

MORRILL

Priors Spin - Res - Centruks

P. 1

I don't think this is a report on Research Centrum. I was told this didn't have to be a report on

HOLCOMBE-OTHER WORLD SPIN 12/12/74

Research Centrum. It's been a rather incredible quarter in terms of Research Centrum. Not only in

North America, but around the globe. One of the things that struck me we've been working on the

really

Social Methods School, the Primal Community Training School in Social Methods, or whatever you

want to call it, and this is illustrating that Centruming dynamic, and we've been very worried that

we didn't have the construct done, because we were charged with the responsibility of getting it out,

so that it could get to all the Centruks across the globe, and about two weeks ago one of those Telex

things came, or a report of some type from Bombay, and one of their external events was that they sent

John Jenkins off to the Primal Community Training School, and we were still building models for the

Primal Community Training School here in Chicago, which is to illustrate, I guess, that the dynamic

Piers' Spin - Rev. Ed.

of Research Centrum is functioning globally in different places. There is some connecting link relative to finding out what the other one is doing, which is not fully hooked up yet. But on the other hand, maybe for the ~~moment~~ moment, that's for the best that it should be that way.

We found ourselves this quarter turning from more abstract research to very practical engagement. It was like ~~for~~ all through the quarter you wanted to take time to reflect and get the broad vision, and get some more of the theoretical kind of research done but around every

The HRM's were coming up.
corner was a deadline coming up. /The LCC's were coming up; DCE's Consults were coming up, etc., etc.

And you found yourself working over against a deadline constantly, and it was in the midst of that that we experienced----I don't know if you experienced it the same way---but you experience the desire of what you might call the desire to focus. And what I finally discovered what it means, the desire to focus, was the desire to get organized, and when I realized that the desire to organize meant,

Puerto Rico - Res. Ct.

It meant to be able to get a hand of everything you had to do and bracket about fifty of the things

held

you had to do so that you could sort of control of what was before you. Now mind you, you never

accomplished that ability to get focussed. And I want to suggest that's good. I want to make a

distinction between that image and of getting focussed and knowing what you're going. I think there's

no problem across the Movement of knowing what we're about. I like the image of Rostand's when he

Rostand's

was called to be a builder. The Myster called him and said, Rostand, you are no longer a hunter; you

are a builder." He says, "No, I'm a hunter." "You are a builder." Now, mind you, you remember the

story: he didn't know what he was going to build, and so finally he says, "Okay, I'm a builder."

Then, the Myster leads him to this image of what he's going to build; and he finally gets the

To

message that he is reconstruct this "thing"; but he still doesn't know what it is or what it's for.

It's like the Noah story -- an Ark. That's kind of the experience. We know what we're about --

Prison Apri - Ros & F.

Page 4.

MORRILL

we've called to be the people whos care. In one sense, that's all you need to know. Now, we have about twenty years of history of what it means to be the people who care; ~~or~~ *I think* the question of whether we get focussed is a very (well, I can say this standing up here - I don't feel this way all the time)--it's a very unimportant question. In fact, it's the wrong quest (I want to suggest) in this time; ~~for~~ *to be* "focussed" right now is to be reductionistist in our mission.

Maybe that's always true, but I think it's particularly true right now. That's not what's called

for. I experience --- I want to come back to that in a second --- but I experience that I sometimes reflect (I grew up with a lot of psychology, so I reflect on my mood when my mood is good). You know,

I used to deal with the mood of a group and the excitement of a group and so forth - I've found

that when I talk about the mood of a group ~~as high~~, *being for example* I've discovered it doesn't have anything to

do with their engagement ~~at all~~ *OTSA*

Or a groupw being excited doesn't have anything to do with their engagement. Then I reflected u

How why is that so? When I say ~~my~~ my mood is high, and I looked at that for a while

and I said, "When I'm saying that sometimes out of a kind of an old mood what I'm really

mean by that is I was able to get accomplished everything I had on my list today and to bracket

everything else out of the list that was impinging on me." When I discover that a groupw is

excited they are often excited because somebody seemed to have held out the chaos of possibility.,

But What I have discovered in Research Centrum particularly is people that I never ask the question

or reflect on the question of mood or excitement anymore. I only ask the question of engagement.

Because people can be engaged these days when they are crawling on the ground. I suppose that

^{you} you have noticed that. Some people can be ecstatically excited and they aren't a damn bit

engaged. Have you ever notices that? They can talk to you about the mission, but they are not

engaged. That's a perplexity to me ~~except~~ except that I think that it has something to do with getting excited when you have put parameters around your vision. Now strange things happen in our time when you put parameters around that and try to focus. Possibility ceases. When you attempt to settle and closely define your mission, your organization, or your structure, my experience is that possibility stops. It's like you have self-consciously chosen to keep the possibility^{ies} that the mystery is impacting you with, out and therefore, your consciousness to them ceases to function. I have a friends who calls that closure. where you are no longer open. You find in the midst of the kind of chaos that we're already in, and by that I mean the chaos of possibility, that there's a fantastic desire in all of us right now to want to get organized. We want to know who's going to do it. How's it going to get done? How does this thing relate to that thing? How does this thing relate another thing? And it seems to me that this ~~is~~ is not

the time, I don't mean that we ought to be sloppy, but I don't think this is the time when all those

questions ought to be answered. ~~ka~~ lest we create some kind of machinery and some kind of

machinistic movement. You may recall some years back that we began to do that once. I haven't

reflected deeply enough on what the times were like, but we began to build metro cadres and they

turned turned into machines. We decided that we ought to kill them for a while. until we could bring

them back with spirit. I worry a little about that. And am really am glad sometimes when I really

don't know how one thing relates to another. Uptown is doing all these fantastic things. They're

doing a war thing over here, they're doing something over here with a business guild, and something

else somewhere else, And I am sure that George and that crew does not know how they relate.

If he did know how they relate I think I would doubt it. That this is not a time when you can know

how each of those things relates to each other. In the Primal Community Experiment, we get this

sort of thing. Now, who is doing these tactics? Is it the auxiliary, or the cadre, or the guild

core, or the house, or the metro cadre? It's just wonderful to say "I don't know." I do know

that whoever does it ^{is} ~~are~~ the people who care! At this point, I think I am glad that I don't know

beyond that point. lest we make a bureaucracy when ~~xxxxxxxx~~ what we are out to create is spirit

In the midst of the creation of the new form of the society. Anyway, I think it is a time when

the unfocussedness is exactly what we need, and I like to say this kind of mythology to myself,

I think it is the only way to be obedient to God in our time. because, ~~I hope~~ ^{well} you don't mind this,

I'm not sure it is too theologically sound, it's because God is unfocussed right now. He hasn't

decided exactly in what way he is going to impact us and he's demanding that we keep all the

options open. That is something like waiting on the Lord, but it is not sitting around.

It's waiting on the Lord and discerning the opportunities and that's the kind of engagement

we have. Everybody's engaged and then they worry about the engagement lest it's going in the

wrong direction. I don't think that's the thing to worry about. In fact, it's that engagement as we move into ^{what}, what is it? What is it we were talking about this afternoon?

The Bicentennial? We were on the 6th floor working on the Social Methods School,

I have to tell you this story, I won't tell you who said it. They came as by as we working and they said, "and they were kidding, they said, "You might as well stop. I don't see how

Step? why should we stop?

we are going to have time to do this." Anyway, it's when we are doing those things, that that's what ^{we} mean by waiting on the Lord. and standing before the mystery in that kind

of engagement and discerning the future. The only questions that excite me now when I finally get a hold of the perversion of excitement, is to ask not the questions of the mixed mood

and excitement, but to ask the question "What is the Lord ^{being} today and what is the contradiction

that I am going to act upon relative to the future?" ^{Doing} that for me right now, in a radical

unfocusedness, but knowing exactly what Q is about is what of means
to me those who wait on the road.

EXPERIENCE OF

EXPERIENCE OF THE TIMES

SEARCH
STRUM

DESIRE FOR FOCUS

WAITING ON THE LORD

FORCED
PRACTICALITY

WANT TO GET
ORGANIZED

EXCITEMENT
NOT RELATED
TO ENGAGEMENT

KNEW
ABOUT
CARING

OBEDIENCE
TO GOD