

IMAGE # 5

JWM TALKS

For this issue of IMAGE we have selected three key talks from the era of the "Turn to the World" which seem to be most appropriate in the context of the world today and our audience.

They are: Recovery of the Other World  
Human Motivity  
Indicative Ethics

These will be presented with the context of the New Religious Mode/  
the New Social Vehicle and the New Profound Style.

The timeline for the production of this issue is as follows:

|           |  |
|-----------|--|
| Week 2/II | cutting  |
| Week 3    | vocabulary edit for audience understanding/ inkind paper |
| Week 3/II | spelling and grammar edit                                |
| Week 4    | typesetting / arrange for printer                        |
| Weeks 5&6 | copyfitting and graphics / update mailing list           |
| Weeks 7&8 | printing / buy and print envelopes                       |
| Week 9    | collate and stitch / print labels                        |
| Week 10   | mail   |

Layout for IMAGE #5

JWM tracks

Intro: NRM/NSV/NPS

Human Motivity - taboulay Robley  
Recovery of  
Other World - to GRA '72

Inductive Ethics - to Gidas '72

Conclusion: JWM biographical data

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Human Motivity

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Other World

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Inductive Ethics

Confucius

Issues: Subtitle each talk with  
"real world language"

use quotes (in margin)  
from global sources

polish & edit:

Introduction - context  
includes what  
was mission focus  
of Institute

not summarize  
tasks

Conclusion - pull together  
poetic & prosaic  
statements

yes or no on photo

length - 8 pages longer

## INTRODUCTION

During his fifteen years as the Dean of the Ecumenical Institute, Joseph Wesley Mathews gave many talks and lectures to the staff of the Institute and its associates around the world. Three of these talks have been selected for publication in this issue of IMAGE because they provide a background for the spirit movement as a revolutionary force in history. Each talk was tailored to a particular audience; the Rotary Club of Bombay, the Global Research Assembly of the Ecumenical Institute in Chicago, and a group of business and professional consultants and advisors. All these talks were given during 1972-73 at a time when the work of the Institute was expanding to impact and catalyze local communities with methods of human development.

Where the world today expresses a need for effective methods the image of a New Social Vehicle seems to point the direction of local comprehensive development. Where people articulate a longing for significant engagement the New Religious Mode addresses the profundity of humanness for everyone. Finally, when a group of people decides to enact its care in a very particular situation a New Catalytic Style is demonstrated on behalf of all people.

The New Social Vehicle refers to the development of structures which release human creativity. It is in response to the image of one interdependent globe and the moral issue of our time. The phrase "all the earth belongs to all" points to this understanding and is amplified with particular implications for the economic - "all the goods", the political - "all the decisions", and the cultural - "all the gifts of humanness" dimensions of global society. The New Social Vehicle is out to enable every human being to experience the glorious life.

The New Religious Mode points beyond any particular faith or religious tradition to the profound depths of life which can be experienced by anyone. Intentionalizing reflection on ones life experience and relationships to self, others and the unsvnomous mystery are elements of this spirit dimension. A individual journeys in three realms as a religious; in the realm of knowing one develops intellectual capacities to grasp the wisdom of the world; in the realm of doing one demonstrates effective methods of analysis, planning and implementation. The realm of being is an intensification of knowing and doing which produces an exemplar standing present to the mystery of life, conscious of the surrounding world, caring for the needs of all and beckoning others to a life of fulfillment in service.

The New Social Vehicle and the New Religious Mode are as inseparable as action and knowledge. Doing alone becomes diffused busvness; knowing alone produces introspective genius. The intensification of the two aspects in the New Catalytic Style points to the disciplined and intentional stance of one who has decided that ones life is to be invested on behalf of a radical transformation of humanness. The invention of a system of ethics to inform decisions depends on a study life to gather the wisdom of the world and a spirit life to continually rehearse ones basic understanding of life. The enactment of this stance involves building the structures and models which demonstrate signs of hope and articulating the word of possibility which gives significance to every life.

HUMAN MOTIVITY

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It is because of the significant role played in society by the economic dynamic and the international business community, not only in the past but in the <sup>present</sup> that I am tempted to address you as "My colleagues in the building of a new world." I am very delighted to be here on this holy soil of India. First of all, this is the 25th year of Independence. Yet, it is a strange experience, for I do not know whether you are 25,000 years old--and you have long roots, long before anybody thought of recorded history--or whether you are 25 years old. Certainly, you are far beyond 2,500 years old. So I am delighted at this moment in history to tread this sacred land.

I am an old, ~~hardened~~, battle-scarred, structural revolutionary. By "structural revolutionary" I mean that I am out to occasion change within the structures of society. <sup>I suppose one reason you invited me here is because</sup> I am an agent of structural change in the United States.

~~The social problem in the United States and India~~

I work in a black ghetto on the West Side of Chicago. This community, which is one hundred percent black, is one of our slum areas. We have worked there toward community reformulation.

The crucial problem in reformulation in the United States, and I believe in the world at large, is the problem of human motivity. Any expertise the Institute has developed has been out of the practical and difficult task of attempting to understand motivity.

In 1968 when the blacks rebelled in our country, they burned huge sections of our <sup>great</sup> cities. Consciously or unconsciously, they were responding to three basic problems.

First of all, there was no <sup>adequate</sup> way in which they could authentically participate in the decision-making processes which were determining their own destiny. <sup>The</sup> Second basic problem was that in this fantastic affluent moment in history, especially in the U.S.A., there were no local social structures that could adequately funnel a portion of that affluence into their communities. There has <sup>to</sup> be local structures whereby the basic needs of people are, in some way or another, met. Grass-roots people need a way to participate in the master social structures relative to their own well-being.



Now, globally, we are inventing all over again, out of the stuff of many pasts, an image of what it means to be human. Whether you in business like it or not, the function you are playing in this, consciously or unconsciously, is rather unbelievable. The most thoroughly international community in the world today, is the business community. You are doomed, fated, to play an unbelievably significant part in this break-loose of human consciousness.

What is happening in the business community is that it is beginning to see its inclusive effect. And to take self-conscious responsibility for the effect it is having in every aspect of our social existence.

This moment, is a moment of human resurgence. When you think of the wild break-looses in social revolution-- the uprising of the youth across the world today, the feminine revolution, the revolt of the black man, the revolt of the non-Western world against the Western people-- it seems to me to be a manifestation of what I would want to call human resurgence, a new kind of drive coming into history.

My mind goes back into history to past occasions of such a resurgence. What was behind the moment in history in ancient Egypt that produced, almost overnight, one of the unbelievable civilizations of the world, remembered through the pyramids? Just what was behind that fantastic breakthrough in history? Well, I would like to suggest that there was a breakthrough in consciousness, a resurgence of humanness.

My mind goes to that little island we call England which, at the time of Queen Elizabeth I, started out across this world and created four brand-new great nations far greater now than Britain itself. I am asking myself just what happened in that country five hundred years before Queen Elizabeth I? What happened to humanness that gave such unbelievable drive?

My mind goes to the great history of India when the Aryans came through the pass and met the Dravidians. Out of that meeting was created what, to me was the greatest manifestation of a civilization the world has ever known. In many ways, "cultural-wise", like the rest of us you are in hard times these days. You, like all of us, are at a moment of transition.

There was an understanding of humanness that reconstructed science, and permeated Southeast Asia spreading throughout all the Pacific Islands, Westward into Persia, and into the Arab lands. My question is, what happened in that dim, dim past that released that vitality?

I believe a new civilization is now being forged, and that all of us who have been awakened have the choice of participating in it or getting drowned in it. This focuses our attention on new horizons of human motivity.

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We need to look at what is concretely happening. One of the great things the crisis of the hour has done for us is to force us to re-think the theoretics of inclusive human relations; to use technical language, to rethink the sociological manifestation of the sociality of humankind. By sociality of humankind, I mean that we have to live together. By the sociological manifestation, I mean the forms we create in which we can operate with some degree of effectiveness and efficiency together. What we have in our day is dynamical sociality. No longer is society understood substantialistically. The reality is the relationship, not the entity. The reality is the interrelationship of entity. In society at large, we call it the social process.

We have become aware, in dynamical sociology, that within the social process, there is always a sustaining dynamic. This is the Economic Process. Within the economic process, there are three dynamics: one is the Resource Process. The resource is taking what is and putting it in the form where it can be converted into useable goods. Converting resources into useable goods is another dynamic within the Economic Process -- namely the Production Process. The other dynamic is the Distribution Process of usable goods. Whatever form it takes (and it is always changing), this dynamic is always there or you could not sustain the social process.

The second awareness, in dynamical sociology, is the organizing dynamic of society, the Political Process. This does not mean something concrete like a political party. The economic process cannot go on if there is not some kind of polity in society in order that people can live and support themselves. There has to be an organizing process. So, the first dynamic in that process is Order. There has to be order without and within. This is where we get our domestic and international ordering forces. In order to do that there has to be some kind of consensus, whatever the form of it. The U.S.A. has a written constitution. Great Britain has an unwritten constitution, but people have consensed together or these could not operate. This consensus is the basis of a legal system.

Also, in society you have to have the Justice dynamic, in which you maintain a degree of equity. A society is never built on equity. It is built on inequity; but there has to be equity within the inequity. That is the process of Justice every society has.

The third dynamic in the political process is that of well-being. The process of caring for people in terms of their physical and social needs, or their whole Welfare. When something happens that leaves me out, then it is the job of society to see that something happens to include my welfare. If that is not there you do not have an adequate polity dynamic.



The last process in dynamical sociality, I call the Cultural dynamic. This includes the educational processes, or Wisdom. You cannot have a community if that community does not forge operating images and transmit those to the coming generations, whatever the form.

Secondly, the Stylistic dynamic of society. You have in any society a style for the individual, called social mores. Every culture has its Style. Usually, the more complex the society the more complex the style. Then you have the style of the most immediate community. That is the family. Whatever the form of it, there is always some kind of a family, and there is a style in it. Every society also has a primal community, that community in which the family immediately exists. I was born in a tiny town called Ada in the state of Ohio in the middle part of the United States. Now, our family would not have known who it was as a family if it did not live in that primal community called Ada. Every society has its style.

The third dynamic defining culture is the Symbolic dynamic. It is the symbolism whereby any society communicates to itself who it is as that society. Language is the most important part. ~~It is the function of the Cultural to significate, to enlighten, give vision to the Political and Economic. The Economic, without enlightenment or visioning, turns into nothing. Now, the function of the Economic, obviously, is to maintain these. Without it, the others do not exist. The function of the Political is to defend the society. Defense delimits, but its fundamental task is the nurturing, the fostering, the defending. These are the dynamics behind any social entity.~~ It is often taken for granted, but we communicate who we are through our language more than anything. Secondly, there is Art, not simply fine art but social art. Then there are what I call the "transhistorical" symbols. You would call that Religion. Even when people do not have a religion, they have some way to relate themselves to the cosmos. It may be driven down into the unconscious, but it is there.

Now, when I say that these are dynamical, none of these exist by themselves. If you took any of these away you would not see anything, because it is the relationship that enables us to posit these realities. It is the function of the Cultural to significate, to enlighten, give vision to the Political and Economic. The Economic, without enlightenment or visioning, turns into nothing. Now, the function of the Economic, obviously, is to maintain these. Without it, the others do not exist. The function of the Political is to defend the society. Defense delimits, but its fundamental task is the nurturing, the fostering, the defending. These are the dynamics behind any social entity.

These dynamics are getting pretty close to what I mean by Motivity. If this is not brought to self-consciousness in every situation, then do not be surprised if you do not have drive in your outfit. You can see we are down about a million miles deeper than the psychologistic approach to human relations.

In every society, these dynamics get out of balance. Sometimes the Political gets overextended and squashes the others; sometimes the Cultural gets overextended and squashes the others. I suspect for the first time in recorded history, the Economic is overextended. Now, I believe that the imbalances at this moment in history look something like this:

The Economic dynamic of society, as a self-conscious social process, did not exist until the modern age. Actually, it did not really come into its own until the nineteenth century, although you can trace it back to the seventeenth century and to the eighth century in your history. But, it came into its own in the modern period. Before that, the Economic processes were taken care of in the family, in the state, and in certain organizations called the guilds, or your original caste construct, rather than in a separate independent community. In our day, it has become an independent entity and has grown with a rapidity, a force, and a power that has made the Political and Cultural development in the world pale in comparison.

We are at a time in which, due to various forces, the worlds we have built have been collapsing. The British empire is only one little illustration of what I am talking about. But I mean something deeper than that: the self-understanding of West has collapsed. And in that collapse, the self-understanding of China and India, and Africa and Latin America have collapsed, too. When the Cultural collapsed, the Economic with its power moved in to fill that vacuum. I do not mean something from outside. Take individual style, for instance. What are the values that tend to rule a person in our day whether rich or poor? They are the Economic values, the values of success. Most families are built around the Economic well-being of that family. Anywhere in the world the Economic community has moved into education, and the technological schools have become the most crucial dynamics in education across the world today. What are the life symbols we live by? Take language. The jargonese of technology has consumed every language. As a matter of fact, it is the coldest thing we have to a universal language. In terms of the scientific, urban and secular revolutions, these technological values control our interior being.

Now, to do this you had to box in the Political. In my country, Order is more important to people than Justice. Who is it that wants order? It is the Economic. Therefore, the Political has been chained.

In the light of this situation in the world today, what do we do about human motivity? What is meant by revolution in the world today is the Cultural. It is already on the move. The Economic community itself is going to play a signal role in the recovery of the Cultural that brings a kind of balance back into society. This new balance will be the new civilization, which also will get out of balance. But it may be a different way, and probably way beyond my life time. Then somebody else will have to build a new model.

I stopped by Ahmadabai the other day and went <sup>to</sup> of the Gandhiji Ashram. As I was walking through, I asked myself, "Where did that little man get that drive?" He moved out into the impossible, and did it. Where did he get that motivity?

I believe that radical notivity comes from interior space, interior time and a sense of being. I am convinced that when a ~~man's~~ <sup>person's</sup> interior understanding of space is small then ~~his~~ <sup>person's</sup> motivation is small. Indirect propoertaion to a ~~man's~~ <sup>person's</sup> interior space ~~in which he lives~~ and in ~~direct~~ <sup>person's</sup> propoertaion to ~~man's~~ <sup>person's</sup> to its expansion, is intensification of motivity. If I live in terms simply of the United States of America then I ~~got~~ <sup>have</sup> motivity that size. If I begin to live in terms of relationship to the whole globe in my time then my motivity expands. Where did Gandhi get his drive? All over those walls he says, "Sure I am interested ~~interested~~ in my people, in my nation, but I am interested in humanity, in humankind."

Secondly, if you want to think about how you are going to get drive out of people, you must think in terms of expanded time. If you and I are only able to think ~~inxxxxxxx~~ backwards or forwards a short distance, then our motivity is just that much.

I like to think in terms of the whole journey of mankind through history. Gandhiji thought of the total journey <sup>of</sup> mankind far beyond independence from Great Britain. There was his drive to bring about Independence.

~~The third category is difficult.~~ <sup>Thirdly,</sup> To the degree that I participate in my interior space and ~~in my~~ interior time, I have a sense of being somebody, of ~~be~~ being significant, <sup>and</sup> that my life is a manifestation of that which is far beyond me and therefore gives me a sense of my <sup>own</sup> worth. In the Negro ghett<sup>o</sup>, on way we dealt with this was to work outside to create inside space. We took the people out of the ghetto for visits to other places in Chicago, <sup>and we</sup> ~~to~~ <sup>life</sup> other cities <sup>like</sup> New York and WDC. You do not have to take them all. You take a few out of Chicago and they bring back NY. <sup>Washington, DC</sup> Then we wanted though we did not have much money to get ~~them~~ outside of our country. So, we took about fifty of them on buses to Mexico. They could see that there were other poor people in the world, and they brought that back. That did mor<sup>e</sup> for the dramatic reformulation of <sup>their own</sup> ~~that~~ community by ~~having~~ <sup>allowing</sup> a social milie<sup>u</sup> which released the creativity ~~of its individuals.~~ <sup>back to the community</sup>

Now in terms of the business world, we want to talk about human relations. First of all, whether you have large corporation or a small business you have got to engage every employee in a master vision. The question in human relations, has not been common ownership but common participation in the vision of the company's out-reach. I could be a sweeper and, be relatively content. (That does not mean I would not want to get ahead in life) if I had a sense that what I did was participation in a broad vision. Their inclusive vision must <sup>be</sup> ~~by~~ their own understanding of how what they are doing or what they are selling is a contribution to society. Supposing you make automobile tires, you begin to relate this to the total need<sup>s</sup> of the world. Without that vision, you cannot

expect the kind of human relations in your outfit that you want.

This means that business <sup>as things</sup> has to re-organize themselves. Back in the early days <sup>these men</sup> ~~you~~ had team operations, like a sales division, in which the whole division grasped <sup>could</sup> itself as a team down to the last sweeper. And there needs to be, teams within <sup>each division</sup> it. I don't mean anything sentimental by teams. This is not a psychologistic understanding, not trying to manipulate the person. It is built around the discernable activity that has to go on in the total enterprise.

If, when a unit comes to work they spend the first fifteen minutes looking at the whole vision of the task and the immediate jobs that have to be done, every person there feels like they are participating in their division.

This means you are going to need to instigate new kinds of methodologies, which have to do, first, with brainstorming sessions. These units on some level would get together and identify where the primary contradictions are. This has been hinted at in terms of suggestion boxes, ~~But~~ these do not give a sense of participation. We have discovered that even the most unlikely person within a group can get his wisdom in and something happens to the whole production scheme. Without this you cannot operate in the future.

Then, <sup>ere</sup> ~~there~~ is the workshop methodology. A workshop methodology takes the contradiction and rationally pulls out the wisdom of every single employee relative to the resolution of that particular contradiction.

A third methodology is consensus-making. Suppose I am a foreman and I have ten <sup>people</sup> under me. If I am going to do something about radical motivity, I have to find a way to get them together <sup>to</sup>. Together we can work out where the contradiction is, and what the possible resolutions are. We send it up above, and they send it down using our work. I have to get <sup>my team</sup> ~~them~~ to commonly believe that their creativity got into this decision making process. When I do, I never have to go around and say, "Push on here, push on here" I have built that notivity inside them.

The last one is what I call proposal writing. You can put quotes around "writing" because you do not even have to be able to write--somebody else can do that. The whole business world is going to be surprised by the janitor of a factory, who is capable of articulating the vision of the whole plant. <sup>or coming up with ideas to resolve a major issue</sup>

In conclusion I believe this is a moment of resurgence in history. It will only come when bodies of individuals on this globe finally decide that what is coming is going to come. Not only that, but they may now be, in their presence and action, the kind of a world they believe is coming. There is no dynamic in history that can play <sup>a more important role</sup> ~~important~~ in this creation of a new civilization, <sup>than</sup> as your international business community. And, the place to begin is with the new horizons <sup>of</sup> of human relations which are ~~emerging~~ emerging in our time.

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## THE RECOVERY OF THE OTHER WORLD

The Other World in the midst of this world has been hidden for centuries. I am reminded of a motion picture about the dinosaurs which I saw years ago entitled "The Lost World". The lostness of the Other World in the midst of this world seems to me to be much greater. To have it disclose itself afresh forces me, regardless of my years, to experience myself all over again as a stumbling child first learning to walk.

This Other World was not discovered by religious people, but by ordinary 20th century people. It had been discovered for a long time before it was finally acknowledged as the Other World in the midst of this world.

There is nothing "super" about this Other World. Once one has beheld it, it is as ordinary as any mundane activity one engages in. It is related to the explosion of consciousness that has taken place in our day, in and through which the radicality of humanness has become clear as never before in history. I would anticipate that what happens from the disclosure of the Other World to our century may be more colossal than in other great historical moments when this same Other World made its presence powerfully known to man. But we must be clear, when we talk about the Other World we are dealing with the ordinary secular world and secular consciousness of man.

### The Ontology of the Other World

The Other World involves an understanding of the ontological dimension of life beyond the moral. It may help to think of Nietzsche's category "beyond good and evil". This is the realm of the Other World. It is the realm of wild self-consciousness beyond the superimposition of man's rational capacities upon it. That is a rather difficult statement to make, because to even talk about the Other World is to get your rational faculties engaged in it. But one of the remarkable things about reason is that it points beyond itself. The Other World is the world beyond reason that reason itself points to. As reason attempts to understand and talk about that world, what is being described is not that Other World itself, but is only indicative of that Other World. The Other World is radical being or raw self-consciousness, and to make an interpretation of it is to take one step backwards into this world which is the world of reason that reason invents.

Another way to talk about this philosophically is: in our time we have succeeded, in a rather admirable way, in destroying the two-story universe. We understand that we live and die in one world, and when we are dead, we are really dead. That means the two-story image has been smashed. A more direct way of saying this is that we have gotten rid of the old metaphysics which was related to the second-story universe, or the understanding that finally reason was the king of the universe.

In our day we are building a new metaphysics. A human being grasps himself or herself as living on one plane, but has experienced the transparency of that plane itself. I like to compare it to holding a match underneath paper and first seeing little streaks appear, then see it turn brown, and finally the light breaks through and pops into flames.

Maybe I can illustrate it this way: we have lived in a time when the uniqueness of the person was emphasized. This happens, I suspect, whenever a culture collapses in its ability to tell a person what it is to be human. At that point you have a new birth of existentialistic reflection. For black persons in our day to be human beings they had to embrace their blackness to the hilt. It so happens that in doing so they enabled some white folk, for the first time in their lives, to embrace their whiteness. But when they embraced their uniqueness to the hilt, black or white, they experienced transparency. It was as though their fist went through their uniqueness. Right now we are discovering all over again what it means to be human beings beyond our uniqueness--not by going around our uniqueness, but by going through our uniqueness. That is the experience of transparency.

We could talk about the experience of women and youth in our age exactly the same way; and also people in the non-Western world. After World War II, there was an emphasis upon the particular, the unique nationalism. But lately I have discovered that across the world people have moved through their uniqueness and are discovering, again, humanness itself.

In this transparency of one world, or one plane is the new metaphysics. What I suspect history will call this, in one way or another, is phenomenology, or phenomenological thinking. The metaphysical question of "the real" as an

abstraction apart from my consciousness is bracketed. I bracket that and concentrate the states of consciousness which is the Other World, or is my experience of the Other World. One soon discovers that a state of being, a state of awareness, a state of consciousness, is the most objective reality ever experienced. In these matters one cannot let the epistemology in which subjectivity and objectivity are divided, get in the way.

What I refer to as a state of being is comprised of an image, an accompanying affection, and a pre-decisional resolve. Golding, in his book The Inheritors, described coming into a new situation and experiencing it as though chaos had suddenly taken over because the images in his mind were not capable of giving meaning to what was impinging upon him. In the book he is pictured as pressing his palms on his temples in order to produce a new image that would give the situation meaning. I call what was going on in that character a "Big Think". Grasping the Other World involves a Think--something beneath an image, an idea, a construct, or a concept. When you are dealing with a state of being, you are after the Think.

The second aspect of a state of being is a "Great Feel". I have a colleague who calls the Think impressionistic and the Feel expressionistic. For me, the impressionist painters were starting with what could be seen and pushed it until it bent into the Other World. Then the expressionists went clear through the Other World.

If the Think is primordial, so is the Feel and they cannot be separated.

The great Think fundamentally is composed of mystery--the mystery that never goes away, the "no-thing-ed-ness", "Nothingness". The big Think is of nothingness, absolute nothingness. In that primordial Big Think that mystery becomes the final overagainstness of your total existence.

It has many faces and many forms.

The Big Feel that always accompanies the Big Think is awe. Awe, too, has many faces. As Otto pointed out so clearly in his book, The Idea of the Holy, awe is always simultaneous dread and fascination. When you deal with that Big Think, you are splitting reason, you are breaking through reason, dealing always with that which is just beyond reason. And in the awareness of your overagainstness to that mystery, you are shattered with terror. I like to think that mankind

came into existence through awe, that many stabs toward consciousness of consciousness that could have produced the human race failed because that un-man was rocked by the terror he experienced, of the sheer mystery which consciousness about consciousness is, and pulled out.

And yet, with this terror is fascination, which is harder to describe than terror. It is a compulsion over which you grasp you have no control whatsoever. I remember not so long long ago, I thought I was caught; I thought people were on to me. And before I knew it, I ended up over a toilet with my hands on each side, vomiting. But in the midst of that terror, I perceived a fascination. At such a time you do not say this is the leading of Providence, but when you are finally able to get back on your feet, you know this was the hand of the One who, through the grace of our Lord Jesus Christ, you have come to call your God and your Father. He does not look like your God and your Father when he beats you, but He is.

Perhaps you have thought of the area of psychology. In a recent book, Joseph Campbell deals with schizophrenia. I am not sure he says it, but the difference between a spirit man in the Other World and the schizophrenic is that the spirit man is swimming and the schizophrenic is drowning.

Or, I mention to you mythology. You have been taught to believe that mythology is kind of a fairy story that mankind has outgrown. Mythology is the frame whereby man has held his experience of the Other World. The mythologies of the past are gone. They no longer communicate to us. Therefore, probably the biggest contradiction in our time is the absence of an adequate mythology whereby a man has a roadmap over and through the topography of the Other World.

#### The Poetic Topography of the Other World

In our time the world has become slowly conscious of the Other World in four areas. To use a little poetry, we have called the first area, "The Land of Mystery". In our lifetime, people have rediscovered this mystery. As a matter of fact, the natural sciences, the psychological sciences, the biological sciences, and the mathematical sciences have discovered it. This is the first breakthrough of a fantastic area in the Other World.



The second breakthrough has been the area of freedom. We call it "The River of Consciousness". This is Jean Paul Sartre's poetry of the en soi and the pour soi, or Kierkegaard's understanding of the self as a relationship which relates itself to itself, and when it goes about its proper business of being a relationship which relates itself to itself, it grounds itself transparently in the power that constituted it. But these are only two of the hundreds of people who have broken through in this area.

The third way in which people in our time have broken into the Other World is with the concept of engagement. The next two areas have been broken loose more by social upheavals than by any intellectual schools. The youth culture in our time was a sociological manifestation of a search for a dimension of existence that this present world was not capable of providing. One of the crucial insights they held before the world was authentic engagement in life itself. They are the ones who began to recover the word "love" in any serious meaning whatsoever. In the midst of their lostness they began to grasp what it meant to be genuinely concerned with that which was unsynonymous with oneself. Their revolt against vocations, and their revolt against money for the sake of money itself, were indicative of this kind of awareness in which love--if you please, agape--was giving yourself to the journey of mankind and not giving yourself to yourself. This area we call "The Mountain of Care." The Other World which is the realm of the awful mystery and the realm of radical consciousness, is also the world of taking upon your back global responsibility for the whole journey of man.

Before I go on to the last one, I pause to remind you that because the Other World is beyond the realm of good and evil, it is in the ontological and not in the moral--that whatever you say about the Other World is always in the indicative and never in the imperative. The Other World knows nothing whatsoever about imperatives. That is in this world and without it you would not have this world. In the Other World there is only the indicative. When you talk about the Mountain of Care, or picking up the burden of all mankind, you are not talking about something that says you ought to do it. The indicative is that the man who lives in the Other World has the world on his shoulders. When you live before the mystery, the world is yours.

The last area we call "The Sea of Tranquility", which is the recovery of that weird kind of peace where there is no peace. There is no sentiment here, for the Other World is right in the midst of this world, and there has never been any peace in this world for a man who has the world on his shoulders.

I never dreamed that this awareness would break loose in my lifetime. We who worked for the renewal of the church had to fight any nonsense about peace or joy in this world. You would never have had the renewed church if you had not slain that sentimental misunderstanding of what authentic peace and joy are. I never dreamed there would be a possibility that we could use those words authentically.

Actually, in the Other World there is only one state of being, not four. For where consciousness is, there is the mystery, there is the world on your back, and there is the peace that passes reason's capacity to grasp it as peace. I tell you, this world, in which the Other World is, is a tragic world. Unamuno is quite right when he talks about the tragedy of the world, in the sense that existence is itself tragic. If the whole journey of man is not your specific vocation, you would never have the slightest idea what you mean when you talk about the joy unspeakable and full of glory. When you dare to live your life before the mystery, there is peace and joy. If you have authentic peace and joy, you can be sure you are living your life before the mystery.

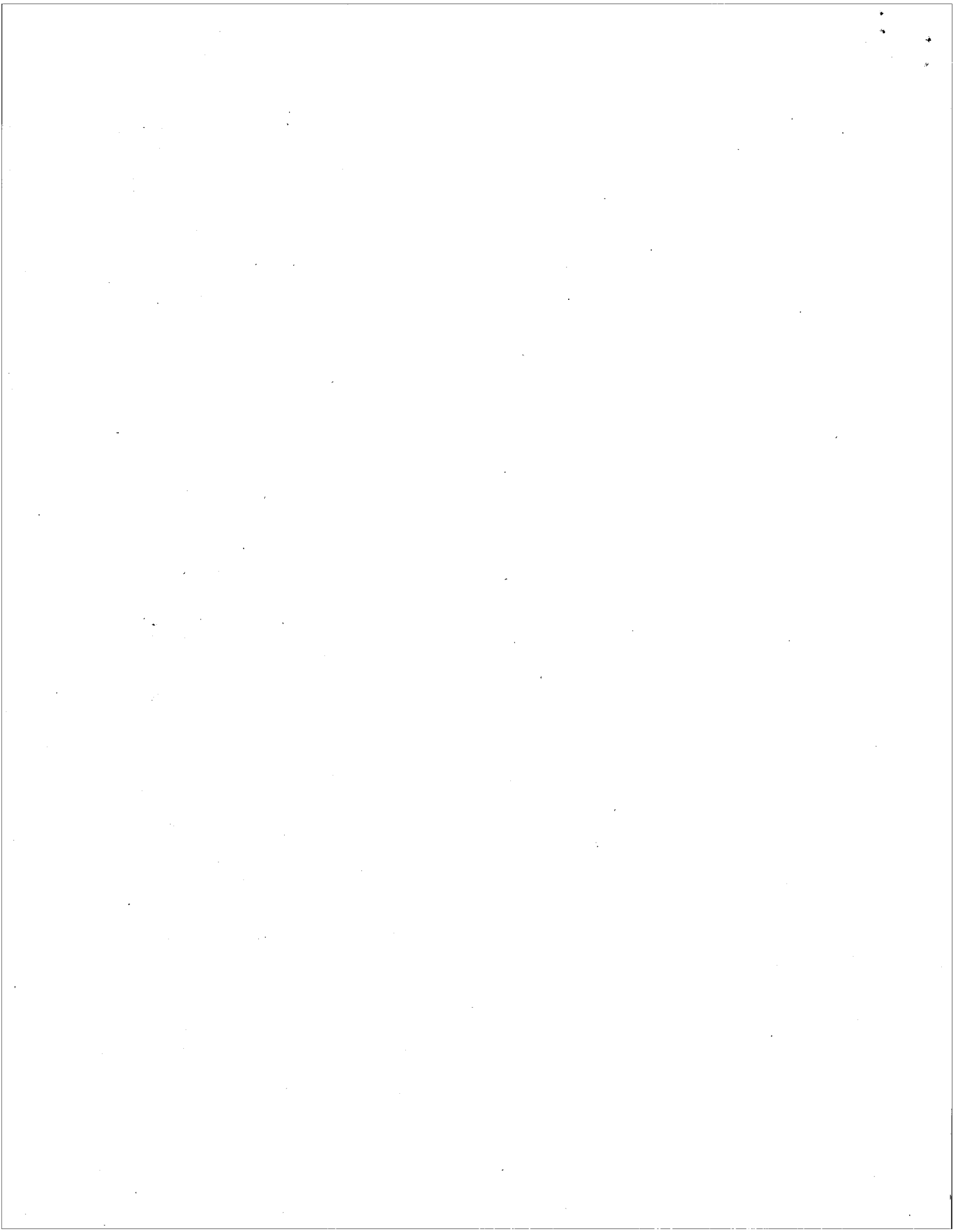
#### The Basic Significance of the Other World

In conclusion, when dealing with the Other World which is in the midst of this world, you are dealing with what it means to be a human being. Thirty years ago our whole world was hanging on by its fingernails, raising the question, "What is life all about?" Now we have come out of the trough and are moving on the crest of the wave. Once again in history, man has found the answer, his answer. Now when someone begins to ask you what life is all about, you have something to bear witness to.

Very likely also, within the poetry of the Other World is the secret to the new mythology that will enable mankind to find his way to swim in the rivers of radical consciousness. It has been a long time since man with any sense of genuineness could speak of what fulfillment means, of what happiness means.

And then we know that moralities rise out of new definitions of man, of new experiences of what it is to be human. As you delineate the topography of the Other World, you are building the basis for the new morality that every sensitive person is screaming for--not only the youth, but old men and old women. We are beginning to define again what we mean by a man of faith, a man of spirit in the world.

In working on the Other World, you are also building the tool for the new evangelism. By evangelism I mean how you can elicit out of people the decision to live an authentic life. Years ago when I was teaching in seminary, one of the problems people screamed about was that they had no way for the new theology to really get down into the pews. It was not that the clergy could not articulate it. But lives are not changed by intellectual ideas. The work on the Other World is the beginning of the creation of an instrument that will enable people to have self-consciousness about the states of being that define them.



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ETHICAL DIRECTION

Confucius created by far the most important revolution that the great people of China have ever known. It was a structural revolution, one from within the establishment. And it was a radical revolution. By that term, I mean foundational, basic, primal.

A revolution is radical when it touches the dimension of humanness and creates the image of what it means to be a human being. For the first time in history, that kind of revolution is happening across the globe rather than within a particular national or cultural history. Such a revolution can only be a quiet nonviolent revolution within the establishment. Violent revolutions which have happened from time to time in history are relatively superficial revolutions. Even the American Revolutionary War was superficial in that it was simply the continuation of the European culture. That one was not in the same ballpark with the revolution that is now involving the whole globe.

Whether one wants such a revolution or not, it is a necessary fact of this moment of history. The human image is being reconstructed. People of good will ought to be concerned deeply, passionately with the way it is going to be reconstructed and how that reconstruction is going to be articulated. The way it is articulated is what actually happens to the mindset of the masses. The revolution is already happening before that fact is actually perceived in the social processes or web of relationships.

The ancient revolution in China that Confucius instigated was that kind of a revolution. Once you get relatively clear on the theoretical aspects of what you're about, then you have to become practical and think in terms of strategies and tactics. Confucius decided that the way to do that kind of revolution was to infiltrate the upper echelons of the ruling structures of China. So for over twenty years he was the prime minister in the court and worked away at trying to change the situation in China. Then he saw that that would not work. He could get nowhere because it is the job of ruling structures, of the establishment, to maintain the establishment. We wouldn't want it otherwise -- at least, I wouldn't -- because I like to see the bread come around daily and have the railroads run. What Confucius did then was to go out to the country and begin to find young men who may have been restless, who wanted to see something happen in China. Together they began to forge the concrete practical vision to be communicated to the minds of the grassroots level of China. He sent those young men called the literati to every village and crossroads of China. As part of the bureaucratic structure, they did such things as make out deeds and collect taxes. In fact, they were the only people who could read and write. But, fundamentally, they were communicating a new image of what it meant to be a human being in China. The result was that China's understanding of itself in history was transformed.

The literati were a guild dynamic. When the task of making that dynamic is overt, active and geared for the future, you have an awakened human being in each local community of the world who has a practical vision and the prowess to communicate that practical vision. That

person alone will never make it or, if he does, it will be a miracle. Let's say at least ten are needed. If that ten stands as iron, a thousand are possible.

A guildsman is a religious. In our day, the recovery within the religious of a sense of vocation is more important than anything else, and that task is of the religious. Some of the religious are clerics and some are lay people. The division is incidental, though both are needed. The important thing is the calling of the religious. They are going to be the religious in every local community in the world. These literati, these guildsmen are like the malaria-carrying mosquito. The guildsmen will carry the reality of a new morality to every local community on the globe. There's no one else to carry it.

The term "the new morality" may seem strange but in this context there is nothing strange about it for I am not talking about the moral life. The moral life is something that goes on in the life of every human being at every moment all the time. The moral activity of man is observing, judging, weighting up, deciding and acting. Morality is a system of ethics and is a human invention superimposed upon everything that happens in life. It serves somewhat as a roadmap by which the judging, deciding and acting is given direction.

Two great systems of ethics have been invented in Western civilization. I remember being shocked and delighted, although I was not bright enough then to understand it, by the statement of G. E. Moore, an English ethicist of the last century, that there were many systems of ethics that had not been invented yet. I had been taught all my life that ethics was something that somehow came down from an intellectual super-universe or from divine revelation. Man's only problem then was that he did not embody that system rather than that the invented system was no longer adequate to the situation or to the image of what it meant to be a human being.

You are very familiar with these two systems of ethics. One is called teleological ethics and the other deontological ethics. Those are difficult words and are as long as the ones used in business and medicine. We ethicists have our jargon too. But whenever you are talking about what is good or about virtue or about goals or values, you are using what is called teleological ethics. Your parents started training you in this system. Your religious training picked it up as did your businesses and professions. It is through every fiber of your consciousness. On the other hand, whenever you use words like right or conscience or mores, you are dealing with deontological ethics. Deontological ethicists don't talk about the goal but about the right rule to embrace.

Another system of ethics which H. Richard Niebuhr called dialogical ethics uses the word must rather than either good or right. That approach is very close to contextual ethics which raises the question of what is befitting in a given situation.

Now, I believe that we who call ourselves the movement are in the midst of creating a new ethical system. As a matter of fact, if it were not so, we would not accomplish what unconsciously we set out to do many years ago. This doesn't happen by sitting down and conjuring up something

that does not exist. A new system of ethics, like any kind of new philosophy is a drawing together into a rational unity the insights that an age has produced from many sources. It will only come to be when that coagulating process takes place.

If I had to give a name to this system of ethics, I would use a simple word and call it the indicative ethic. In a way, it is all summed up precisely in that. To call it an indicative ethic is to say that we begin with the is and not the ought. There is nothing new about this. In beginning with the given, morality then has to do with what is rather than with what ought to be.

Our studies of The Other World in the midst of this world give us a clue to this new morality. Those areas of mystery, freedom or consciousness, agape or love, and tranquility or serenity are trans-ontological indicatives of humanness itself. What is humanness about? It is all about mystery. It is not that humanness ought to be about mystery. Humanness is about mystery. No ought is being introduced here. It just is the indicative of life. In our day in the midst of a malaise that is deeper and more complex than any man has yet been able to say, this basic indicative of life has been obscured.

The second indicative of life is freedom or consciousness. It is not that I have freedom but that I am freedom. I am my relationship to my wife, but beyond that I am the attitude that I take toward the relationship that I call "being related to my wife." That is freedom. This is what I mean when I say to my wife, "You cannot keep my conscience for me." I am not telling her that she ought not keep my conscience for me, I am stating an indicative. She cannot keep my conscience for me even if I tried to permit her to do that. That is an indicative of life.

Next is concern for the world. Never again in this understanding of ethics can it be said that somebody ought to care for the world. Man, as man, cares for the world. My illustration for that is the awareness that when I came into being, I did not first come into being in a family and then have to say no to my family in order to care for the world. Nor did I first come into being as a citizen of the United States and then have to say no to my nation to care for the world. I came into humanity. I came into humanness. I did not come into a family or a nation. This is an indicative of life. Therefore, my concern when I dare to embrace what it is to be a human being is, not ought to be, mankind. If you are not concerned with mankind, then I say that you have refused a fundamental indicative of your life and all life.

Last is tranquility. When you grasp your having shown up with one great life to live and one great death to die, when you grasp the delight of your life just as it is with all of the suffering and all of the tragedy, then you experience what it means to be a human being. This is sheer indicative. In those moments when you reject that indicative and say no to it and go to a psychiatrist, you are refusing the indicative of your existence. You go to the psychiatrist not because you are sick but because you are immoral. Then, only if you want to raise the question of how you became immoral can the psychiatrist help you. This is the ethics of the indicative.

A second name this could be called is the contextual ethic. These states of being just described, because the Other World is only in this world, exist only in concretions. Mystery, freedom, love and tranquility do not exist except in the particular. That is to say, if you tell me that you are experiencing a glowing or unglowing state of being that is outside of a knock-down, drag-out fight with your wife or a moment of fantastic lovemaking with your wife, then I conclude that you don't know what you are talking about. There is no Other World, there is no sense of being me, there is no awareness of an "I" except in the concrete given situation of life.

A third way of describing this ethic is to call it the morality of creativity, a decisional ethic, an ethic of freedom. I create my own morality in every given situation understanding morality to be defined the same way the other systems talk about morality. I decide the goal. I decide the right. Living is constant and sheer creativity out of nothingness. The significance has to be created and injected into any given relationship. This is what I mean by decision or freedom.

Another way of talking about this ethic is that it is a morality of authenticity. In the two-story universe in which the other systems of morality were created, it is always necessary to appeal to authority, either the authority of universal reason or the authority of some religion or some pseudo-religion.

Authenticity, on the other hand, has to do with assuming final responsibility for your own concrete created moral deed. I like to use the ancient poetry, saying to myself, "When I get to heave, they are not going to ask me what my wife thought of me. They are not going to ask me what my colleagues thought of me or what youth thought of me. They are not even going to ask me what history thought of me. They are only going to ask me what I think of myself." That will fit right into the indicative ethic. That is authenticity. It is like teetering on the edge of your own grave. At that moment your life turns from many, many happenings and many, many deeds into one great happening and one great big deed. To be a moral man is to take it all into your being and then you fall into that hole. That is authenticity.

There is no imperative in this ethic. Yet there are imperatives that grow out of it. Those imperatives are those requirements that you place upon your own life out of the great indicative of your existence. When a moral man identifies his indicatives, he requires of himself that he be those indicatives. Then he builds his models not as some theoretical exercise but as his decisions regarding what he is going to require of himself when he gets up in the morning. That is the imperative in the midst of the indicative.

The dawning of the new ethics is at hand not for the sake of virtue but for the sake of the integrity of living and dying as an authentic human being. The hour is at hand when we know again what it means to be a man of spirit, what it means to be a moral man. We guildsmen have a horrendous march ahead. But at the center of all of the work we have to do is one task. That task is the communication of this ethics of the indicative.

-Indicative Ethics  
November 1972

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THE LIFE OF JOSEPH WESLEY MATHEWS

| Awake to the <u>20th</u> |                              |               |                          |                             |                      |                   |
|--------------------------|------------------------------|---------------|--------------------------|-----------------------------|----------------------|-------------------|
| The World of the Church  |                              |               | The Church For the World |                             |                      |                   |
| Early Ages               | Education                    | Ministry      | US Army                  | University                  | Church               | World             |
| Pennsyl<br>Ohio<br>Texas | Tennessee<br>Kentucky<br>NYC | NYC<br>Sharon | YDS<br>(HRN)             | Colgate<br>Perkins<br>CF+LC | Evamsta<br>EL<br>NRM | NSV<br>GSF<br>GSD |
| 11                       | 32                           | 34/35         | 42                       | 48                          | 62                   | 71                |

*have need to be  
brief statements of  
spelt out*

Joseph Wesley Mathews was born in Breezewood, Pennsylvania on Oct. 8, 1911. He spent his early years in the midwest and southern United States and was educated at Linln Memorial University in Tennessee, Asbury in Kentucky, Biblical Seminary in New York City and Drew Theological ~~College~~ Seminary.

As a minister of the United Methodist Church, he served pastorates in Broadway Methodist Church, NYC and Sharon, Connecticut before becoming a chaplain of the United States Army. Since 1948 he has been involved in higher education both in Colgate University and Perkins School of Theology and through the courses of the Ecumenical Institute. Before becoming Dean of the latter in 1962, he served for six years as curriculum director of the Christian Faith and Life Community in Austin, Texas.

For the last fifteen years of his life, Joe Mathews was involved in finding ways to awaken the church and to engage her in serving the world's needs. In order to do this, he has been an imaginal educator, a structural revolutionary, and a spirit guru. As a teacher he has used innovative methods and even created new vocabulary in order to emphasise the newness he was seeking to express. As a structural revolutionary he has worked with the establishment and the disestablishment to bring about change beginning with local communities through Town Meetings and Social Demonstrations. His passion was to narrow the gap between the fifteen per cent of the world's population who control the decisions, the goods and the access to cultural wisdom and the eighty-five percent who lack all of these things. As a spirit guru he has translated the religious classics into the idiom and experience of the twentieth century and pioneered in new articulations of the human knowledge of the Mystery.

Joe Mathews died after a brief illness in Chicago in October, 1977.

## JOSEPH WESLEY MATHEWS

1911 Born in Breezewood, Pa.  
1936 AB from Asbury College, Kentucky  
1939 BD from Drew  
1935-37 Broadway Methodist Church, NYC  
1938-42 First Methodist Church, Sharon, Conn.  
1942-45 Chaplain to the United States Army in the Pacific  
1945-48 studied at Yale Divinity School  
1948-52 professor of philosophy and religion at Colgate  
1952-56 professor of ethics at Perkins School of Theology  
1965-62 director of curriculum, Austin Faith and Life Community  
1962-77 dean of the Ecumenical Institute, Chicago

### WHO WAS JOSEPH WESLEY MATHEWS?

He was a global citizen. Events of the Second World War and travel throughout the world, meeting with local villagers and with high government and church officials convinced him that the world was one and that profound humanness knows no creed or color lines. He was a comprehensive man in his thinking and model building. He was a man who trusted local communities to rebuild the earth by taking upon themselves the responsibility for the future. He was an imaginal educator skillfully creating words and images that would freight the radical newness of his practical global vision.

He was a structural revolutionary, seeking to bring change through the existing structures and to create the new structures needed to see that all people are cared for. He was a futuric thinker, believing the possibilities are radically open. He sought to engage the local dynamics of the private, public and volunteer spheres in order to corporately deal with the changes that are needed. He was a radically corporate man. His writings reflect the opinions and attitudes of many of the hundreds who worked with him as part of the Order: Ecumenical, to staff the programs of the Ecumenical Institute and the Institute of Cultural Affairs. He developed, with them, a method of contradiction analysis which enables the direction of rational and intuitional wisdom to the solving of concrete issues.

He was a local man. His early rootage in Pennsylvania, Ohio and the mid-west grounded him in the practical exigencies of living and the innate dignity of human life. He believed that to awaken local man was to let loose a force that could change history. He believed that individuals' life experience contains the seeds of authentic theological thinking. He was an intentional man, an implementer who was not satisfied with models until they were enacted. He was a tactical thinker.

He was a Church man: a pastor, a teacher, and a theologian. His passion was to engage the historical Church in the task of serving the world and addressing what he understood to be the moral issue of our time: the increasing gap between the haves and the have-nots of this world, be that goods, access to cultural wisdom or participation in the decision-making dynamics that effect their destiny. He was a post-modern theologian dealing with not only the dynamics of life and the value of existential experience but also with the Mystery of Life itself. He was a servant of God.