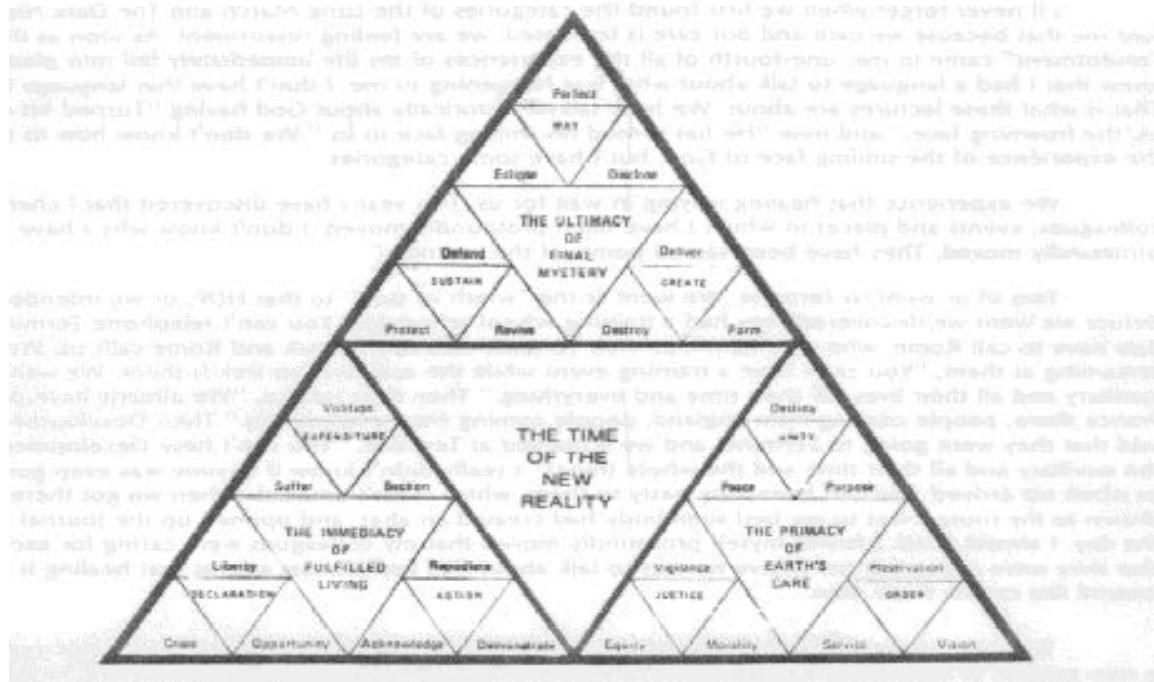


THE IMMEDIACY OF FULFILLED LIVING



Spirit life gave me the categories that I was to explain: Declaration, Action, and Expenditure. It was three days before I went back to tell them that I didn't understand the categories. So I'm going to start where I had to start, by reminding you why we're giving this lecture and what this Kingdom of God is which we're now calling "The Time of the New Reality." I have to start with my experiences of last year. I'll start in September because when you come out of a time of doing for two years in a project it takes you a while to decide if you really are in a real world and to come back into a place where the doing is not quite so intense.

We have said that it is a new reality being disclosed to us and that there are experiences we are having as a corporate body that we do not have a language to describe. When we were preparing for Elaine Hockley's funeral someone came up and suggested that we sing Psalm 13, "How Long, O Lord, Wilt Thou Quite Forget Me?" Everybody around the table responded, saying, "No, that is not what we are experiencing. That doesn't have anything to do with what we are experiencing with the death of two of our colleagues one month apart." We tried then to start talking in new language to describe the experience, to describe what was happening to us in these funerals, but we couldn't come up with a language. I became clear that something was happening to us, and we didn't have the language to talk about it, but it has nothing to do with being forgotten by God.

At the last House Church, as people were giving the great events of their lives during the past year, I started listing the events of my life because it has been a great year for me. I tried to get out categories on "Why is it that I've had such profound experiences this past year?" I came up with seven experiences, and they all were listed under great corporate events. That is not a very good gestalt; there must be some other language to talk about profound happening. They were unusual: there were the deaths of Joe Mathews and Elaine Hockley and the creation of the funeral liturgy; the writing of the literacy manual in between the two deaths; the Ivy City acceleration trek; a corporate conversation with Joe Crocker, Carol Pierce, and Martha Talbott about a program chart that got us so excited we were dancing around the tables; the auxiliary training for the US-12; the Kinney Consult, and a recent conversation I had on what it means to be a colleague. These came under the category of Profound Corporate Times.

I'll never forget when we first found the categories of the Long March and The Dark Night. Someone told me that because we care and our care is frustrated, we are feeling resentment. As soon as the word "resentment" came to me, one-fourth of all the experiences of my life immediately fell into place, and I knew that I had a language to talk about what was happening to me. I don't have that language this year. That is what these lectures are about. We have talked historically about God having "Turned his dark side to us, the frowning face," and now "He has turned his smiling face to us." We don't know how to talk about the experience of the smiling face of God, but I have some categories.

We experience that healing is lying in wait for us. This year I have discovered that I cherish colleagues, events and places in which I have been profoundly moved. I don't know why I have been profoundly moved. They have been sacred points of the journey.

Two of us went to Termine. We went as the "wrath of God" to that HDP, or we intended to anyway. Before we went we discovered they had a training school scheduled. You can't telephone Termine directly. You have to call Rome, who calls Termine; then Termine calls Rome back and Rome calls us. We were screaming at them, "You can't have a training event while the acceleration trek is there. We want all the auxiliary and all their lives, all their time and everything." Then they told us, "We already have people from France there, people coming from England, people coming from everywhere." Then Development called and said that they were going to Termine, and we screamed at Termine, "You can't have Development. We want the auxiliary and all their time and the whole thing!" I really didn't know if anyone was even going to meet us when we arrived. We had been very nasty to them, which wasn't unusual. When we got there, I was shown to my room. Next to my bed somebody had created an altar, and opened up the Journal reading for the day. I almost cried. I found myself profoundly moved that my colleagues were caring for each other, and that they were caring for me. I have no way to talk about that experience, except that healing is always around the corner these days.

This year I have had something called the Living Room Dynamic. I felt the need this year for creating a new pattern of associating with people. I've been inviting people to my room to talk and to relax, and if any of you know me, I have to force myself to be there. My five o'clock periods are generally times when I read or go to sleep, but it is always when I close the door; I do not want to see somebody else. People have come up to my room, by invitation, every day at five o'clock. I find that I want an informal way of brooding on what's going on, and I don't know how else to do it. The congregation cared for me this year by deciding that we needed a lounge on the seventh floor. They placed the lounge, not where it should have been, at the end of the hall, but in the middle of the hall, right in front of my door. I've been calling it, *Kaye's front porch*, and I've really used it. I think we are piecing together the new common memory of the Order. After somebody comes in and talks about Luxembourg, or some consult they participated in, I start talking about it and discover that it's part of the common memory now, and I was there. What we're doing is piecing together what is going on. I experience that history is converging, and I need a way to know what is happening.

The third experience that I find others are also having is that my colleagues have become very precious to me this year. When David talked in his opening speech about those barefoot Indian colleagues, they became my colleagues, and I'd defend them to the death. That was true for everyone in the room. When those of us on the Consult team had to leave the people in Richgrove and in Kinney, we didn't know how to leave our colleagues there, but we wanted some way to say "You're there on our behalf, and are going to suffer the pain on our behalf."

I found myself calling Chicago a lot this year, or Chicago calling me. I'd start talking about what fantastic colleagues we have, and they never knew what to do with my information. I would call up and - say, "Listen, Mike Huff is the best team leader that I've ever seen." They'd pause for a while, and they'd say, "Thank you, Kaye, anything else you want to tell us?" When I was in Inyan Wakagapi, I called back to say, "Amelia and Richard Kroeger are fine at working with local people. Tell somebody!" Someone from Nexus called us at Kinney. wanting to know what was going on in the Consult. I said, "Oh, the Consult is just fine, and by the way, Don Raschke is the finest plenary leader I have ever worked with." This silence came on the phone, and finally they said "Kaye, what did you want us to do with that information?" Well, I don't know, but it was like I wanted to button-hole people and brag about people that I have worked with this year. I went on and on. I can't get enough of bragging about the people who are in this Order. I don't know what this means, except that I know what it means now to be willing to die with my colleagues. They have become very precious this year.

The fourth experience that I don't know how to talk about is the one Joe Mathews used to call, "I can die and go to heaven now." Occasionally, we'd be sitting in a room while some great conversation was going on, and Joe would say, "I could die and go to heaven right now." Well, I've had a lot of "I could die and go to heaven experiences this year." The last one was the Tactics Workshop in Kinney. It was the most chaotic workshop. We did not know what we were doing, we were not going to finish on time, but I was enjoying myself, and I said to myself, "This is it—this is what primal community is—this is what collegiality is. I could die and go to heaven right now. My life is totally complete."

This lecture is supposed to be on *The Immediacy of Fulfilled Living*, on Eternal Life, The Kingdom of God. When you look at the New Reality Triangle, the top triangle has something to do with Integrity, with daring to stand before whichever face of God is before you. And the lecture yesterday, "The Primacy of Earth's Care," is on Primal Community or our concern. The one on Immediacy of Fulfilled Life has to do with fulfillment, or profound humanness. Now, integrity, concern and fulfillment, as you probably know, come from the Other World categories, and the Mystery covers the whole. But the triangle on the Immediacy of Fulfilled Life is not just about profound humanness. *It has to do with our corporate experience of profound humanness.* That is what I have experienced this year. If you look at the triangles: Declaration, Action and Expenditure (I've renamed all three of those triangles), the whole triangle has to do with our being and doing this year.

Sociologically, nobody questions the God lecture anymore. Four or five years ago, I was in Europe training some people in the Local Community Consult (later we called it Town Meeting), and they were angry when we got to the point of explaining how society had collapsed. They were all yelling at me, "No, society has not collapsed!" There are no arguments over that anymore. When we discussed this before the US-12 Consults, everybody knew that the rural has every problem that exists in the city. There are as many divorces, drugs, and crimes, and everything is the same as it is in the city. There is no romanticism in the rural anymore. We discover that when we watch television. There are three TV shows about the rural areas, and all of them take place 50 to 100 years ago. There is no romanticism about the fact that all patterns of sociality have dissolved.

The other thing about this triangle, *The Immediacy of Fulfilled Living*, is what we heard about in the opening lecture on reflection, on the knowing pole. Reflection, as a category, no longer freights the meaning of what we are doing. You don't have time to reflect. You just have time to do. Something very deep goes on when you are doing. The word, "reflection" doesn't hold it, but meaning is revealed profoundly in doing.

By the way, profound is one of the words of the New Reality. It is one word of the new language. I find myself saying "I'm profoundly grateful, I'm profoundly moved, I'm profoundly grieving, I'm profoundly . . ." This begins to help me talk about our new experience of the smiling face of God. "Profound," combines my knowing and my doing.

Science fiction has always intrigued me because there are always stories about a colony of people, someplace else, who always live in the same reality. It is always the same reality, the same way life is, but they have to create a new pattern of living. They appear on some other planet, and they have to start all over again to create a new life style. Nothing works, so they come up with a new form of marriage, a new form of education, a new form of polity. That is where we are now, in terms of doing. The book, *The Navigator* by Morris West is also about this. You ought to read it. You get into a boat, go to an island, the ship is wrecked, and you have to decide who is the leader, who's married, who is going to have children, who is going to work, and what are you going to do with those who go crazy, with those who are sick, with those who are the gurus. I suppose in Social Demonstration, we've not asked for anything else, but that a community's entire social pattern be changed, that their social habits be changed. Consistency is the key word in doing, so

It looks like something is missing in the original

This lecture on Immediacy also has something to do with the rapid change in our states of being. States of being come very fast these days. I know that a lecture given a year or two ago was saying just that, but it always takes me a couple of years to believe some of this. We need to describe them. It was hard at Joe's funeral not to wonder if you were going schizophrenic. You could be completely in grief, and five seconds later you would be laughing; five seconds later you would be crying again, and then you would be having the most creative time of your life, and then you would be looking at each other like, "I never want to see you again," and then you were in great joy. I've never been in so many glorious states of being, every single one of them profound. I discovered, for

the first time, that there is no difference in the state of being of grief and the state of being of joy—they are both profound living.

I had to get out a lot of source books to find quotes about states of being.

Let a man mark that when he is in this hell, nothing may console him and he cannot believe that he shall ever be released or comforted. But when he is in heaven, nothing can trouble him. But it is true that after this hell he may be comforted and released and after this heaven he may be troubled and left without any consolation. This heaven and hell comes about this way: he does not know where they come from or why they come to him or why they depart from him and he can do nothing about them. He cannot give nor take away from himself, bring them nor banish them, but as the scripture says, the wind bloweth where it will, etc. When a man is in one of these two states, all is right with him and he is as safe in hell as he is in heaven. As long as a man is on this earth, it is possible for him to pass often from one into the other. Even within the space of a day and night and all without his own doing. But when the man is in neither one of these two states, he is in conversation with the ungodly and he wavers to and fro and he does not know what manner of man he is." (from *The Theologian Germanica*)

When a man is in one of these two states, all is right with him and he is as safe in hell as he is in heaven. My other source is Bonhoeffer. I experience the Immediacy of Fulfilled Life in hell or in heaven because I am bound to this earth.

Wanderers who love the earth do so only because it is on this earth that they make their approach to that alien land which they love above all else. . . the earth wants us to take it seriously. . . We have to struggle with the earth to come to terms with it. . . Whoever evades the earth does not find God—he only finds a false world. . . God does not lead man in a flight from this world; He gives him back to the earth as its loyal son.

Because we are grounded in local communities who do not now experience primal community, but remember it, and are reaching out for new patterns of living, we are creating primal community. Someone made the comment that our generation, talking of my age, has never experienced primal community except in the Order, never experienced being in a primal community where a small community worked, where the services were available, and the people genuinely cared for each other. For many of us, this Order is the only "community" we have experienced, and it has been changing constantly, and we have been in the middle of creating it. I've seen the play *Our Town* many many times, but I never realized that there was anything in the first two acts. When it was presented in the Research Assembly, I saw that the first two acts were about community, about being grounded in local communities. The pain of being community is there.

Tillich gave me some categories when I was looking for something to clarify the Kingdom of God - the Kingdom of God, spiritual presence and eternal life. Spiritual presence has to do with the spirit. Eternal Life has to do with life universal, and the Kingdom of God has to do with history. Now this new reality that we are talking about is that which is grounding us in history, in our new life patterns and in a new spirit mythology.

The smiling face of God is coming to us in three ways, and I want to talk through the triangles very quickly. *Declaration* is the first category—*Crisis, Liberty and Opportunity*. I have four categories under *Declaration*, and they are not as rational as I would like them to be. They are four parts of what is happening.

We experience profound humanness as the corporate body when we see the urgency of the now or never. When there is nothing left of the old world, and we have to create a new one, we find ourselves experiencing profound humanness. We create it because we haven't got any other choice, and we have to do it immediately. Someone mentioned that the reason the recent consult collegiums were so crucial was that they were always aimed on the most immediate task. If you asked why seven of us would get up every morning for a 5 a.m. collegium, you would hear that we were desperate to find out what we were going to do at 8 o'clock when everybody was there. You experienced the cause of immediacy, or the urgency, the now or never.

The second category is *History and You Agree*. The timing is right. You are on target. You experience people calling you and responding before you have a chance to say anything. We experience fulfillment every time we see that the time is right. That history is right where we are.

The third category is *The World has Awakened And Is Reaching Out*. Working on documentation was very humiliating for the priors, as well as those of us getting hold of the documents. People kept coming to us and saying, "Now, I've listed everything we did. Here's this one page. Now, this next 50 pages I am giving you list the happenings that we didn't have anything to do with. Can I include it in the report?" You sit there, and you give absolution again and again. That is true of all the projects. We have experienced fulfillment when we discover the world is out there before us acting out our care. We can't tell if we catalyzed it or not, and we don't care. What we care about is that people are responding at this time. In Kinney, we had to stay up all night to write the document. I was shocked when, about 7 p.m., some of the townspeople came along and served us dinner because they heard we were going to be up all night. About midnight someone else from Kinney came in and served us peach ice cream, sausage and cheese. We were served breakfast at 5 a.m. by people of Kinney who heard we were up all night. We didn't do that. We don't even know how they found out we were there. People are responding. The world is awakened.

The last category is *Patience Has Paid Off. Waiting is Fulfilled*. We experience fulfillment. We find out that the pain of the last 25 years is finally informing us. I want to say a word about the literacy manual, but I have to start way back. I remember Australia being very humiliating. Working with the aboriginals, because all the work we did with aboriginals, when I was there, went for nothing. We never used it. How many people here think that I was in Oombulgurri? How many of you think I was in Mowanjum? I wasn't ever in either of those places. I was in a little place called Darwin, where we were working with aboriginals, and doing some documentation so we *could* do something with aboriginals. We never did anything with the area in which I was working.

Then I was assigned to something called Global Language School in Japan, and, oh my, was that a failure! I spent months and hours, did pages of research, and nothing happened. And then, even worse, is the memory of my days in the Fifth City Preschool because of the humiliation and all we had to go through in order to be teachers. When we wrote the literacy manual, we used everything we have ever done with the aboriginals, with the preschool and with the Global Language School. Finally, it all paid off, and came together in the time when all of it was needed. And I received absolution. It started in 1965. This is 1978. I finally started getting absolution for the pain of those years. When I started talking about that, everyone had the same story. Every time we did one of these new auxiliary training events for the US-12, we talked about the pain of Fifth City, and how the 24 have collapsed in this area or that area so that these new 12 can do in one month what it took two years for the old ones to do. They understood that! What was done in the first week in Kapini was more than we did in Kawangware the first year, but it was done off the pain of what we did in Kawangware. It was done off the pain of what we did in Majuro and Oombulgurri and of Fifth City. I've decided the real title of this triangle is not *Declaration*, unless it is *The World Declares That The Waiting is Over*. We experience profound humanness as a corporate body in that the waiting is over. It is the time.

The next triangle is called *Action*. After everybody said there are no underlying categories for any of these triangles, I was thankful to hear one person say that *Declaration* is *Knowing*, *Action* is *Doing*, and *Expenditure* is *Being*. Action has something to do with the triangle that says *Demonstrate*, over on the right-hand side. It has to do with demonstrating our corporateness, our corporate action.

I have four categories to describe *Action*. The first is *The Demonstration of Consistency*. We experience the *Immediacy of Fulfilled Life*, as we experience our steadfast corporateness. Joyce Ollison told the story of Ivy City last summer. All the broken, imperfect people were in their house, and they wanted them all to be assigned somewhere else, but they were all assigned back to Ivy City. People in Ivy City come and just look at our community. What they see is somebody who drinks, somebody who doesn't get up, somebody who steals, somebody who beats up people, and somebody who's lazy, and somebody who's a fine person. What they look at is the way we deal with each other. They don't look at perfect people. They look at an imperfect group who is learning how to live together, and that's the demonstration. Every time they look at us, they experience profound humanness because they see us dealing with the imperfect people we are.

There used to be giants in this Order, in contrast to those who weren't. It has taken me a long time, but the last one has fallen for me. We are all neurotic now. I look at my colleagues, and I discover that I am profoundly

moved—not because I see some giant doing something, but because I see someone who is neurotic and as broken as anyone else, deciding to demonstrate how to move corporately. Watching the decor being done at the GRA just surprised me. I looked at the people, and said that it could never be done. Yet it was fantastic. When the team from India came in, we went around in awe because of the visible corporate power, just looking at the people and realizing what they've experienced as a team.

My second category is *Those Who Stay*. In one of our houses overseas, we had a problem with two of the couples who came in together and didn't like each other. One of them was a "good couple", and the other was a "bad couple". I experience that a lot this year too. The "good couple" went to Daily Office, did their assignments, and they did everything they were supposed to do. The "bad couple" stole money from the house, complained a lot, and were not too helpful to the House. The "good couple" left because they couldn't stand the imperfection of the "bad couple," and the "bad couple" is still there. I am clear that my colleagues are the "bad couple" because they are still creating the form that has to be created.

It reminded me of a conversation with somebody who wanted a divorce, four or five years ago. The person said, "Here's why I want a divorce. He doesn't know what it means to be a man. My husband doesn't know what it means to have a family. We don't get along together well, and he doesn't know how to deal with his professional job and being in the Order at the same time." The response from one of my colleagues was, "In this Order we have decided to deal with three contradictions: the collapse of the role of the male, the collapse of the family and the collapse of vocation. Those are the three contradictions you've just said you want out of." I was profoundly moved at the time. I had agreed with her entire speech. As soon as my colleague said that, I realized I had just been flipped back into the kingdom to deal with those contradictions. This is precisely why we're in the Order. We are obedient to that which is the contradiction.

The third category is *Trying Out Forms*. This is a bad title, but I don't know how to get a better one. We have to try things out. A colleague came through Kawangware and gave us all absolution by explaining to us that this was the year that we needed to make gross mistakes. We had a very hard time with the four youth in our house over his words. We had to explain that gross meant large, and not something else. But he was right. We had to try thing after thing and see them all fail, in order to figure out what we were doing. This is why it irritates me when someone says they gave up stakes because they didn't know what they were doing. The only way we know what we're doing is that we do stakes until we know what we are doing. I experience a corporate profound humanness as we dare to risk ourselves.

The last category is the *Death Ground Window*. We had five youth this year who decided they wanted to be in the Order. We were having a conversation with one of them, and as we were talking, I discovered that we were asking the wrong question. The question we asked was, "What is your twenty-year timeline?" As soon as I asked it, I realized it was irrelevant. I could care less. So I changed it to, "What is your Death Ground?" That's the new language of the New Reality. Death Ground takes your timeline and your vision and puts it together. That's talking about what's happening to us. It's not a timeline; it's your timeline and your vision. It's the new mythological language, and when we name our Death Ground, we experience fulfillment. John Dunne's book, *A Search for God and Time and Memory* has a quote in it from Jesus:

Behold, I cast out devils and do works of healing today and tomorrow and on the Third day I am finished. Yet today and tomorrow and the day after I must go on because it is not appropriate for a prophet to die outside of his death ground in Jerusalem.

That's a fine scripture, even rewritten. I experience profound humanness when I am forced to stand before my death ground and see where I am going to pour my vision, as well as my expenditure. The real title of this *Action* triangle, I think, is *Exemplars*. We're talking about corporate action. We're talking about *Demonstration*. *Exemplars of Steadfastness* is what I'm calling it now.

I have four categories under the third triangle, *Expenditure*, (I think the word that you see on top is *Volition*.) The first one is that we experienced the *Immediacy of Fulfilled Life* as a corporate body, when we are *Beckoned By The Not Yet*—when the future places its demand on us. We do that through maneuvers now. *Maneuvers* is another word in the new language of the New Reality. Everytime I am reminded that a maneuver is not repeatable, that it is done in a short period of time, that the victory named, the time of your death ground are named, I discover that the future is calling me forward, and I experience profound humanness. On the other hand,

when we do something that doesn't have timing in it, something that we could do in September or January, it is not a maneuver and the future is not calling me.

The Assignments Commission did this for me in terms of calling me into the future. They handed out sheets of paper that said, "All we are doing for these three weeks is planning out what the global priorities are. Once you discern the global priorities, it is easy—you just put up the names." All of a sudden the future was calling me, and I realized that I went out of there about three feet off the ground, saying, "That is about the most profound living . . . that is the best Assignment Commission . . . Those people in there are really fine . . ." Now I think that we have always done it that way, but I experienced it this year as being called into the future.

The second category is *Submission to the Deed*. In *Shogun*, the woman, Mariko, kept apologizing, always taking the blame, submitting. I thought it was one of the greatest styles I've ever seen. Everytime there was an argument, she would apologize in order to get it out of a nit-picking battle and put it back into perspective so you could hold a conversation. I was impressed by her style. We experience life when we realize what is not important—that all we're after is *winning*. I think that Development has exemplified that this year.

This is an example from twelve years ago, but it still applies: When I was very young, and I didn't know any better, somebody in my group said they weren't going to be in the mini-school because they wanted to go to church. I gave her the glorious opportunity to either be obedient or leave, so she left. Boy, I knew that I wasn't right. I knew there was something wrong in that tactic, so I went to find a colleague to talk to. When I did, I asked, "What should I do?" He said, "You already know what to do," and I said, "No, I don't!" He explained, "Yes, you do. You can either be right, or you can win." I've lived out of that meditative saying for the last twelve years: *I can be right, or I can win*. I experience profound humanness in the midst of that. I also had to go back and apologize—that was the implementary.

The third category is, being *Submersed in Your Council*. People are grabbing for the Journal. People are hungry for input from people, from events, from sentences. We find ourselves recreating our interior story of who we are. I discover that I want a meditative council these days who knows the truth about me, and who can dare to stand before the reality of the situation without fear of the factualness of life. I find that everything is joining my council. The council comes uninvited. Some only have people on their council, but I have sentences in my council. They come floating across like banners, telling me where I need to be, calling me forth, asking, "What are you going to do? How are you going to win?"

My last category, *The Recreation of Forgiveness*, is the hardest. This comes out of Bonhoeffer's paper, *Thy Kingdom Come*. Being factual has become crucial. We discovered in Richgrove and in Kinney that we couldn't get factual answers from our practice people. We would ask a factual question, to get a factual answer, and go away not realizing we hadn't gotten it yet. We'd say, "How many chairs do we have?" "Well, we think that the Armory is going to give us some. We are going to pick them up very, very soon." You'd go away, and sit down to do your planning, and you'd realize that you still didn't know how many chairs we have. So you'd go back, and ask again, "Bob, in a straight number, how many chairs do we have?" "Well, we counted up what we needed, and I think that the tent is going to hold everybody, and, yup, I think . . ." After a while you realized that you'd gone away for the second time, and you hadn't found out how many chairs there are. Finally we had to corporately remind each other to get the actual answers. That wasn't just on chairs. We got that in terms of tactics and maneuvers, and whatever else we were doing. A tactic I'll never forget reads, "If the town gives us permission, and if we can get a design, we will put either a mural or a picture or a grid on either the water tower or on the side of the building." That was already the second draft. This has something to do with daring to be forgiven, or the pain of having to stand before what actually is. Bonhoeffer said this in his paper *Thy Kingdom Come*. It's through the miracle of confession that all existing community is shown to be an illusion and is abolished, and the new congregation is created. I experience profound community, when I am forced to stand in the factual situation and see that the community that I want to exist, does not exist, and I am forced to stand in the factual situation and see that the community I wanted to exist does not exist, and I am forced to create the new community.

In another place, Bonhoeffer says, "God judges us guilty, even when we do not feel guilty, and judges us righteous, even when we don't feel righteous; therefore, we don't live out of our guilt or out of our righteousness, we live out of God's judgement on us, not ours at all." That's how the experience of the Kingdom of God comes. We operate out of the perspective of God's judgement on us, God's Word on us, and God's demand on us. I think the

title of this triangle is, The Price We Pay or The Future is Demanding our Participation. We experience profound humanness corporately, whenever the future demands our participation.

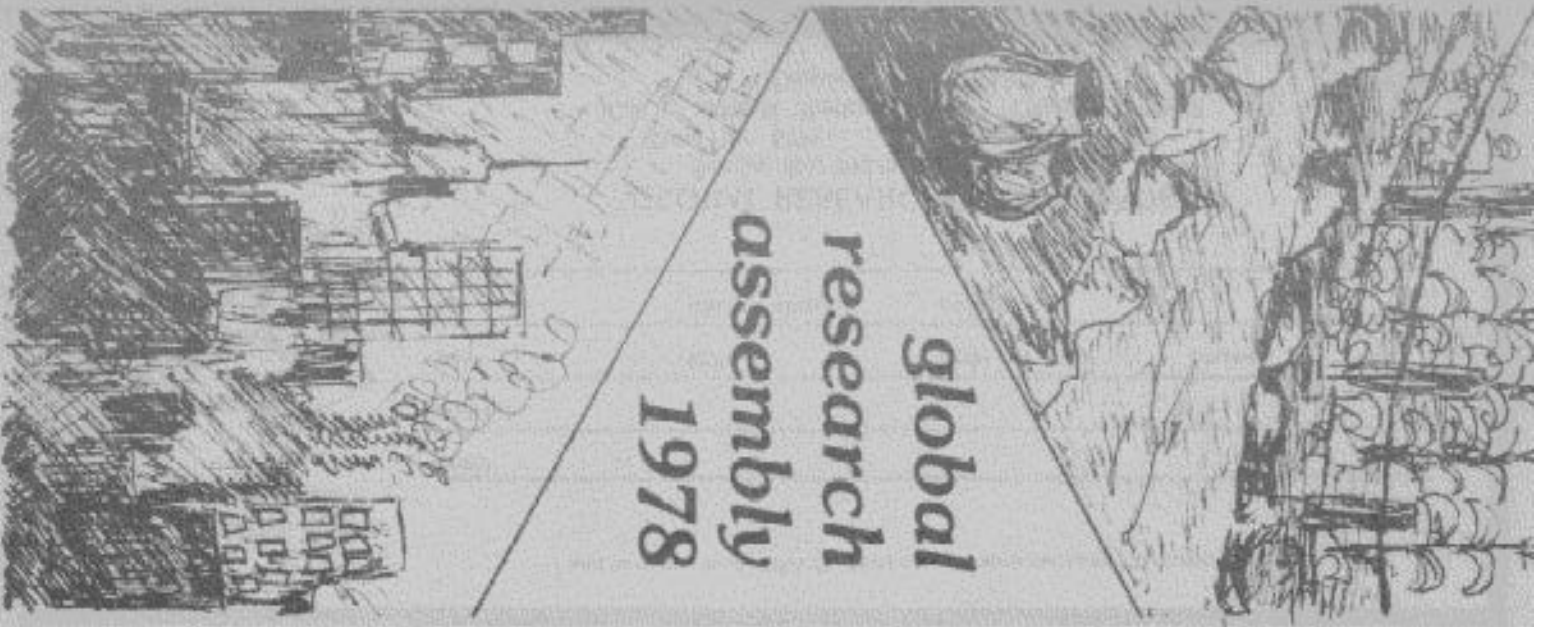
I'm supposed to give some warnings. We create the new face of God. The situation doesn't tell us. We have to create it now, but we can't be in a hurry. We've always had some book before, like Kazantzakas, *Journey to the East*, *Shogun*, or *The Hunter Warrior* to give us images. I don't think that book exists now. I've discovered that in this time of the New Reality, some of my colleagues, whom I've always considered people of great depth, have become silly. Silliness is one of the great dangers today. We are in danger when we separate our knowing and our doing. There is no such thing as a separation between those two. Being has always been intensified by knowing and doing. We need to go back to the history triangle to talk about the Kingdom of God in history. You have to start with the objective data of what is going on in the world, and what the world is saying. Then, you create the patterns that you see, and finally, you create the mythology. We need to be obedient to all three parts of that triangle, The Objective, The Patterns, and The Mythology.

Now, the Kingdom of God. I keep finding myself grabbing some other quote. "The smiling face of God is tuned to us. We have experiences that we haven't been able to name, and yet we know that we have been forced to create the new because the old is gone." This is from Niebuhr: "Whatever other men may say, we can only confess, men who live in history, that through our history a compulsion has been placed upon us, and a new beginning offered us which we cannot evade. And that new beginning offered us, which we cannot evade, is our prayer that the Kingdom Come."

I want to register for the GBA 78. (Make pre-registration checks for \$50 payable to ICA.)

Be ready to launch forth my heart!
And let those singer who must.

10/1/10



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