did} year ^{turn in another} the Other World in the midst of this

world and in six months all that was going on. Priors are dying second priors take

over become first die ^{Before I get bogged down and get fruity and}

^{giggly,} I want to say there is glory I was thinking of Phoenix Region, what's

going to happen is that there ~~is going to be~~ a new depth. I wasn't to talk about

three other areas here, ^{1st one of} You're making your own chart, I always get a copy of

these things and I ^{all typed out you} always wonder where they come from, it sure ain't going to

come from me I had it on a four by four I ^{I don't have time & do all that} didn't have it typed put or anything

But ^{to} ^{under} ^{I guess} ^{our} anyway, ~~as we move on~~ this was on the category of just the story ^{of this} and the fourth one

the next two I want to talk about ^{task} ~~tasks~~ and then I want to talk about power.

task ^{lead to} a real happening ^{has been in} the whole world. I want to talk about that in two ^{exciting} a shift in strategy

ways and I ^{under the} mean ^{area of} tranquility and a shift of spirit. Now lets talk about the

word of Power, ^{fourth} ^{power} ^{do we} ^{I guess that's finally} ^{the work} ~~Now you talk about the~~

~~shift in style~~ ^{Just to} ^{an} ^{that's coming into} ~~Now you talk about intensified style combination of being~~ ^{always into} ^{coming} ^{being}

^{Just} ^{where we see} ~~Maybe its a report on being that intensified style that's coming into being~~

right now and anyway that's a good word the word that gives us our possibility

~~in terms of recruiting the world~~

OK

I want to talk about the strategy shift that's going on and I want to talk first

and I want to talk first of all about the focus of the Ecumenical Parish
~~of all about the Ecumenical Parish~~

And I guess that is to say that in recruiting a tactical planning is taking over

for filling up the
the recruiting of courses / I guess some people really felt some casualties on

on that ^{some that} felt the courses didn't get pulled off, I guess I was ^{would just call us} to remember

that whenever you recruit a course full of people you also recruit a life full of

responsibility ^{for those} of nurturing people and caring for them and all of us here are darn

happy that the RSI ^{or whatever it was} or PLC that we went to came off. Sure. But you know the truth

is that a lot of people that went to those courses never came back and that's the ^{just}

the brokenness of life ^{we can say} I ~~have to say~~ ^{new} absolute on that. The thrust is that

now we have so many many methods and so many tools at our disposal and we need

^{I mean such} exciting shift ^{just}
Lens which ~~is~~ a radical ^{guided} shift in to name one that we can actually vision

caring for everybody that goes to that course I think that that is the kind of thing

that we're experiencing. In Dayton I hear ^{reported} that they had forty people ^{at an RSI} in that course

and they all came from four churches and of course ^{when they got done they didn't know what to do with themselves} what you could do now is start a ^{so they}

^{was there wherever he is}
galaxy. You know when I went to PLC Bob Porter wasn't there either, I was so excited

you know, I didn't know what to do with myself and we tacked on that business about
at the end

but those methods you
the methods ~~being the thing~~, and I was so excited about that

in the old PLC Courseware highly reduced in comparison to folk systems

and transportation that we can now give in terms of training for laity in the for Metro,
or for clergy in terms of LENS, or interest of the Local Church Project or in terms of the

Guild. I mean, that kind of structure just wasn't there. Why I was so excited

at the end of PLC
I didn't know which way to turn and I mean, if I'd had Lens, if I'd had
the Guild, and I'd had the Local Church Project, I might have just disintegrated

right there on the spot. from excitement. But you know, that's the kind of

possibility we have, and we need to recruit people, like in Rochester, where

one black church said, "We'll foot the bill, and two other black churches sent

the people and they just had an RS-1 up there this quarter. Fantastic victories

over in Kinosh, which is in Milwaukee, in Milwaukee Area--Metro. In Kinosh

we ~~had~~ went down there this fall and we had three clergymen all signed up and

then they invited us to come and talk to their whole clergy group, which is

little
quite an active group down there, and they said, "Heck, we're not going to go to

the fall course, but fourteen or fifteen of us are going to go to the winter

course. Well, before we would have said, "No, you've got to go to the fall course." And we said, "That's great. That's fine. And we'll be down again.

And pick up all those registrations. And that's going to come off, because

those men down in Kinoshah are excited. They've got together clergy, they haven't

got any problem about being ecumenical, they haven't got any problem about

being nice to each other, they agree on what the ^{three} four key problems are in

Kinoshah. I can name them myself. There's drugs, what the sailors are going

to do on weekends, there's alcohol with the skidto, and there's one other

that I can't remember. They laid them out very clearly for us. They had no

problem saying what the problem is. Their problem is ^{with contradiction}, that they don't have

the methods, and they know this; they just haven't got the methods. So we're

going to sign up Kinoshah to go to a PLC, and then we're going to sign them up

to do the Local Church Project, and then we're going to sign them up to _____

American Motors isn't going to have anything to do but

send all their executives to LENS, -- I mean its, that kind of tactical,

tactical planning that's got to go on. And then there's a new focus again

on the metro cadre, and I won't say much about that, but how do *d* you care

constructively, how do you care systematically, for those metropolitan areas

that don't have a local church project or a galaxy going yet, and persons

terms of
in the metro cadre, or catalytic cadre. *§* I guess you call them, have been

§ working at that, and working at it seriously and seeing that as recruiting

courses in the metro, so that as we take that step, and move it along, things *that*

are going to really blow in _____. If you happen to live in an *community* area

that doesn't have a local church project, you don't even have time to cry,

You're going to get right home and get busy, getting your Metro Cadre to-

gether. If you've got that, you'll take the next step, recruit the course,

and move. That's the kind of excitement we've got. And I think the
key, ^{maybe} the key to what we're talkig in terms of cluster or Ecumenical Parish
recruiting, is now we're ready to move on the authorization pole, maybe the
heirarchy, or just the pastors or the heirarchy, or what ever you want to
call that, the denominational ^{clergy} groups within a city or a metropolitan area, and
move on that for authorization. Have you all heard about the PLC in Little
Rock? I've got a classmate in W Little Rock, and I was so ^{disbelieving} frustrated that
it happened in Little Rock, and not Milwaukee, that I called my classmate and
said you it happened Three bishops in Little Rock-- Episcopalinn, Roman Catholic,
and Methodist sponsored a PLC there and redruited people from their own churches,
I mean from their own denominations, and out of it, I guess, they're ready
to go on the Local Church Project now. There's just that kind of possibility
that kind of authorization, that would recruit people, men and women that you'd
never think were going to be in the local Church Project or in the course. Or

that thing in Boston when that Baptist Church sponsored the RSI and then invited his colleagues there. That's going inside and then coming outside.

And in the midst of that the local, including every individual and the last fat lady, and the lonesome cowboy out there in Wyoming, that's all important

that doesn't ^{let up} wear out, but the shift, the emphasis is on that cluster or on

that group in the Ecumenical Parish and then another little area or another

category I'd talk about is Areal planning, or how do you move by areas. You

can't talk about 54 times 6 regions. I can't even multiply them. But you

can talk about 54 areas and get your mind around that one world that we're

in. And how do you, how many of you ^{really} came aware this quarter that you're

really living in an area? How many had an experience that just kind of blew

that open for them, and everyone of you could tell a story. I had the experience of going to Denver and my Lord, when you're in Denver, and you look

at a map of the San Francisco Region, I mean of the Area, or you look at a

map of the Denver Region and you're from good old Chicago Region, you get a

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sense of how big you really are. I mean, the Salt Lake City Metro is as

big as Chicago Region. And its --its crazy [Comet to Edmonton sometime.]

haven't been up there yet but I've heard.

But anyway from Denver to
So its further between ~~Salt Lake City~~ and Salt Lake City than it is between from

Milwaukee, ~~Chicago~~ ~~and~~ Rochester ~~and~~ New York. Never again will I ~~complain~~ ^{do I complain about being in a} ~~complain~~ that I'm from big Area

Chicago. And just the sense of the joy that that can give. I mean I ^{my God}

got colleagues from everywhere. This ^{whole area} ~~entire city~~ is my backyard. I never

thought of Kansas city as my back yard. This is my little area. Isn't ^{now that we had time.}

that wonderful? Fantastic. Well, you sense that possibility, or the

Houston, is ^{gotta be great special house if you're in it} ~~great~~ ^{Its like Texas, I guess}

sense that this has got to be special. ~~Commuting~~

^{but they} talk about except in the south

Now they're talking about circuit riders ^{ever that} ~~can you imagine~~ ^{Now where would you find circuit riders}

that? ^{except in the south} ~~?~~ Circuit riders go ^{out to all the} ~~around~~ the metros in the region, and start metro

Scorching Avatar

cadres. Historical sabotage, you know. ~~Because its Houston~~ ^{knowing} And they ^{have it} ~~knowing~~ ^{Houston}

they'll probably ^{or} ~~really~~ bring it off. Like in the Miami region, ^{where} ~~they~~ had a PLC there, ^{recruitment} ~~now~~ they ^{so that the} ~~whole area~~ come in a boom, like locust landing on Miami beach ^{for} ~~will probably bring it off.~~ ~~really went woof.~~ ~~Or in Area New York there was area recruitment~~

~~Like in the Miami region, they~~

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~~out to renew the world~~

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~~using a sociological form~~ *mean we are really in a*

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to reach out to world

~~churches come off for the world~~ There's tranquillity in that . There's

tranquillity in that *knowing that* ~~what you always know~~ *what* in your intestine & you always sensed

was that you were on behalf of the world that there's a sociological form for doing

that. *Wow* Well you know what I've *expect* what you can do? *These are just a couple of*

To have that!
My God! I used to live on third street in milwaukee which was ~~the most~~ *my stories*

depressed street in milwaukee *sociologically its* ~~which ontologically was~~ a wipe out the biggest

building there was the warehouse called the schuster. a department store

just a a ~~sister~~ warehouse. It has ~~a big sign on it~~ *top* that says schusters and everybody ~~knows~~ *across the street* ~~schusters wife.~~ *life. That's why you can't find* ~~And it had four sewer-churches storefront churches that~~ *find*
Every day ~~How many of us have a church that has its~~ *additional pie in the sky by by.* ~~name on it in big letters right in the middle of it?~~ *people pass & they are nice people. One person & only reason they're*
~~had pie inside and were only there because there was no pie in the street.~~ *here is because of business is left. They know there is*

~~It was~~ that kind of depressed situation abandoned buildings broken glass in

on just
~~the middle of the street.~~ *That's where we've got a* ~~On one church in~~ *the middle of the street.* ~~big sign on top of the church, a big globe bearing~~ *on one side is a* ~~big letters was Jesus and in red All and the on behalf of the world.~~ *halfway - a big black* ~~Imagine~~ *& all is red & underneath it says in community*
How many of you have a church that says "all" right in the middle of it ~~a church giving these fantastic possibilities to the community.~~ *See* ~~I can now recruit~~ *Because of the word*

~~I decided that on 1/2 of this turn of the world~~ *mean I'm not* ~~every person in the whole world.~~ *lost* ~~I know what you were talking about when you~~ *the door*

a local church person
~~say "O Boy we're 54 areas we're full of regions, I mean we're out to recruit~~

i'm a local church person
~~every person that comes in that door.~~ And every person that walks in this

door can will get the good news. *Half the people who walk in the door need food or some help* They can use a voucher, some money, you know something

in that area. And every one of them there is a short course for everyone *of them*

if I've like, got a half-hour? *I whip out the war stake it from* Like if I have some board work, every galaxy can have it.

every Wednesday night. *Because I want to have it prep it up* What're you doing this for? *He* You didn't

ask me what I'm doing. People want. People want to have their life in that. addressed

I mean this guy came in Steven Cooper Like Gary Newman. He come in with a headache and a toothache. I fix him a headache

because he didn't have glasses and a toothache because *he* it had a hole in it. I

finally sat down. I got so frustrated, and angry *so* that I didn't know what to do *not at him but that on* 3rd Street there are 50-100 people *let's go let's go* I know that I can't care for these people. There's nothing I can do with him. Not that I could be one to one. You want to know something? I

so I said, "I haven't you know something *tooth* don't care about your children. He looked at me. I said I don't care about

He was defenseless your children. *I said* I care about your life. I want to recruit as you to a movement *tooth* on the other side of that & I'll send you out where you can that will help you take care of fifty people on this street and we can change

this thing. I said fixing your tooth isn't your problem, its fixing your life *& then we talked about*

How many times did you think of committing suicide? ~~XXXXXXXXXXXXXXXXXXXX~~ How many times didn't you get up in the morning

because there wasn't anything to get up for. And how many times did you just want

to stare? And how many times did you say that your life didn't have meaning. *he was 57 he told himself his life didn't mean a thing.*

He admitted it - he said, you know the only reason I filled out the DEN'S recruitment ~~XXXXXXXXXXXXXXXXXXXX~~ *is because I don't want to go to RS & D* And you know, at the end, *now we going to Deno - wanted to hold him around him* my tooth no longer hurts.

he said you know ~~XXXXXXXXXXXXXXXXXXXX~~ I said you going out with me?

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He said take 45 min wait off hook take phone page 21 12/14/73

Well last week but I need a half hour.

Another guy came in the other day & this is the local of but we're talking about global

~~and he said yes. n We're talking about the global, local and the only reason~~

that I can talk like this ~~fix that with anybody~~ ^{& everybody} that walks in the door is because

~~I've got the cedar on my hands~~ ^{that a globe}

I have a method that allows me to have them in my hand. I've got the movement

^{sociolog. form of how you attract that globe}

on my side. I could just as well be talking about why I'm here, or why I have

that purpose in life.

a Roman collar on why I'm a priest, because I've got ~~xxxxxxxxxxxxxxxx~~

And every one of ~~them~~ ^{you} can tell you ~~xxxxxxxx~~. can tell this story. So this

~~Carl Stalin~~ came in. And he told me the same story, I heard a thousand times

~~so waxes~~ ^{came in last week}

~~no money, no purpose~~-----you know every couple months He just got a job

^{pay check coming Friday}

~~his buddy came around and said lets go driving sh and now he needs some help;~~

Same old story every time. I said O.K. Carl I can give you five bucks I

~~or food vouchers~~ ^{that problem} ^{don't really matter you go hungry tonight.}

said I don't care all I care about is your life. He acted as if he had never heard

it before. That's really news to them, ~~He'd have heard if I'd said, faked~~

I only say, I don't care about them. I mean maybe that's the first time anybody

^{took care. I let person know you really love Alaska}

was authentically dealing with him. He picked up those resurgence songs --I

^{staying single - Wed. night he went to out. mtg with me - young black man - hi.}

I got so excited I sang louder than him at the end.

mean he was singing louder than me. --He even forgot it at the same place at the

^{from that} ^{most exciting out. mtg. part of.}

end. Somewhere over the rainbow, ~~It's alright James this is the first thing~~

^{time} ^{Sony Ken}

you have ~~ever~~ ^{it} been at, right? That man made that thing come off. I mean if

~~we were disciplined all over the globe~~ ^{then he heard this was geison & when he heard it} ^{really} and ~~whenever~~ was on next week he got excited.

^{He}
You get up four in the morning, and going to work. Its going to work. You

^{got}
come home late That doesn't matter. It doesn't make any difference

He said

I'll be here next week. I said come back next week. He forgot about about ^{get} how ^{wave pen & tide} ^{over} that's ¹ he came. ^{He completely forgot about it. And you know I wouldn't} ^{mail to and intelligence by offering a food voucher at the end of} ^{it. That's he didn't even care about being hungry because he had been fed some} ^{He knew it didn't make any difference} ^{to be plugged into something}

thing else. Talk about the hunger of people. The new passion in the people who

^{got the courses just is} ^{apparent}
are very important. He's seen the possibilities in the guild and knew what we

were talking about. And you have your own miracle stories. ^{Only thing want & say is} Everybody has a

miracle story. ^{You don't have & he} ^{it's just that} Not just the young people in the movement That probably means ^{We're the people going around telling them}

~~that people will have to lead. And there are miracle stories about going to the~~

top. Even a broken shoelace can be a miracle story. You need contacts and passion.

And by God when you belong to a movement that makes a turn in history ^{and you make} that's

got that kind of passion, that's got this sociological form to express it in

that every event in your life is a miracle story Then you can create miracle

stories out of your miracle stories. ^{like what I'm going to do} ~~Then you can go back and tell these guys~~

~~that the whole globe knows about Sherian & Carl.~~
~~about the turn and pow? It's only a question of how you are going to die your~~
~~That's not & significant. The only significance is this.~~
~~death. We had 900 people here last quarter~~

heard altogether

What were were talking about was the

whole state of the movement, the power, the style of Sanctification. What's

happened

In Pennsylvania. Oh I just want to mention the statistics. We had a

900 people at field visits ^{this} last quarter. That's more than we have ever
altogether in the movement.

had last quarter. That's just signal we've had 1,000. ^{& 3600 everyone who} We have had more ^{sets up & gives this thing can say the same} field visits than we've ever had in the movement. ^{whole history well} The last category ^{I want to talk}

about is off this

power the whole state of the movement that we want to talk about or the power

the style the ^{sanctification} ~~education~~, the category ^{I want to talk & hold it under} ~~of the whole~~. What's happened in style?

Nothing new, its just that we are intensified, deeply pushed to the bottom.

And I want to talk, for me its the lens style, its probably coming out a bit from my background, the kind of people that I grew up with, but I see

I took the 1 LENS III milwaukee. What I was impressed with what I was pushed

with was after that first lecture that night, everybody was treated like a

colleague and not some phony kind of college ~~colleagues~~ where everybody

^{be nice} has to ~~like~~ each other. He said, "We want you to jump into a tank, and

think. And teach us to use the methodology out of a big book, and showed

us how to use it. The main thing about the book was how to jump back ^{forth} ~~back~~

I forget the other side of the book. And ~~you know~~, right from the beginning

everybody was getting his wisdom in into that tank. And my God, ^{that is} the

style i think that is going to invite people ~~to~~ but not everybody, but

that style is so crucial for certain for certain categories. I think ~~is~~ the

for the burnt-out passionate liberal people of the sixties like a lot of my friends are, or the people who aren't colleagues who maybe don't have a way to talk about it like you and I do but who deeply love the church and want to turn to the world if they ever have a way to do it. And they need

some of them LENS OR ~~probably~~ the lens style *as much as or* ~~even~~ before they go to RSI There's a certain like that at least category of people I ~~believe~~ and anyway, that that style of collegiality,

I think is something that we can risk. Hanson gave a report here, I made this time last year, I made the mistake of reading it, ~~but you worked~~ *you wiped me out*

but he said: Some of you got spoofed by that line in the song, I think its, you are invited to be set free. He said, How many of you ~~are~~ *went around* inviting

people rather than recruiting them? P Recruitment is recruitment is recruitment

And that's true. There is never going to be any substitute for addressing peoples lives in those recruiting calls just as much as your lives are addressed by the ~~system~~ of RSI itself. But there is a style, there is a

all I'm going to say style in which that comes thru and I think that you got to work at that and we need to work at that And to be that style of passionate and confident people or to move on and

Perhaps say and ~~probably~~ this is the most important thing *I want* ~~I'm going~~ *today* to say is what the state of the movement is about is being the nobodys of history. I've

just been so impacted with being nobody I mean deciding to be nobody
that a kind of joy, I mean utter peace has come over me I mean Advent
~~xxxxxxx~~ is the time of being nobodys. ^{in history} Today I say, Prepare the way

~~for the coming~~ ^{along} of the Lord. And ~~here~~ comes John the Baptist out in the

^{hippy} desert, saying Time's up! "The kingdom of God is at hand, Repent, ^{Believe} Use the

good news ^{all cats would look} ~~the taxes will go up.~~ Get audience w/ King Herod
for audience w/ Caiphas

I mean once you get an audience, it gets
really moving. ^{were important} You ~~see these~~ cats that are running around here, I

Why would you pick a guy with long
hair those are really the important people Long hair, dirty garments

sandals, if he had any on his feet?. Out in the desert. And ~~how do~~ ^{why would you}

expect people to cross metro lines, I mean, he was a nobody And yet

today, the only reason you ~~xxxxxx~~ know about Justinians, Philip and Herod

and John the Babtist ^{was} is because ~~of the~~ nobody in history. He said, Hey!

times up, kingdom of God is at hand ^{repent} believe the good news. There is a

deacon at ~~xxxx~~ our church the Immaculate conception, ^{Beloved Jesus} of Mary, and I was

struggling with the sermon, ^{in the movement} so all my colleagues were right in church that

day. You never know who you are going to find out there but I ^{else} But my problem

was not Mary and I always thought that she was somebody ^{that why the beloved} but with Jesus. I

that
discovered the reason that He ~~chose~~ *got chosen* Mary was because she was nobody

She was doing such a fantastic job in being a nobody that God ~~did~~ *could* choose

~~to let her be~~ the mother of that ultra=nobody, Jesus Christ. So I just

talked about ~~to the Church~~ about Mary being nobody, and you can believe

that the Catholic Church talked about Mary being nobody. There was

then some conflict. ~~She was the mother of~~ *to* Jesus Christ himself. I mean what

he ever did ~~she~~ do? I mean IRS wouldn't even be interested in investigating His

Didn't leave any clues, only did it
past. ~~He had no children, no worldly things but was King~~ because of that

some day
Word. for us. And I guess ~~on that day~~ when ~~wax~~ find out nobody's

namecoming to say, "Who was that? -----Somebody

will say, "The lone ranger is dead The corporate Ranger The Lone *Rides Again* Nobody

decided that Philadelphia, Kankakee, *San Fran* -----Nome Anchorage, *Wpa*-----

decided that that was going to come off *decided that I was* And ~~the only way we do that is~~

going to make Nairobi, Singapore & all those other places
to do nothing but live in the Word He knows us *come off* not by ourselves but *it* by that

Word that's running around loose in history that gives us the power of possibility

for
~~of that~~ sanctification. My God when Charles Moore told me that that social

process triangle and that sanctification was where it is, I almost died right

on the spot I wanted to. ~~that division~~ And yet when you come back, its

~~by~~ ^{from} the Word in the midst of that Father Son and Holy Spirit, this

Universal Benevolence, radical integrity and fulfillment Father, Son and

~~this~~ ^{that} economical political and cultural Holy Spirit. My God its one world it is one world its one word its

the Word of Jesus Christ. Its that style of humility, of being nobody

^{to what the state of movement is all about}
to bring that off. But finally to ~~bring that off~~. And I want to ^{end by} reading

~~of one more thing.~~ ^{one scene} ~~Its that~~ ^a fantastic shift ^{here}. Did the Lord not want me

to read? ^{Is there} ~~Do you~~ have a new testament here? ^{to} This ^{was} ~~is~~ the 24 Col Lectures ^{freedom of} Phillipians ^{Christ lecture}

The first PSI I ^{ever given after X left} ~~decided to give Paul talking to the Corinthians~~ Now

^{ambition} changed is my vision Now I long to ^{know} ~~see~~ Christ the power shown by His

Resurrection. Now I ^{long} ~~am allowed~~ to share His suffering, even to die

^{as} ~~the way~~ He died, so that after that ^{perhaps}, ^{attain} ^{as} ^{did} ~~I may~~, ^{like he} ~~can~~

^{the} Resurrection from the dead. Yet my brothers and sisters I do not consider

~~to be half~~ myself ~~no longer~~ alive, ^{already} nor do I consider myself ~~more~~ perfect but I keep

going on, grasping ever more firmly that purpose for which Jesus Christ

~~has~~ ~~bloods~~, grasped me. My brothers and sisters I do not consider myself

to have fully grasped it even now but I do concentrate on this : I leave

the rest behind ^{with} hands outstretched to whatever lies ahead I go straight for

the honor of my heart calling God ⁱⁿ for
the soul. My reward ~~is my heart~~ ~~filled~~ ~~for~~ Christ Jesus. To the

That's where we are - in the name of the X
~~name of God. Amen.~~