

HISTORICAL IMPACT OF THE MOVEMENT

ROUGH COPY

In honor of the next twenty years, I'm going to read Psalm 20. This is an unusual psalm, in that the psalmist is dressed in a military helmet, and he has a sword at his side, instead of his usual white pullover. And down in the arena of the Colosseum with the psalmist are hundreds of men, and all of those men are in battle dress. It's some kind of a tense moment, and maybe it's something like "Today we're going to fight the Philistines." The psalmist waits, takes out his sword, and holds out his sword to them with both hands. Then he places the sword on the altar and begins to talk to them.

(Psalm 20)

Then the soldiers all, I think, marched out of there. And they won, of course. And the reason why they won was because they'd already won in the reading of the psalm.

Now twenty years ago or more, we set out to renew the church. And now her walls are torn down and her defenses are demolished. We march around in the city and no one can resist this body. But My God! There's a hell of a mop-up operation. The church we've conquered is supposed to be an army; but it barely has the strength and skill to swat flies. It's been so long since the church saw real fighting that she does not even know what fighting looks like. So the Movement has to move on the world, on the fortresses of Satan himself, in order to show the whole church what it means to fight, what it means to win the fight. And at the same time the Movement has to continue to move on the church, patiently equipping her for warfare against the demonic entrenchments of the world. The role of the movement in all of this is crucial. But it is not very glamorous. We are not going to go out and win any big victories. The church, the church as a whole, almost forgetting us, will win the big victories. We are just going to demonstrate to the church and to the world of would-be revolutionaries what warfare looks like; and then we have to patiently, gently, relentlessly teach the whole church how to do her job. If, in the first part of our renewal movement, the movement was pushing against the church so that the church might push against the world, now it's like the movement is somewhere between the church and the world, pushing on the world to show the church how to push on the world. And also, it's still where it always was--a blowtorch from behind; enabling the church to do her job, and this sort of a pincer movement on the church and the world is maybe the first image of our new situation. That's a lot of work we have to do. We have to build a massive movement to do this job. Do you realize what 54 areas in the world really means? Fifty-four areas that are just as complicated and difficult as the area you're most familiar with? And if we were to have a religious house in every metro of the world, that's 1944 religious houses. That'd take 40,000 symbolic order members just to start it off, and probably 600,000 members of the movement just to make that realistic, in order that millions of churchmen are involved and millions of good men are involved along their side. We have to plan this social impact. In Summer '71 we began to feel a little bit the dread of what I like to call horrifying concretion, real repentance for my political practices; real repentance for my economic practices; real repentance for my inadequate education; real repentance for my symbolic ineptness and my shabby weatherbeaten style. When you stop talking about social change and start doing it, you find your own life is utterly a part of the society that you are changing. And so the horrifying concretion of it all comes

right down to changing your own child structures, redoing your own family budget, reorganizing your own time design, reshaping your own individualism. A serious revolutionary is not only willing to change, he is devoted to willing and willing and willing to win, for himself and every living soul and body on the planet earth. And he needs confidence in his methodologies. He needs to have a feel in depth after what he is doing and how he is going about it, and why that way of doing and going about it is the best. He has to commit himself to careful research. In a way we have never done careful research. In other words, this is no game. And we must make a two-pronged attack on the enemy. The world in a sense is our enemy; it's only our enemy because it's been conquered by the enemy. The old myths tell us that Satan has become the prince of this world. And so it seems when you move on the world, you're certainly moving on your enemy. And we have to move two ways. One we're going to call the Global Reconstruction; and the other one, Human Resurgence. You have to talk to individual men and individual women about being alive again--that's what Human Resurgence is. And then you have to build a new boat for live people to live in. People will not live and stay alive without a boat to live in. And there will be no new boat without alive people to build it, so you have to go in both directions at once. And that pincer movement on the world is the only way that radical avalanche of change is going to take place--where brand new individuals move to build new societies; which new societies mold new individuals; which move. . . and so on, back and forth, until the two motions are electrifying one another in meaningful change. And then we also have to work a miracle back here on the church, on the historical church. Let's call that a Radical Metamorphosis. We have to change a sleeping walrus into a mighty prince in order to get this job done.

Now this lecture is on the historical impact of the movement. And those are the three areas we want to talk about: what it means to do a metamorphosis of the historical church into a radically relevant form of the people of God; what it means for that People of God to do a pincer movement on the whole of creation, a global reconstruction of the patterns of social life; and a radical ignition of Human Resurgence. The next lecture we're going to give tomorrow is on the strategic thinking of the Movement, for tomorrow the second lecture is on the movement designs, and the third lecture we're going to deal with the revolutionary style of the movement; and the last lecture lay out the kind of programs that the movement designs or that Temple A of the summer is going to do. This morning is, you might say, the philosophy of global mutation, the philosophy of how the movement makes real historical impact.

Let's look at the reconstruction end of this. First, one of the basic ideas is that we're to build a new form for essential society. We are to re-form the creation itself. In a way it's like getting back to the way social reality really is, really was, really shall be. And to give that new fresh form. In other words, we're not out to impose our ideals on other people, and most of all on God. A lot of what men call revolution is just a disguise for hatred of the world. This is not the world I want to live in. There's too much suffering and death. There are corrupt politicians; there are lazy youth. There are hardened women; there are flimsy men. I won't have it, I say! The church has little faith; it has shallow spirit--I won't have it, I say! I won't live in such a world. I'm going to change it; change it, change it. I hate it, hate it--change it; hate it, hate it--change it; hate it--change it. You see that. I'm going to make it over to my liking. No. The reconstruction of the earth means giving the way the earth is new form; giving the way life is, and always was, and ever will be a reconstruction. To

reconstruct the authentic social reality that was laid down at the creation a new fresh, twentieth-century form that is also just given. Now you don't want to make this into some romantic simplification. This means fighting against forces that hate life and love illusion. Men are not naturally good. Many, many, many, many people would say something like this: "If you'd just get rid of a few hang-ups, everything would work out all right." No. There are many forces in this world that are going to have to be given a deal that they cannot refuse. We're not forcing some cute thing that we're invented down other people's throats, however. These dynamic triangles are just the way life is; if they're not the way life is, we'll change them. And "All the earth belongs to all the people" is not some alien philosophy; that is the IS that rally is. And every sensitive spirit knows, or can know, that all the earth belongs to all the people of the earth. It used to be, I think it really used to be, that North America belonged to North Americans, and China belonged to the Chinese. Not any more. God has brought a global rock, and all the earth, every square inch of it, belongs to all the people, every scroungy one of them owns the whole earth. And that is just the way it is. And anyone fighting against that is fighting against God himself.

Now how can such a revolution be brought about? Consciousness is the key, we've been saying. What does that mean? Consciousness is the key. Man is not reason; he is consciousness. He is consciousness of being conscious being. Up until now, Western man, this Western man, has confused reason and consciousness. When Western man said "Man is a rational animal," he was trying to point out what made man different from the                      and the beast. But he could not see the difference between rationality and consciousness. And so when he said man is a rational animal, he also meant, man is a conscious animal, but he didn't have a word for the two. Now, we are given to see the difference. "Man is a rational animal" is a secondary point; man is, first point, consciousness. Reason is but one force consciousness uses to give itself form. But the rational forms that consciousness uses are never synonomous with consciousness itself. And also, there's a kick in the head for Western man, consciousness gives forms to itself in styles of life, as well as reason--think of that. Styles of life give form to consciousness as well as reason. And consciousness thirdly gives itself form through wild and fanciful poems as well as reason, and myths and symbols, and metaphors, and rituals and dancing and singing. I mean, it's a wild time to have showed up. Consciousness gives form to itself with symbol, and with wisdom, and with style. The whole cultural thing gives form to consciousness. For the whole of culture is but a form for consciousness to live in. To say that consciousness is the key, and that we're in a cultural revolution is pretty close to the same statement. It's not so easily seen that brand-new consciousness, when brand-new consciousness takes on brand new cultural forms, is real power in the social dynamic. When you're awake in the cultural revolution, that does not mean playing games with artsy-craftsy; it means releasing real cultural power, cultural power that can rebuild the political processes, the political processes of the globe; build structures that allow the whole globe to function together; build structures that allow every human being on the globe to function in those structures. And the rebuilt political can regulate the economic kind of power to serve cultural values. And if such ideas are not important to you, then you're not serious about doing something. Cultural Revolution doesn't mean you're not serious. Furthermore, in the deeps of the process of social change is just the fact in the revolutionary dynamic of history which we call the People of God. And whether you're doing economic change or political change or cultural change, that dynamic is just there.

When this movement and the historical church interact with one another in building a real response to the world, they're taking on living form in being part of the human race that moves out on behalf of the whole. And when we talk about dynamics inside the people of God, we're talking about the dynamics inside that part of the wedge that's out there doing what God demands to be done. And don't we have to understand this triangle? The top part of this triangle has been helpfully redeemed for me. This whole triangle is called the People of God...or do you call the whole triangle (you've seen it before) the revolutionary dynamic of history? The top part of it, I don't know what to call it anymore, the Universal Religious. Anyway, you put the disestablishment up at the top. And the proestablishment over at the left, and the transestablishment over here on the right hand corner of the top part. Those dynamics describe the way the revolutionary dynamics of history actually are, and ever were, and always shall be. In my understanding, this triangle was advanced about a hundred miles down the road when I finally got it straight that the proestablishment, the disestablishment, and the transestablishment were all three authentic. I had it in my head that the proestablishment was something inauthentic; and that the disestablishment was something inauthentic; and then, you know, hurray for me! Another way to put that is that Custer in the movie Little Big Man was not the authentic proestablishment, he was the proestablishment gone to pot! And those Indians in that movie Little Big Man--they were not the authentic disestablishment; they were the disestablishment gone to pot! And Little Big Man in that movie Little Big Man was not the authentic transestablishment; he was the transestablishment gone to Nothing! Only, these three dynamics are revolutionary dynamics, and there wasn't anything in that movie that was revolutionary; that was what was so shocking about it. Every one of us thought it was revolutionary.

Now let's take a look at the proestablishment first. The authentic proestablishment's job is to bring off historical continuity. And that's a really important job: to conserve the heritage of the past. I'm not interested in seeing Socrates and Paul and Augustine and Aquinas be lost forever. I'm not interested in seeing Confucius and Lao-Tse and Buddha's contributions be lost forever. The job of the proestablishment is to conserve the past, to conserve the continuity of the evolving consciousness through the centuries and to give a stable process for that continuity to take place. And so somebody who is doing patch-up on the present organization of life in order to allow continuity to take place, may jolly well be doing a revolutionary act, a necessary act, a necessary deed. We're not out to tear society down and start over. And those forces that play a responsible role in these sick churches and sick hospitals, as responsible men in the midst of impossible situations, these people are revolutionaries. And they must not be held in contempt.

Now, the authentic disestablishment out here--their job is to open the future. And that job is in tension with those people who are holding onto what we have ...

...us to point out that this is wrong, that there's something amiss in this whole society. The disestablishment is always there to reveal the inauthenticity in the established order. It's always there to initiate some new kind of plan for the future. Now the sick forms of these are what you and I run into most, of course. The sick pro-establishment or the pro-establishment gone sick operates out of historical defensiveness, and the disestablishment gone sick is sort of an unanchored restlessness, or an uncreative negation of life, a sort of shallow

rebellion. But, the authentic tension that's here in life is an eternal tension and both poles are utterly there in any society and are utterly necessary and authentic. The disestablishment pole is demanding authenticity of the pro-establishment, if you like, while the pro-establishment is demanding seriousness and authenticity of the disestablishment pole, and both are parts of one reality. I think a way to draw that is to draw one line for the disestablishment which is the pro-establishment's alter-ego. Inside of every pro-establishment human being is the disestablishment reality, and inside of every disestablishment person is the pro-establishment reality against which he pushes. It's sort of like any society which is not being profoundly the full possibility of what a society can be calls into being a disestablishment, and that tension between those that defend the glory of what's established and those that scream against what's established is an eternal tension that will always be in history.

Now the transestablishment is not a third position better than these two. The transestablishment is a paradoxical position. It transcends both the pro-establishment and the disestablishment, but identifies with both although they are mortal enemies. That's a paradoxical way to live. One way to put it is that the transestablishment lives the full tension in society as a whole. Because it's willing to live the tension and take into its being the whole war between the disestablishment and pro-establishment while seeing the validity and tragedy in that whole way, because it's able to do that, it's able to look beyond to the really new and provide both pro-establishment and disestablishment with a new context for their eternal war.

I think there's also an inauthentic trans-establishment. That's one who sees his utter alienation and detachment from both but doesn't pick up his election to go and forge a meaningful relationship with both—who doesn't embody the new and push into both dynamics the new to see. Maybe that's what the Little Big Man's problem was—he was an irrelevant observer. There was no election; there was no creative living out the tension in building the new.

Now the task of the transestablishment is to see the whole society from the perspective of an entirely new view on what authentic society is in its real possible future, and with that new view, to look for the key block that's stopping the new possibility from happening. The transestablishment moves when it finally sees what that block is. And it moves on both the dis- and the pro-, giving them a new kind of context. An example was given to me (and I don't know how fine and good this is but at least it's helped me a bit)--- Mayor Daley, as he plays his role as he understands it, stands over against other forces in Chicago who protest against the role he plays. It's very clear to me in that particular dialogue that Mayor Daley, doing what he's doing and which he grasps as responsible, entrenches those that oppose him in doing what they're doing in opposition to him, convince Mayor Daley that he's absolutely right in doing what he's doing. In other words, that always seems to be what happens: The disestablishment and the proestablishment get themselves into loggerheads and by both doing a good job of what they grasp the dis- and the pro- to be, they utterly entrench each other. Now what a difference it makes when some perspective, any wholesome human perspective from the outside gives the disestablishment a new way to operate. They surprise Mayor Daley next time they show up. The transestablishment gives the proestablishment a new way to operate and Mayor Daley surprises the disestablishment next time they show up.

And finally life just becomes full of surprise, you know. Until the whole dynamic moves in a new kind of way.

Now, how do you think through the role of the historical church in enabling this dynamic of proestablishment, disestablishment and transestablishment to move? The church is down here in the symbolic pole. Historical Christianity doesn't add anything to this. It's not like you've got pro-establishment, dis-establishment, transestablishment and then us (hurray for us) It's not that; it's not that historical Christianity adds something. It doesn't add anything. the whole dynamics of consciousness have already been described. All historical Christianity bears is the Word about the death and resurrection of consciousness. All you who have your state of consciousness must die, and then be given back your state of consciousness to live. In other words, historical healing into the life of the trans-, pro-, and dis- elements of the revolution. Healing in the sense of detaching yourself from whatever your state of consciousness is and then, seeing it as the great gift it is, it comes back to you as your true life. When you think of the global community in which we have many, many kinds of consciousness established--six basic urs is one way to talk about it--how do you bring healing into the sickness that's there in all? Titus Jayasakra said that the urs of the world can't talk to one another unless they get down to the ground-of-being underneath; unless they go to the other world. Then they can talk to one another in the other world but they can't talk to each other in this world, they're so different. That really struck me: that the only place that the various urs can go to talk to each other is into the other world. And after they have their talk there, then they can come back and build new forms of communication here. Historical Christianity has the job of allowing whatever dynamics of consciousness are living on this planet to be healed, to come alive and see their deep relationship to the final mystery of life.

Now the historical church across the world is in a western form; it is also sick. In most of Asia, you only have about 3% Christians. How can we be so crucial in the global revolution? A serious revolutionary has to think this through. Now for me the most crucial point is that the kind of revolution that we are thinking through requires a very special sort of troops. It's not just troops; its a very special sort of trrops: global spirit men. And I mean that's a very special kind of troops. And you can't get those troops out of any old Rotary Club you want them from. They'll never come into being in that context (in one you create for that situation--perhaps). These troops --global spirit men --are in fact coming into being in the midst of the global historical church. You and I need to learn how to say that there's no better resource anywhere in the world, no better context, community, or place in the world for the kind of new men that we need to catalyze a prayer to God for a new world than right there in that present historical fabric of the Christian Church. Now how do you get this job done? I don't want to talk about this, because we've talked about it for two summers now. But you and I have to remember that, and remember it in the fresh context. We work within the historical church. We work within the historical church for a radical metamorphosis. We're not there to patch it up; we're there to see a total change. We begin at the local; we begin at the grassroots church, and we attack the whole globe at once. Now if you've got those four things straight and thought through, you've got good guidelines for how the historical church is going to be prepared to fight this war: You work within it, you work for radical metamorphosis, you emphasize the local, and you move on the whole global church. Now who's going to do that???



And here I want to put up the image of the Transestablishment Tactician. You may have a lot of friends of proestablishment types, and even disestablishment types, but this job in the historical church is only going to be done by the transestablishment tactician. Now we spent the Summer '70 working out what that looked like. It looks like the man who has tactics as the warp of his life and spirit as the woof.

The Transestablishment Tactician is the man who works with nitty-gritty practices, but works in that context as a man of spirit. It's like he has his own pincer movement on every little meeting he goes to. He has concrete, tactical possibilities on the one hand and the other world on the other. Now that pincer movement inside the church is very much like this pincer movement on the whole world. You have to move on the global reconstruction out here with one hand and move on the human resurgence over here with the other. And it's really that same pincer movement in a way. It's practical rebuilding of the social fabric; and it's the awakening of man to be man, to be spirit man.

Let's look lastly at that human resurgence. A crucial word that's emerging here is the word motivity. Motivity does not point to some new insight; it's pointing to the drive. It's pointing to human beings having guts to live their lives again. When consciousness breaks into the wisdom pole, wisdom is "illuminated," but when consciousness breaks into the style pole, style is "motivated". I mean a drive is released; passion is released. Motivity is what happens when your style of life touches the bottom of the mystery. Only when man touches the mystery is passion released. Maybe some of you remember that poem D.H. Lawrence did where it talks about the "real unknown, the unknown, unknown, unknown." And then that line comes: "Oh! I was a tiger bursting in the sunlight. I was a blaze leaping up." Well, that's the point of motivity. When you touch the mystery of life, the passion of life is renewed and the human resurgence has to do with getting mankind alive again in that kind of way. Then our human motivity will emerge only from applying to the lives of individual man and individual woman a new consciousness of the

mystery, a new consciousness of what means to say that they really are social beings. I've been amazed to grasp that fact that those social process triangles are not simply describing the world out there that I live in --they're also describing the fabric of my interior soul. I am those social dynamics and the social dynamics of the world in which I live live inside of my own life styles and patterns and thinking. I must learn again the mystery in the depths of that for human motivity to break loose. I'm not some little uncracked egg over here in a box; I am the whole world in microcosm.

And then I have to learn a bit about the phases of life for human motivity to break loose. I'm not going to give that whole course or this whole lecture, but just to point to how important it is to begin to think afresh about what it means to be 1-20, and to be 21 going on 40, and to be 41 going on 60 and to be 61 going on 80. That gives you a whole new grasp of who you are when you get clear what your phases is. And get clear on what kind of sociological role that phase requires.

Then it is necessary to get clear on what it means to be a man and what it means to be a woman. These are the kinds of arenas in which human motivities are going to be exploded loose in the lives of human beings. So we are going

to have to figure out the way in which we are going to catalyze new passion among human beings. There'll probably be some courses, some new courses--all kinds of courses. There'll probably be things we've never done before; new kinds of gimmicks, new kinds of informal events, new kinds of visits with people in and informal structures, mass media, all kinds of operations... and there'll be new kinds of projects, all designed to allow human beings to come forth. And who's going to do this? Well, those are the same people who are going to do this, and do this and do this, and do this--I'm going to call them as they do the human resurgence--Transestablishment Gurus. You've got to be a transestablishment guru as well as a transestablishment tactician. Now what a Transestablishment Guru looks like, I think is going to be done in some other lecture. But maybe just a few hints: He's the man with integrity to the heart of the matter. He's the man who does the un-do-able, that pulls off what nobody even has an imagination that something could be conceived to pull off. And all the time, he's the one who's found his way to rest in the center of life, to be serene in the wild tension of intense living. And he does this because he needs to be this for the sake of his neighbor. And also he's discovering that the furthest extremity of responsible living turns out to be life abundant that everybody always thought they were looking for. The very extremity of responsible living turns out to be the very life worth bringing to all mankind.