The Legacy of Joseph Wesley Mathews for the 21st Century
October 23-25, 1987, Washington, D.C.
Frustrated Yearnings Facing the World Today

In the arena of **Global Consciousness**, the dream of the World that is unable to come alive is the removal of the shackles of an old Newtonian world view, making planetary loyalty primary. Examples of the old view include thinking America will regain leadership in the steel industry, the "Buy America" image, the arms race, and the image that if you are poor, you can't contribute to this world.
Our deep personal yearning is to achieve a real balance between the right brain and left brain, transcending our preconditioned white, Western, rational, male culture, our preoccupation to be right, certain, sensible and in control.
The beckoning to the Spirit Movement and Order is to foster and operate out of mutual trust and cooperation, creating linkages within and between groups, including business and the community.

In the arena of **Inclusive Storying**, the dream of the World that is unable to come alive is a contextual story that transcends but does not deny diversity within unity. Examples include recognizing women's issues, goddess wisdom spirituality, religious diversity, and native spirituality.
Our deep personal yearning is not to be left out of the story.
The beckoning to the Spirit Movement and Order is to devise appropriate corporate and solitary liturgies which motivate, liberate, and sustain inclusive planetary spirit consciousness and authentic humanness. The goal would be a multi-cultural visionary global spirit movement.

In the arena of **Focussing Practical Spirituality**, the dream of the World that is unable to come alive is seeing signs of practical and spiritual excellence.
Our deep personal yearning is finding structures in local communities which focus and legitimize spiritual experience so that each person can learn, grow, and act out of spiritual depths. Examples could include a practical metaphysics, dealing with life in death, teaching us how to suffer and how to serve. The beckoning to the Spirit Movement and Order is to find issues broad enough, with enough depth truth to call us all to engagement. An example could be to awaken the local church to the economic and technological crisis.

In the arena of **Self-Identity**, our deep personal yearning is to create a sustaining self-identity, (even though we're in a society that lacks humanizing models in relation to sexual, family, health, age, and dying) in such a way that each of us knows how to relate to individuals, the community and the world. Examples of possibility include male-female realignment (such as experimenting with being house-husbands), singles sharing living space, clarifying my own ideas about my dying, and accepting the validity of homosexuality.

In the arena of **Living Styles**, the dream of the World that is unable to come alive is holistic individual and family living styles that promote authentic community and planetary wellness. Examples of the issues include the disintegration of the ozone layer, destruction of the Amazon Forests, and the nuclear arms race.
The beckoning to the Spirit Movement and Order is to create a model of authentic living that demonstrates wholeness and a simplified life style.

In the arena of **Futuric Economic Models**, the dream of the World that is unable to come alive is prosperity for all. We would like to see a society that creatively uses all the skills of an individual in a way that benefits the community. Examples of the issues include cutting down forests in the Amazon for farmland, the incapacity to stop starvation in Africa, and an unwillingness to come to terms with the global debt.
Our deep personal yearning is to give our children a positive vision of the future, knowing that they will have less than we.
The beckoning to the Spirit Movement and Order is to demonstrate enthusiastically living a full life with fewer economic resources. We see that many Order youth are doing this.

In the arena of **Responsibly Shared Power**, the dream of the World that is unable to come alive is seeing the viability of every person's power being released and structured, not for divisiveness, but for enabling inclusiveness. Examples include transcending, in South Africa, the whites fear of sharing power in one person, one vote, or eliminating violence within families.

In the arena of **Structural Care of the Powerless**, the dream of the World that is unable to come alive is that each succeeding generation will live better than the preceding generation in terms of technology, income, education, housing, ecology and health. Examples are that most families can no longer afford to buy a house, increases in the number of homeless, drug use, unemployment, prison population, etc.
Our deep personal yearning is to see a massive realignment of government priorities in spending and taxation, so create the necessary structures of care, spreading of imaginal education in educational structures.

In the arena of **a New Synthesis Toward Action**, the dream of the World that is unable to come alive is a holistic awareness leading to action. Examples include participatory action, agreement preceding commitment, shared decision making, integrity by those in leadership and organizing technology to meet our needs. A problem is trivializing radical shifts.
Our deep personal yearning is a new style of education that prepares one for living and dying. Examples are a global context for living, meaningful work, information systems pointing to the implications for action, real cross-cultural dialogue.
The beckoning to the Spirit Movement and Order is to rethink our relationship to the media, considering the need for holistic awareness leading to action, and functional learning for the 21st Century, based on Imaginal Education. Examples are to connect our heart and head, connect both to our feet, impact the media, release artistic expression, and strategize on how to offer alternatives programs in prime time.

In the arena of **Pioneering Contemporary Community**, the dream of the World that is unable to come alive is creating a sustainable residential cooperative community. We need to live a sustainable lifestyle.
Our deep personal yearning is for local colleagues that we relate to at a spirit depth. An example is the way we used to relate to neighbors across the back fence. Now there are no organizations doing this, the local church is not meeting this need.
The beckoning to the Spirit Movement and Order is to recreate neighborhoodness, with purpose and pioneering spirit. Examples are to value your neighbor, distributing econo-spirit resources, and collaboration among those who care.

In the arena of **Unifying Operating Modes**, the dream of the World that is unable to come alive is a "one world" mindset that results in real global holistic security (economic, political and cultural) and peace. An example would be equitable resource allocation.
Our deep personal yearning is for love and respect among all peoples, empowering symbol systems, and equal opportunities.
The beckoning to the Spirit Movement and Order is to create a world of human beings operating out of consciousness of their depth oneness.

In the arena of **a Hopefilled Care Strategy**, our deep personal yearning is for transformative/ inclusive vehicles of care through which I can contribute significantly, with the courage to risk full-hearted engagement. Examples would include churches dealing with life's real problems, redirecting resources from weapons to human needs, being part of a community in service of the Mystery to the world, and a simplistic life style.
The beckoning to the Spirit Movement and Order is to creating ways to communicate the urgency of local needs to the congregation.

IN MEMORY OF JOSEPH WESLEY MATHEWS
Whose Love as Context:

* was conceived within his rich medium of thought.

* fueled his spirit that will never be wholly consumed.

* tested his patience and revealed the sacred in the mundane.

* undergirded his vision for radical global reeducation.

* released human possibility as mirrors intensify images.

* saw pain as part of a bigger developing picture.

* choose freedom and groundlessness in pursuit of new life.

* mixed joy, boredom, pain and sorrow as reasons for growth.

* fueled his drive to trust the Order Ecumenical with knowledge of his inner self.

* suspends his sacrifical life before us all,
unforgetable,
Center Stage.

Audrey M. Ayres-RS-I, 1967 and still sustained!

JOSEPH

Some lion of a man
Roaring and prowling across the earth
In search of holiness and pain.

Some flood of humanity
Setting little souls awash
Carrying them in its tide.

Some blaze of spirit
Burning beyond control,
Alive and alarming and consuming.

Striding into a village
Ready for prime ministers;
Entering great halls
With the world in his pocket;
Speaking for the mind
And the passionate heart;
Leading us home
To our age,
Our neighbours,
And ourselves.

Son of Anthony,
Brother of Mao,
Student of faith
And revolution
Who sat at the feet of death
And birth,
Finding unlikely dew
On dusty roads,
And greater honor
On a hovel's floor
Than a cushioned pew;
Monk of the world,
Garbed in a cowl of intuition,
A sash of intellect,
Driven by compassion,
Guarded by The One.

The saint of the night,
And guide of the day,
Elder prophet and teacher
Who followed the light
Still leads the way.

ON THE JOURNEY

Three days after they said you were gone, Joseph,
    I knew they were only partly right.
You know what I mean after our encounter that night.

It was strange. I knew it was you walking there
    in the hallway
Of our old rehabed office building in Chicago, USA.

I didn't really recognize you at first
    You had lost a lot of weight
But then suffering can do that: a fire giving off heat.

It was you, though, walking down that corridor.
    Even if I wasn't sure; thought I was remembering,
When you turned and looked at me, my thoughts went stumbling.

I was shocked. My senses rebelled, telling me it couldn't be.
    I was really staggered.
It took me three days before I recovered.

I've seen you many times since, but I keep wondering
    How you do it,
Changing shape and form like that.

Sometimes you look like a woman; now a child and
    Sometimes you look just like my old colleague.
How is that done? What a wonderful intrigue.

I've really thought about it; for 10 years now, and
    Guess you must be keeping an eye on things: helping
Some to go with the flow. I still keep thinking.

Maybe you're still working to change things a bit.
    Perhaps one day you'll tell me the story.
I know that one day, once again, I'll join you on your journey.

18 October 1987

Roger Williams
3 Bayley St.
W. Marrickville,
New South Wales 2204
AUSTRALIA

The Institute of Cultural Affairs
4301 - 8th Street NE
Washington, D.C. 20017
USA

Dear Colleagues,

Although I have decided that I probably will not be there for the great celebration of the life and vision of JWM, I am hoping you will receive the enclosed poetry as my way of participating with you.

I am deeply grateful for the possibility you have provided in planning this event. I believe that this is really the right time to appropriate who and what we are as a religious community and it is certainly appropriate to celebrate Brother Joseph in this way.

The Sydney Primary Unit will be joining you in spirit on that day as we mark the occassion here in Australia.

Peace,

Roger Williams

DePaul University

Office for
Community Affairs

243 South Wabash Avenue
Chicago, Illinois 60604-2302

312/341-5234

October 7, 1987

Mr. Robert A. Griffin
Institute of Cultural Affairs
4301 - 8th St. N.E.
Washington, D.C. 20017

Dear Mr. Griffin,

To be with you and our friends from around the world to whom Joe Matthews gave a vision and a methodology of what might-could-would be done for peoples across the world would be a joy and a privilege.

I first met Joe in the Garfield/Lawndale areas of Chicago when we were both starting on a new apostolate in one of the poorest sections of town.

What did this good and gracious man give to me? He loaned me himself - not to keep, but to listen to, to be nourished by his thought and spirit, to learn from his accumulated wisdom, but more than anything else to be inspired by his love of God and his respect for the little people of our small planet.

From then on, I was "hooked" - to visit with him as he lived, to walk with him in his suffering, to be present at his dying are precious memories never to be forgotten.

In a sense we joined one another's movement to allow our frail, human selves to be used by others for the glory of God. He achieved the goal, but I am still so much on the way...but Joe walks with me and will be with me to the end. His life was a blessing to me and to so many.

My best wishes to you all in your celebration.

Faithfully yours,

John Egan

Msgr. John J. Egan