

ALLEN: Hope 2/28/75

Somebody said recently that in about a week from tomorrow we're going to start having priors show up here

and that it really would be helpful if we began thinking on what it was they had to hear about hope, and all the

breakthroughs we've made in hope this quarter. And that makes some sense to me. I suspect if their experience is

~~anything like ours,~~

it is going to be extremely difficult to deal with that kind of category. Not because we've

~~we~~

not fiddled with it ~~at~~, but because I've noticed recently -- and I don't know what I mean by "recently" -- that

anytime somebody starts to do anything that smells of spirituality, we kind of turn off. Some of us turn off, anyway.

I travelled recently with George Walters around the Chicago area doing some work with the priors of the Area relative

to ~~the~~ Bicentennial and it became over and over and over again clear that to try to have what we ^{now} know as a spirit

~~we~~

conversation or a talk on the categories of the spirit was to take a great risk that nobody would be listening after

the first two ~~we~~ minutes. And I guess trying ~~we~~ to get hold of what that is -- the way I'd talk about it is ~~that~~

you and I are really not much different from other folks in the world, and the time is past where the issue had to do

with lucid thinking. Nobody's after any more clarity. Nobody needs any more clarity. I used to say to myself if

^{WANT TO} anybody says to you they don't need any more ~~more~~ clarity ~~that~~ they're being ^{ok} . I'm not at

^{Confused with} all convinced of that anymore. I ~~think~~ ^{think} the issue is not lucidity it's engagement. It's not clear thinking, it's effective

^{WANT TO} action. I check that out in my own self by saying what should I do, you know, I'm supposed to get up and talk about

hope. What should I do? The answer was something like "Well, pull together your own brooding, you know, and put out
^{yeah} the edge of your creative thinking." And I discovered ~~that~~ ^{that} up until this point when somebody said "Hey, you gotta

get up and do something", I hadn't been really aware of doing any real creative edge brooding. In this arena. Now

mind you, I've been doing a hell of a lot of creative edge brooding. It's had to do with, you know, teaching a IEMS
seminar last weekend, it had to do with going out and beginning to move the Chicago area along in this Town Meeting

thing, it had to do with standing day after day after day in the midst of a post and a congregation
and a team and a centrum and figuring out, now what in the ~~world~~ world has got to be done here. But not to get anybody

any greater clarity. What's got to be done to ~~g~~ break us loose, so we move? So we move. And out of that

... next week with the ~~same~~ ^{APRIL} priors and the movement ~~here~~. Because the issue is exactly that -- effective engagement, effective

action. I don't know if you've noticed it recently but I sure have, we're in a kind of paralysis. And there is nothing

naughtly about that, I don't mean to make it sound that way. We're in a paralysis. We got clear that we're in a time

of great ambiguity and that came to us something like ^{OUT} A long lost brother. And it's sort of like I find myself saying

to myself, well why ^{is} the hell should I build any comprehensive models ~~what~~ when it's a time of ambiguity. ~~What~~ They're

all ambiguous. The ~~g~~ fog is thick and when there is thick fog you just sort of blunder around as best you can in the

midst of thick fog, which is probably true, but it worries me a little. I guess the only real reason that anybody stands

up here is because we got a job to do this Week II. ~~The~~ ^X job is always, I think, two-fold: one of it is that there are

concrete, actual, hard, nitty-gritty things that gotta be done. I say to myself and I want to say to all of us something

like if you do not understand what you are assigned to do ^{as} something that is concrete, actual, hard, nitty-gritty

and has to be done, you ought to start kicking and screaming these days about doing it. Some of you heard a few weeks

ALLEN: Hope 2/18/75

P. 4

and sometimes the earth is torn by something blind, sometimes an image that has stood so long it seemed as fixed as the polar stars moved again with an unshakable force that will not have it anymore. ^{more's done} ^{them} ^{more} ^{ed} ~~call it~~ God, or

faith, or man's soul, or economic law, that force exists and it moves, and when it moves it will employ a hard and

actual stone to batter into this, an actual wall, and change the actual scheme of things. It seems like to me the edge

of what it means to be dealing with the spirit is precisely hammering out the hard and actual stone. We know damn well

what the hard and actual wall is that's got to be broken through and we got at least a sniff after the actual change in

the actual scheme of things. How is it that hope appeareth. Oh, I don't want to say that yet. ~~I~~ I want to say four things

~~things~~ about whatever this hope thing is and I suppose really it's four things that I believe of whatever the

life

list of the spirit is these days. One is that it's indicative, and that's fairly obvious. I'm not interested in myself

or anyone else spinning out what might be. It's what is. What is. And the second thing is that it's objective. I re-
yell.

fall rests on you.

member when I first bumped up against RS-I. My experience was something like, well, it all rests on you. And I guess

that has never really changed, but I've begun to become aware far more these days that it's not what you do, it's what

gets do'd to you. That's for me the profundity of anything we do that we talk about as the life of the spirit. It is

utterly objective. You don't have no say in it, or something like that. You've got nothing to say about it. It's like

one of the categories: you wake up empowered. You didn't ~~decide~~ ^{think} decide you wanted to take power, you didn't decide you

wanted to seize power, you come up with a situation and you are in-powered. I don't know how to say that. It's sort of

like those guys in Ethiopia. My lord, they were clear that Selassie's regime had refused to deal with the suffering of

the famine and they started hasseling in terms of that and one day they woke up and discovered they were in-powered.

Which I suppose means being em-powered, something like that. Objectivity, objectivity. It's not just the hope that does

appear, it's awe doth appear, it's consciousness doth appear. I walked ~~into~~ in to talk with brother Epps for a few

minutes about something totally unrelated and he handed me this damn book and in that damn book was ~~everything~~ everything

that you and I have thought, dreamed, hoped, prayed for

^{about} ~~that~~ ^{was} relative to consciousness and relative to social demonstration and relative to the sociological happening ~~of~~ of the

20th century, and relative to hope. Everything you and I ~~thought~~ thought or dreamed or hoped, and my response was, so what.

So what. And I don't experience it as a putting down 'so what'. Of course is a better way. Of course. There's no

surprises ~~here~~ here. No surprises. You wake up in-consciousness. In consciousness. That's the second thing. The

third thing about the life of the spirit I believe is that it comes out of sociologically. I was shocked the other day

to realize, last night actually ^{was} talking to somebody, I was shocked when I was asked, well, ~~now~~ aren't you going to ~~xxxxxx~~ priest

me. And I realized I ain't priested ^{no} anybody in a long time, at least consciously, I haven't. I haven't been in-

terested. We did a LENS seminar with the Chicago House last week and a couple folks left and somebody said shouldn't we

go out and get them and I said both outloud and to myself, of course not. Of course not. What's happening is wrestling

through sociality. Wrestling through bodies of people. Creating a new nation afresh over and over again, that's what

this town meeting is about. Not this nation, nations I think. We're not coming through the psychological anymore, at

least I don't experience myself doing it. And then the fourth think is ^{that} in the life of the spirit these days, is ~~this~~

always practical. At least I experience it that way. You struggle through something because you got a concrete dead-

line to come up with something overagainst. You struggle through something because there is a contradiction in your

post. You struggle through something because it's got to be done, because unless it's struggled through the next little

whoop-de-do, can't move. I was really going to chart this whole thing out by trying to do something with spirit, I don't

know what it is, just something with spirit. Maybe it's like singing the whole Declaration of Independence to the tune

of Called To Walk In The Way Of The Man Who Stilled The Water, until you get down to the people who signed it and then

you sing that part of it to Pomp and Circumstance. Or maybe it's to say something like, we've been struggling to get

hold of this in so many different ways today I'm going to relate the categories of hope to the 20 programs of the spirit

movement. Or ~~many~~ maybe the 9 Pressure Points. ~~And~~ I suspect that's got to be done! ~~But~~ I guess the thing that

did make some sense to me was trying to talk about faith-hope-love, which I believe is one thing which you can call

life or you can possibly call anything you want. Faith-hope-love, three things, only three, nothing else is important.

I do want to talk about those in terms of the ~~21~~ only other way I know of talking about the only things that are im-

portant which is knowing-doing-being or is solitaires-corporates-journies, which again is one thing which is [^]New Religious

mode. And I don't want to talk about it, but I want to suggest to you something like this, and I'm really only going to

take a couple of minutes, I hope. We're talking about a profundity that is objective, sociological, indicative and practical when we talk about profound consciousness of these states of being. And I just want to suggest something

so like this, this is a model that you've seen before and I don't think this is any real pushing it very far down the road, what I'm going to do with it, but it strikes me as rather interesting and useful. Faith, love and hope and then

fiddling around. It's sort of like there are only three things in life that are important. There's ~~xxxxxx~~ faith, and there is hope and love. And there are only three things in faith that are important. There's belief, and there's

certitude and there's trust. And there are only three things that are important in love. There's care, and there's peace and there's power. And there are only three things that are important in hope. That's election or steadfastness,

and it's joy and it's presence. And I suppose you could if you wanted to, say and the greatest of these is certitude, and power, and joy -- I'm not sure, I suppose you could. But what I got rather incredibly struck by is that the point

at which human beings are aware of these as realities as indicative and as objective and as sociological and as practical has to do with the times, I believe, when they are struggling overagainst those other life dynamics of which we hold in

the New Religious Mode charts. It's something like faith has to do with getting very clear that you are in the hands of only the Mystery and you are in the hands of only the Mystery who loves you, and for me, belief, this category, I

believe, I believe that come heaven or hell or the failure of Majuro or I believe, that that is a profound awareness

when the human struggle or the human situation is the awareness of poverty. When that is striped away from you

which you thought you could rely on. And finally, you remember, in that that chart, I think this is true, you are

utterly detached even from your mission, even from your mission, beyond that collapse, the final collapse, I believe.

Certitude for me has to do with how it is that no matter what anybody says I know the secret, I know the secret of life,

I know the secret of society, I know the secret of social demonstration, I know the secret, I know the secret, I know

the secret. I'm sure there is nothing which can shake that certitude. For me that practically happened overagainst

your meditative council. When it is that you wife says to you, don't you really think we ought to leave this outfit.

No! No. No. Trust for me has to do, and you know I'm just fiddling here--this is really brother Holcombe's

hard work not mine--I'm just fiddling here with these things. I believe that here is the dimension of faith. Poverty,

meditation, and knowing. Trust is, I guess that way the Bible talks about it I know even as I am known: totally, unconditionally. And, you know, that's really partly what I mean when I say lucidity isn't the answer ~~xxxxxxx~~ today.

by saying

I know. I know you know. Mankind knows, knows. That's knowing here, somehow related, and it's not that I don't have time to spell these out, I don't know how to. This is just a blip in possibility here for me at the moment.

Over here in love. It's dealing with the total relationships of the whole world and waking up one day to discover that my lord, you just do care. I remember in Oklahoma City a long time ago, before it was even the New Individual and The

New Society, in fact the Convoy Course, named after Kathryn--no, no, that's not right!--when it was the Convoy Course, being shocked one time talking with David McCleskey to see that all your life you had cared about the world. I mean

it wasn't something you had to grit your teeth and throw up your cards and say I care. I mean you just cared, you cared. I suggest that's likely related to obedience over here. I suspect that this business of peace, you know, the

peace which isn't any peace, I don't know how to talk about it, but for me it's prayer. Praying without ceasing, that's what you mean I think by tranquility. A stillness, a problemlessness, even, perpetual prayer, I think. And then this

power things has to do with doing. I would submit to you something like this: there is not a single thing that we see that needs to be done which we do not also see how it can be done. Our perplexity, at least my perplexity these days,

is not with what's possible to be done, it's with what's necessary to be done. It's sort of like, you know, convince me that it's necessary to do this and, my lord, there's no problem about that. I think we're discovering this with this

whole Bicentennial thing. I mean, we anticipated ^{all} and incredible amount of perplexity, confusing, ambiguity, anger, hostility, etc., etc., across the movement about being asked to do such an impossible task, but I believe what we dis-

covered is that the issue was never can you do it, the issue was simply does it need to be done. Does it need to be done.

power. When you're struggling with what needs to be done then it is you are aware of power, you are in-power, you are ^{its} em-powered. Up here this is clear, obviously. And this hope thing is here and therefore I think of why it is we have

so much difficulty talking about it, at least I do. Your election has to do with struggling over against your chastity.

You are aware, I say to myself, you are aware only when the temptations are many and manifest. You are aware that you've been marked, you've been marked. The joy has to do, for me, with contemplation. When you begin to discover that there

is ~~xxxx~~ literally not a siggle thing in this whole glorious universe through which the presence of the Mystery does not appear, that's joy. Enjoying God forever, the old catechism used to say, to know God and to enjoy Him forever. What's

^p
¹⁵

happened to us and what's happened to every man is the presence of awe, everywhere. Perpetual enjoyment. The presencing

As related to being. And you know because of what we know about these things here, that you can't even talk about that

finally. You know, you can't talk about this, finally. You can't talk about that. It's hard to talk about any of these

outside four, but it's something ~~xxx~~ like in the ~~maxx~~ midst of your awareness of your election and the glory of the

~~xxxx~~

universe that God's given you, the presence of God, the presence of the Mystery, your presence in the Mystery, is not

4x5.15.10

of question, it's just a given. This is the fact of life. I want to suggest one other thing here, and please understand

these as suggestions. You remember that when Joseph put this model out, the Dark Night, the Long March and the Endless

Life, and we haven't really nailed all these down. I would suggest these something like this: the phenomenological

experience of faith for everyman is the experience of humiliation. This is what humiliation is about and there are

really only ~~x~~ three things that humiliation is about: weakness, when everything has been taken away there is nothing

left to stand with except just you naked before God. It has to do with resentment, when you know everything k there

is to know, both the fact that people try to tell you things and the fact that you refuse to act out what you know

is where for me resentment is occasioned. And this up here has to do with suffering, when you are in trust and trusted

and the universe is with you and God is with you and there is nothing else, everytime you look around suffering, beneath

suffering, goes on. Not romantic suffering. Suffering sitting next to you. Suffering in the newspapers. This Long

March is for me roughly the same thing. When love occurs to human beings rootlessness occurs, you got no home because

your love is universal love of the world, you have no home. Ineffectivity over here relating to care and obedience and

weariness over here ~~with~~ the prayer and the peace, and unfulfillment up here in the power and the doing. There is

nothing more wearying that praying without ceasing. There is nothing more unfulfilling than having all the ~~power~~ power

of heaven and k earth given unto you and struggling, stumbling along, to use it. Up here this hope business, for me

fundamentally the sign of hope is a yearning. I don't even want to talk about this stuff. It's not because it's too

personal, it's because it's too sociological, it's because it's too obvious. It's like you can't touch anybody more

than five seconds and you discover a vast, vast, vast yearning. A yearning for something else. Maxxi Not in an escapist

so
LARS

sense but in a creative--what is the something else that you're yearning for--something like that I think. Here for

me with your election, and your chastity, comes the experience of perpetually being a coward. Cowardice. Just per-

petual cowardice. I got fated, or elected. I mean given the name of the first martyr of the Church. And all my life.

I have known the event, that was just the givenness. And all my life, deep down, I've been a perpetual and devout coward,

overagainst that. You remember The Impossible Dream is to run where the brave dare not go. It doesn't mean you're

braver than the brave are, it means you're more of a coward, but you're elected. Over here, disappointment. Disappointment.

I mean, you want to look over your left shoulder, over your right shoulder, between your legs, under your arms all at

the same time because WOW, it's happening', and you're always missing it. I mean you're not missing it, you're there,

but you're missing it, because it's much more than.... I remember begging my parents to go to a movie one time, I don't

even remember the name of the movie, but I remember that when I got there I rushed up and I paid my, I guess it was a

RP

quarter in those days and Sunday morning, I do remember that, paid my quarter, got into the theatre, sat down and on

came this movies which was not the movie I wanted to go to. I said to myself, well, second feature. So I sat through you remember the newreels, sat through newreels, cartoons, and waited until the second feature came on and that wasn't the movie either. They were great movies I saw but it wasn't the one I came to see, that I had been begging to see.

And when I got outside I said, well what happened to such-and-such a movie, and they said oh, ~~xxx~~ that's not playing here it's playing across the street. It's sort of like, you know that any movie you want to go to, it's like any un-

reeling of life you want to turn your attention to is going to unreel profundities of life and you know that everytime

you have to turn your attention ^(unreel) somewhere you can't turn it all the other places and probably our drift

into ambiguity is related here somehow or other. Up here there is, I believe, only one phenomenological possibility

in the encounter with Being itself and that's fear, terror, and our papa's knew that and always held that. It's time

to stop, there are a couple of other things but I don't want to take any more time. Directions, directions, directions.

Let me just suggest one: why has this happened to us, I say to myself, Self, ^{I see!} why has this happened to us. And for

me it has to do with an old other world and an old this world and a new other world and a new this world. I want to

suggest something like this: my experience of my life was sort of a rude awakening and realizing that this, the old this world, was not what was necessary. I had a good friend all through college who was a black man, not through college,

through grammar school. When I woke up to the fact that there were places in our ~~Latin~~ liberal Northern community

where he and I could not go together, that came as a shock. It was unanticipated shock. My picture of the this world

I was then in did not even include that kind of thing. And I suppose if you want to push it a little further, my picture ~~of~~ ^{XXXX}

of the old other world I was living in did not include that sort of thing. But hard, concrete shock happens relative

to seeing the total inadequacy and crumbling of the old this world. And then I suspect something happened which is a

profound dimension of that which has to do with this old other world. And you have to say those are not two things

they're in the midst of things. But that that old other world is just fallen apart as well. And I suspect probably,

and I ~~want~~ won't die over this, but I suspect ^{XXXX} phenomenologically you never discover that collapse until you have been

aware of this ~~one~~, something like that. Anyhow, we went hammering away at trying to build a new other world and boy,

I tell you, we did it. We have done it. That chart ~~xxxx~~ is it. And now the struggle is something like, for me,

U. I. 7

You are perpetually aware of the new this world that is in the midst of the old this world, and you are perpetually aware of the new other world that is in the midst of the old other world, and you are perpetually aware of the abyss between the new other world and the new this world, that we cannot grasp yet. And this kind of thing is sort of disappearing out of history. Something like in here is the birthedness of hope for me. The birthedness of hope ~~xxxxxx~~ happening in here some way, and I'm not at all clear, but that's just another thing you all might fool with a little.

The only reason I did all that is because I want to read you something. "Then I saw a new other world and a new this world. For the old other world and the old this world ^{had} ~~have~~ disappeared and all the glue was no more." It says the

~~SEA~~ city was no more, but you understand in the Hebrew mindset the sea was the water above the earth and the water below the earth and the water upon the earth and it held it all together. The glue was no more. "And then I saw the

social demonstration, the new Majuro, Uptown, 5th City, Town Meeting, I saw the new social demonstration emerging from life itself out of the new other ~~ward~~ world. Prepared as a bride dressed in beauty for her husband in the new this world. And then I heard a great voice from the new other world crying 'See, see, neeyh! The ^{home} ~~voice~~ of the way

home

Life is, the ~~shape~~ of God, the ~~shape~~ of Mystery is with man (doesn't work anyplace else) and he will ~~live~~ live among

them and they shall be his people and he himself shall be with them and will wipe away every tear from their eyes

and death shall be no more and never again shall there be sorrow or crying or pain. For all those former things that

will

~~shape~~ old other world and the old this world are past and gone. And then, seated upon the throne (very objectively)

see, I am making everything new." And then he added this, "write this down, for my words are true and to be trusted."

For me that's a statement of hope against hope, hope beyond hope, hope transcending hope. A new otherworld and a new

this world. And you remember where this comes. This is the 21st chapter of the Book of Revelations. The first 20

chapters point out with exquisite detail the collapse of every social form of the old other world and the old this

world, and dare to say God, or dare to say I believe. The sociological, objective, indicative, practical rebirthing of

hope in our time, I think, among other things is what we mean by saying we live in an age of resurgence. We live in

the

the

an age of the revelation of ~~the~~ presence.