cultural wisdom in the manual and on the posters around the campus. This is our basic curriculum which, as you know is divided into two parts the theological and the cultural. As you also know RS I is what we call the catechism. So if anyone wants to know what the Christian Faith is today he they participate in RSI and therefore bump up against it that adequate way of articulating the gospel in our times so that he has the possibility of making a decision over against the cosmic word. Then, as you also know, but the whole curriculum of 14 courses is what we call the larger catechism. In other words, if anyone wants to be theologically grounded and if anyone finally wants to know what it means to get ahold of the cultural wisdom or to be an educated man in our time it is necessary to participate in both sides of the curriculum. As you know we have these divided into the beginning course of RS I and CS I to make a total of 14. In addition then advanced courses are added to the core curiculum.

Church history, etc.

We will be spending our morning time from 8 til 10:30 th3 culture curriculum. We will be working in the wisdom side and the structure side, the formal side and the practical side. For example, on the wisdome you can divide it into the sciences and the arts, Psychology and art, sociology and history, natural science and philosophy. Then on this side we will have the individial and the family, the community and the polis, and the nation and the world. On the formal side you get the constructs and meanings so that everything that is given to us in the various disciplines' in which we work, we have no way in which to grasp this data and apply them to our times. And the practical is to have the structures the tools whereby in the society of our time. And so these six courses will also be participated in.

Now to lay this out on a time line, it will look something like this.

First course is World Religions and it sits right here in this slot. Now to come back you will notice that we will take up these six courses and we will alternate the formal with the practical, for example, after we finish this week's course, we will then enter into socialogy and history of the formal part for this side of the curriculum , then the nation and the world, to take up the practical side or the constructs of the social discplines then, we will move to psychology and art to pick up again on the formal and then go back to the community andpolis to pick up the practial, then to scienc and philosophy, and then the last the individual and the family.

So this will be the way in which we will appropriate the cultural curriculum in all six courses on the cultural side of the core curricullum. Now this week, to begin we want to start with a study that will be and give us a concept in the midst of which we may interpret the dtd/ data we will be working with in the cultural curiculum. And that is commonly known as World Religions or the Ur Images.

This is what we will working with over the next four periods.

So puttin gp this chart you see will give us the base out of which the twentieth century dialoguee in the normal way of raising the questions in the formal or practical parts.

I would like to say that behind our cultural curriculum or behind the theological and cultural curriculum is another curriculum which many are you are familiar with. And that is our life model. That is that basis or that model that comes out of standing over against the comprehensive and the futuric and the intentional and thereby a model that will adequately hold all of life in a relationship. Now this gives a wedge/ way to comprehensively, without reductionism grasp our lives. Here for example the practical pole, Here is the reflective pole. And here in the unsynonimous pole, or that which is unsynonimous either with our practical or our reflective. Here, for example

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is the culture curriculum, here are the scienees, here is psychology, sociology and the natural sciences, then on the other pole are the humanities, or that which is reflective upon the other, we have here the arts, history and philosophy. Then here is the theological pole and as you have already guessed in the father the son and the holy spirit. This and the practical pole will move rapidly because we will get an opportunity to work on these in detail later. We have the individual the social and then the church or the symbol of God. And here in the individual the ensois and the pour sois or the in itself and for itself or the attitude youtake toward the relationship and then finally the spirit dimension of life. And then the social, the family the community, the beyond the family, and then the universal community. And we will be tearing this apart in the afternoon. And the self-conscious the historical and the latent church.

So then we have these models, this model which is the background out of which the cultural and theological curriculums are brought into being that you saw put up just a few minutes ago. And I want to come back to the unsynonymous pole here a little later on and work on it.

Before I do, I want to move on in directly to the whole question of the World Religion, or probably better put the Ur images or the cultural ur images in our time. After we finish with the introduction there will be a very short period that I want to spend about Africa, a particularplace. But before I go on I want to read you this.

The white will never be Negro. For beauty is Negro and Negor is wisdom, for endurance is negro and negro is courage, for patience is negro and negro is irony, for ?charm sublime is negro and negro is magic etc. (I couldn't understand for sure , we need to get a copy of this poen.

For Love is Negro and Negro is loose walking, for the dance is negro and negro is rthym , for art is negro and negro and- is movement, for laughter is negro-and negro-- for joy is negro, for peace is negro, for life is negoo

We as the church, over the last number of years, certainly since the beginning of the theological revolution, with Barth in 1917, if youheard yesterday Joe was talking a little about a way we had appropriated ourselves up to this point. You could pick up at that point and say that up until , just the last few years, we have been constratined to recover what it meant to be this peculiar body of people in whistory, what it meant to have this particular unique work. Therefore our thrust in on the particularity our thrust is on the sectarian dimension, what does it mean to bear this particular symbol, be a part of this particular community, in this time, and therefore our own thrust is to push down, to get clear on what this word was . And if you want to say, this is the emphasis on the sectarian ? and the particularity behind it. But the peculeir thing about this word was that when we pushed to the bottom , you found that it was the one word universal and it drew you out to be present to and over against every thing that had ever taken place, is now going on, or ever will take place. And it will not let you be so to any facet of life. Whereas the standard of particularity was that which bite at us a few years ago now is turned around into the universidity of the word, by that I do not mean ? I mean a universal word a human word.

Now this word has broken loose in a word that you might say it has never been broken loose. We see that when yo push to the bottom, we are talking about this word that Jesus Christ is Lord of the World, not of some small community, or something else but he is the Lord of History, he is the Lord the Universe, he is the Lord of the beginning and he is Lord of the end. This is the one word, this is that which holds you present to everything which takes places. So when we shove down underneath, we see that we are pushed into the deeps of the various cultures, and then we must get hold of those Ur, those basic, those primal images out of which ~~modern~~ culture

Every

finds itself present to the final going on ~~b~~ness . In other words, we had to push to the bottom of what it means to define humanness in our times. We will have to get the conscious-unconscious images that are underneath the social goingonness to push below every way by which you and I usually in the first immediacy relate ourselves to one another. To push on down below than, through every layer and every layer, so to speak ~~and to~~ until we plumb the deapths until we get to that image which is unsynonomous with anyother image out of which that culture lives. And there to see that it is the base, that is prior or behind, prior to culture, prior to every aspect of life. And this is not too hard for us at least in the first instnce to take a look for example, maybe at a person in South Vietnam or Indian, they see things differ ently over there. Their family life structure is different, There style of life isdifferent. They don't understand the political world in which we life ~~the way we do~~, they don't honor our democracy like we ~~should feel~~ see it. They don't have the same economic insight or the same economic world. On the first immediaty this is readily apparent to us. On the first glance But it is fishing below these, below these, under neath all the layers the religious dimension comes cloest to ~~probing~~ freighting the actual images that to the whole being. I have noted here that Christianity is a religion. It has many religions, if you want to put it that way! The Christian faith has to do with the totality of life. It has just as much to do with every area of life, the economic dimension, the political dimension, the other factets of the cultural dimension, the religious, every dimension of life just as much ~~as it has to do~~ as it has to do with the religious dimension of life.

To characteature the Christian faith has as much to do with driving your car, sleeping with your wife, as much to do with going to the bathroom, We do not finally see the universality of the Christian faith as it ~~enereuch~~ impindges upon our own lives. Therefore, once we can see this, though, we can also see that man never exists without experimenting with the transcendent , with the spirit dimension of life, with the cultic activity. And if you want to go back to the beginning, back of our memory when we were swept by lightening

go back to the beginnings, to the back of our memory, when we were sort of swept by lightening so to speak, and

or the fire engulfed us or the waters came in upon us. And when the self consci us began to born and began to raise questions about these powers, thenreligion was born, then a brand new attitude, a brand new way of looking at what went on came into being. And a man canlt stand outside of himself and look at himself, he is utterly in the same position as a vegetable/it he cannot plan for the future, it/if he cannot raise ultimate quetions, if he cannot . . . without participating in the religious dimension of life. He is not a human being, he does not grasp his self consciousness, he does not participate in his intentionality, Therefore, man cannot be a human being without religion.

Worship? Serivce? is a way of recovering a ? ? of religion. Intentionality is only possible with symbols and with the cultic use that this a group for its intentionality.

and then come back to the Ur and primal images in relationship to it.

. . . conscious and unconscious Ur images or primal or basic images that have come into being throughout the history of mankind in all probability. They are prior to everything else, as I mentioned, even prior to our ontological images. And every man begins with an Ur images. Every culture starts with that out of which every other imagex is flowing and from which he takkes his stand to look at his/himself. himself. These images are not eternally given, they are not something that were ordained, once and for all so to speak. They were born out of a historical situation. They were born out of the wrestling of man on the plain of history In other words, there is not such things ashuman nature. But man had to invent
~~invest~~ man. And here is what this self consciousness has given us. Now you can say after that, there have been many inventions of humanness.

Those of you that have read Isley's book about the snoot coming out of the water, know how he tells in several places there where man bursts on the scene, how hundreds of thousands of years ago a man came into being that has a brain larger than ours. He camein and went out, I don't know if you would call him a man but whatever it was came in and went out. And so there have been many things that have come into the plain of history and have gone, those that we do not know of. So people have been inventing humannes for hundreds of thousands of years. But in our time, in the twentieth century probably six major images of humanness have arrived at this point. And out of many investions of humannes, you and are moving on to an omega point as Chardin puts it. We are moving on to a way by which tese six Ur images can be grasped and a relationship held. But before I go on to that I want to come back to the top part of this triangle. Maybe we will talk a little bit more about that.

Here you have the practical here the reflective, and at this point, as you know, we put the unsynonymous. Here this is just raw consciousness of consciousness, here is that which is just when you pump up against yourself as being that person who is radically present to everything that goes on. And see himself having been forced up against being conscious. That whatever else goins on he is conscious in everything that takes place. Out of this then (Take this top triangle and make it the big triangle). Here you have awe, here you have the ur images, here you have that which is finally unsynonymous with the unsynomymous. Here in the awe you would have facination, you and I know that whenever we stand before the raw consciousness of consciousness, whenever we stand here, over against the final mystery, whenever we stand here, at that place facination is like a cobra, it grabs us, over against the final mystery over which we find ourselves. Also the dread, the facination that holds and sometimes the vertigo that goes with it. Then in the midst of the prescence of awe, that which occurs here, and not occuring in a specific seene

presence of awe, that which occurs, here, and not occuring in a specific sense but more like occurs to me, occurs to man in the midst of the fecination and the dread. This is the Ur image. At this point, there always ~~fema~~ finally ~~find the~~ contradiction, always find -- finally tension, always find the back and forth here and if you are allowed to use the Chinese here , here is the Yin and Yang. And that which pulls them together together or overcomes. And I will come bak and work on this more a little bit later on.

Here is the unsynonymous, Here is the just finally up against the mysterious, the final mystery, that which is untterly unsynonymous, you are up against being itself. And being here at the same time Non,- ,over against it, being. always cutting into it , always ~~cutting~~ tearing into it. always ripping it, always demanding a new thrust of being, and then over against this would be the final nystery

Now his this is the area in which we will be working, in the area of finally up against the the final mystery, as it holds you over against that which is beyond anything that you and I can grasp or control, and it is here that we operate with awe, we operate ~~with~~out of our Ur images, and we operate over against the final unsynonymous.

To say it another way, every dimension of humannes is a relation to God. Every Ur image is dealing with the mystery. Every Ur image is finally that which is dealing with ~~life~~ God and so man is conscious of his consciousness. Man , you and I, this consciousness of consciousness is his invention, an invention of humannes itself. What goes on, man sees that he is, man see that everything he is is his . . .

upon him at this moment demanding that he find a way of holding those two together. So when consciousness of consciousness becomes a reality you are ~~shown~~ shoved to the wholly other, and to be shoved to the wholly other is to be shoved to the place where you are just up against life and death. You and I, if you want to go back and to pick up these primal background

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in which
or memory that we have had when our consciousness was first born, of the lightening, of the plains, of the deserts, etc and how they moved in upon us in various way. It holds us. And you and I know of myself here and many others.
And finally that which we are always is that which is over against this other.
?destruction? Therefore what we come upon in the midst of this is:
cpnscopismess
raw capacities of cons iousness always presents us with a contradiction. It always presents us with a tension, it always presents us with a trauma
the
or a . So now, a fundamental, ontological tension and anxiety and contradiction is just pure sin. And what this is a attempt to grasp that whole of human beings that have risen on the plain of history, or the dawnof history
of our consciousnees
concsciousness of consciousness bursting in on us and grasped our humannes in that relationship.

And I want to put this chart on the board of the way in whcih these six areas have held themselves fixed ~~bbg~~ today. If you take the six you can see that all six of them were in their place in their time, the were finding a
primal way of getting whold that dimension.

The various areas in which our cultures find themselves. in being. start here with the west, then here to the orient and then come back into the sotuh: Latin American and Africa, then I would like to move to the east and out of the east pick up Sub-Asia, India, and then the Orient itself. with part of Australia and China. You'll notice that in each one of these there is a general awareness by which they .

First of all, the west, with its way of grasping itself in the area of rationality.

Here it finds itself grasping the deeps of its humanness, its contradictions that

it has here, in the yang, to use this one, which is one of them that we willcome down to in a moment, the the yin and then finally the sign that hold that over and then the communal relationship. Here in the west, what you have is being ? non-being. Or there is a fundamental dichotomy between good and evil, in the west, this is held and grasped and worked with. This is a fundamental dichotomy only comes about, how do we solve it, what is the word, what is the logos by which we can grasp this, where is the word about life that allows us to participant in this way? And here, I guess the nations or the states would be that which is the fundamenta community, maybe city-states out of which we operate and this is finally the individual. Then in the area of the Arabic, fate is the fundamental key here. that they find thmselves over against and the way in which they grasp themselves in that relationship is the Yang and the yin is first of all with destiny, what allah wills is what is, what goes on is just what goes on, just a repetition, there is nust a going on ness here, there are no happenings, there is no history in one sense, this just a taking place ness that just goes on and goes on and when the wind blows off the desert, it is Allahs will, when the thunder strikes it is Allahs will, when the hords come down and strike it is Allah's will, this is just the way it is. it goes on. And over against that is freedom, here are events Here are everyday happenings, over aginst no happenings or just going on , here are the happenings of everyday that take place, eat drink , love, work play, etc. So here are the happenings over against that. Therefore the fundamental sign hat holds these together, or allow you to participate in these polarities is the life style. What is that? What way do you order your life.? What are the five things around which you participate. What are the duties out of which you operate in your life. And here the fundamental community would be the brotherhood.

Then to come to Latin America, at this point, the general categories that they find themselves wrestling with in the deeps of humannes is Time. Temporal time, and here is the kind of time that finds itself just over against the years successive. It just goes on, What is time? And you find here the Latin American Indian measureing his time peculiarly. In once sense, measuring by the day, but then by days, 4 000 days, by epochs by years. You just have time goi g on and on and on and over against the conception of time, with the Yin now is here just the wild eh// eternality. Here now, you have the Chiros, here you have the explosion, here you have the peasant day in and day out and then the Fiesta explodes and racks the depps at this point or the Chiros of his life. Or here the revolution takes place, he revolts against the land owner or what ever. The wildest eterniality breaks in. And that which allows him to participate in these times is the design. That design that runs through the man woman relationship that runs through the family, that runs through the architecture, that runs through the fiesta, that runs through everything, that design that holds it there and here the . . . that holds it together as a fundamental unit.

Then in Africa the dimensions that they are holding here is the vitalism, here is that power with the Yang, the natural powers that are just there that are pulsating and moving in and moving and over against this the Yin' is Man, where consciousness has broken in upon him and he has to stand over and deal with the powers, fighting with the forces tha are there. and that is the rhythm, or the beat or the music that allows him to hold those together, to hold them in juxtaposition. to hold them in their relationship. And here the social unit that is final to that is the tribe. Then in the area of Sub-Ais, the dimension of life that they are holding in being for all mankind is the etherial. Here is the final awe on the Yang, the final awe in which you disappear. Here is that final mutity, you experience here self hood outside of all selfhood, it goes beyond. Then here is the individual, here is

the dividedness

where we begin to

the ensois, poursois that leads them toward that self conscious ~~that leads~~

~~them to~~ see another dichotomy by which you would have to grasp these individuality and the relationship is the utter individual over against the whole, where it embraces everything, that is beyond every particularity that swallows you up and takes you in. Where is the way by which you hold these in relationship? Finally here a method. Finally the method, the experience, the discipline of the Yoga by which you hold this relationship and keep it present and then the community here is the s' cast.

harmony

The finally the Orient is the communal and here you have ~~army~~

harmony harmony

~~Army~~ is the fundamental Yang, here is the ~~army~~ in the midst of the ?

Here is the ~~army in the~~ harmony as seen in the two poles of disharmony and then of course, the Yin here would be the disharmony. They are always. I being a man have a woman over gainst me, without which seeing that woman I cannot even understand what it means to be a man. And always the contrast

the shades,

the black, s the white, the Form is that by which you hold this together. The way in which you particpate, the Dow or that by which you hold the relationship, And here the family is the key social unit.

Now, if you come back to pick up the relati nship of the word of Jesus Christ to this, as we pushed at it a little bit more in another place, but the Word of Jesus Christ, and you see I have to speak as a Westerner to say that, the Word of Jesus Christ, but you see, if this is a contentless word then the Ur images are that which fix the content on the word. So then, Instead of What's the Word, its what the life style, what the content, what the rthym, (remember the song you sang last night, I danced ... What 's the dance, what's the rhthym? What's the method? What the ? I am the way the truth s and the light. Could that be the way, the truth, the light, What is it? So you see that once you see that the word of Jesus Christ is utterly contentless, then you see that what is the content b which we grasp our humanness. What is that way in which we receive ourselves in the depths of humanness to thrus forward. ?

I want to pick up on the African just to expand this a little bit. For example, as I mentioned here the African is vitalistic. You are over against the powers of nature, here you are over against the raw, sheer vitalistic powers, Now I don't know how to talk about this. Just think, here is the universe just exploding with billions of H bombs every second. Hundreds of billions of H bombs is the sun going off every second and you multiply. Here just get a feel after the power, the power, the power, the vitalism that is just going on . It pulsates with everything, it is just going on . It is in the depps here. And we in the drama of history, you see I am saying this with western words, it would not be the way the African would put it. But with western words, consciousness just breaks in here in the midst of these powers that are going on , that are pushing in my life, pushing at my life, consciousness breaking in and pulls me out and I say My God, how can I live in the midst of the onslaught of the powers here. Where everything is alive and growing and dieing and growing and dieing. Everything is struggling to life and everything is pushing at me. How can I be a man. How can I be a human? How in the midst of the raw consciousness of consciness can I grasp the deeps of my humanness?

And so here, this body of people, on behalf of all mankind, struggle with what this depths of humannes will be and now deposit in out time this understanding and there you can see the spirit of humanness. It is overcome, they grasp now the powers and man who is consciously over against the powers, and (you see I am using western words here) How do you get inside a relationship where you feel, where the vitality pulsates through you here in your consciousness. This consciousness is not a word consciousness here, it is a rythm consciusness. And I don't mean an immediacy. Good Lord we had a Negro man here the other day, a great man, I don't mean this to be a prejoritive remark about this person but he said, people tell me that I am Negro, threfore I should have a natural

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rthym. But he said, I dan't dance very well and I don't have natural rythym You see, that is putting it on the first level of immediacy. My Lord, some of us can dance, some of us can't. But so, that's beside the point. What you are after here is a deepessence-of humanness. ~~We/are/imbedded~~ They are imbedded. You know, the ensois, and the pour sois, the word, what is the rthym? that is back behind that. And so here you see, I am using the western, the rational to talk about this. But the feeling the relationship, the vitalistic prescence is there. The drum the rthym that holds it. you talk about the muntu in the drum, the humanness of the drum, the muntu in the drum. muntu in eating, muntu in the belch, vitalness is there, in the trees, in the people, even the stones have muntu, even the waters in the brooks everything, it is there. It is a relationship. When you are conscioush, and I mean consciusness of the rthym, consciousness over against this you grasp that relationship. And this religion, if you want to put ~~it~~ it in animism here, when you find that the final meaning isn't in anything but transcends everything, then my Lord, you see, that all that is is good, why this animism ~~that comes back-t~~ becomes sacramental. It becomes that which relates him at other points to the final mystery. It is there with a beat. Well, whenever a human being acts, what he acts remains in history as a legacy for us to pick up and use So Now, you might say his~~trdn~~ transcendence is the claim of the natural, the claim of the powers upon him as he throws out to stand over against it. His life style, he is in combat with it. He is wrestling with the powers and to make the powers friendly. Or if you want to call it a nature mysticism. He is seeking after fulfillment of the not-me in the spirit relationship that has come at him at every point. And the way to fit into society is to bring in certain ttaboos and magic, and not perjority, but in a sense of right by which those relationships are held.

Now, to move into this, as well as into the other perversion which comes, to block out the Yang and block out the Yin and only hang on to one dimension

instead of ~~of~~ in embrace and holding ~~the~~ radical tension, that can never be reduced into each other, held in that situation is to embrace and hold by the sign: And so the thing today about the radical mutation that has taken place in self consciousness is you and I see what is going on in the various cultures You and I see that health cannot be in any particular culture per se. Or ~~s~~ reduced to that culture. That health must be that you embrace and live in that humanness given to that dimension of the culture in the past, yes, and today, yes. Yes but today health must move beyond. Health is seeing and participating in all of these and you and I have been basket chasers too long and know we have been basket chasers. And however inadequately, however poorly, howeverlatently, we have sensed it, we have sensed that we have to participate in the global deeps of humanness that have been given to us by all cultures. And so today, you and I see that a brand new Ur image is coming into being that we have to create, so to speak, although it is already here to be created also. A brand new Ur image that lies underneath these. Not in some way to mix them all up in a nice way together but one of which all of these ride and allow a new relationship to come into being. A new sign demanded to hold them in juxtaposition, never dropping one out or throwing it away or loosing it in abstraction. And the way this has come about, I would say is that you and I see that in our time we stand at the end of a long period of an evolutionary drama. And to stand at the end of that evolutionary drama, we look to the past and see nothing, and I mean we see nothing, but we see case histories. Oh, what great case histories. But finally you and I have to order those case histories. That 's why I say in one sense they are nothing without our ordering them. We look into the future and we see nothing, and yet there is great anticipation. The demand is to anticipate and to weld out the model and when we stand out here the same happening will happen. We will be here precisely in the same position, having to move. And so the great evolutionary drama is here pushing in and beyond and you and

understnad ourselves as standing at that point but now we have to write that play. There I am at that point, all of history when I stand there. And I have to decide what all of history is about, and where history is going tomorrow. I have to write that play on behalf of the whole human drama. I don't how I am here, or why I am here or where I am going in any rational knowledge sense. And so I grasp myself as standing with a terrible burden for the 20th century man. Precisely at that point. Demanding that the drama is to this way or that way, this way or that. That is the demand that I feel upon me as a twentieth century man. This moment, I have to decide the future. So, at the same time, I see that I come into being with the evolutionary drma. I am not outside of it, I am part of this. The difference is that I am thrown out a part of it, to enter back in to see the direction it goes. So I epperience myself as part of this drama and yet always transcending me and yet one that I have to enter into to determine the course of and decide the direction it will go. So I see myself as a human creator, not a victim, I see myself wedded in the future with the past and the present in my being and therefore having to act So I say, here then that the new Ur image is coming into being. And that is, you want to put it here, the universal, or that which is underneath all these, it will the evoluationary one. It will take up the future as the Yin, the beyond, the pat as the Yin and as we stand here at the end of this point, you look back and there you have/demanded to take into yourself had everything that has even been brought into being, and every anticipation is present and hold those present to within yourself and the presence.

In other words, cons iousness of consciousness that raw dimension that has shoved us to the depth has demanded that nothing in the past is left out. Not anticipationg is dropped, as you stand there at that point. the present. At times you do it is the model. Is the model. Now, Jesus Christ is the word, Jesus Christ is the life style, the design the rthym, the mthod,

the strategy, and also you say, Jesus Christ is the model. Again the Christ happening, the christ word, the christ event is utterly contentless. It has nothing to do with any Ur image. If it has been given in the past, that is present to day, or createad for tomorrow. What you see, the word is directed into an Ur image, or again the Ur image gives content to this contentless word, Jesus Christ is the Lord of the Ur image, he is the Lord of Man, at the sme time the way that contentless word comes to us in our content throug the sign, as a model under neath the moral by way in which it embraces the word of our style of design Nowlet me put it this way. Here you and i stand today, and you look back at the past, you go back to the surge our encesters, the wild beast roaming the hills, the blood running through their viens, the harsh battles of suffering and tension, everything that every culture in every time in every plain. Gangus Kahn's hordes, the African princes ~~who knew~~ that we know nothing about,the new great nations, the Indian with his great culture that was distroyed before history came into being in Latin America, all of these that are there present to us, all of these that are there pulsating in the archetypal images ϕ that are way below even a conscious level that shove us this way and shove us that way, that burst into consciousnese, that are in our recorded history, all of this in gathered up here now, is present to us to grasp the deeps of humanness and with them the gifts of these six Ur images, as we enter into the future, we can see that whatever else is going to take place in the future anticipation, that we of the West ~~xxxx~~ have to live with the Arabic, we live with the Latin American, with the African, the Sub Asian, the Orient and that we cannot live outside of that relationship. And therefore, our images embrace all the Ur images, or All the Ur images are a judgment upon me. Therefore, have a ~~chang~~ chance to participate in Negritude, I have a chance to participate in the method of the ethereal relationship of the Indian and on and on and the same God that created us is the same God that created them. And therefore, the demand upon us, to create the model, to put the content,

to model the model, to speak the word, the rthym the rhythm , the enact the to model the model, for tomorrow in the midst of being full human beings,

Now I would submit to come back to the first that this underrides, in one sense, all of our study and all the hammering and digging that we will be doing, the rest of time in the culture course, as well as in the practics course and the pedagogy. And so it demands the kind of hard headed model building that indeed our model tells us where the Ur Image is going.