

Context at Opening Feast Summer '73 Research Assembly
Joseph Slicker July 1, 1973

Guildsman of the world unite to make all life human.

Guildsman of the world unite to make all life human.
~~men~~

Right! This is the Year of the Great Turn and already, whether you articulate

it like that or how, the Word had gone around the world. Already it seems like ~~like~~ ^{as though}

the Year of the Great Turn has been held before we get a change to hold it.

People are crying, screaming to participate in the Year of the Guild; ~~into~~

~~the Year of the Guild.~~ And ~~now~~ we take a look at that; my, how, did we arrive

here? I don't ^{NOT} know. You might say that we ^{HAVE} ~~ve~~ got a summer that is going to do

that which is the culmination of four years of work. And ~~even~~ the way that ^{IS}

~~summer~~ is divided up is indicative of ~~the way~~ something is different about it.

For example, we have two weeks of head-on practical research, and we have two weeks

of planning in order to implement that research. And ~~maybe~~, as you look at some

of the things that ^{ARE} ~~is~~ in your packet there, you will see how this divides it up.

~~And~~ you can read about the second half of the summer; and I ~~just~~ want to talk about

the first half a little bit.

But ~~As~~ you go back to Summer '70 there, you see that what we did to begin the four great research assemblies, was to begin the tactical model for the reconstruction of the local church. That tactical model gave us a change to implement in the churches the final gasp and impetus that once and for all would guarantee ^{what} renewal takes place as Bishop Mathews was talking about. At the same time that went on, we pressed to the bottom of the New Religious Mode and worked through on that. ~~And the New Religious Mode also~~ ^{Along} with that went our singing and here at this point we were after the heroes of the past, of how it released ~~xx~~ us ⁱⁿ to the radical engagement.

~~And then~~ ^{when} we went into Summer '71, ~~what happened there was that we~~ began to work out the dynamics first of all ~~just~~ ^{of} the social process model, the dynamical interrelationships of it, the imbalances, the contradictions that came about on the other side of doing the ideologies and ~~then~~ the social proposals that were made in the midst of that. ~~And~~ ^{That} that was called the five pillars, and out of them we wrote our practical vision as you remember, just before we

started Summer '72. At the same time ~~there~~ the Psalms exploded ~~us~~ as we pressed

~~there~~ back into the deeps of the scriptures on the other side of the New Religious

Mode that allowed us to see how we could move to the center~~y~~. The singing that was

there was also great. We had a chance to recover ~~the~~ gospel singing.

~~Then~~ last year, Summer '72, ~~what took place there was that~~ now with the

completion of the five pillars, ~~you~~^{we} began to work on the tactical system~~y~~ and

the logistics designs ~~along~~^{that go} with that. ~~And~~ out of this ~~we~~ came ~~with~~ the nine

whistlepoints that allowed us to see where the indirect tactics could catalyze

all of socieity. ~~And~~ the logistical designs that went with that and the combination

of these two would be a way to release us to move. At the same time, in the

area of the dimension of spirit we moved into the Other World. ~~And there~~ with

the great images of the Land of Mystery, the River of ~~Con~~sciousness, the Mountain

~~of~~

of Care and the Sea of Tranquility, ~~And~~ our singing, my, my, my, my, we broke

loose there with the waltz and the march, the folk and the pop. ~~And~~ the way you

sang ~~that~~^{has} ~~that's~~ continued with us in great depth.

Well, ~~now~~ we have arrived at Summer '73. And I want to come back to about it being different. Whereas you might say Summer '71 and Summer '72 were preparations

for the next summer, ~~now '73~~ ^{HAS} arrived there isn't ^{NOT} any more preparation after ~~this~~ ^{5 '73.}

summer. Whatever we do this summer, we have to do it, one way or another. That's

^{is} just it, ~~you know~~. Come to the end of these two weeks, we ^{HAVE} ~~ve got~~ a rope around our

neck or we ^{HAVE} ~~ve got~~ a toboggan or we ^{HAVE} ~~ve got~~ nine whistlepoints to aggravate us one

way or another. ~~And~~ ^{HAS} this is the kind of thing that's been put back on us, the

radical practicalness of it. ~~And~~ ^{In} other words, we have ~~as you know~~ tried to

^{through} break new imaginal constructs. At this point we take those constructs and

actualize them. We put flesh and blood on them. We bring them into the concretion.

~~And now as you have also smelled and seen,~~ ^T the new sociological form

of the church is into being. ~~No longer can~~ ^{we} ~~be waited~~ ^{like} to hide it longer

but the new sociological form of the church comes in being. It is here. There

is no other way to go. ^{AW} But within that we have a brand new momentum. The

explosion of the LENS course ~~is~~ around the world, and what that has implied

catalyzed us. At the same time you might say the intentionality that was

shoved into the global, the whole way in which we ^{MADE}ve intensified our own

global activities in that has given us a new momentum. And ^{HAS} what it's done

~~It's made~~ also the spirit ~~you might say~~, the center of man, more intentional

than ever before. This is the kind of place we find ourselves. ~~So~~ we have

an image shift that takes place on the other side of that, that image shift

comes out of moving to the practical, the new sociological form of the church.

For example, no longer do we talk in the terms of the necessary deed; ^{now} ~~How~~

^{WHEN} often we talk in those terms we ^{WILL}ll be talking about the ~~past~~ ^{take of} the Guild.

No longer will we be talking about the social pioneer, no matter how much we

talk about that, we ^{WILL}ll be talking about the form of the Guild. No longer ~~will~~

we be talking about the local church, we ^{WILL}ll be talking about the frame of the

Guild. No longer will we be talking about the Spirit Movement, however much we

talk about the Spirit Movement; we ^{WILL}ll talk about the logistics of the Guild. This

is the time - a different summer than we ^{HAVE}ve had, and the kind of demand that's ^{is}

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upon us. Now I ~~just~~ want to take the task of the summer and walk through it and

the Year of the Guild. Before I do I would ~~just like to read this to you,~~

to you.
this short statement. ~~And~~ ~~Maybe~~ it allows us to move directly into that part

that we want to move into.

In the middle of the road, there was a rock

There was a rock in the middle of the road

There was a rock in the middle of the road

There was a rock.

Never will I forget this happening

Than my tired eyes ~~and~~ have seen

Never will I forget that in the middle of the road

There was a rock

There was a rock in the middle of the road

In the middle of the road there was a rock.

Well, he's ^{is} talking about a breakloose in the ~~x~~resurgence of the human spirit.

It seems that everybody today senses that or touches it in some way. Even Time

~~magazine~~ writes about it. ~~And~~ I like the various ways that some of the authors

write about it because they tell you ~~you know~~, that resurgence takes place in

strange ways. You know that one poster we read in the LENS course that goes

something like, ^{is} what appears to be a breaking down of civilization may well be

simply a breaking up of the old forms by life itself." ^{THAT} Now he's beginning

to express the deeps of resurgence there. For human resurgence, or resurgence

only takes place in tragedy. ~~or~~ We talk about alleviating human suffering.

It's ^{is} in the midst of human suffering that resurgence takes place. ~~And the~~

human experience observed of resurgence one knows is there, knows it has to

take place in the midst of ~~suffering~~ ^{is} and tragedy. That's finally the only

place that life in its deeps is there. ~~And that man that I read the quote~~

from here was pointing to that. Well now as you look at ~~we~~ ^{2. (signature)} we came out of the

Other World, there is no certitude, there is no certitude. ~~And there is only~~

certitude where there is no certitude. The joy~~s~~ you have is only going to come

where there is no joy. The being that you have is going to come where there

is no being. ~~And the~~ ^{is} hope comes against all kinds of hope that you ever may

have grasped. ~~And a~~ ^{is} number of years ago when we read Kazanzakis, ~~when~~ he told

you ~~know the story that~~ probably the last, ~~that~~ probably the greatest temptation

of all and ~~that~~ ^{is} hope. ~~And only~~ ^{is} when you see that can you begin the march ~~so~~

resurgence of
break loose the awareness of/human spirit. When that resurgence is intensified

it produces a strange new process for us to participate in. ~~You know~~ this first

year of the 20 year march has been a difficult one, a rough one. I was just

sitting here talking with a colleague not too long ago and I said, "How^{has} it

been going?"; and the person said, "Fine, ^{has} but it's sure been tough." I think

that^{is} the experience of all of us. It ~~is~~^{has been} one hell of a year, or you want to

start last quarter or the quarter before or the one before that? But my God

^{has} it's been a great year. And how many of our colleagues you know have left the

movement, and haven't we all thought of it, haven't we all thought of it? How

many have left. And when you begin to ^{ask} talk ~~about~~ with them as to why they've left

~~what it comes about~~ is they are articulating clearly human resurgence and the

struggle that we had as we shoved into the future wrestling with what human

resurgence means. It seems like wherever you go, all the people seemed to be

on that same journey, they find their life in their hands all over again. You

know our fathers had a ^{term} sign for this in the past. They called it the refining fire

which burns out the dross of existence, leaving the pure gold. Our fathers

called that the sanctified ^{ing} process, the process of being set aside for holy

purposes. ~~Well~~ ^T This summer what we are going to do is to pick up on that

and have a series of discourses on the ^{whole of the} sanctifying process and what that

~~means~~ means. ~~That~~ ^A man does not dare to be present after such a breakloose

of possibility of the human spirit or that refining fire of intensification, unless

my God he goes to all the resources of humanness, all the tools of humanness

he has. How in the world you rectify the tools for the interior discipline to

do what you have to do and to live and be what you have to be in the midst of

this kind of process. Only all of history seems like its contained enough.

~~So~~ ^{we} go to our sources, the sources of our self-understanding, the sources of

our living in the sanctifying process. ~~And~~ ^T this summer we are going to pick up

the First Epistle of John and work with that document. As you know it is a

document that deals directly with the sanctification of the early church. ~~And~~ ^{our}

method will be ~~there~~ you know to write of our ^{annotations, paraphrases}

and commentaries on that Epistle. We are not interested in intellectual

exercises, but how do you take hold of First John through the very deeps

of our lives so that the sanctifying process that he was articulating to the

early church (you can be present ^{stand} to see what it is saying, and how it names

the name of your life and your journey as you participate in that process,

holding yourself present to the deeps, to the deeps of our own visions and

self-understanding of sanctification in history. In other words, we are

after a method that would expose the scriptures ^{for} of our time in the era of

sanctification and that will be more of a TASK ⁽²⁾ Wherever you go you

^{not} just with your can't stop/scriptures or your traditional foundationa literature. You

have to go with to your tradition. And ~~what~~ ^{have} we've got here is selected one

of the great classics to represent our traditions and that is the Dark Night

of the Soul by St. John of the Cross. ~~What we will do is~~ ^{will} take that and transpose ^{it}

from the Medieval context to the post-modern world in order to be involved in the

deep spirit wrestling as John leads us through this radical intensification of

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consciousness of that refining fire; that's the fire that exposes us. The

humiliation, oh my God, what humiliation that you have never experienced before.

Weakness like you cannot even move and you are utterly impotent, exposes you

to suffering. It comes out of every pore of your being, the hatred that you

never knew existed, the struggle and the war that goes till death. ~~And in~~

the midst of this as you grasp your being catapulted forward, Radical

Integrity, the laws of all creation and a life that is forever full. ~~I never~~

~~will forget,~~ just ^{when} a few months ago/we were talking

with people from the Coptic Orthodox Church in Egypt, ~~and they had~~ ^{about} you know

having and ITI ~~come and be~~ put on for churchmen in their tradition. ~~And they~~

were saying that we hope that the ITI will be that which can bring to us what

we need. You asked him a few more words and he said, "Our people/are now in

of the state of their social existence and/their life and of coming into a new

world, ~~that~~ they need their consciousness radically intensified." ~~And I said~~

some sort of encouraging word, and he paused and he said, ^{but} to do that means

when they look into the deeps of their existence they see nothing but great despair."

For you see there is the call of the last fat lady, there is the call of the person

out in the desert itself, whether you find

it brought us

that process originally

calling out to understand that which is going

on ~~the~~ in the deeps of every man in the world.)

But perhaps to go to ^{our} the past

or tradition however great that is, you must deal with that as a

fact reality

not just with the lectures. My God they will be great. But how do you go out and

just sweep the secular life where it is going on./ In the whole/~~of~~, brand

And here ~~in~~ area of singing

new happenings are taking place.)

We will be looking at the sanctifying process

in the secular world in the actual songs of the *streets* for the last 50 years,

songs sung in the bars, songs sung in the living rooms of the homes

wherever they may have been. And these songs pickup and expose us to the deep

human *propensities and yearnings*

journey that ~~exists~~ exists and allow us to discern that *quiet*

point

of *perpetual* transparency and separate those

human propensities that abound in radical

When we sing these songs, my God, we can be - find ourselves being catapulted

you might say
into/~~the~~ unbelievable experience of passion *ambitious feeling* in the midst of life.

Experiencing how you grasp after the mystery, the invisible, and it always

escapes you. How you find all of your life on that kind of journey. How

do you know the *bottomless pit* *beckoning* destiny that each one

of us has heard and find ourselves being present to *and even yearning after*

Or how the hunger within is you know always present and yet knowing in the

midst of that hunger, rapture, ecstasy is also present and pain. So we are

at the point of *touching the profound if we dare to be human*

My, my, my, *another facet of that* is the secular, the signs of

sacralizing
hiding progress to the secular world, is the cabaret, or maybe better the

cabaret dynamic. For the cabaret is the secular liturgy. And the way you

know the New Testament used the word liturgy, picking it up from common every

day life, it was public service, the work of the people, a public service and

they picked it up, and the public office, the public service. And here is what

that which indicates the total inclusive *leap into* the stream, which designs *divides*
the temple here of the community dynamic *from the profound* comes about. And incidentally wouldn't
it be something, cabaret the secular liturgy just in one *hair's* mere breath, this side
of the screen, the worship service, the morning office, being one *hair's* mere breath
of the other side of that screen. Well, I am not sure and clear that this is
what the summer will be about. You and I put form to the Cabaret dynamic.

number of
I remember here a/months ago in a situation where I was introduced to a *side* *and sat*
of a table of a number of dignataries. And a person spoke to us. And when I
was introduced to the group, one of the women sitting there was a short, pudgy

her very tough *like that* her hair pulled back tightly, and she

sat like this with her head down, and when we were introduced, she just

went - "huh" sort of like this, didn't even look up, didn't

even speak, just sort of *blushed* And as the conversation went on

she just ~~xxxxxx~~ sat there the whole time and you could tell in her relationship

to her husband or being a wife of dignataries ^a amidst other dignataries, she was

crushed and the tragedy of her life showed through every bit of her posture, and the way she even ate her food. As the person began to speak to the group as she spoke, you could see her sitting there and she unhhh like this, unhhh like that, before you know it she was sitting up like this, she was present to what was going on, the puffiness of her face began to disappear, her eyes lighted up, she articulated clearly, and even her hair that was drawn back into that knot

seemed to relax or something. In other words whatever the deep tragedy of the weak, that is the suffering and the humiliation and the hatred that was there somehow that woman reached unhh into the midst of that and grasped it. Her eyes from the outside you could never tell, but ~~she~~ you thought my God she broke through the transparency and was filled with life again. These kinds of things are the cabaret. For you see the cabaret of life is precisely the secular theme of the sanctifying process. And this should be the very heart of the summer. And it is the description of the guildsman, whenever we get inside of his skin, whatever that finally means to get there, which is what brings us now to our mission head on

of research.

As you know here as you've looked at that, that is the form, logistics, task and the frame of the Guild. The Guild has to have a form or an operating structure in which to operate, made up of ~~now~~ flesh and blood people in a concrete situation. So you have to have a backup system in order to nurture it and sustain it. You have to have a concrete set of tactics to energize in the midst of this global situation as a context, a framework of an ecumenical parish in which to carry out its work. Now in the dynamics of human society all of you know which is you look at the world, whatever goes on in the midst of society, just the depth of humanness whereversociety is there, is the shaman activity, the cultic dynamic and the human settlement dynamic. And with the church's intensification of that humanness, they have done that under the rubric of cadre, congregation and parish. And now it is the guild function to carry out the role of the parish dynamic or to be the overlay of love, to awaken and care and guard society. And the form of the guild will be to develop the operating structures to intensify that dynamic and see that

it goes on.

And my, my, my, my, again the LENS course, the deep hunger around the world for the guild. Their report on their follow-up was that they only had one question and that is when. It was not you know if you do this and that, or such and such takes place or what else happens, but it was when, when, when. And that is what you might say is the indicative of the situation there upon the form of the guild. And so this summer you are going to determine how the guild, the demand for the guild in our day. And then you look back in history and see the guilding dynamic and how it's gone in all places and in all times, and then come up and look at the profound function of the spirit reality of the guild. And then finally in the midst of whatever is discerned in these activities that it does, to dare to put the form of implementation on *this, work through* the forms of implementation. My God, what a happenig.

And then logistics. Again in Summer '71 we developed the social process models to determine the dynamic relations, the ideological principles, the common *contradictions*

and the practical proposals. And you recall those *five* and pillars again.

Then in '72 we worked out the whistlepoints which were the indirect catalytic tactics ~~xxxx~~ to change soccity. By the way how many of you have seen "Lost

Horizon?" Oh a number of you. You know we had to do so much to talk about

whistlepoints *and we had to have the tactics* but that stupid movæe,

when they were coming down and the bearers were way ahead of them, and they

screamed out to wait, wait, and suddenly the sound catalyzed the particles in

the ice and the snow, wish, and the avalanche came. Can you imagine such a

happening in the social process? Can you imagine such a happening in the

social process? Nine indirect tactics activated throughout the world, and all

the world rised up again, the new social vehicle, the new social vehicle.

Well this year we need to go back into the whistlepoints and operations

in time and come up with a c omprhensive logistical system in order that the

movement can bring about the practical application of these~~x~~ whistlepoints or

strategicpoints. And out of these are these three steps. First, you know to take

this to the dynamics of social change. Or to how do these logistical systems meet the needs of the globe in our day, spell that out, and find out concretely and practically what that is. Next then to describe these nine logistical whistle point dynamics. What are they? How do they bring about what is there? And then lastly describe the foundational constructs or the practical manuals that put it into action.

Well, now the task of the guild, to be the church, to be the church. How do you ~~xxxxxx~~ alleviate the global human suffering, as it appears and manifests itself in the ^{local} ~~global~~ situation. You have your logistical systems now to provide the backup, to provide the tools, to give you the equipment, now what are the concrete tactics that are used in order to bring that off. Tactics are needed to develop here for everybody to use, yes the historical churchman can use them. Those in your galaxies can use them. Yes the revolutionary churchmen in your cadres can use them. And yes the latent churchmen, those who never darken the door of a congregation can use them. All of these have to be provided with the tools or the

tactics that can do the job, and equally interchangeably one gather together or ~~what~~ ever to activate those. And here is the kind of things that will be upon us. So again this summer, you remember, recall in Summer '72 how the analytical analysis of the 77 proposals, there showed up a small grouping of nodal clusters, in the social process that were key direct tactics in rebalancing that process. Now these nodal clusters are nine in number and are now termed pressure points that can be used in rebalancing the process. So what ~~this~~ it seems that this summer now needs to do in order to push on it, is to get the philosophy behind that, or clarity on what that would mean and how that would be related to social change. And this is ~~the~~ to prepare a tactical systems manual that the last fat lady could use in actualizing the pressure points. I mean it has got to be simple so that whoever people are, or wherever they are, they can use them. And then thirdly the means of implementing those tactics and tactical systems. ~~the~~

Well then you come to the frame of the guild, or the ecumenical parish. As the guilding dynamic exists ^{only} ~~all the way~~ in relationship to the congregation and the cadre

dynamics, so the guild form exists in a framework that includes the form of the congregation and the cadre and the overall geo-social area in which the parish operates. In other words then the ecumenical parish then is the operating area of the guild. You see the guild does not get rid of the congregation and the cadre, it just brings radical intensification into them, and releases them to be mutated in whatever way the demands of tomorrow will require. So now the context of the ecumenical parish and the guild, the context of the task as well as providing nurture in the troops where it is activity. And so probably here now we need to just take a look at the foundational images that would distinguish how the framework of the social revolutionary change would take place. And then the function of the ecumenical parish. For its a strange breed. And then the components of that and then finally an implementation model for it. ^{as} ~~What~~ is you ~~have~~ looked underneath those four research groups, you notice that there are two, on the left side with the form and the logistics of the guild, you will find the LENS laboratory. And the LENS laboratory , now, my how long have we been working on LENS.

You could say for the first 20 years, certainly the last three years, but now

it has had its shakedown through its maiden voyage and it has come back from the

war so to speak where it got its initial taste of battle. And now it needs to go

to be revised,
back into the laboratory/to find out how to market it, how ~~xxxx~~ to authorize it,

how to give it to those who scream around the world when. So that laboratory

is just set aside to do that ~~xxxx~~ kind of hardheaded work that needs to be

done. Now on the left side of your chart down at the bottom, underneath the

task and the framework of the guild, you will notice Uptown 5, and Uptown 5

is a practical laboratory that will be going on along with the theoretical

laboratory, which is just a way of checking them off and making sure that anything

that goes on in the research assembly always is checked practically, always has

a way of seeing that you check this particular situation ~~xx~~ on behalf of all the

Timbuctoos of the world, there for its application and implementation.

Well now, as we take a look at that then, we come I think into the whole area
of saying this is the Year of the Guild and these are our research areas and our

laboratory work. There is one thing left. And that is that you and I immerse ourselves in being guildsmen, that we set up a simulated guild if you want to put it that way so that we can now be those who practice with our own being, the stuff of our own lives, the guilding dynamic and how to embody it. How to express it and how to articulate it with our being through other relationships, how to present the cabaret as the public office you know, or the secular means of the sanctifying process. These are the kind of things that we have to use ourselves as guinea pigs for. But there is no guild without a congregation. Therefore we need to participate in a congregation dynamic. And in addition this will also include the Daily Office, for you see the time of sanctification calls for high discipline. And if you and I again think that we can go out and do some little thing here, or some little act there without the deep grounding in the spirit depths of life, we are in for a fast and harsh ax across our neck. So therefore to participate in the deep inter-discipline here of coming to terms with that Daily Office and recovering^X, so that whenever we participate in it it is transparent to the mystery.

Wouldn't we be real idiots, wouldn't we be idiots if we were able to go out here and find transparency~~xxxxxxx~~ taking place in the singing secular songs and the secular dynamics of cabaret or guildsmanship and loose the transparency in the base liturgy that has held us in being for lo these many years, and is that only liturgy that will hold us into being in the future, if we fail to press through the transparency where the mystery comes out at that point. Well, the whole office just whoozes and radiates the awe-filledness that it is. And then there is no congregation or guild without a cadre. Or again we will participate in the cadre dynamic, we'll also allow working in a highly disciplined team structure. And experiment in the solitary office, as it comes out of the deep wellsprings of our own internal resources that is not imposed from the outside. These are not dichotomies. In fact they can only take place together. You and I know there is no internal discipline outside of the meaning, a meaning outside of corporate groups. It is nonsense out of corporate mission. So yes, you might say, the internal discipline is not synonomous with structures. The structures are that without which we can

go no further ^{without} quickening the spirit within each one of us.

Lastly you might say here, that is the area of style. And we are still

about the secular spiritual life and the deep depths of spirit that back that

up. Yet but we have to start to forge our style. Start the process of becoming

a guildsman of our day and imparting that to the last far lady. Ah again you

don't know what a guildsman is, but recently as you see "One Flew Over the

Cuckoo's Nest" which as you know came out of the book oh what ten years ago, now

is in the form of a play. Whereas ten years ago you looked at McMurphy you

know daring to live his life in the midst of a horrible situation.

But do now ~~xxxx~~ once you say McMurphy, my God, he prepared a guilding dynamic

as he came in there. Those people were released to move out. He was a hero for

them. He was one who ~~they~~ you know that they could look up to. McMurphy could

do things they couldn't possibly do. And so finally it came time when McMurphy

had to flee if he valued his physical life. So they got ready and they set him out

the window, and McMurphy stopped and came back in. And the guilding dynamic went on

but it went on with much greater intensification because now ~~Mc~~ McMurphy did what anyone of those people in there could do, and that was to give his life into that situation, and in giving his life into that situation, life came to all those men.

The guilding dynamic was released in all of their lives. So we in our style,

what would it be, how do we be the McMurphy's, how do we be the Dr. Lao, how

do we be whatever the forms are, the images that we get to grasp and articulate

that dynamic. This is the Year of the Guild and Summer '73 is the forging of

~~xxxx~~ that style. We ought to begin by saying that this summer is different

from the other summers, and yet it is not discontinuous. For this summer holds

the cap stone. You might say the Year of the Guild, or the Summer of the Guild,

the work that we are doing is the capstone on everything we have done up to this

moment. In other words this ? creation of the Order and of the Order

and the Movement, that's the kind of summer we have before us.

the
Well Last year we created/~~the~~ signs, that's the sign over there and this year

we know don't we, we know. And *tomorrow* you are going to see that in little buttons

consumation of all things, do here and now promise and vow, once and again on behalf of the men of the guilds in every age and clime, to expend our lives in bringing to conciousness, ~~maximizing~~ in caring for the well-being, and in defending the humanness of all men everywhere, within the sure confidence and prpper persuasion that all the earth belongs to all the people, all the goods of nature, all the decisions of history, all the wisdom of humanness, which solemn oath we make bold to make before the awful ~~of~~ mystery of life itself and before the conciousness of the whole course of history, for it is ~~this~~ said, and so it shall be.

Let us pray. O God who through the grace of the holy spirit, pours out the gifts of love on yourservants, we humbly ask for your servants gathered, ^{here} our brothers and sisters, health of mind and body from your ? mercy, and as they will ever choose all virtues and as they shall do their work filled with delight, and in the hope of your satisfaction, through Jesus Christ, our Lord, Your Son, Amen.