

I'm already finished. Your a very hard crew tonight. My assignment by whatever strange crew it was that decided what we ought to do ~~with~~ this week is to look at the next twenty years and as nearly as I can tell that lecture has already been given three times - today. I looked at the, I think Ed is back, I probably should say now that ed and I cooked that up together, who ever has the alarm clock, we haven't. That what needed to be done tonight is a context for a wk in which we orient ourselves relative to the rel. houses and in which we look at the pulling together of the 27 issues from the PSUs on the week end. We are going to spend the breakfast time for the rest of the week looking at that and that looking at the next twenty years has to be looked at thru that screen. As I grasp my own state of being these days it is constantly circling in the clear consciousness that I am a new human being. It has a little bit to do with the breakloose that came in ecclesiola one day this summer when Ken Thomas risked himself this summer on a particular day singing. I think I have already mentioned this story, but, Ken can sing so badly that it is really worth telling more than once. But that what we decided on the other side of the ~~excl!~~ singing taking a whole-different radical turn, that is to say, that the whole eccl. began to sing, was a further illumination of what we have been talking about today in terms of the indicative. That it was not necessary to tell anybody that ~~it-was~~ they ought to sing better, that that whole way of grasping what was going on was completely by passed in that when a human being risks himself, that that is so obvious a reality that it infact changes the situation, and that therefore what you mean by an indicative is that new situation. That no one had to tell anybody that it was possible to decide to sing. Nobody had to repeat 75 times you ought to decide to sing. The reality of that ecclesiola was altered by the fact that one man had decided

to sing. The indicative was just there, glory, and the ecclesiola was different, so that you didn't have to talk about, you didn't even have to stand back on the other side of "you ought to decide to sing" because the situation was just different.

Now as I keep circling in that area and around that chart up ther, and for those of you who just arrived here I know you have been avoiding it, we all did, but I invite you when the program is over and most people have left the room to slip by and read a box or two - it's really a refreshing spring of humanness up ther, I mean you have always known in terms of your relationship with the way things are, you've known occasions when it was like having a rock for an uncle.

Now I am convinced that what has turned up upside down and what makes the future different for us is that we have been overtaken by the other world and I just want to say 9 things and they are sort of spiritual practical and then after that we are going to talk a little bit. Frank is going to lead us in talking about the next twenty years and this is a context for that.

First I want to read you something. I am going to use two art forms tonight. The first one is 4 centuries old and the one I want to close with is 8 days old.

To begin with the one that is four centuries old, Life is such a problem these days, I am always thinking that the women ought not mind when we say, now the men of this day, I always assume that the women should just say, well, that is just a manner of speaking and it is obviously not ment to be exclusive. So I will proceed on the way that I think they ought to operate alright, having already blown it by having to apologize.

I often tell you sisters, and now I want to set it down in writing, not to forget that we in this house and for that matter, anyone who would be perfect, must flee a thousand gleans from such phrases as I have right on my side. They had no right to do ths to me, the person who treated me like this was not right. God deliver us from such a

false idea of right as that. Do you think that it was right for our good Jesus to have to suffer so many insults and that those who heaped them on him were right? And that they had any right to do him those wrongs? I do not know why anyone who is in a convent who is willing to bear only the crosses that she has a perfect right to expect. Such a person should return to the world. Though even there such rights will not be safe guarded. Do you think you can possibly ever bear so much that you ought not to have to bear anymore? How does right enter into this matter at all, I really do not know.

First of all, under the category that I will call knowing, first we are going to have to learn to work with the system we invent, and I have a little parenthesis in there that reads (manuals) so that the whole sentence reads that we are going to have to learn to work with the manuals of the systems we invent. Now we don't have any manuals yet, there are things going around here with that name on them, but we don't have any manuals yet, now we have prototypes of manuals and we have manuals in preparation, but we don't have any manuals yet. But what we do have I think is ~~i-thin~~ probably the only way to get to where we do have manuals. But we don't have any manuals yet. However, you are not a prior if you communicate to one living soul that one of those things that has the name ~~xx~~ manual on the front is a joke. Regarding any manual that you would ever see or ever have anything to do with, you certainly ought to communicate your non-chalance. That is to say, as a man of the spirit you certainly would communicate your non-chalance about any set of materials which would purport to suggest the way that your manifestation in any situation - that would attempt to codify your manifesting in any situation the particular steel fist spirit initiated word filled creation of the will of god. That is to say ~~that-anything-~~ what you want to say about any manual is that not that your going to make a joke of it because you don't want to get that far, but that no manual could possibly encompass the intensity with which you intend to fill full the will of god that you decide he chooses. That means about any manual that you see you would be perfectly willing to say bullshit.

But the reason you say that is to enable anyone around you to know that the spirit that that thing talks about has got to be put there by the people who embody it. That you intend intensity relative to that manual not cynicism. That just because somebody says you ought to have a grid up in your collegium room, doesn't mean you ought to, maybe you ought to have two grids up in your collegium room, as a matter of fact, I have never seen a line and dot grid until I got to the religious house manila and for a man who lives, or did until this morning, live on an island surrounded by huge bodies of water, and you cannot imagine what huge bodies of water do to a grid. I mean they make it about as helpful as almost nothing, I would have said nothing but I am sort of under the spell of my lecture here about the attitude you are supposed to take towards colleagues. But this grid of the Philippines was done on an actual map of the Phillipines and a circle was put on Manila, the regional capital and a line was drawn to the metro capitals where another circle was drawn and then a line was drawn to the circles of the polis capitals and from there to the micro capitals and the Phillipines just came alive and I walked into that room and I said my God its the New York region. I mean it was late in that two year period to be releaved but the Lord takes care of his own and the people who are going to New York will be glad to know that we never got one of those up so there is all that creativity left. But I mean do you see this, we have not even started to create. We haven't even started to work with this system that we are about the system of inventing.

Then secondly under the knowing I think ~~that-we-have-not-even~~ I would put learning to work with the leadership of the church, parenthesis there, the clergy. We, I thought, handled that very well there today. The only problem we have now is communicating this mission business there. What

the other side of the coin says, that coin that you get in RSI that says that the church is mission does not have a mission, the other side of that coin is silly that that clergy man is the paramount symbol of the fact that the church is mission. And that he embodies that by going into foreign fields. In New York that the way we speak lovingly of the far end of Long Island. That one of the things that you and I know is that wherever a man is standing that the micro universe that he looks down into is as big and as complex as the macro universe that is above him if you organize it that way. That is to say that when you stand in a region and look down at the metros that is as complex as when-you the areas that you would look at or the continents that you would look at when you look up. And that means that what you and I as priors know is that every single clegyman thqt we encaunter has a universe to deal with in his own congregation that is as complex as the universe which he sees that is above him, you know the galaxy and the reagon and all the sons of bitches that make up his care structures. Now that man will complain and bitch and cry and bled about that and what you and I have to see is I knew-that that is what he is pointing to is a reality it is just that he does not understand is that that is a gift. Or what it means to be stand at that point between the micro and the macro universe is to be the one who provided that relationship or that he embodies the fact that the world is one. That the region does that between the micro and the area or that the clergyman does that between the congregation and the micro, if you like, or the region and that he physically embodies that congregations participation add of course the local church experiments' expansion on that is that what it means to be clergy is tobe corporate clergy wo that the glactic auxiliary is that relationship and you and I know that. So that we know what that man's problem is before we stant and we know that it is the situation, the pain of which is genuine, but

which is always the way life is and what it means to be an auxiliary prior is to participate in that pain and to provide the ways in-which whereby that man can relate to that as his life. That is to say, he does not have anything else to do than to renew the church. Every once in a while you run into a clergyman who has an earlier list and what it means to become his colleague is to persuade him that there isn't any thing else on his list except the renewal of the church. And you have to be careful to make it clear to him that that is not synonomous with the Ecumenical Inst. until he decides it is. And that is not a joke and it can be a funny punch line.

Now thirdly relative to the area of knowing and I mean by that that these are things that we are just so clear about and that is that we can learn to work with our colleagues. And what I mean by that is to learn to work with our colleagues without any problems. Working with your fellow colleagues cannot be a problem - that is your assignment. The name of your assignment is work with your colleagues to bring them off as a by product of doing the free deed which god chooses as his will.

Now, relative to your first prior, you second priors must assume it as a matter of course, that you are constantly bleeding on behalf of your first prior, it is an occupational hazard. Some of you will spend the entire year discerning the ways to assist him in being the first prior. Now it is not adequate to fill his little suggestion box with notes signed by the whiz kid who should have been first prior. What is required is something like Warren this afternoon, when John Cock got up this afternoon to lead this afternoon's workshop, Warren Tolman Cock said, now John that is the last set of workshop questions I am going to hand you your on your own now. Well, what it means to be a second prior is to have never said that before tonight. And some other second

priors will discover that the way their occupational hazard will come is that they need to stay out of the way of their first prior so that he won't lose any penetration time serving it in jail for manslaughter. Now our orientation to virtue in these areas come from static times. That is to say, we don't know what it means to enable other human beings. As I struggle with what-it-means-to this whole business of how human beings relate to each other in an outfit like ours, we are so accustomed to, I think genuinely, relating to each other in terms of the kind of job we do, in terms of a sort of picture of virtue. It is whether I am doing a good job. Now it is not because I am sort of like to defeat fine things like the global spirit movement, that I go around with that attitude, it is because my imagination has been formed that way and that I really think that what it means to help someone is to work up some kind of virtue, like, "I really helped him 3 times" ~~of~~. But that that is a kind of virtue that is oriented to a static situation. That is to say when there is a fire or when there is a war - that is the reason why we use military examples so often - is that it is very clear that in the context of a military situation virtue is not the issue - winning is. And that if you and I have a river to cross, there are no prizes for making it 8/10th of the way. What has to be done to the globe is either going to happen to globe or it is not. And so I don't care whether you get your other fine attributes into history or not if you enable whatever that mysterious factor is that would enable whatever strange conglomeration of movemental dynamic we would talk about, you know region or area or whatever, to make it into history, then you have won. It is like that business about those nerves. There are some kind of nerves which don't respond unless they are pricked all the way and then they respond all the way. They don't have a half-way response. Well that is the way it is with the spirit movement. That we either win or we don't so the question ~~of~~ you and I have learned to use to work with our colleagues is whether or not we win.

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Isn't that interesting. It is not whether or not he appreciates it or you appreciate it or on that particuallar battle you win even. It may very well be that the most valuable things that a second prior learns is to work with a really supper shit ass and that way you get a cast iron set of instructions about what not to do of course and that that earlier outing was a preparation it turns out. Now you see that is an eschatalogical point of view that is to say, from some perspective it may be discovered that that earlier outing was preparation. But this is the kind of a game that you and I are engaged in and think we know that it is a part of our burgen as spirit men inthe 20th century to operate in exactly this strange context.

Now then there is the 1st prior's wife. PROBLEM. I think that our wisddm there begins with something like, shit on the 1st priors wife. Now if you are a second prior and you are out to manifest the will of god while your illustrious male leader is out of ~~god~~ town, it would seem to me that you were trying to operate within the will og God, at least wihin the consense/s of that religious house which probably includes the first priors wife. So that before radically turning ~~all~~ the wagons around in the other direction, you'd probably check with her as a sort of morsal of the single flesh that the first priors family are. And I can tell you that ontologically that is the way I would begin to talk about the first priors wife problem, and that is to say that she is part of the single flesh that that family is . But I think that the rule of thumb that you and I need to pperate out of is shit on the first priors wife.

And it is part of the occupational hazard of her assignment that she may very well have to get up early and wake up the second prior so that he can shit on her. It is not at all a small part of a measure of our capacity relative to our next twenty years that we not only have women that could do that in our body but women who have clearly already prepared ourselves for exactly that. That is to say that I think it is the consensus, and this is the kind of consensus that if anybody raised a question about it we wouldn't even talk about it for 5 years, and I'm serious about that and your certainly can't legislate in this area, but that there is some kind of consensus developing that the man ~~is~~ who in incharge, and I am not making that statement accidental, is the second prior. And the way that gets done is many many a fine happening, spiritually and otherwise. And then there is ~~sex~~. That is point c under 3, in case you are keeping score. I think that the comments there can be made very simply and that is that any prior who thinks that he has a problem there in ~~his~~ his house, should move on it very quickly. We cannot make it, we have decided history society, the times themselves to endure many things of us and having used up our three points we are not going to be given any in that area. We just move like steel in this area. Any prior who has any question in the area makes an assignment by moving people or by asking people to leave whatever is necessary and you cannot imagine how naive you are and you understand how much trouble you are in if you doubt that last statement, it would be a measure of your naivete, to imagine that you are not naive in this area. The world will continue to unfold the kinds of ways that people will decide to manipulate each other. January is an especially bad time. That is when all the interns are deciding that they shouldn't be. And you'll find some happy warm type in your house who will say, ~~s~~"come on up to my room and let me council you -- a I'll put my finger in your t-shirt. A religious house cannot endure very very many nights past the time that it become a question

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in that house as to who is sleeping with whom. Now we don't talk about this tee-much issue but once a year but it has to be talked about once a year.

Okay that is the end of number 3.

Number 4 is learning to do and we dealt with this beautifully today. That we must learn to do north american courses, assuming that we will ~~live~~ leave out our 40 colleagues that we are sending overseas, and there are 40 here, isn't that amazing. In addition to the 190 of us who are going to be assigned to houses in North America. That we have decided that recruitment forever for all is just the way it is going to be. And that something like 8 courses per quarter, per religious house is just what it means to be a religious house. You know floods and famine, but that whatever the # is that you turn in is, what it means to be a religious house is to have 8 courses per quarter per religious house. Oh the lord is fantastic about receiving your efforts, but that is what is required and that is what we must learn to do. And that learning to do that is what we are going to be about.

Number 5 is that we learn to do the local church experiment and the paranthesis ther if the paranthesis in # 4 is one thousand that is to learn ^{do} to ~~teach~~-1000 north american houses, then # 5 is to learn to do a global local church experiment. The new tactics as they are related to the parish tactics of the local ch exp are just finally going to leave us all devastated, both in terms of their applicability and in terms of how obvious they are. When you could that with the simple fact that every single member of the ch of jesus christ on the face of the globe today is waiting, whether he knows it or not, for this, for those tactics then you see the kind of explosion that you and I are going to experience. And how this means that our spirits are going to be different, expanded, exploded, in technicolor.

And # 6 that we learn to do self-support, the parenthesis there is without fail. That we see that every RSI is self supporting, that we see that every ITI is self-supporting that we see that the local church experiment is self-

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supporting. We are so clear that you would not possibly use the support of the local church experiment to bluggen people, but everybody understands the way things are and financial support is the way things are. That handled very matter a factly will always produce results and what we discovered in the spring, this was a shock to me, that when you looked at the galaxies that with two acception, either the galaxy had money coming in from all of the participating churches or it had if you drew a line above 35cents from none of the churches. That is to say that you had to say that the answer to the question of the support of the local church experiment lay at some other level than that of the particular congregations. And these congregations were very different in terms of their make up and possibilities, wealth, and so forth. And that part of learning to do and that part of learning to do self support is going to be learning how that kind of thing operates. Relative to religious houses, which we are going to come to latter, you just have to be hard on yourself and if you know you are a son of a bithh in this area, then you get yourself a committee who will be hard on you, and that is always possible. We have certainly got to watch Satan here, if satan can get you to lie to yourself about financial situation, then he can get you to lie about penetration, and the spirit condition of the house and it just goes right on and he'll look for the place to start, It's obvious with the finances. Like, we have a fantastic new suggestion this year, you won't beleave what a revolutionary suggestion this is, you know th rh13, this long pink sheet of paper where you have a change to lay out what every member of your house brings in ~~acress-the-months,-~~ in terms of income, you can lay it out accress the months and by adding up all the collumns you can tell how much money is going to come in every month and can then project this over against thise expenses and then urica, discover what your financial situation is going to be in the future, Do you know what ~~if~~ our radical new suggestion is goin g to be for this next year? That no one who is not already living in the house should

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not be included on the rh 13. Our group is slow, but we are sure. I mean do you see how that gets to be lying to yourself. I mean surely there must be some interns coming down the way there somewhere, so we'll just factor them in, No you can't do that. What you have to do is to lay out the number of people who are earning money in your house and discover when, in terms of the initial expenditures while people are out scrambling to find jobs -- and oh you spend the money so fast - I mean do you understand that if you earn ~~spend~~ \$10 a month and you get a \$10 a month stipend, that if you pay somebody a \$10 stipend in September it is going to take them making \$11 a month 10 months to make that up. It is a long way to make up what you spend in September while people are not earning and so that curve has to be watched very carefully as to when you are going to catch up with it. Well what learning to do self-support is all about is building all the safeguards in on your side instead of the other side. I mean instead of giving away all the possibilities to the otherside you keep them all to yourself. I mean you plan conservatively, you know you put on your banker hat you know "I don't believe it" that sort of attitude relative to the whole thing. What it means to be a revolutionary relative to the rh13 is to be like a moss backed banker.

Number 7 is to learn to be symbolic leadership, to learn to be priors. Our understanding of priorship is the creation of a swirl of spirit of power to change the condition of the earth for the sake of man. That means that you would require of your colleagues to tone down their swirl so that you can manage your projection of the future only at the parrel of the mission. That is to say that what you and I have as an asset is this fantastic bumpy group of people. I mean ~~if~~ you looked around at who we have ~~here?~~ ^{have} ~~here?~~ ^{this week} I agree with Joseph in terms of his comment that you walk out ~~into~~ ^{here} to the center of this table and the biggest problem is being overcome by the awe. In terms of what is possible and that what you and I are experimenting with and we talk

talk about it so casually and we have to, we have to have that kind of polity, but we are dealing with questions of polity which are so so serious, and the question which you and I have to ask ~~us~~ ourselves again and again and again is what does it mean when there are 1500 religious houses. What does what I am doing mean in terms of there being 1500 religious houses. And do I want to go around and be an old grump - do I want to go around and say no because that is the safest? At least I experience saying no as the safest. Or do we understand that we have been given charge of giving permission for the new day to be received. The beginnings of the loose ends necessary to fall together that such a happening be when the Lord ordains it with our decisions are not known. All the loose ends necessary to be started now so that that can all be prepared when the Lord ordains it with our decisions are just not known/ What does it mean to be in charge of all that? You stiffle, you say no, you withdraw from the march even for a moment at the peril of the whole future. This has something to say about what it means to be a rel. house. We want every single rel. house to have its own particular swirl of spirit. It is not team B in another house, down the road or in another county. It is a particular separate religious house. Now, if somebody won't do what Charles Moore says I would travel half way around the world to beat the shit out of whomever would not do what Charles Moore says, but we have to hold both of those things at the same time. And I take it it won't be too much of ~~us~~ a surprise for me slip in at this time something like I don't know how we are going to do that know. But that is what we mean when we say we are experimenting in polity. How is it that we insist that every single rel house is for the sake of the whole future a particular desperate swirl of spirit. And that the priors of that house have the full autonomous responsibility for that house. And then how do we be corporate and it certainly doesn't make any sense to go zinging around the universe like fireflies. I think that we shall also learn to be lighting

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the world - we shall learn to be evangelists. There are implications for pedagogy as one of the 27 reports says. There are implications for pedagogy in the other world. I should say there is. I have never been so taken up in the indicative in my whole life as I was in that spirit trek. You and I will know indicatives in the future like we could never have imagined. I mean you and I know privately and secretly that John Wesley must have been out of his mind. It was probably to avoid his wife that he was riding that horse. I mean that is the kind of joke that we have always told about poor John. Well I want to tell you that I discovered privately this summer. What I mean is that God delivered to me a very clear message as to what John Wesley was all about. And that is to say that he was so clear, that is to say that he just grasped^{again}/in the indicative, with such clarity that he was a gift to every single audience that he spoke to. He grasped that so clearly that he could ride horses all night long to get to other audiences. That what we have up there on the board is such a gift to human kind that I am staggered by it. I had to talk about a vocational shift for myself to even point to how I grasp myself differently after having dealt with that chart. I am clear that I am the best thing that ever happened to a group of people during the moments that I am delivering a spirit trek and that they are an utter gift to history because they are there and that what is happening there is a good thing. And that it ought to happen as often and in as many places as is possible. And I now understand how it is you could wear yourself out riding around England to talk to people.

And finally that we will learn to be worldly tacticians and the parenthesis there is of course other. That the sneak attack from the other world is always without mercy.

The artform that I want to close with is 8 days old it was written on August 20, and it was a response, I think negative. You do tend to snivel a little about interns so that is why I say I think. This is a negative response to

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a visit that Sarah and I made to a couple. the women was hess in Summer '72 and we went out to take to them in New Jersey about interning in the house. And the man is a character a Roman Catholic layman who one morning when Stan Long was ill and couldn't preach out at Congregational Church he said I'll go and preached 2 sermons at a congregational church out on long island. I call him St. Frances, he is the kindest, nicest, gentlest man you ever saw to be internally furious. He is ^{an angry man} se-furious but he is so gentle and so kind on the outside. Well anyway he-is we had a great conversation with them and among other things I said something about the Iron Man exercises and I said Yes Mike May was quite famous this summer with the kids about those Iron Man exercises and Kathy raised her eyebrows and said "mike may? I've heard that name, David (david is two year 10months) said just last week, as he was walking down the hall (this woman had never heard the name mike may you see) and he said very clearly "Mike May doesn't like me because I shit in my pants." I turned the conversation quickly by saying the fine priorship we had this summer in camp is only indicated by assigning Mike to you son, I'm sure that remark means that Mike was his prior. Anyway four or five days ago we got this letter form this couple. The whole conversation you see was to say to them now, we are very clear that you people are religious and they kept saying "oh no" Oh I mean they were hard about it. This guy says I have already been in three religious orders. And I said I don't care if your burned out on Catholic Religious Orders or not you are a religious and you know that you fighting with God over this. And anyway he just insisted oh and he played all the dumb games you know Role offer and play stupid layman. like I can't explain the ecumenical institute to anybody- I try to explain it to my boss and he ends up cross eyed. Now the reason that you and I are going to learn to be other worldly tacticians is because of characters like this. This is the letter that he wrote in answer to our visit. The first page is an artform a quotation "During the 54 years that I have inhabited this planet, I have been disturbed only three times, the first time was 22

years ago when some giddy goose ~~sp~~ fell from goodness knows where. He made the most frightfull noise that resounded all over the place and I made 4 mistakes in my addition, the second time 11 years ago I was disturbed by an attach of rhumitism, I don't get enough exercise, I have no time for loafing. The third time, weal, this is it."

Dear so and so, well I mean it has our names in there.

I have just rehearsed all my objections. (end of sentence, end of para)

New Paragraph. My song is still "de profundus clamove ate domine". That being translated is "from the depths I call to you oh my Lord." End of Paragraph, new paragraph.

The only journeys (con't on page a)

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That being translated is from the depths I call for you my lord, end of paragraph, new paragraph. The only Journeys in life I have been reluctant to take have been: a) those to the center and b) those to the edge. new paragraph. I really should be expected to ^{re}act hostilely to anyone who simultaneously ^{suggests} insists that I should make both these treks. I am forced to write you an analogue that came to me as I reflected on your visit to Rockaway Borough Thursday, August 17. From the end of the last chapter of John "Nathaniel exclaimed 'can anything good come from Nazareth?' Phillip said 'come and see.' When Jesus saw Nathaniel coming he said 'here is an Israelite worthy of the name, there is nothing false in him.' Nathaniel asked 'how do you come to know me?' Jesus replied 'I saw you under the fig tree before Phillip spoke to you.'" I relate this simply as another time in history when ^{one} another man in-history was told by another with dramatic impact, Your secret is out, and I guess that is all I have to say for myself - for us all - for now. Keep us in your prayers, we shall likewise remember you. End of letter.

I am sending them a telegram which says " I said build me an arch. I said build me an arch now. Dominus.