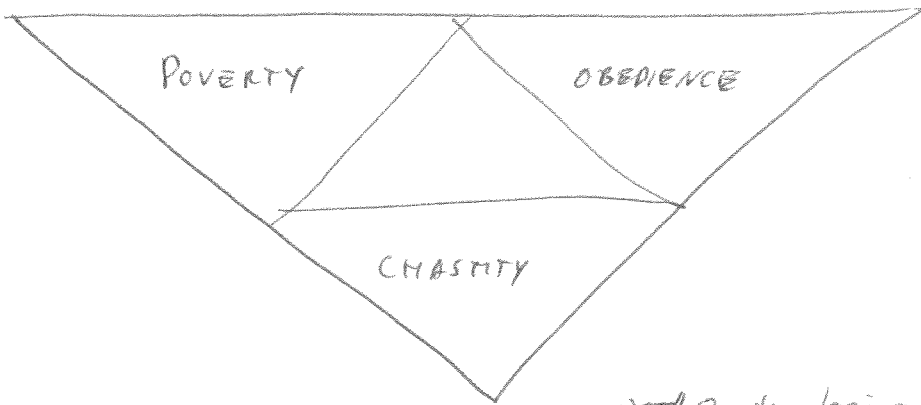


Actually I gave this lecture sort of thing I'm about to do/^{here}over at Fifth
City congregation on Monday. ^{Now}~~xxx~~ I thought/^{well,}that ~~xx~~ would be real nice--it would
be easy going after that and so when I finished over there that seemed the case,
and then I made the mistake of--there should have been some way of getting out
of going to that session yesterday because I made the mistake of going there
and doing all those--you call them ideological statements or something or other--
--you know--
doing those ~~xx~~ down and down and down so shifted my universe that now I know
I couldn't possibly give the same lecture today as I gave Monday. Now that
doesn't bother me so much except for the fact that I rather suspect that that
which went on yesterday ~~xx~~ shifted this whole body of people which is to day that
in that the charts are contentless, the charts likewise have been shifted.
Therefore, I don't know what I'm talking about. Now--so then what do I do?
Well, it seems to me that if indeed the charts are contentless, the illustrations
I used on Monday should likewise have been contentless and if they were, that
should ~~xx~~ at least give me something to ~~gix~~ begin with today, and so let's try
to see if that's possible. ^{ways} ~~Now~~ One of the ~~things that~~ ^{ways} begins to work with
these charts is ~~the way I figure it,~~ ^{that} when you're supposed to talk about a
given
~~xxxxxxx~~ area like the Corporates as I am today, ~~that the way you talk about~~
~~the Corporates is to~~ ^{you} avoid talking about the Corporates just as long as possible.
Only in that ^{way} ~~sense~~ do you begin to get communicated the awe, the dread, and
fascination that is embodied in the Corporates. Only then do you begin to
get a sense after the reality which is the Corporates. Now I would therefore
just spend this whole time avoiding ~~xxx~~ talking about the Corporates if it were
not for the fact that I dread more meeting my colleagues at the end of this
hour if I have not at least touched on them. So I will at some point do that.
Now, I have a very comprehensive model whereby I can avoid that/^{a little longer}without ~~xxxx~~ them
calling that too severely into question. And that is to look back where we were

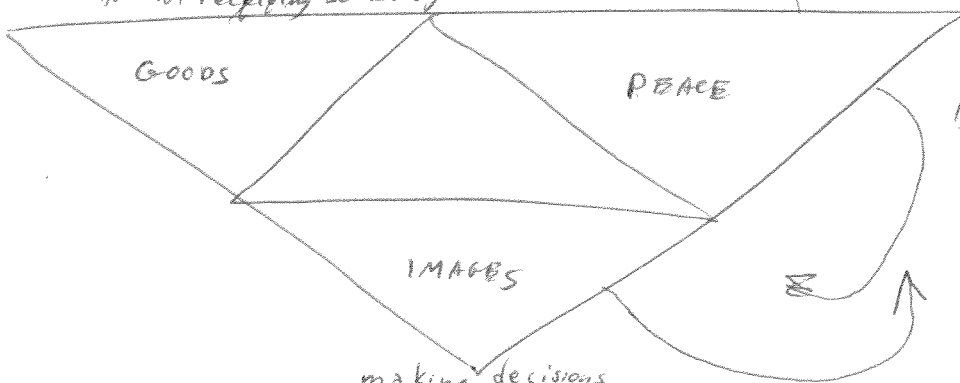
debate?



- 1) enables being under assignment
- 2) Questions excuses for not receiving some assignment.
- 1) ~~enables~~ Questions laziness
- 2) (en text for detachment
- 3)

no place to lay my head

under assignment

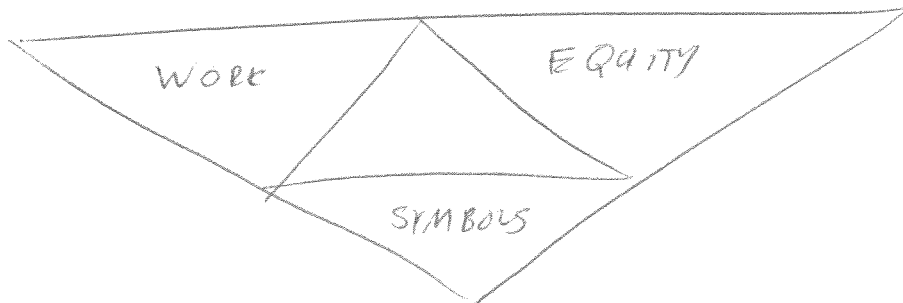


1) enables standing before Mystery.

making decisions standing before the Mystery

detached from seeking status

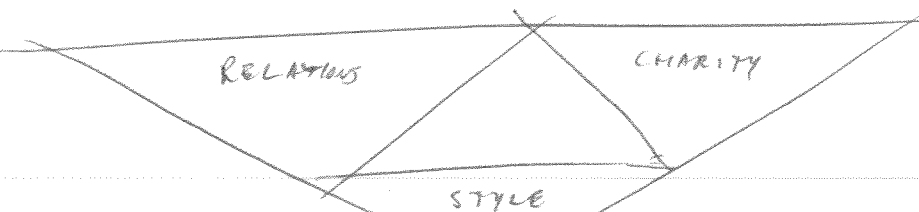
missional singing



creating and accepting new myths

surrender traditional ways

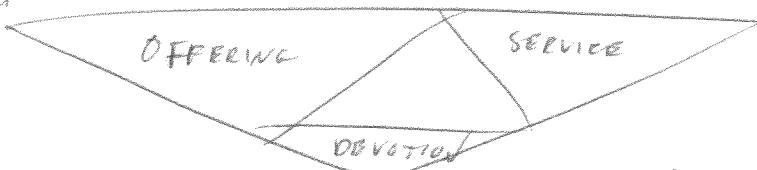
create ~~new~~ New Social Vehicle



create historical order

stand present to ~~contingency~~ contingency

stand present to prophetic



last week in terms of the first lecture which Jim gave that had us looking at where we had been with the New Religious Mode and where we were going with the New Religious Mode charts and what it meant to fool around with the New Religious Mode charts and so he pointed out the dimension of the Corporates which has to do with Poverty, Chastity, and Obedience. Likewise the Solitaries which Don Cramer talked on later and I believe also Ed Shinn talked on the Solitaries on Monday, of Meditation, Contemplation, and Prayer. And then this whole dimension of the Journeys which have to do with Knowing, and on the other hand Doing, and in the center, sheer Being. Now then, Gene talked about what it ~~ixx~~ meant to go through the gaps or the journey through these charts to the center of Being and then to return from the center. And that kind of self-consciousness is when you become aware of the fact that you are playing with fire to touch upon, get near the center of Being which happens only when you journey in these

deletes?

other areas. ~~Now~~ Today I want to talk about the Corporates again but to do that in a little different way than ~~Charles did yesterday, and to talk about~~ ^{was done} ~~it by moving down the levels~~ ^{I will} so that ~~in the area of Poverty we want to deal~~ ^{we will deal} with the four formal categories ~~there. In Chastity ~~again~~ want to again~~ ^{in each ~~one~~ of the three areas, Poverty, Chastity and Obedience} deal with the four formal categories there. And in the dimension of Obedience deal with the four formal categories there. Now do you have these charts that sort of ^(To talk about the formal categories) ~~xxxx~~ in once sense ~~xxxxxxx~~ you have to sort of get the picture of moving around four times as many triangles, going around the circle four times rather than just once when we talk with the overall, so ~~We'll want~~ to take the first ^{formal} category of Poverty and relate it to the first of Chastity and to the first of Obedience. Then ^{take} ~~to~~ the second formal category of Poverty, the second of Chastity, and the second of Obedience. And then to the third category of Poverty, Chastity, and Obedience. Finally to the last category of Poverty, Chastity, and Obedience. And to do that I will give you a grounding illustration in each case and talk about how ~~in the life happening~~ the life happenings became ^g

interrelated in such a way that they begin to spin. Or/finally, you spin in the Corporates until you blow the bottom out. And you ^{can} spin in the Solitaries until you blow the bottom out. And you ^{can} spin in the dimension of the Knowing until you blow the bottom out. And you ^{can} spin in the dimension of Doing until you blow the bottom out. And/it even gets worse than that because you can go ⁱⁿ every which direction over this chart, and finally ^{So} ~~of course~~ all these are spinning at once, ~~mixing~~ which is to have ~~eventually~~ the ~~mixing~~ bottom of the center of Being blown out. And that's when you encounter the raw mystery, ~~when that happens.~~ ~~So~~ you begin to get a feel after there's no way to finally limit what we should be talking about in any one lecture. That is, you cannot even take the Corporates and/relate them and have that an adequate dynamic because they are relating at the same time to all of the other dimensions.

Now in the dimension of the Corporates ~~that I want to move to,~~ I want to look first of all ~~Poverty down in this pole and~~ and I'll draw -- one of my colleagues taught me working on this and informed me that my triangle was upside down--well, that's right, or that we want to take it ~~and~~ here thinking of Poverty in this pole, Obedience here, ~~in the~~ Chastity down here. Now if you look there at those charts you can see why that is. And then to look first ⁱⁿ Poverty, ^{the} dimension of Goods; ^{and in Chastity, the} dimension of Peace; And of course I'll be going down underneath ^{each} ~~that~~ formal category to actually talk about these dimensions. Then to move from Goods and Peace relative to Obedience to Images relative to Chastity. ~~Now what you sort of have to understand is that I ought not to be talking about the Corporates. I was born a solitary, and to give you a clue about that, I grew up 25 miles from even a filling station, and 60 miles from a public school and 150 miles from a hospital. I'm a solitary to the bottom of my being. And therefore I ought not to have to be talking about the Corporates. However there is a hidden factor in that while I ought not have to be talking~~

~~about the Corporates,~~ what I really mean ~~by that~~ ~~is~~ that I ought not ^{to} have to be a corporate being. ^{Having} ~~And in my radical solitariness being~~ slammed up against the Corporates has shaken me to the bottom of my being. That is simply to say that I ~~am weep~~ ^{weep} to discover that I have no place to lay my head. ~~And I weep to discover that I am under assignment.~~ ~~And I weep to discover that I must make my decisions standing only before the mystery.~~ Or to put it another way, I periodically ~~saw~~ ^{indeed} to discover that I've been chosen as one who must always be detached from having to have a place to lay her head. I have been chosen as one who, till the end of my days, will be under assignment. And that indeed I have been chosen to make no decision save I'm standing before the ~~Mystery.~~

Now let me talk about this a little bit in terms of my own life, ~~and I recognize~~ ~~the fact~~ ^{that} ~~that~~ ^{Having} no place to lay my head, ~~and be~~ ⁱⁿ under assignment and ~~that~~ making my decisions standing only before the mystery ~~talks about~~ ^{are} where I have encountered Poverty, Chastity, and Obedience, or Goods, Peace, and Images, ~~and that~~ ~~perhaps~~ this has not been a major struggle in your own lives, but I would submit to you that sooner or later you have to come to terms with these areas, even though you might be able to do it in a flash. But I'll go on talking about the way ~~it~~ ^{these have} come to me and then relate those happenings, ~~a bit.~~ ^{the first area of} In ~~this whole~~ ^{business here} of no place to lay my head, now obviously I do, ^{having} ~~place to lay my head in the~~ ^{way} I used to understand that. ~~It started~~ ^{have a bed, but I have in} ~~apartment has been just great this summer.~~ ~~But,~~ you have to understand that nine years ago, ^{when} ~~now a little before that~~ I decided to get married. ~~And to~~ ~~and~~ ^{And} behold, as destiny would have it, this character that I was going to marry was with this group in Austin who were deciding to move to Chicago, or particularly to Evanston there on the North Shore, because ~~we~~ ^{they} needed to be in an urban situation, ~~and~~ ^{so forth.} ~~and blah, blah, blah.~~ ~~And~~ ^{So} the group came to Evanston save the man I was going to marry -- he ~~stayed~~ ^{stayed} behind for a month to marry me. Which was sort of nice ~~of~~ of him -- I mean that delayed him a month. But we weren't in too big of a rush in those days so that was all right. ~~And so we got married, and took an entire week on a honeymoon.~~ ~~I think now they take a day.~~ We took a week on our honeymoon,

and then came back ~~to our house~~ and packed up all of our things that people get when they marry in a little west Texas town of three thousand. And so we ^{worked} packed for about three days--packing all of this stuff up. Then we took another week coming to Evanston, and lo and behold, we arrived to discover that everybody was in this one house, very much like a religious house. Now what you have to understand is that when everybody came they all expected to have--~~at least~~ to the best of my knowledge--their own little house or at least ^{an} apartment. And lo and behold, here we arrived to be put into this one room, and since the carriage house was already full of everybody else's ^{things} ~~stuff~~, we piled all ^{our} ~~this~~ stuff over in the corner. ^{of our room. I looked around and} I mean I died ^{inside}. Now they began to make promises ^{about getting us more room} (but you know how those turned out) ^{and} but in view of the promises I decided to stay on. Now you have to understand ~~in the midst of~~ that those who had gotten there the month before, who you understand were also dying inside ^{because of this crowding,} knew that this bride would be dying all the more, ^{everybody had} and so moved out of the master bedroom which had a bathroom attached to it bigger than the bedroom we now live in--it was fantastic. So ^{This} ~~that~~ was a highly relative sort of encounter. ^{It But} And then it sort of went on from there. ~~AM~~ The next summer the McCleasys and ourselves were sent on a research trip to Africa. ~~That was before we taught overseas, and so we researched around for two or three months, and came back.~~ ^{When we came back} And one of our colleagues met us at the airport, and we thought ^{how} ~~that~~ that was nice of him. Well, it turned out the reason he had met us was that we weren't going to Evanston at all. We were coming to the West Side--my home wasn't in Evanston--I didn't know where my home was! ~~And~~ so we showed up here on the West Side, and I died inside. Then it ~~sort of~~ went on from there. We were assigned to Singapore only ^{we} got stranded in Hong Kong and ended up in Australia. I died inside. What I mean by no place to lay my head is that I want one place to lay my head all the rest of my days. And it is ^{desire from} that ^{which} I must be detached ^{from}. ~~I suppose that that two-suitcase image we discovered it was an image as we started moving people around before the~~

Desire

~~Summer Program~~ but anyway, ^{two-suitcase} that image I suppose holds for me what it means to come to terms with that issue.

And ^{there is} then the whole business ~~there~~ ^{being} of the underassignment. When we came to Evanston, as my husband tells the story, we operated out of the worker-priest image. The women were the workers and the men were the priests. Now that was my first encounter with what it meant to be under assignment. ~~And then it sort of goes on from there.~~ And then ~~when~~ we moved to the West Side, the kitchen ~~workshop~~ became the symbol of what it meant to be willing to be under assignment. And then ^{I guess} it was the preschool ^{or} and the print shop, and then it got to be just wherever you showed up was the symbol of what it meant to come to terms with being under assignment, and I suppose the final symbol ~~there~~ for me was when, a week before ~~I guess I can tell this story now since all two hundred got back~~ but a week before ^{children were sent to our children's camp} two hundred [^] went to Warrior Abbey a couple of years ago, and I discovered that ^{it} it was my responsibility to see that two hundred souls went and came back ~~and~~ ^{when} I came to terms with that, I discovered as ^{had} I never before ~~had~~ discovered what it meant to be under assignment for the rest of my life.

~~And then this business of making decisions standing only before the mystery--~~ just ~~I'd/rather make decisions/standing before my colleagues.~~ ^{you know, sort of} I mean, ^{kind of} I'd rather watch ~~when~~ ^{for signs} when they're going to ^{disapprove, so then I can} flinch ~~you know and back~~ ^{up} a bit ^{or} and when they're going to give approval ^{so I can} and move forward a little bit and so on. But I ^{am} discover ^{ing in rather mundane ways} that ^{at that} that is no longer possible, and that comes in ^{sort of} mundane ways to me, it seems ~~xxxxx~~

~~these days.~~ The other day ~~a month ago,~~ I ~~guess~~ ^{therefore} we were reading the Psalms and you know we're only sort of getting accustomed to this and ~~it's difficult~~ ~~you know~~ ~~therefore~~ to come up or to be clear about the images that emerge and ~~so this~~

~~an~~ image came to my mind, ~~or wherever it comes to~~ and I thought to myself, that's ~~sure what the psalmist~~ ^{for} or that's [^] sure what this psalm has to do with. And then ~~I thought a little bit more,~~ But I said to myself, if I mention ~~this~~ ^{that} image before my colleagues, they would die ^{laughing} ~~they'll~~ interpret it psychologically, and they'll think, you know, she's out of her mind, ^{But} and I just ^{thought about} went on and on with this a

little bit ^{more} and ~~then~~ it became clear ^{that} standing ~~before~~ the mystery ~~that what it~~
 meant to ~~explore~~ dare to explore the psalm, ~~was what it meant~~ ^{It meant} to dare to articulate ~~the~~
~~that~~ ^{image that had come} ~~image of~~ ^{the} ~~clergyman~~ with a serpent's ^{head} head. And I was right, they laughed.
 But, standing before the mystery is the only place ^{where} you can make ^{the} a decision ~~of~~
 whether or not you are going to disclose that image from the depths of your own
 being.

Now to push just a little bit these relationships, ^{the first category} this is no place to
 lay my head. ~~Now~~ I would not be about to get sent all over the world had I not
 come to terms with not having ^{to have} a place to lay my head. And likewise, relative to
 being under assignment, I'm not about to be under assignment ^{as long as} if I have to have
 a place to lay my head. ~~And to go on then~~ to the other dynamic in this direction,
~~that~~ not having to have a place to lay my head calls into question using that as
 an excuse not to receive some particular assignment. And as a matter of fact,
 it allows me to be nonchalant about any assignment that I might get. That's
 something to watch. ~~Then relative to under assignment~~, coming in the other
 direction, ~~That~~ being under assignment calls into question the sort of passive
 laziness of floating from one place to the next, ~~and~~ ^{Being} under assignment ^{gives}
 the context for being detached from not having ^{to have} a place to lay my head. ~~And then to~~
~~move this way just for the basic dynamic~~, here, ~~it~~ ^{The other dynamic} has to do with ~~only~~ the fact
 that only as I'm under a radical ~~and~~ unqualified assignment do I have to stand
 before the ~~mystery~~ or live before the ~~word~~. Otherwise, you see, if I were not
 under radical assignment, I could just say no when I ^{didn't like} some assignment ~~exists~~
~~that I got~~. ~~And it's pretty obvious that~~ ^{When I get an assignment} I don't like ~~some of the assignments~~
~~I got~~ ^{It seems obvious} that all my colleagues are idiots. ~~That~~ ^{But} they just made a huge mistake,
 a huge mistake. (And I proceed to indicate that to them save that I'm standing
 before the mystery.) ~~And when I am on the other hand~~ standing before the mystery,
 relative to being under assignment, it is then possible for me to be under radical
 assignment, because in that context of the corporateness that evolves standing
 before the mystery, my colleagues can make no mistake. That is to say that in

the Word they cannot make a wrong assignment; and therefore I cannot ever be assigned to any place except exactly the place I need to be assigned to . In that kind of a context I'm willing to be under assignment.

And ^{I want to talk} then in terms of Chastity relative to Poverty, or Images relative to Goods, and Goods relative to Images, ~~That~~ I cannot stand before the mystery so long as I'm attached to ^{or preoccupied with} having to have a place to lay my head, ~~that is,~~ ~~as long as I'm preoccupied with having to have a place to lay my head.~~ And if I'm not preoccupied with the mystery I am not about to give up having to have a place to lay my head, ^{just} ~~that is,~~ ^{dynamics} as soon as any of these things disappear, I intend to go out and find me a place to lay my head for the rest of my days. But in the meantime, standing as one ^{who} is preoccupied before the mystery I must be detached or there is distraction from my being preoccupied ~~from~~ ^{with} standing only before the mystery. As a matter of fact, ~~I suppose that~~ what it means to play with these charts is to be preoccupied with standing only before the mystery.

Well, let's look ~~then~~ over at the next column of the formal categories, ~~and~~ ~~relative to~~ ^{In} Poverty ~~that would be~~ ^{it is} Work; ~~And relative to~~ ⁱⁿ Obedience, Equity; ~~And relative to~~ ⁱⁿ Chastity, Symbols. ~~Relative to this dimension,~~ and I'm not quite sure why, but somehow these ~~come~~ ^{columns} to me in a totally different way than ~~in~~ the first set of formal categories. ~~Or the way this business of the Work and the Equity and the Symbols is that it is just irritating to me that is, to say that it is just irritating to me to have to be detached from seeking status (work).~~ ~~I just find that a nuisance.~~ And it's just irritating to me ^(Equity) to have to be engaged in missional singing. And it irritates me to be creating and accepting new myths all of the time ^(Symbols). ~~I just find that extremely irritating.~~ Now ~~Relative to status seeking,~~ what you have to understand there is that I never was able to do anything easy in my entire life. Whenever I do something I have to work at it. ~~And you know,~~ You do all that work, and you are supposed to do it without seeking status—why that is just irritating. ~~And then relative to Equity, and Engagement that relative to missional singing~~ ^{is a problem} in my own life. Now ~~What you have to understand~~

there is that I cannot sing a note—as a matter of fact, I do not even know what one is—I don't even know when I'm off, ^{key,} you know. ~~And this business about, well~~ I don't even know enough of the jargon ~~taxidaxixix~~ about singing to describe to you how much I don't know about it. Now, however, when my husband and I were assigned to Australia ~~we showed up~~ ^{were} there with ^{was} a cadre of about six or nine people, ~~on good nights maybe,~~ and we were supposed to break open the whole of Australia with these six, nine, maybe twelve people. And ~~it became~~ none of them would sing. Well, it became quite apparent that if you had to sing in order to bring off a Spirit Movement in its manifestation in Australia that guess who was going to have to start singing, And so I had to come to terms with what it meant to engage in missional singing. I suppose that was the end of my can't-sing period. Now mind you, I still can't sing; but that ^{was} the end of my can't-sing period.

And then, relative to Symbol, ^{there is} the creating and accepting new myths. ~~That~~ The whole mythology of corporateness, ~~the necessary deed,~~ is that which, in the first instance, I could do without. I'd much prefer west Texas individualism and efficiency. And therefore it is only with great reluctance that I surrender to daring to perpetually stand ~~by~~ before new mythologies and new symbols, ~~in~~ this arena. ^{let's} Now ~~to~~ get just ~~quickly~~ a little ^{bit} of the dynamics here and then ~~we want to move on to some of the others.~~ ^{But} It is apparent, I think, that as long as I am seeking status I cannot missionally ^{ly} sing. That is to say, a whole lifetime of accumulated status could go down the drain for me in one song. Therefore, so long as I'm attached to status I can't lead singing. Only on the other side of having surrendered status am I able to do this missional singing bit. ~~And~~ ^{Then} On the other hand, however, if I don't have to do ~~things~~ ^{stuff things} like missional singing and all that to bring off the mission, ~~or to go ahead and do this dynamic,~~ if corporateness isn't necessary, then why should I give up status ^{seeking?} singing. ~~I intend to go right back to it any day we eliminate that corporateness myth.~~

Do you think there's any chance? Any time I don't have to lead singing anymore, I intend to go right back to status seeking. But in the meantime that doesn't look ~~any of these~~ too likely. Then relative to missional singing, if I didn't have to missional sing, why would I create a myth that said you didn't have to sing on key, or however that one goes, that Joseph spelled out ~~several~~ a couple of weeks ago--that I can just go right on now carrying that mythology with me. I've noticed some others have joined me who are pretty much in the same boat there.

Well then to move on to still another dimension in the Corporates, ~~and to~~ look at the third formal categories across in each case, in Poverty, ^{Obedience, and} Chastity, ~~and Obedience.~~ ^{in Chastity it} And the one in Poverty is Relations, ~~And in terms of~~ ⁱⁿ Obedience it is Charity, ~~and the third one is Style.~~ Now as you go across these formal categories, what you begin to sense is that there is an intensification. ~~And~~ Likewise as you go down the ^{phenomenological} ~~phenomenological~~ categories in the chart, there is intensification. ~~And you can't let any moralism get in here about you know,~~ ^{But there's no} ~~it's better to be~~ ^{sheer full of anxiety.} ~~one place on the chart --they're all just hell.~~ ^{about it being} ~~And in that~~ ^{be} ~~kind of a context then you become aware~~ ^{of the fact} ~~that there is a kind of intensification~~ that occurs as you show up in categories more to the right and ^{over} ~~phenomenological~~ ones more ~~in~~ ^{toward} the bottom of the chart. ~~And therefore,~~ I discover in this area that it fills me with great dread, ^{In Relations its} ~~deep dread to acknowledge the fact that~~ I've been predestined to surrender my traditional ways; that I've been predestined ^{in Charity} to be engaged in creating the New Social Vehicle; and I've been predestined ^{in Style that} to create an ~~Historical Order.~~ ^{So I want} ~~Now just~~ ^{to talk} ~~just a bit about what it means~~ to be detached from my traditional ways, ~~and what it means to be engaged in~~ creation ~~of~~ ^{of} a New Social Vehicle, and what it means in my own life to struggle with the creation of an historical order. ~~Relative to being detached from~~ ^{that} my traditional ways; ~~I suppose~~ ^{that} the obvious one there is relative to my children.

My children, the ^{due to} oldest one is now six, [^] go to public school for the first time next year, and ~~It~~ had always been my image before I married that, you know, being sort of a liberal, ~~that~~ I would work just as soon as my kids ~~xxxxxx~~ hit public school. Well, I've lived three lifetimes since my oldest child was born. Not to mention the fact that she has lived three herself. ~~And then my four year old son, and some of you have heard this story, but it points again to this kind of a struggle. My four year old son~~ ^{one time} ~~xxxxxx~~ last year when I ^{my four-year-old son} we had ~~him~~ ^{child} in regional structures for regional council and the women in ^{change was} ~~that were~~ ^{rather} sort of new in the movement, and ~~It~~ was her first time in the Religious House and she was keeping the kids. And at the end of the day she came up and said, "Oh, Lindsey is just great! Anytime you want me to keep him, I'd be happy to." And I thought, well, isn't that nice, ~~you know that warms your heart and then she went on to say, "But he really is hard to discipline." I mean I died,~~ ^{inside.} There she was, ^{crucial to the} you know, Local Church Project, ~~taken RS-1,~~ and Lindsey is hard to discipline. She said, ~~"We looked xxxxxx for him~~ ^{When we} at one point today -- we looked everywhere and couldn't find him. [#] ^{we} Finally found him in the coatrack, [^] said, "Lindsey, what are you doing in the coatrack?" [^] To which Lindsey replied, "I'm a coat." Now I'm reluctant to be detached from traditional ways that avoid that kind of contextual ethics. It gives me great pause ~~xxxx~~ to surrender my traditional ways. And you can see now that I was ~~not~~ right in not wanting to.

[^] Then, relative to the New Social Vehicle, ^{I know} ~~that~~ my eyes have seen a thousand years ^{and} I must unceasing stand. That is what gives me pause. That's what gives me great struggle to decide to do concretely what it is we're doing this summer. [^] ~~And then~~ relative to the creation of an historical order, I'm individualistic and secular, ~~and~~ I don't have any business creating an historical order, save ~~that~~ again that these are necessary, ~~— or to do it more formally here to give you a feel after how they relate explicitly.~~ To say that [^] without detachment from my traditional ways there is no engagement in and through the New Social Vehicle. Without engagement in the New Social Vehicle creation, there is no passion in the necessity

of the creation of an historical order. And without the passion that comes in the creation of an historical order, there is no radical detachment from traditional ways. ~~And to come the other way, without radical detachment from traditional ways,~~

~~there is no passion in the necessity of that is as long as I'm hung up back here,~~ there is no passion in the necessity of the creation of an historical order. And

without the passion that comes in the creation of an historical order there is no radical engagement that Obedience represents relative to ^{the creation of} the New Social Vehicle.

And without radical engagement here, there is no ~~xx~~ detachment from my traditional ways. (If I intend to do this job in the New Social Vehicle, then I intend to

recover -- to go right back to my traditional ways.) Now I'm really kind of a conservative at heart from time to time, ~~but got~~ mixed up in this outfit. ^{if I hadn't gotten} Now

you have to begin to see that once one of these ^{poles is} eliminated, ~~that that~~ ^{are thrown} than ~~throws~~ all the others into question. That is, once I decide that I'm not going

to be detached from my traditional ways I show up ^{struggling deeply} over here ^{in Charity} ~~struggling deeply~~ or refusing to create the New Social Vehicle. And likewise when I refuse to

create the New Social Vehicle I show up to be ~~att~~ attached to my traditional ways-- perhaps I think/this is what happened to the woman in our time. She didn't have anything to do out here ^{in the New Social Vehicle} so why shouldn't she be attached to her traditional ways?

And ~~It~~ is a little bit tricky. You think someone has some huge problem, ~~you~~ ^{But} that's not where their ~~know,~~ with the New Social Vehicle. And it turns out ~~that that is what their~~ problem ~~is~~ is at all--it's the fact that they're attached ~~over here~~ relative to their ~~ix~~ traditional ways. So that there is that kind of complex interrelatedness at every moment in this area.

Now then, ~~somewhat reluctantly,~~ but let's move on to the fourth category. And Relative to Poverty, that category is Offering; Relative to Obedience ^{it} ~~that~~ is Service; And relative to Chastity, ~~that~~ ^{it} is Devotion. Now you have to understand that it is impossible to talk about the fourth category, ^{the discontinuous one,} And therefore there is no point in doing it, really, except that once you hit that fourth ~~area~~ ^{area} category you ~~realize that~~ discover that if you are not able to talk about it

through the categories, you go off into the psychotic abyss. And therefore I am going to talk about it, ~~xxx~~ ^{and but} it is difficult because you have to be standing before the mystery before you can hear what I'm saying in this area, ~~and you~~ Just keep in mind that when I abstract ~~xxx~~ I'm not abstracting, that I know exactly what I am talking about. Now you keep that in mind and we'll go ahead and talk about this whole dimension of the fourth formal categories. ^{Offering} ~~Offering~~ ~~Power~~ ~~by~~ It gives me pause to stand present to my contingency, ^{(Offering), Obedience} ~~And it~~ ^{service} gives me pause to stand present to the prophetic. And ~~it~~ ^{chastity} ^{religion} gives me pause to stand present to necessity. ~~And~~ I almost chicken out here—I've written on my paper to be Christ-like—no, that's not what I mean. What I mean is that it gives me pause to stand before the necessity of being the Christ—that is, being the embodiment of the Christ Word. ~~Now to explore this a little bit further in a moment. When I talk about this~~ ~~I want to go back to that vision that Joseph mentioned a week ago Sunday in his~~ ~~speech. But let me talk/just a little bit ~~xxxxxx~~ first to ground these just~~ ~~a ~~little~~ bit more in this area.~~ ^Q That Relative to Offering, the dimension of my contingency is perhaps symbolized ~~by~~ through fasting or ~~in the dimension he~~ mentioned, ^{by} prostration, ^{before the Mystery,} ~~But keep that in mind there.~~ Then relative to the Prophetic, that I simply do not want to be the ^P Prophetic. I do not want to stand before the New Heaven and the New Earth, symbolized, ~~in other words,~~ in visions, ~~if you will.~~ And then relative to the Christ, I do not want to be the Christ. ^P Now ^{let's} ~~to~~ talk about the three dynamics, ~~I guess you know quite a bit about~~ ~~that after this morning—in this way and all around the chart just very quickly.~~ ~~That~~ ^W ~~Without~~ prostration there is no vision. ~~(That's why I say to dare to prostrate~~ ~~yourself you know exactly what I'm talking about.)~~ And then, relative to being the prophetic, ~~that~~ without the vision, there is no prostration before the mystery. ~~And then to come this way again in terms of the limiting and redeeming dynamic,~~ ~~that unless I've given up my life, or am detached from my life, or in that I am,~~ I cannot use my life as an excuse for not involving myself in standing before the vision which is before me. And as a matter of fact, detachment from my own

contingency allows me to rejoice in the New Heaven and the New Earth. ~~But~~ ^{In} no other way is it possible to rejoice in the New Heaven and the New Earth. ~~And~~ ⁱⁿ then the other direction, the New Heaven and the New Earth prophecy takes piosity out of prostration. That is, there is no piosity left in that act when you involve yourself radically before the New Heaven and the New Earth. ~~And~~ ^{As} a matter of fact, the vision is context for prostration. ~~And~~ ^{Then} to come ~~this~~ ^{the third} way, ~~that~~ without the prophetic vision I'm not about to be the embodiment of the Christ. ~~And~~ ^{And} without being the embodiment of the Christ, I'm not about to stand before any prophetic vision. That is, save standing in the Word, I am not going to be standing before the New Heaven and the New Earth. ~~And~~ ^{Likewise}, then, the vision of the New Heaven and the New Earth calls into question ~~xxxx~~ any piosity here relative to the Christ. That is, it grounds the Christ image in the prophetic vision. And then here the Christ embodiment calls into question any justification by works that might happen here, ~~and~~ ^{It} maintains--and this we've said is critical as we create the New Social Vehicle--the spirit dimension in the new sociality which comes to be. ~~And~~ ^{that} we dare not go about this creation save that we are standing in the spirit. ~~And~~ ^{Then} to look ~~this~~ ^{the other way,} way. ~~That~~ ^{without} prostration there is no vision. Now there may be some kind of, ^{business of} you know, trying to be like Christ, ~~business~~ I'm not talking about that here. Without prostration there is no embodiment as the Christ figure in history. And without the decision to be the Christ figure, there is no prostration or no fasting. And then the very fact of fasting or prostration calls in ^{to} question the failure to be the Christ. ~~And~~ ^{Prostration} at the same time maintains humility, radical humility in being the Christ figure. ~~And~~ ^{The} Christ figure calls in ~~into~~ question any mysticism relative to fasting. And, likewise, being the Christ maintains the contentlessness of prostration.

^{in closing} Now I want to ~~go back and look just for a moment in closing at Joseph Mathews'~~

^{prostration} vision and talk about that relative to this. Let me just read ~~in case you don't~~ have it fresh on your mind the initial part of ~~that~~ ^{it.} and I'm going to have to add a little bit here, I hope with his permission, in order to demonstrate the

dimension of this that I want to demonstrate rather than what he was doing there.

It goes this way: "~~Now let me see if I can't get this into the New Social Vehicle~~

"Sometime since I had a vision. It was as if Christ or the Word was sitting up on a throne, and as I stood before that throne, there was only one imperative --prostrate yourself. Just one. It wasn't do this, do that, think the other.

It wasn't be this way or be that way ~~xx~~--it was prostrate yourself. What I mean and by that--no if's, and's, ~~xx~~ but's,--is kneal. Nothing pious in this. For when

you stand before that reality, there isn't any other reality. That's what it means to be a human being. But then in the vision I grasped myself starting to prostrate myself, and by the time I got stretched out, Christ had disappeared and sitting on the throne was God. ¹ Now let me go on from there. ~~That the act of~~

~~prostration~~ Maybe I just need to say that in one sense the facticity of the vision itself has to do with this pole of Obedience, but ~~back up from there and talk about~~ the dynamics of Poverty, ^{and} Chastity, and Obedience, ^{are} ^{also} occurring within

that vision. That ^{relative to} Poverty, the act of prostration in the vision was the manifestation of radical, radical ^P Poverty. And then as he prostrated himself before the Christ, he said that all of a sudden on the throne instead of Christ was the ^mystery. Now at that point you have to see that Joseph became

the Christ. ~~I mean that with radical seriousness.~~ That is to say, that is what it means to embody the Christ word. ^{when, in} To prostrate ^{ing} yourself before the Christ,

~~when~~ you discover that it is the mystery, then you become the Christ. ^{It} And then you

~~to~~ go on to discover that everywhere you look is Adam and that indeed, there is no place in the earth in which you can look and find anyone but Adam--every yellow man you encounter is Adam; every black man ^{is} Adam; . And it is there,

I would submit, and there alone, mark ye well, there alone that one can say

that all the earth belongs to all the people, ~~that~~ all the goods belong to all

the people, ~~and~~ that all the decisions belong to all the people, ~~and~~ that all

the gifts of humanness belong to all the people. ~~And~~ ^{It} is there and there alone

that one finds the passion of the suffering servant. And that's what it means to

return from the center of Being itself. ~~And when that happens, turn to page~~
~~11 in your songbook. When that happens, John start the last verse if you would~~
~~please. I'm awfully insecure about starting songs now. Start the last verse~~
of "All Creatures of Our God and King" because in the midst of standing before
this reality you can sing that hymn.

~~Last verse~~
Let all things their Creator bless,
And worship him in humbleness,
O praise him! Alleluia!

☉ Praise, praise the Father, praise the Son,
And praise the Spirit, three in one!

O Praise him! O praise him!
Alleluia! Alleluia! Alleluia!

~~Lead~~