

THE TURN OF THE CHURCH

THE GREAT TURN TO THE WORLD IS NOT FROM THE CHURCH TO THE WORLD. THE GREAT TURN IS THE TURN OF THE CHURCH FROM ITS PREOCCUPATION WITH ITSELF, TO THE WORLD IT WAS CALLED FROM TO CARE FOR.

I used to start RS-1 lectures by saying: "In the name of the Father, and the Son, and the Holy Ghost. Amen." And usually people wouldn't say anything, simply because they did not know what reality that was pointing to. I think we say "Amen" because that revolution is over, and we know what reality that points to.

The Great Turn! I do not know about you, but I am scared. And it is not the fear of expecting that something is going to go wrong, but the fear of the unknown, of the future. It is fear of what the Great Turn to the World is finally going to mean. Because whatever it is, we are it! We said a few years ago, when we launched into the Local Church Experiment, that we were "going for broke." We were going for broke with the Church for the sake of the world. I thought I was scared then. That was fear, the forerunner of the dread that is awe, of living before the Mystery.

Well, we have seen the signs of hope. 5th City is the sign of hope; it is in the only place you can have a sign of hope that is a sign, in the midst of despair, or hopelessness. Folks in some communities have no hope because there is nothing there to stand that hope over against. Unless you either live in a ghetto, or have identified yourself with a ghetto (which 5th City has allowed most of us to do), there is no hope. This sign of hope is also a sign of the one thing we have been about this whole week together. That is the rebirth of primal human community. We point to the parish, the local community, as the sign that that will take place.

It was exciting to get that packet with Kohoutek on the front. Did any of you get up this morning to see Kohoutek? Well, I did. I have been up the last three mornings to see it, and every morning it has just sort of gone across the corner of the lake out there, just barely in the sky. Well, this morning it started across, and all of a sudden it took a right turn. It came right over the city. It paused over City Hall, and came to a full halt over 5th City. Something new in humanness was being born--something that will benefit all of mankind forever. Maybe it is the Third Adam, or maybe it is the Second Adam, manifest in our day.

We have been called to a care-filled task as we stand as those "go-for-broke" people in the Turn to the World. I hope that if we have not already become clear on that task, we will by the time we leave here today; and if we don't get clear today, that we will get clear tomorrow. We have a great saying we toss around whenever we get people up here to talk: "Well, if you don't get it said, there is always tomorrow." Somebody else will be up front talking about the same thing, until we finally get clear.

The clarity I think we are after out of this week's labor is that the Great Turn to the World is not from the Church to the World. The Great Turn is the turn

of the Church from its preoccupation with itself, to the world it was called from to care for.

Now may I who am myself an elder say a word to you my fellow elders? I speak as one who actually saw Christ suffer, and as one who will share with you the glories that are to be unfolded to us. I urge you then to see that your "flock of God" is properly fed and cared for. Accept the responsibility of looking after them willingly and not because you feel you can't get out of it, doing your work not for what you can make, but because you are really concerned for their well-being. You should aim not at being "little tin gods," but as examples of Christian living in the eyes of the flock committed to your charge. And then, when the Chief Shepherd reveals himself, you will receive that crown of glory which cannot fade.

Be self-contained and vigilant always, for your enemy the devil is always about, prowling like a lion roaring for its prey. Resist him, standing firm in your faith, and remember that the strain is the same for all your fellow-Christians in other parts of the world. And after you have borne these sufferings a very long while, the God of all grace, who has called you to share his eternal splendor through Christ, will himself make you whole and secure and strong. All power is his for ever and ever and ever, amen!

(1 Peter 5:1-4, 8-11)

I have four points, which are really more like a benediction than a talk, for now it is time to send you forth, toward the future, until we meet again. It is not just out there somewhere, it is sending you into the implications of the drama we have been about.

The first point is that revolutions in the world are in the Church, for the Church is in the world. It has never been anywhere else.

The second point is that the task of the movement at this moment is to respond to those revolutions. And we could probably look at the kind of response we are in the midst of re-shaping.

The third point is the historical significance of the Guild; and by historical, we mean not the past, but the indicative dynamic.

And the last point would be sainthood.

THE DEPTH REVOLUTIONS

The revolutions of the world, as we have rehearsed them again and again to ourselves, have been in the particular: the Scientific, the Urban, and the Secular. But in the ontological, they have been the intellectual, the social, and the spiritual. That is what the Church sees when it looks at those revolutions. That is what it sees going on in the midst of life, every man's life. And it is that to which it responds. For its response is always to the ontological; it is to the indicative, or to the depth of what is seen on the surface as the scientific, the urban, and the secular revolutions. The Church knows something deeper is going on.

We have talked a great deal about the collapse of the two-story universe, until everyone now has permission to chuckle when you say "the collapse of the two-story universe"; you remember how Santa Claus one day finally fell forever for you, and for everyone else. Yet, within that, that framework out of which every man lived, that dichotomous universe, that he had set up for himself, had gone forever. We, as the Church, structured our whole being out of that; the sociological form of the Church you and I have come out of, that we grew up in, sometimes rebelling against it, embodied that dichotomous universe. It was structured something like this: there were two worlds, the world of the Church, and the world of the World. When you joined the Church, you put away the "other world," meaning this world. That kind of separatism was a radical image embodied in every structural form the Church created. Then one day it happened that that world of the Church was no more. The world of the Church was just this world. There was no other one. And so, a new polarity has emerged in our time, wherein we just say the Church in the world. Yet, that still has built within it the old perversion, unless you can reflect on that, to grasp that it is still one world. It is a changing and not static reality, and as the world changed, the Church changed. Or, as the activity of God (the creative process, or whatever secular title you want to give that) goes on, it goes on in the Church. The Church is in this world.

The next question before us, then, is whether that is an active changing or a passive changing. John A. T. Robinson has written a short book called, "The Difference in Being Christian Today." He says that whenever an organism changes, it maintains its identity through that change. The way in which it maintains its identity is that it dies and is reborn as something new and different. His illustration is one of these little black fuzzies which crawls along; one day it spins a cocoon, and then it dies. It is consumed. You open up that cocoon, and there is no more little black fuzzy. Time passes, and a butterfly emerges. He calls it the "metabolic principle." It is always going on: death and return as new being. Death and return as new being is the way the revolutions that we are up against as the Church are taking place. Nobody ever went through an intellectual revolution and then stopped. As soon as your world is dumped, cracked, and stripped away, the next revolution is on its heels. Or, contained within that revolution is the spiritual revolution.

And for the Church, that means that the moral man is gone: the moral man of the past, the one that knew what to do and when and where and why. Do you begin to get a feel as to why that is the workshop framework these days? The who, what, where, when, and why, for the future has not been answered. You and I are creating that answer. That moral man is gone; and as his universe was stripped away, the next happening was transparency. He saw through everything---that everything he had ever depended on before became transparent. The teleological goodness that was there at the end of life, was not there any more. People used to say to themselves, probably, "Well, it's junk today, but there will be pie in the sky by and by." That image is gone. Life is either now or not at all. Or, we have moved from the periphery of existence to the center, and a new Other Worldliness has been birthed. It is the Other World in the midst of this world. It is the dwelling within a different relationship to reality that is here and now. Remember that Jesus came out of the world into the world---not into the Church, but into the world. There, he began embodying humanness. It is that kind of revolution going on in ourselves.

The Church has been through that in the last fifty or sixty years, and that transition has brought us to another one. This transition is suggested by one of the Galaxy pastors I worked with; he says we may have to anticipate operating out of shells. I think that is right, that we will operate out of shells while the

new structures, or the new containers, of the new being of new humanness that has come into history are being forged. The old forms that cannot contain it are already gone. You find a viable congregation today---one that is really rolling and moving and having a good time, and it is one of two things: it is either a Local Church Experiment congregation that has been going for two or three years, or it is a social club. There are no other kinds. In one of them you find authentic humanness, and in the other one you just find a big pile. Save those new forms are created, the Church is gone. No matter what kind of shell stands there, and what kind of junk you stuff in that, it is gone. The radicalness of that is that for two thousand years, as the Church, we have been about the task of building the shell now crumbling around us.

The hierarchy of the Church knows that. During this past quarter, our attempts at talking and working with the hierarchy, where we went out very hesitantly, ~~have~~ exploded into warm welcomes and affirmative gestures. Bishops make the kind of positive comments about our work such as Mayor Daley made today about 5th City. "Lord, help our unbelief," is the kind of prayer on our lips these days.

We know that the "End Run" we are talking about with the Church is nevertheless necessary. If one of us put his shoulder down and hit the line directly today, it would not be us who collapsed, it would be the line. And that would be disaster! What it means for you and me to love the Church today, is not to do that, but to go about creating the signs that allow those ashes to turn into steel again. The reason you have been hearing something this week about an experiment called the Primal Guild is that kind of turn, that kind of transition, or "metabolism." That change is a process; that turn of the Church from its preoccupation with itself. What if you spent all of your time re-decorating the interior of your house? Have you ever done that? What eventually happens? Let me give an example: we just got through painting the House we are in. We ignored the roof and the gutters and a few other things, and it rained. We might just as well not have painted! The wallpaper's peeling off. We did it to sell it very quickly. You see the consequences of that.

We are in a total reformation today, in which we and the established forces of the Church are ready to build together. That shows up in the strangest kinds of ways. I rejoice that a guy in a PLC two weeks ago was up here doing a report a while ago. That is a sign that everybody has been through the twentieth-century intellectual and spiritual revolution. Now anybody that dares to open his ears when he walks through RS-1 or PLC as a human being, says yes, and he is standing at the side of everybody who fought like hell. A few years ago we struggled, and stumbled, and finally got dragged into the future in spite of ourselves. The difference now is, that as we lock arms, we are over against the same future.

THE MOVEMENT TASKS

I do not know what that new structure is going to look like. Neither do you. We are creating that. Whatever else it is, it is dynamic. The primal, or the local, Church is a three-fold dynamic: the Cadre dynamic, the Congregation dynamic, and the Guild dynamic. The Congregation dynamic embodies gathering together of the believers who worship, to stand together as understanding ones, to commune with the Mystery. The Guild dynamic involves service in society, of enlightenment, of guardianship, the carrying forward. The Cadre dynamic is nothing. That is why you have been working on the Metro Cadre in the last few days. It is nothing except the catalyzing force of

the other two. It is set aside to see that the other two dynamics function, are made visible, that the Love of God and service of the world take place. It is the priest to the gatheredness, and the minister in the world. We have that reversed, haven't we? We minister to ourselves, and send priests out to do marriages and funerals. Well, you must turn that around. The Cadre is a unique nothingness. It is the dynamic of being the religious, the new religious, the secular religious. Well, standing from that vantage point, that dynamic is what we have been about with the Local Church Experiment.

I do not know how transition takes place, or mutation, or metabolism; but whenever a body of people decides to stand before the Mystery long enough, hammering over against reality hard enough, change happens. I do not understand it. I know many just decide not to change, and some excuse themselves for a while and come back after something gets done that they had given up on; others find a way unto death, and others live through it somehow or other. Well, that is what the Local Church Experiment's been about. After three years, somebody finally decided that we would have a Tactical Actualization Manual to tell us what we were doing. (Most of the leading people, in the midst of all that, were Galaxy priors.)

That focus has been primarily on hammering at the Congregation to create that disciplined, caring people whose creativity, whose lucidity, gifts, energy may be shoved into the world for expenditure. This is all the Church was ever called to do, the only function that it has ever had. So we have been doing those things where we have study, and accountability, and little cards; we go out and do what the little cards say to do, and we come back and study, and have accountability. In spite of all our unbelief, it has been working. It is exciting today to see new congregations become parts of new Galaxies. They walk in, and they just "plug in" and move right where you are. A Galaxy pastor said that it was irritating that they did not go through all the pain that he went through. They just stood up on his left leg, which has been broken for three years now, and broke their own leg on something else that needed legs broken over now.

Whenever we say "the Parish Guild Experiment," "the Primal Guild Experiment," all we are talking about is the Local Church Experiment. We are talking about that next step which makes manifest the Turn to the World. In the past, the Church thought of itself as something like the reformer of society, or the rehabilitator. You go out and get somebody who is not quite good enough to be in the Church, and you rehabilitate him; or some structure that does not quite live up to your moral principles, and you reform it. When one decides that what he is about in humanness is participating in the activity of God, he becomes an intensifier of that activity. The Church's role becomes that of transforming men's grasp of the change that is already going on in the depths of their being and in all of creation about them. That is what the Primal Guild Experiment is going to be all about. We have been seeking some forms that would do that, and we have come up with something called the PSU---the Problem Solving Unit---that looks at that reality, struggles with it, and creates models to respond to it; and something called the Task Force, which takes the models and goes out and does them; and something called the Core, that dynamic which catalyzes, coordinates, sustains, and enables, all of that to take place.

Nobody knows what that is yet, except when they begin to see signs of it in Uptown, or when we see that unconsciously it has already taken place---in something like 5th City. Before we were able to articulate that kind of going-on-ness, we

had to do it. I always want to know what I'm going to do and what the results are going to be before I get into it. It takes ten years at least of doing it to find that out. Well, we stand there now, and the edge is not that anymore. The edge is now to work in the world, with the world, for the world. And for men of faith is added, in loving God: before the Mystery, before the universal, before the comprehensive, before all of history, and before all of creation, to do that; to be the people who actualize the secret that life is in expenditure, in engagement, in dying. Then, a new being comes forth, a sign of hope and possibility.

"It's hard to see that your assignment is to drain the swamp, when you're up to your neck in alligators!" The assignment of our colleagues as they worked in Presidium on those twenty programs was to figure out how to be the Metro Cadre today. People kept looking at those twenty programs just snap, snap, snap, snapping at them! We build those models every quarter just to get ourselves broken loose to take the next feeble, faltering, fear-filled step into the future.

The mission before us is to build 1,944 basic revolutionary units in every Metro across the face of the globe, that will decide its one being in history is to love its neighbor and to love God. Those are two sides of the same coin; there is not one without the other. You can build all the models you want to build, thereafter, to accomplish that one reason for being in history out of which we just learned that humanness is had. Every one of you has experienced that whenever you really get busy caring for somebody else, you lose your list of your own personal problems. If you have a few dull moments of un-engagement, you find yourself scrambling around in the pile of junk on your desk trying to find your old list of personal problems. You die--- not the death of resurrection, but you die of sickness that never quite gets dead, nor reborn.

That Metro Cadre is four things that may hold us until somebody gets it said better tomorrow. It is catalytic: not out to be anything, not an organization, not a thing you join (and that's why you can't resign from it; history has subtle traps). It is transparent. If you go looking for it, and it is so dispersed about its being in history, you cannot find it. If it meets regularly, kill it! If it meets for anything other than assignments, the hell with it! Now, you can do a little study, and accountability for assignments, and things like that, but those are wholly secondary. It is an undergird for assuring that the Local Church Experiment comes off. Every Metro Cadre ought to get itself a name that points to some concrete task that it has to do. Maybe it needs to call itself, "Washington D.C. Local Church Experiment Metro Cadre" or something like that, to concretize what it is about. The glory of having those twenty programs there to struggle with, these last few days, was getting over the old stoic principle that Metro Cadres recruit:---That's true, plus nineteen more things. It is fantastic to have that kind of clarity, that what a cadre is about is shaping the course of history. If your Religious House starts going down the tubes in your Region, it is because your Metro Cadre has not decided to shape the course of history. If the courses cancel, it is because the Metro Cadre has not decided to shape the course of history. If the Mayor is not there then years from now, saying the same things Daley said today, it will be because there was no Metro Cadre. The Metro Cadre is forerunner for the Primal Cadre, the new Cleric dynamic in the Church, the Cell in the Ecumenical Parish, and the Core of the Guild.

THE PRIMAL GUILDS

Our stance toward the Primal Guild must be that it is a sign of what the Church is all about in the world.

Throughout history, the Primal Guild has been twofold; or you might talk about it as being of two kinds: the Parish Guild and the Trade Guild. The Parish Guild was like a community guild. It is there in every society. If you look at an Aboriginal tribe, you find the Guild dynamic going on. It is an organization of discernible leadership in that community. Some people are assigned to hoe and dig, and some people are assigned to kill kangaroos, and some people are assigned to wrestle alligators. If one guy does not do his assignment, they end up with a thin-tasting stew. They hold each other accountable. It is a comprehensive structure. There is always a Core there that sees to it that the old alligator-wrestler who got an unexpected swat with the tail of the last 12-footer he was taking down, gets up the next morning, and gets back to the activity of wrestling alligators. That is a local community primal guild, without which there is no life, there is no being, there is no sustenance.

Then there are the Trade Guilds. The Trade Guilds are when all the alligator-wrestlers get together, and decide how to most effectively wrestle alligators. You get tired of losing people; Sam doesn't look so good as he used to, with his nose missing! The Trade Guilds historically were about bringing excellence, or bringing perfection, to the task. They were about effectiveness. Probably the greatest perversions of the Trade Guild going on in civilization today are some forms unions have taken, who think that what unions or guilds are about is efficiency---how to produce the most, the easiest, and how to get the most out of it. They have totally missed the dynamic of humanness that care calls for.

Both the Parish and Trade Guilds saw vocation as service to society. They fostered the principle of invention: invention on behalf of the world. No inventor worth two cents ever invented something so he could get his name in history; he invented whatever he invented on behalf of the well-being of all mankind. How does that dynamic---that ontological dynamic---get recovered into the sociological forms of the future? That is what the Primal Guild Experiment is about. If you market LENS in some corporation, you may find half a dozen of their executives in attendance at the next course. Those are awakened men. They stand, from then on, within that corporation with a new vision and grasp of humanness, of what it means to participate in creating the future of the world. Within that corporation, they are a guild dynamic. They are guildsmen. Or, as we used to say in the past, they are being the Church; they are being the Church in expending themselves on behalf of all mankind. They are calling for that structure within which they stand as social revolutionaries to be an effective, caring expenditure on behalf of all mankind. Now, you get a bunch of guys like that together, out of different corporations, universities, and civil service forces in the world, with that kind of awakening in their being, sit them down together, take the social process contradictions the world is up against today, break them into PSU's, ask them Who? What? When? Where? Why? and How?---and you have a revolution!

What that is, is a global guild network. And it is already here. Over a hundred LENS courses have been taught, with an average of fifty participants, making a total of five thousand. You get those five thousand people together and break them into PSU's, with the skills, the resources, the wisdom, the tools, the know-how that they have, and you have a global guild network at work. That is the next step.

That is transferable. You are going to see, tomorrow, the president of some corporation walk in to your Metro Cadre meeting and say, "I don't understand your songs and

rituals, but I know what you're about, and I want to be about it with you." If you are smart, you will probably assign yourselves, as the Metro Cadre, to go work in his cluster of relationships, and to do the job he is ready to do for the future of the world today.

Now, we do not know How, do we? We just know What. Satan is the guy who always asks How, or Why, first; the man of faith asks What first, and then Why and How later. That is what we are going to be about.

The Guildsmen or the Guardians are vocated people. We need authorization, for the resources, for the breakloose that it will permit, so that something like 5th City can become a possibility everywhere. We are the greatest sign of authorization today. Where you get authorization is on the other side of expenditure with your death. This creates an accomplishment to which you then invite the established forces of society to come and add their blessings. That is how you get authorization. Now, the kind of authorization I want, in unfaith, is to have somebody come tell me it is all right to try. Somebody has done that. It is the Church. Cosmic permission to be in history is already ours. That is God's freedom. In exercising God's freedom, we will draw forth some breaklooses in human freedoms.

You might say the Guildsmen and Guardians are the Hunter-Warriors, for I think, after this week, we can say they are the new Saints. They are the "sheep that I have that ye know not of." They are the "stones that I raise up to do my will whenever you say no to doing my will." They are the "sons of Abraham that did not know they are the sons of Abraham."

What you might finally say about the relation between the religious who is the new secular-religious, and just the new secular, is this: they have both been participating in the same activity of God, going through the same transitions and revolutions and changes in their lives---the difference is that one is fortunate enough to be able to name the name of those realities he has been journeying through. The other one lacks a way of naming the dynamic, but when you point to the reality, he says, "Yes, that's the reality of my life."

THE SAINTHOOD STYLE

Both the old morality---you ought, therefore you can; and the new morality---you can, therefore you ought, are gone. The moral man now is one who sees that life is not about his nothingness and his awareness and his freedom, but his life is about Universal Benevolence, universal caring. This is participating in the care that was caring before he knew he cared, and will be caring after his caring is ended. This is Universal Benevolence.

The moral man is one who lives Radical Integrity. He lives out of nothing but the indicative. His living is out of the "is-ness." It is the "is" that precedes the "ought," and the "ought" is his decision. He is a man for others. The old morality was out after personal salvation. It was about my own piety. Take the Ten Commandments, and they really make sense. "Thou shalt not kill thy neighbor." The old morality says, "Have I killed somebody?" The new morality says, "I killed people, but I didn't mean to." The saint says, "I decide who dies, and who lives." That is the painful living of the new man.

We are going to have fun with this "Saint" business. All those clerics who say,

"We're just waiting on you laymen to catch up, right? After all, we were ordained, right? Set apart, right? And maybe eventually you guys will catch up." My word, what a perversion of the past! But when we stand before the future, we stand in the same place. I must become a layman if I am ever going to grasp what it means to be a Saint. And if you are a layman, you must become a cleric, if you are ever going to grasp what it means to be a Saint. We have all got to stand before the new being, the new possibility, forging out what that style of humanness is going to look like. Maybe that is all that sainthood is about. You just switch roles. Then we are clear where we all stand, laughing at each other, which is laughing at ourselves.

To sum up, the saint is the utterly solitary who knows more about corporateness than any "cooperative" human being ever did. He struggles with the indicative all of his life, and he struggles out of his own frailty, he struggles out of his own weakness, he struggles out of his own hatred and hostility, he struggles out of his own pain and suffering. He is a man of sorrows, who never cries on anybody's shoulder; he is a man of sorrows on behalf of other men's agony. He is one who knows himself to have been resolved. (Our fathers said "called," we say "resolved.") He is one who knows that he cares; and he cares about caring. He knows that all men care; and he cares about all men's caring. He cares about those men's caring getting practically engaged in giving form to the possibility. So his only resolving is resolving to be the resolved one he is...Which he struggles with every day. He is utterly alone, but he communes, deeply, with all who are utterly alone. Which is everyone; there is no one who is not utterly alone. For those who think they are not utterly alone, he turns his back. And for those who know they are utterly alone, he has great fellowship. He does what is needed, and not what is possible. He is the Son of God.

Our fathers used to call themselves "Saints." They called each other to be saints. Somebody came up with a fantastic song this week, about being Saints. Everybody was called to be Saints. Whenever we hear something about Sainthood, we all look at ourselves, and say, "have I made it yet?" We already know that we are saints. Otherwise, we would never even have recognized the description. For we are bright enough to know that no one understands anything that he hasn't experienced already.

Sainthood is a happening in your life; being a saint is saying "yes" to that happening in your life. The significance of that is the difference between Sanctification and Justification. Justification happens in the brokenness of collapse and despair; Sanctification happens in the overwhelmingness of total engagement. It is a happening. It is saying "yes" to that. We could not even talk about it if we were not engaged "up to our ears." Some day, we will be able to say "Saint," and know what we are pointing to. It is a matter of seizing that possibility now. Whatever we know, we know because we have already deepened; it has already happened to us.

We are not throwing around ideas. I am not an idea. Can you imagine coming up and punching an idea? I am an "isness." What is going on in my life is going on in humanness, going on in every man's life. It belongs to the same Ground of Being. The Sainthood called for is that of saying "yes" that you know what you know, and "yes" that you are doing what you are doing. Or, you be the Knowing and Doing that you are. It is to say "yes" that you have shown up in the 20th century at this moment.

Accomplishment is unending for the Saint. Revolutionaries have fun if they have little victories. For the Saint, every victory is the first act of a new play, the next two acts of which he is assigned to write. He has become a perpetual Revolutionary,

and in so doing he is being the Church, embodying the new humanness that is the humanness of the secular revolution. The transparency that has happened in Being his Being and every man's Being is being the Church.

The saint does this on behalf of the world, not apart from it, but within it. Some of us would still like to do our "behalf-of" in our room somewhere. Do a little on-behalf-of study, a little on-behalf-of models, and file it in little on-behalf-of file folders. It is on behalf of the world in the world. That is when the Church is manifest, is visible. You watch that shell. It will start rusting, because there is steel in it. And it will start filling up again.

The Saints we are called to be are just to be the Church. The saint has no other home, because he is being the home he is. Someone said that there is no place left for you and me to go. He mentioned it in the course of indicating that he had been looking for another one. There is no place left for us to go, but to be the Church. The Church is simply and finally that dynamic of loving God and neighbor in the Word. It is our home in this world we are called to care for; so that we may once again invoke the painful, rapturous cry: "We are the Sons of God! We are doing the Father's will. we are in the communion of Saints---past, present, and future, known, and unknown!"

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After all the footnotes, what this lecture is all about is, that the Great Turn that you and I are engaged in, is the Turn of the Church from preoccupation with itself, to the world it was called from to care for.

The congregation tomorrow is not going to be something you attend; it is going to be an activity in history. The Guild is going to be an engagement and expenditure that you can see. It is all going to be there because the Saints, those nobodies, those transparent, catalytic thingamajigs, who decided to stand before the Mystery, did so.

---George Walters