

JWM

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Discipline

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I don't always talk about quarters anymore. I have a criteria that I operate by. Only one thing is important this quarter, the local congregation. The research is nothing. If you know me, you know I mean exactly what I say because that's where I work and am responsible. It's nothing. The cadre is nothing. This summer I worked there too. Nothing. All of this overseas nonsense that we've got is nothing. Local congregation, local congregation. And you remember now about two years ago we went for broke on that local congregation and as far as I'm concerned we are still going for broke. That's the only thing that is important, that local congregation in spirit and service. I'm not going to my list, but I'll tell you in a second that I don't always like to hear them report, 5th city, 5th city, 5th city but they are a little bit different. I've got 5th city bracketed in my mind I've got it on the other side of a veil. I'm waiting on Lazarus. I'm waiting on a crack and even if that crack appears in the middle of a quarter in the middle of the week, if I have anything to do about it, we are going to disappear as a total body through that crack to bring 5th city off.

The crack isn't there yet, but it could be there this quarter. I suspected it would come last October. I was wrong. It didn't come this winter. It may come this spring. I can make a long speech on why for me 5th City is the second most important thing we are doing. I believe when you have an assignment, the only way you can keep from doing of giving yourself absolutely to your assignment, and if you have a better criteria that tells you where your assignment is in the broad sweep of tomorrow. Your passion, then, it means first of all a new assignment.

I hope you keep on reporting and that you get before our souls every week the local congregation, local congregation, local congregation. I'm also pleased what happened here with the experiment of the congregations in the last quarter. And the thing that please me most is that you maintained the glue of the total order while you really pushed the congregation dynamic down the road.

I am convinced that you are not going to have a global order if it is in any way decentralized. You have to create a global order that is radically centralized. I mean radically centralized, I mean to the point of sheer tyranny but without a hierarchical structure and without a bureaucratic framework. You can say is the old man crazy, maybe, but I believe, I believe, I believe that you are capable of creating a sociological hunk of machinery that will do exactly that. And that will permit local autonomy. And nothing else will.

Only a few times in our order have I been anywhere as pleased as I was this morning with the climax of the play. The thing that impressed me about those reports was that nobody was on anybody's back. That's what I mean by local autonomy. I mean if you didn't get anything done it was your own fault. I mean the door is wide open. That's what I heard this morning and if it isn't wide open, it is because you don't make it so. Nobody is riding on Rafos' back about how he creates the management dynamic for the future. Now if he sits around bluffing or trying to make his office into the meaning of the whole thing around here then somebody is going to get on more than his back. But nobody is on his back and, Cramer, nobody is on your back in that office in there. If I heard you correctly this morning and Marshall, nobody is on your guys back over there. That is local autonomy. I think this is possible precisely because you are making this a highly crystallized order. You'll not long endure otherwise I'd like to go ahead and make a speech on that item.

In the fall, you really emphasized the Ecclesiola; in the winter, you emphasized the congregation. Now I think that this spring, you've got to emphasize them both at once, that you have to come down strong on both. It's one of the reasons I think it is important we make 5 rather than 3. I won't go over this. But you have to do both of them. You've got to do that, for two primary reasons. One has to do with this summer, and it is highly complex. This summer marks the point where in the beginning of the next four years, the beginning of the next 90 years when we have to have quickly a mass of trained people and training. Incidentally for all of you Academy people, training does not mean anything an you ever learn at the Academy. Training is not fundamentally intellectual. I want to take a little bit of this back from the Academy in a moment. Training means for me nothing less and

nothing more than discipline. You see beginning July 1st, we are going to be a highly discipline people. The flip side of discipline is care. Do you understand that? If I'm dealing with myself, then I have to use the word discipline. When I dealing with some one else, then it's care. What I'm trying to say is there is no sentiment, no emotion. If I care for John, the miracle you are going to see is that of a disciplined man. That's how you know that the Ecclesiola was really caring for its members at the end of that quarter. If they cared, they would come out of there iron men. They would come out of there disciplined men.

We've got to care. It has to do with material care, physical care if you like. But in this material care and physical care, whether you're taking a plate of beans up to somebody who's feigning sickness, that's not the point, it's something deeper than that. You're attempting to enable someone to care materially for themselves for the rest of their lives. Now I don't want to make a big speech about a man when he gets sick who isn't disciplined. A disciplined man does not get sick, period. Now after you say that, of course you get sick, but a disciplined man is a man who begins by knowing that a disciplined man does not get sick. Care can communicate that, that's what that care means. Material care means that you learn how to use the resources you have in such a fashion that you are always ready to move in a minute.

The second kind of care I'm talking about is intellectual care. What does it mean that you and I are cared for in such a fashion that we become capable of our own creativity.

The third kind of care we call vocational care. It is the Ecclesiola's responsibility to see that everybody in that Ecclesiola knows how to teach. I have people coming to me from time to time, when I can't hide from them. Well, you know that if I was that guy, I wouldn't pick out the old man. I'd jump with both feet into that Ecclesiola, that's their responsibility. Now that doesn't mean that if I want to teach eight times in a quarter, that I'm going to get to teach eight times in a quarter. That's not what care means either. What care means is that you understand what needs to be done and that you have a model for becoming a tremendous teacher, or a tremendous prior, or whatever.

And the last item is spiritual care. Oh boy, I don't know quite what this means, but I can tell whether a person has been cared for spiritually. He can walk down the hall and come back having struggled his spirit out of his walk down that hall. And I don't mean to enlarge on that. The flip side of this is discipline. The time has come when we have to build the kind of a careful 4 x 4 on what we mean by discipline. Like we have on what we mean by corporateness. I'm fooling with that and you know I've already started to talk about it whenever you approach me making a little off the cuff speech about what waiting on the Lord means. That's a part of a 4 x 4 x 4 x 4 on discipline. For you can take the 144s and deal with the discipline that's there. A disciplined person is a person who knows exactly where he is relative to those 144s boxes.

I don't mean by discipline some sort of big idea about structures that have to be fulfilled. I'm a fanatic about being on time, and no man for me is a spirit man if he is not on time. That includes my wife. And it has taken me 29 years of marriage an to get enough courage to say it that hard out in public. Nobody is disciplined who doesn't decide to always be on time.

Discipline has to do with accomplishing a task in the midst of history. And for me, the disciplined person is first of all the person who learns how to be self-disciplined. You are going to have to deal now with how it is that a person becomes self generating. By self-generating, by that I mean the kind of thing that Wainwright is doing in India. I mean he is bringing off India and he doesn't have to have somebody waddle by to prop him up in order to do it. By that I mean, the man who can stand in the desert day after day after day after day and when you come back 20 years later. He is still standing there in the same crud in the same muck up to his eyeballs, and he is standing there.