

3 Pillars Against Complexity of Task

PRIORS COUNCIL — AREA PRIORS SPIN — DON CLARK — HOUSTON

12/10/74

I suppose one of the reasons I am giving this report is because of the new focus bit. I don't know I kind of feel the area's been so unfocused I don't know what to report if I would report on the area. About the only thing we did in common really this quarter was back in the beginning September to have 11 meetings in 11 days one in each city each of which was alike and at a Priors circuit ^{around} of the whole area that launched the area in a common way and we've been unfocused since then. So I want to talk about the area I want to talk about some observations on the what it is that we are called to be, in the midst of the kind of movemental, sociological and spiritual situations that we've been talking about the last couple of days. And use three phrases to talk about that and if you don't remember anything I'd appreciate it if you remember the three phrases, the first one is the steel serpent, steel serpent, steel serpent and the second one is the disciplined remnant and the third one is the active contemplative. Steel serpent comes into

being over against the power that society has created and with which we have to deal day in

and day out. Our battle plan that we build declares our absolutely steel intention, I mean right

cracks

down the road as far as battleplanning is concerned we know where we are going and in the tactic

then

are the craftiness of the revolutionary. That word tactic has become into a lot of use these days.

crackly

I don't whether the New Testament uses the word crafty or not, when it talks about the serpent

wall of the serpent

it should say the craftiness of the serpent, the willness of the serpent, anyway the tactics are the

willness of the serpent. who knowing where he's going ^{to} always looking for that crack that the Lord

has provided in the wall ^{that} of the powers set up and then the minute he finds that crack he slips

through it real quick. I have the picture of a cobra, you know, ^{he} it appears like that looking

and when he finds where he's going he goes. It's something like that, the steel serpent, the

battleplan

flexibility

steel is the ~~valve~~ cleaner, and then the ~~applicability~~ are the tactics. What we have found

Lord

cracks

I think about the ~~valour~~ is generously providing fact these days that provide some unorthodox

ways of getting from point a to point b. I mean you're going to point b but you don't have to go like a bulldozer. You can go with the willness, the craftiness of the serpent, and the Lord has placed ^{us} craft in our way that allow them to get through. I suppose the illustration that

I use for that is the calling from our community, experience in the ^{discussed} printing press. Well for

a year our metro simply not made it with the clergy. I mean its been a long time, and I'm sure thats true of a lot of other metros, but its been a long time since we had a good PLC. We've knocked on a lot of doors like we've been reporting on this afternoon and then this call. We

stumbled upon the fact quite by accident when we had a few ministers together for a luncheon that they really got turned on by the idea of community.reformulation. We just happened to decide to

study George Holcombs paper called The Ten Considerations of Community Reformulation. I

never saw such an excited bunch of clergymen.in my life. With no, nothing theological, we just

kind of said, well the time has come for the ~~return~~ ^{church serve} to the world hasn't it. And they all said

yes, so we hauled out the paper go to work on what are the ten ~~factors~~ ^{practical things} you have to keep your mind

on in order to serve the world, And they just became unglued right in the middle of. One

Methodist clergyman sitting here said he looked up with these big startled eyes and he said "My

these's an awful lot of the new testament in this paper." and everybody else kind of died because

sure the call about being servants. Anyway, we found that out so, we set up the second series of

~~lectures~~ ^{churches} and by that time I had started ~~reading~~ ^{meeting with} a group of clergymen from one particular parish

none of whom, oh, only one of whom had had a course and we had ~~been~~ meeting together to do

indicative battleplanning and so they went ahead and invited ~~a group~~ ^{the clergymen} of Houston to come to a luncheon

~~especially of one of the parishes~~ ^{was} on the stationary of one of the churches with their five

signatures and there was hardly anything about the Ecumenical Institute in there. All it said was

that Ecumenical Institute has been invited to uh provide the resource for lunch and says you know for the luncheon seminar. And you know there was a great turn-out ^{we had} twenty-five or thirty clergymen

there from ten different denominations. And in Houston if you get Southern Baptists

and Roman Catholics to sit down around the same table it is something like the Millenium has arrived,

But the thing that brought them together was community reformulation., ~~instead of~~. Westudied that

paper again, ^{and they came in God again} And so then, you know looking for the next crack, to keep this whole thing going

^{with the clergy experiment} again we decided that we'd try another approach. Maybe what those clergymen really needed was

the LENS course rather than a PLC. So we went ahead and ^{we have now scheduled} announced a LENS course for the clergy.

in the Winter Quarter as an experiment, and I think all of those guys in that bunch were going

and really looking forward ^{total support} to maybe 50000 but just maybe. Now that's what I mean

by using your tactics to weave and turn or the key-search. We're going to get these clergyment.

So we may have to use devious ways to do it, Unorthodox ways to do it. The second thing would

be the ~~disciplined~~ remnant. And the disciplined remnant finds its consciousness overagainto

~~the consciousness over against~~ the masses of the world. And since we turned to the world we're

for the time in our history to genuinely
beginning to first triumph

~~to consult~~ the masses and in confronting the masses we're taken by the magnitude of the task

and in the midst of that ~~we~~ experience the long long march, that we're on. I've heard from various

houses around the area that looking at the masses, looking at what it means these days to

participate in a movement has had its effect of taking out a lot of the hangover and

leaving the remnant *are the*
but the remnant of the metro cadre and the metro cadres organizing task team. They're engaged

but they're a remnant. I suppose in one sense you can say that the Movement these days in terms of

active
acting self consciously in the situation, participation might be smaller than it was a while

back I don't know. I'm not particularly concerned. Because the O.T. talks about the remnant and the

remnant are those who experience themselves as being the radically elect. And all over the

Movement these days ~~we know~~ people, you know people and I know people who know themselves to be

new

the radically elect. I have not read Castenada's book I only heard about it after I got here this week,

~~Tales~~
~~of Power~~ (M)

about the power but I understand in there that there are two more sources of power that he talks about

functions

or kinds of powere that he talks about *This has been said before this week*

one is bilocation and the other is levitation. That's not bad when you look at the radically elect ~~or the~~

you experience as being

remnant. For one thing this bilocation ~~your~~ encouraged to be both the religious and secular. And then

The

you experience this bilocation as being both local and the global. And its like at precisely the same

moment when doing one particular role you are being the secular and then you're the religious

watchers yourself be the secular.
~~watch-keeper~~

or your being the local and then your the global watching yourself ~~do~~ ^{be} the local. We had one of

our guardians, a Manager of a tool Company and he got excited

about the ~~probability~~ ^{possibility} of having a consult with his group so he invited

*his got about to
L.F.N. Gads now
in the doc. that he made*

We invited them and about twenty other guys to ^{come for a meeting} meeting and he sent, he had found an article in a Harvard

Business Review, by the way I recommended it to you in the September, October Issue of Harvard

Business review and its called, something about Japanese Management, *it's*

I can't remember the

exact title, but you'll

recognize it, but its about Japanese Management and he had been taken by that article because

it really talked a lot about the same things we talk about in LENS course, about decision

making from the bottom up, managers ^{being} *as facilitators of decisions rather than as order-givers* decision by consensus, ~~decision about~~ and concerned about the welfare of human beings, as well as

involved in spiritual nature ^{and} *all that stuff is in there*, anyway he thought this would be a great tool ^{and} kind of an authorization ^{thing} *to do something with this company so he*

circulated this article among twenty-seven odd men, ^{who are} ~~for~~ Managers, Supervisors, Foreman and two-hourly workers, ^{in a metallurgical} ~~and members of~~ the Production Department and then he wrote a little cover letter

with this that said "I am inviting you to a meeting on

Tuesday night, Nov. 25, so forth and our consultant will be Mr. Don Clark from the ICA ^{who has} ~~to do the~~

used this

Management style in many situations. And uh, the house started calling me Mr. Clark, but uh

the point of the story was, standing there that evening in the midst of the Used Tool Company

in a little seminar room that he had created up there near his office with twenty-seven men

around the table, studying this article and ^athe total secular kind of ~~decision~~, thing. I was there

as the ICA, it was a very ^{secular} special article and yet, deplly religious.. I mean there was evangelism going

on there, as we simply sat and studied that article. *on Japanese Management.*

And it was like our location, and at the same time ^{it was doing the} bilocation ~~to~~ extremely local job, of twenty-

seven men who ^{did} had no to do that was touch, ^{ing the globe well, levitation} and go. Other occasions, well, Marilyn Crocker

used the phrase the other day in a conversation we were having
That these days resurrection is the norm.
she says ~~here~~ ^{direction is the} lord, and you recall *you look out and that's what's*
happening. People are being ^{pinpoint means} resurrected. New life is coming into being, and that ~~came~~ ^{came} to me, ~~to be~~ the levitation in Christ.

In fact if resurrection is the norm then doom is the context.. The world knows doom, and in the midst

of that- the experiences ^{that and and} to come, ^{are} ~~come~~ ^{of what} come of the resurrection, the experience ^{of} Castenada was

as levitation ^{active} ~~active~~ And then lastly the ~~act~~ of the contemplative. And the active contemplative comes

into ~~the~~ self consciousness as ~~the~~ he feels himself being ^{convinced} clearly by the ^{love} weight of History.

And that ^{love} weight of History is what we experience in the midst of the kind of enormous complexity

and whirlpool of activity ^{love} that every one of us is caught up in.

just everyday is one huge conquest world of time and space to the point where ^{employ} ~~one~~ wonders how is it ^{you just}

possible to ⁱⁿ stay in the ⁱⁿ end, how is it possible to keep both mind and spirit, on the edge rather than

getting ^{sucked} ~~stuffed~~ up in ^{the} world, whirlpool ^{the} of and getting ^{machine} ~~ground~~ up in the big

It seems to me that what has been happening is that we are being driven by history itself to

the contemplative, in the midst of our activity. By this I mean, ~~driven to prayer~~, the emphasis on prayer is critical. We can not possibly live through what ^{is the next few years} we're going to live through ^{bi-central thing without prayer} and then also the brooding and I mean ^{to} the preparation that we have involved ^{to make a separation between prayer and brooding.} Brooding is a time just to think and get some of ^{done} the background work done, which means to me when you get ^{some} to studying how long has it been

since ~~we~~ ^{love} you've done any serious study?

how long has it been ⁱⁿ since you've launched the kind of loving care ⁱⁿ the Scripture that we ⁱⁿ encounter when ^{love} we come here?

To a piece meeting?

is to me that the only time I think
One prior said to me the other day it seemed like everywhere people were leaving.
is when I come to piece meetings, the rest of the
time I feel like an automaton.

Well, the intensity of the demand is upon us., The contemplative demand is very much upon us.

and I don't know that I'd recommend this to you or not but boy if it is possible, carve out

some time, in the day when you get away from it, get away from it, the telephone, get away

from the bullpen where you do it

from your work, whatever it is. Get some place where you've got a

private bunk of space with a desk where you can sit down
and get some work done, beginning to

a place where you can contemplate Without that kind of discipline developed in our bodies
play based

we're not going to have the backbone to continue for the decades that lies ahead. We're going

to need that and need it in a bad way.

It ~~the point~~ towards tranquility and to grasping the fulfillment ~~of the~~ that is ^{already} given to us

in the midst of life. Well, that's ^{the only thing} what I wanted to ^{pay} ~~autonight~~ except that going back to the

area, to read a letter to you that ~~was~~ addressed to Rev. Joseph W. Mathews

The letter is from the Right Rev. M. George Henry, who is Bishop of the Diocese of Western

North Carolina ^{in the Episcopal church} and the letter reads as follows.

Dear Mr. Mathews,

It ^{was} ~~is~~ my ^{Fagley (?)} privilege to meet with Bishop Hunt of the United Methodist Church, and Bishop Fahe of

the Roman Catholic church to consider the possibility of ^{the meet} ~~establishing~~ a Religious House of

the Order Ecumenical in ^{Charlotte} ~~Scarleton~~ North Carolina. There seems to be a real welcome to the Ecumenica l

Institute for such a venture and I would like to express my own personal approval of such a move.

^{on the part of the} Order; ^{are some} ~~have been~~ several persons in our area who have benefited very

much by your training ^{the} there, in Chicago and in ~~your~~ houses which you have in Atlanta.

Charlotte

I feel that it would be advantageous to the area around ~~Scarlett~~ ^{that} in the Western part of North Carolina if we could have such a house in Charlott~~t~~ This letter is written just to let you know, I am very much interested in this and I hope that you can see this project through- to completion.

Sincerely Yours,

M. George Henry

well, as Joseph said the other day when he saw the letter, 15 hundred years ago if a letter like

it was very clear that

its bishops

that had arrived ~~to an institution~~ you obeyed, the church obeyed ~~his~~ decision. And that was a

means be the renewed

very nicely worded command, in that letter and perhaps what it needs to ~~mean to do to the new church~~

is to decide once again

can plan to

in our time ~~is~~ to obey our Bishops. So I suspect you ~~will~~ hear more from

this letter ~~in a while~~ later 8/1.