

## PRIOR'S REFLECTIONS ON RESURGENCE

1. The time of resurgence takes place in the drama of history when man's grasp after himself as man is radically altered. The first way this is experienced is finding society and self constantly raising the question of the quality of living, appropriateness of my style of living, my invented role in response to the world, self, and mystery. This experiences comes as not enoughness, endless giving of myself, emptiness beyond emptiness and fullness beyond fullness. It is the question of style. Secondly, it is experiences the indicative of power, the power of human expenditure, care, which raises the question of the focus of that expenditure that which is worthy of my life and death awaiting the impact of my life that alone releases the vitality that I am. Thirdly, it is experienced as being consumed with the question of depth, inclusiveness and appropriateness of your every decision in the midst of acting out your care. It is the unavoidable question of what is the human act. This is the burden and glory of realizing that every act is final and endlessly consequential, unique and yet determines the destiny of man. It is perpetual humiliation before the awesomeness and neverendness of creating of self, world, mystery. Lastly, it is experienced as perpetual discontinuity, the presence of irrationality in which pain and joy, become shaded with grey, death and life are no longer separate, concerns and doubt and certainty become one. It is the question of inventing the metaphors that hold in being the self-consciousness that this experiences is the essence of man, the meaning of being human, the perfect life.

Larry Ward

2. The age of sanctification is the time of having the "Time of our lives." Being able to laugh at ourselves as we dance down the drain of history, is an appropriate and responsible relationship in relating to the state of being of despair. This experience of despair is given and a "no" response blocks all the possibilities of joyously expending one's life for one thing. What we know is we are all in a state of collapse, despair, contingency, creaturehood, imperfection and brokenness. What we also know is we can live this state of existence joyously, courageously, happily, miraculously filled full with gusto in willing onething with our one perfect life.

Nadine R. Ward

3. The time of resurgence has fallen on the people of our time. The intense self-consciousness has been born in every man through the suffering which keeps emerging in the totally irrational. Every hope has died, yet a rage drives to the healing task. The end of the Viet Nam war has brought the end to the time of excuses. The world belongs to me--the past--the present the future belong to me-- I am the grassroots. I am the globe and it's all mine. Sanity is saying yes to being locked in the state of caring. Churchmen are showing up with a commitment to building the structures--an actualizing of caring. The living out of total expenditure is the having of the glorious life everyman is seeking.

Patricia Moore

4. The time of data-gathering is over! All the facts are in! Floating over the chaos is no longer an option! The fence I've been standing on is collapsing! The only options are "to drop out" or "to shove in with my whole life and being!" Since dropping out is nothing but pain-filled suicide, I'm going to "shove in." The preceding describes the state of being of contemporary man. He stands present to his own deep despair over shattered illusions and the collapse of his fondest

dreams and visions. He stands deeply humiliated over the brokenness of life (including his own), humiliated over the lost and illusory images of human dignity and worth (including his own), humiliated over the fact that things are never going to get better except through his own decisional relationship. He stands with the dreadful awareness of being utterly alone without any authority or ground to stand on. He stands with a determination not to go down with the sinking ship, even if he has to stand alone. So he stands with laughter bubbling up from his own spirit deep--laughter at the absurdity of the unbelievable and impossible situation he has on his hands. . . and he decides to dance!

A.P. Elizondo

5. The time of resurgence is day break on the other side of a despairing night of struggle to sustain crumbling illusions. The events of the past year have radically exposed the global crisis and the endless struggle of every human being in every dimension of his existence as being the way life is and always will be. The spirit is spurting from the fissures in man's inadequate stories: sometimes in daemonic and sometimes in holy manifestations. But in all phases of life some men are forging new myths that ground the struggle in the human deep thus creating new possibilities for the present and are acting out of them to self-consciously embrace the personal and social struggle as the meaning of life itself. In the experience of being sustained and even victorious in the midst of life, men are discovering a deep joy that fills life to overflowing.

Kenneth Whitney

6. The age of resurgence is marked by a new Transparent Seeing that sees in one's own situation (one's own church and community) new struggle and new movement. It is marked by signs of a digging in, not exactly a retrenchment, but a sense of now I know what is real, finally; I know how to get results, therefore I am going to push the bottom out of the particular. It is not the naive return to nature of a few years back but a more "realistic" picking up of the sword and taking on the particular "windmill", knowing the consequences. Also, there is a Manifest Fastidiousness taking place. Galaxy War Boards become crucial; decor transforms a metro; mailings to every grad signal a new seriousness. A new outrageous impatience with poorly functioning social structures seen not in the context of blind social protest but in the context of "I know exactly how they can function better, why aren't they?" The sense of overwhelming power is there when you see that every situation you decide to take on can be turned from an "Aldonza into a Dulcinea." The problem becomes: how do you bring a balance to all that you are doing. You are clear that you can create a self-destroying burden if you spend all your time raising up PLC grads and not spending time on the demonstration of their vision, i.e., the galaxy; or vice-versa. In society one-track solutions are being called into question, i.e. the shift in American foreign policy from that of containment to that of a more global realism championed by Henry Kissinger, demonstrates a new willingness to risk relations with unknown situations such as China. A sense of Great Fright not solely for oneself but for the world as it hangs in balance. The fright then is more intensified when one becomes very aware that it all depends upon him. When his vision shortens, everyone else's vision shortens. It is the fright of having to embody every moment and knowing that that is the only way society is going to be enabled to move forward. The manifestation of this today is concretized in the search of people for a particular way to embody this life, to find something to hang onto as a response to their inner Great Fright.

Hale Prather

7. There are three statements I find universally affirmed whenever I make them: 1) In the two decades ahead, the form of human society will be set, for good or ill, for the next several centuries. 2) The block to creating the future is not theoretical (i.e., disagreement about goals or ideals) but highly practical (i.e., what tactics will win?) 3) Almost all who are in positions of responsibility are in a state of despair. To say that we are in a time of resurgence is to point first of all to the fact of spiritual suffering as the common experience of mankind. The beginning of resurgence is the deep discontent with the way of this world. The signs of sanctification appear in the midst of the bankruptcy of human spirituality. Every man is driven to become a spirit man, whether he wants to or not. He finds himself locked in primal warfare, with his whole destiny at stake. The temptation of the flesh is to live before his own subjectivity as the final value, to seek that which "turns me on" and avoid that which "turns me off." The temptation of the world is to reduce the crushing burden of responsibility by deciding to serve only a small part of it. The temptation of the devil is to be sustained by a cynical lucidity which protects me from abandoning myself to a glorious dream of the future. The experience of sanctification involves miraculously winning in these battles and building the courage and stamina to fight again and again.

Ron Clutz

8. The drama of human living continues, but the dynamics of that living have begun to shift. Three signs of that shift will serve to point us toward defining the paradox of the time of resurgence. First, it was only the day before yesterday or perhaps only a moment ago that everyman began to articulate the new possibility of his own existence. "My meaning in life," he declares, "is that 'I can decide!'" And, so it was. Whether he was black or yellow or white, male or female, or young or old, life was totally new. He took the first step into creating a new future. Secondly, he set out to use his newly acquired freedom to protest against what is, either out of a desire to recover the past or out of a longing to forge a different future. He joyfully and determinedly anticipated a resurgence, but it collapsed. The best of visions and the most well meaning of activities all died in the midst of war, racial strife, and radical, individual and corporate insecurity. He now grieves over the failure of possibility. He no longer believes in a new order. Thirdly, the future defiantly refuses to leave him alone. He responds to the call to create yet another bridge of human concern as romantic and ideal folly and says, "I really just don't care any more." He deeply wishes for a human ordering of life but seeing no way to move calls for life to "leave him alone" to die in the peace of his least demanding sociological situation. The key to the time of resurgence is the recovery of the clarity that life is and is only fulfilled in the radical embracement of the mundane, everyday particulars of existence. The global is the globality of every local, not some abstract beyond the local. All human suffering is consciously or not the only context for the fulfilled life. But, it is the pain and suffering of relating to one's own wife, or kids, or local congregation which focusses for local man that total responsibility which is unbearable to him. Man used to see long life as a virtue; he now sees it valuable only as a chance to put him in a new situation within which life might be bearable. His reluctance to venture in new arenas is his fear that he will waste yet another precious moment of his only life--he longs NOT for longevity, but for depth and quality. Presented with the indicative of life, suddenly his past is "not so bad after all," and he defends rather than affirms his expenditure. His deepest pain is his awareness that even his defense is porous and shallow. The future will not go away, nor will it remove the care which life has placed on him and he cannot avoid. The task ahead is one of creating a succession of myths which will enable the tactically oriented human creature

to move from victory into victory in every situation with relative clarity on what is being asked of him and concrete pictures of the community which is committed to this task and his possibility for participating in that community.

R. Deines

9. Resurgence in this hour of history has three faces of manifestations. The first face or manifestation is the exploding awareness of the spirit dimension of life, of the interior power of any man to tap the hidden mysterious energy of life, i.e., the experience of transcendence. This first face has at least two basic discernable movements. The charismatic experience that tends toward the gnostic, and the satanist that tends toward the demonic. The former appears to take the journey of release and avoids the tragic and suffering realities of life. However, the willingness to radical life expenditure and detachment from "this world" is evident. The latter grasps the power of the symbolic without the healing word, and appears to be impelled by the death wish. The second face or manifestation of resurgence is the evidence of profound social care in the lives of both churchmen and sensitive secular men and women. The collapse of liberalism and causes, though evident has not extinguished the passion for a new vision of a just and human social order. This trend is not focused in any self-conscious movement, but rises to the surface in almost any conversation where some concern or vision is expressed. It tends toward despair and immobilization without focus and corporate form. The third face or manifestation of resurgence is evidenced in our own corporateness and beyond in many sensitive ones of a releasing practical vision of the wholeness of life called forth in the consciousness of the other world in the midst of this world, and in assuming responsibility for giving imaginal and practical form to both worlds. The task of this third force is to call forth both the spirit and social consciousness evident in our time, wedding them into an historical force in the spirit and structural reformulation of society. The danger facing this third manifestation or resurgence is becoming something in itself and losing its role of midwifery, in eliciting practical global-local forms to contain and channel the resurgence in our midst. The key to this new form is the global ecumenical parish.

Ed Shinn

10. The age of resurgence is new sense of radical responsibility for all mankind and a new kind of grassfoot depth commitment. It is a new call to care for the world and a furious, energetic willingness to be the called one. It is a sense of falling through the abyss while grasping in every direction for a handhold to stop the building speed but knowing that this is only way and that in midst of the despair of not being able to stop seeing that anything is possible. It is the wild decision to give even one's life to create new future while knowing that the future is fulfilled everyday, which releases one to celebrate the victory in the deeps. The Age of Resurgence is illustrated for me in the "1973 Battle of Wounded Knee."--a sense that the time has come to do something and a sense of being called by all of history with a depth fury and energy to win and an unbelievable commitment to lay down one's life for others if necessary, knowing that only in the decision to win the victory was won.

MarilynElliott

11. The Age of Resurgence is a time in which telling the story creates the event, men experience daily the pressure of the word and are ready to give themselves, men

know they are on the journey to the center and wrestle with Chastity in their life expenditure, and in which men of faith are envied for their fulfillment and happiness. 1. Midway in the quarter people began to talk about failure and how no-one, including us could do anything. I intuited that they were experiencing humiliation, not failure and began to look objectively at what we had done. I discovered that we had already held as many courses as in the total previous quarter and that by any reasonable continuance of effort we were going to double that in this quarter and that 74 different persons had already been in advanced training events. I began to share this data with metro colleagues and found that the same colleagues who the previous quarter had cancelled courses if there was any question of inadequate financing, invented an ingenious way of financing an unstable course to make it one of the five we needed to double last quarter. 2. In teaching RS-I this quarter, I knew that my whole style of teaching had shifted: asking for questions after lectures, not going around the table on conversations, using break times to talk with participants rather than staff, teaching seminars beginning with paragraphs we used to end with, and on and on but I knew I could not defend these theologically. I just knew they worked in releasing people to participate in their living. As I became aware that the group present deeply desired to give themselves to history but were giving in to their doubts about their capacities to do it, I became clear that the theological base for what I was creating in teaching style was the fact that man today lives under the daily presence and pressure of the WORD and that my task is to make it clear that the pressure they are experiencing is not from me but is indeed the pressure of the WORD working in their lives to overcome their doubt and skepticism. In the past year of my teaching in this way, I have never found anyone using this openness, collegiality, and seeming informality and flexibility as a way to escape from the issues facing their lives. Rather, I find that people experience it as an intensification of their life possibilities and as the radical permission to face their doubts. 3. Through the winter quarter Odyssey, in contrast to the fall quarter's focus on obedience and doing and skepticism about symbol, it became clear that the current struggle is with chastity, particularly in relation to remaining conscious of one's journey to and back from the center. The categories selected for montage building were ones such as "appropriated passion." My own montage I found was on "luminous change" and it immediately became a symbol for me. When, the day after the Odyssey, I found myself thinking in terms of "when I become different than the ugly person I am," by accident I looked at my montage and it hit me that I had already become what I was mistakenly still striving after--that I am a beautiful human being--I define beauty and not vice versa. 4. Finally, this weekend's Regional Council began with an Other World Celebration in the historic city of San Antonio (St. Anthony, remember). Among other things, 60 persons floated down the San Antonio river singing Other World songs and waltzed in the rain at Hemisfair. People were delighted and fascinated with our presence and it suddenly became clear that all were envious of our joy and exuberance. We were doing what they could only dream of. And as colleague after colleague stood up and played his role with power and strength and as we corporately engaged in the litany of the movemental order, we were overwhelmed with the way the Word releases people to full humanness.

Donna McCleskey

12. The time of resurgenc/sanctification is . . . 1) the visibly emerging style of the New Saint who is from henceforth only to be the corporate Saint who sees only one task: to be the Presence of Radical Portest Against the demonic powers of Nihilism let loose within every sector of society. This style looks like Don Quixote radically protesting against the whore's illusion that she's really just a whore. . . . 2) The Being One's Calling: The Savior of the World that is happening to the

consciousness of any local man. Little ole ladies with palsy and tremoring voices are leading the resurgence in reckless abandon on the other side of "death". . . 3) the Jumping out of Security head-first from 40,000 miles up into the authentic security of falling into the Earth with arms open wide. One pre-mature intern after 3 weeks of radical missional expenditure exclaiming that for the first time in her life she felt "totally consumed" and knowing that that was her consummation . . . and (4) the New Lucidity that life is Sacrificiation, willed or unwilled, and further, that only in decisional giving does one receive, only in decisive dying for the global innocent suffering is one born to eternal life. An ex-captain of the Navy after RS-I: "that course bored me, really until the pitch when David told us that all he had come to do was ask us for our whole lives--all our time and resources. That is what got me, for I know that is exactly what he's done; given his whole life to something. That's what I long to do, but . . ." This last is the sign of the incredibly intensified depth cry for (of) resurgence in our time.

John Cock

13. The time of Resurgence has come primarily as a breakthrough to a new consciousness of the long smothered world of spirit as men everywhere experience the jarring of their well ordered rational, common sense understanding of self and the universe. The experience of the absurdity, the frightening, the wonderfilled has broken down the subjective objective dichotomizing of life and has pushed men to relate to the mystery as the finally real. Out of this transparency has come a new consciousness of selfhood that expresses itself in a new daring to risk one's total being. Often this takes the form of open suicidal actions, but also in a new seriousness in daring to budget the rock that has been assumed as impossible to move. In the midst of the total despair over social structures there is the stirring of a vision of new possibility as men have abandoned their situation as the only possibility. With this new sense of possibility comes the overwhelming depth struggles of knowing of one's election and the continuing decision to live out of that indicative responsibility. The experience of knowing oneself to be the occasioner of change, while being acutely aware that he is not the changer brings its own strucness in the midst of unsuspected happenings. There is the widespread consciousness that local man is finally the responsible one that has begun to push to local aggregations to deal with specific issues. This manifestation of clustering has intensified the sense of desparation as men discover the demonic powers that resist change and demand of them that they be the creators of the New social forms grounded in the Spirit that releases men from the death grip of paralysis in the face of their lucidity.

Wally Baker

14. The age of resurgence we are experiencing is a time of growing awareness. There is new consciousness of globality, man is beginning to experience himself as a global human being so the context of expenditure is expanded. There is a new and growing awareness of where change takes place so he is turning to the grassroots and is aware of himself as being the one--on the other side of the break down of human community there is a growing awareness that reconstruction is possible and the key to the future. Finally, there is a deep resolve in the midst of life expenditure to embrace the givenness and with joy and passion to build the future.

Marianna Bailey

15. The time of resurgence is a time when everyman's care is being released. It is a time when people are beginning to sense that there really could be a way for them to respond authentically to the overwhelmingness and terror and collapse and possibility of our age. It is a time when the power that is within everyman is being exposed. In the midst of this kind of release and new sense of power, an awful wholeness or healing occurs--and the awe that emerges is awe over seeing the demonstration of new life on the other side of expenditure.

Nancy McPhaul

16. The pain of writing seems unbearable, you can use the figure of weight, the weight of this pen is unbearable, but that does not hold the meaning of this moment, nothing holds the meaning, only the uncontrollable will of one's own being holds the meaning. The center will not hold, there is no center, only where you are struggling is the center, and your struggling is to extend endlessly the profusion of wounded care outward to all that is lost in the awe-filled ocean of existence. An analogy for this time of resurgence is a wave building before breaking on the recession of waters returning from the shore. We are yet at the first moments of resurgence. There is a build-up of power, an intensification, a deepening, a swelling, a congestion, a turmoil, but externally the flow is of continued recession (inwardly of resurgence), and in the rushing recession there is yet more build-up of power, increasing weight, the inertia is overwhelming. And one is struck desperately with acute inadequacy against the possibility that mounts, promising a terrifying, dizzying future. Working to look outward, the shore vanishes and you know that this wave will plunge to an unknown shore, and now there is only the turbulent sea. It would seem that one can only grasp this experience from his own most personal location. I think this drive to locate oneself is an obsessive drive, the news today is filled with accounts of personal tragedy overagainst a previous emphasis on social tragedy: The individuals in earthquakes, in airplane crashes, in street violence, in family strife. In the Roualt Hotel fire in New Orleans 10,000 people watched five women jump to their death...men and women alike wept openly; this was their taste of being, trapped by circumstances, held viciously before their deaths, impotent, empty, yet filled with remorse, imploded with care, seeing no end to this life. Then, one man who would not die held the life of the city at the point of a gun from the roof of a resort hotel. Jolted but not shocked, irrational but not unreal, the barriers are down: between peace and violence, the governor of Bermuda is murdered; between the immoral and the moral, a singer leads an audience in prime television time in "I like to play with my ding-a-ling"; between law and order, Nixon declares the end of permissiveness as one scandal after another is exposed in his campaign, he denounces inefficiency in welfare while he raises the military budget, long known for inefficient management, and hires the president of Litton Industries to manage military spending when Litton has failed to deliver ships ordered by the Navy even after spending much more than originally allocated. The paradoxes and uneasiness mounts, yet

this time it is real, we believe it, we see it. Liberal guardians speak in protest, but manifest their own powerlessness. The saints of the sixties are decanonized. Kennedy's biography is re-written exposing a troubled personality and a conservative foundation. Unlimited freedom...pornocopia, divorce sanctioned, abortion legalized, personal affluence, travel. It is like an endless Mardi Gras, millions search for the carnival which is promised, all saints, all sinners. No earthly foes, each man a solitary, now permanently marked with the ashes of Lent, knowing the transience of this age, knowing the bottom of life is his own center. Finding that the labels do not hold (liberal, conservative, exploiter, exploited, rich, poor), mounting in the wave, wanting to wait in the calm of the hesitation, but knowing the turmoil, knowing the rush that the future holds. We have reached a time at which we need not fail, but it will take giants to guide the breaking wave and a spirit that grows in expenditure and a vision that stretches forever into the future.

Herman Greene

17. The age of resurgence is a time when people are longing to pour out their creativity into an arena which is essential to the perpetuation of life, and they are realizing that neither their job, nor their family, nor their church is that arena. They have not yet come to realize with depth that they create meaning in life--that their possibility is to create job, family, church. They are still operating out of an understanding that conserving and preserving rather than expending and sacrificing life is what enables the perpetuation of creation. The age of resurgence is a time when men are sensing after the essential nature of the spirit dimension of life. They, having found the traditional Christian and Jewish symbols to be meaningless because they are disrelated to their experience of life, have begun to search for new myths, symbols, life understandings to articulate their experience of life. Many, having experienced the shallowness of their new myths and symbols (e.g. the happy face) have dropped them and are searching for that which requires of them commitment and expenditure. The age of resurgence is a time when people are seeing the dead-end-nature of the Good Life, but finding themselves with no other viable alternatives. People married for years are waking up to the fact that there is no meaning in the relationship. People who have gained economic wealth are in debt due to their unorganized eagerness to spend money. Those who are surrounded by luxuries (all time and work-saving appliances) are finding that life without struggle is sterile. The despair comes at the point of not seeing a demonstration of an alternative life style. The time of resurgence is a time when people are overwhelmed with the complexity of life because they have no operating methodologies which are geared to to the 20th century world context and pace of life. Man is painfully aware of his responsibility for a larger arena than his job and family, local community and nation, yet he sees no authentic way of responsibly participating in forging the destiny of the globe. Realizing that attention to detail is essential to responsibly dealing with a task, he has no effective way of operating corporately in order to mobilize the greatest amount of energy into the completion of an immense task. People have not come to terms with the understanding that their life as given is significant; therefore, they are hesitant to surrender the significance which their job or position gives in order to operate corporately--to surrender their works to the completion of others--to make in the moment decisions least they might be wrong in the eyes of men. The Age of Resurgence is a time when men are longing to hear the word and to participate in society's transformation.

Keith Packard

18. The age of human resurgence is a time when humanness experiences the intersection of 1] the final irreversible foundational collapse of both sociality paradigms and interior myth grids, and 2] the vast terrifying in-break of possibility. This possibility is terrifying because it is opaque--a twilight precipice--which is experience most concretely as the question "what is the quality of my life." It is fascinating because it is focused in the breakloose of interior wildness or the predominant and overwhelming sense of moment by moment non-rational lucidity. This is the reverse "widening gyre" or perhaps the "narrowing gyre." Man in resurgence is dominated by being hurled toward the vortex of resolve, rather than being spun in a widening circle of chaos. That is, the question is no longer "what do I" in the existential sense, but "what do I be" in the essential sense. The most profound yearning is to discover how to resurge or how to gather one's power and passion and make it count. Men are searching for THE WAY--the authentic narrow path within which their care can be deep, authentic and creative. The escapes in the midst of this thirst for the way (holy endeavor) are the intensification of "floating." That is, choosing the reduced way, but doing so with almost fanatical intensity. This is seen in the charismatic and Jesus freak movements within the church and the dedication to popular occultism and guru-fascination (Carlos Costenda) in secular dimension. Another escape is to intensify either the sensual plunge (the predominant theme of media) or intellectual maivete (A refusal to accept the implications of lucidity about the absurd and flight into philosophy.) Let's put it this way, humanness is clear about the dastardly doings of heathens (the parochial), wizards (masked magicians of sensitivity) and serpents of sin (images of meaning in rip-off of civilization). The question is, what's the holy endeavor or can virtue triumph?

K. Ellison

19. The time of resurgence that is welling up in our present moment has illuminated the fact that to live is to care and that it is not really even possible to be apathetic except in a very anxious way. There is a new awareness that even here, even now, something new could happen--not something that denies the past or the present but something that will allow them to reverberate down the coming decades and centuries. A new permission has been given to look ahead, even beyond my life-time, our life time and begin building, knowing that completion is in the building itself. The question is not how do we do the right, the moral or the rewarding, but how do we release the depth, the strength, the firmness that is being disclosed, yet unformed and in the midst of weakness, shallowness and shakiness, but nonetheless is almost storming to break loose and be channeled.

Rex Vaughn

20. The time of resurgence is a time when the spirit dimension (freedom over against sheer mystery) has come clear to secular man. This awareness has added depth to and therefore transformed the debilitating image of man versus his situation. The solitary/corporate tension nonlonger comes as an emasculating dichotomy presenting a limited number of alternatives, but a description of life which honors the totally unique creation and creating that is every man as well as the social context as the stuff out of which he forges a life and which constantly reforges him. The never-ending demand which precipitates from living in a world in which one is bound to a social order is transformed from a distasteful extra burden which is an unwanted option to an essential ingredient

of humanness. Vitality is injected into life by the awareness that this is no monopoly game devised for entertainment to stave off boredom, that the stakes are for real, and by the vicious pummeling which Satan gives to those who dare to be their freedom. Finally, the time of resurgence is a time when decisional suffering for God's sake is seen not as a result or a means, but as the way of Life.

Bruce A. Bauknight

21. The age of resurgence is like a wet elephant standing beside a river all aglow, somehow sensing himself loved gloriously by God, aside from the fact that the river he has just emerged from is polluted, and his motivation for leaving is that a 12' alligator just bit off his tail, he experiences that moment in his life to be full of meaning as he stands there with his elephant-hood dripping from his stub of a tail, but that wet elephant is not the resurgence--it's like stepping out of your religious house on your way to recruit a local pastor for your galaxie and having that wet elephant side-swipe you, and finding your self glowing from head to foot, sensing that you are gloriously loved by God, aside from the fact that you are covered with polluted river sludge, elephant blood, and a tusk scan just above your right ear, you experience that moment to be filled full of meaning--but just standing there side-swiped by a gloriously wet elephant is not resurgence, because what you remember about that elephant is that his trunk and sides and backside were spray painted with signs saying "power"--"caring"--"wholeness"--"expenditure"--"full to overflowing"--"releasing"--"showing forth"--"re-birth"--"surrender-full release"--"at-one-ness"--and the one that stuck to your body, read "you are the light of the world." Well I don't know what resurgence is except "I am itness."

Carlos T. Ollison

22. The age of resurgence is symbolized by the shift in the Church Year from the expectancy of Advent and the receiving of Christmas to the expenditure of Lent and the rising of Easter. It is a time when the waiting ends and one catches a whiff of comprehensive interestedness in life which begins to engage men in the critical issues of the Great Transition. It is despair turning to a dawning fascination again with the broad "metaphysical" science of man in the context of the drama of history. It is local man, engaged in local issues, assuming responsibility as global man for global issues.

Donald J. Clark

23. We are living in a time of human resurgence in which an angry enthusiasm for change has died leaving a quiet return to the local, the basic, the old to cautiously fashion a metamorphizing universe. There is an overwhelmedness in the atmosphere brought on by the fact that there is no longer a question of our responsibility for the earth. This manifests itself in a blotting out of urgency through insistence that everything is either fine or moving toward perfection, or through a type of unconscious obedience. Yet, as soon as permission is given to have the tearing that has taken place within the individual spirit a new burst of lucid caring explodes recognizing the spirit dimension as the focal arena of the task of building society. A new collegiality is developing over a common breaking through of the absurdity of being so totally responsible. Humor bubbles out giving permission for the pain of a long march. There is a great fascination with caring for the parish and a sense that it will take gradual and careful building. Resurgence is not flamboyant, but neither is it drab. It is the fire of an impossible dream coupled with burden of impossible step by step steadfast care.

Mimi Shinn

24. The time of resurgence is a time when the weight of the world, rather than my individual contingency, is the address on my life. A time when editors determine the amount of world news by how much they think we can bear (and consequently the V-N peace doubles the international space). It is a time when a letter come saying: "We've sold out; come try our sell-out--I bet you'd like it." A time when the conservative Republican president and the liberal Democratic governor both announce that government isn't in the business of solving social problems. A time when a voice deep within is replying "I can't thus I ought not," to another, deeper voice which we can hear if we try.

F. Palmer

25. The edge of resurgence is a time when the new humanness is welling up from within ordinary, contingent people. The only task is to name the demand each individual and social entity is itself already experiencing. You be your being because life itself requires it--not because anyone tells you that you ought to, not because it is necessary socially to get something done. You just are. One day a young man was assigned to gather three cohorts for a task none of whom intended to perform and certainly not with each other. He asked them if they would set a time to meet. They each said, "No." He pondered collapse. Then he called each one, announced the time and place of meeting and said, "I expect you to be there." They were. Later he named his victory, LEVITATION AT THE CENTER. I name him prior of that city. Only Aldonza's are Dulcinea's.

David McCleskey

26. The church today--at least in Brooklyn and Long Island--is like a high school relay race where the last lap is over, the next has not started and the baton is being exchanged. It's an awkward time, but one in which we must not fail or the whole race will be lost. I've been wearing a cross for the first time recently. It's a small cross in a new design. In airports and on planes, I've had people start conversations simply to find out what that cross means. Resurgence is experiencing these two events, but also experiencing them going on inside you. Lately I've wanted to read again. I stopped reading in Rockford 3 years ago. Something in me just stopped. I simply did not want to read books anymore. Today I want to start reading again. The struggle of resurgence is knowing you create your life out of the yes you have decided to say to the life that is around you. Recently I've experienced a deep personal tragedy that I knew was coming for several years. But it also came to me that I created the event. Resurgence is deciding to live that creation. The fear today is what happens if I win? I know the life of losing, but could I dare move into the unknown of winning? Recently some of us were discussing Jesus hanging on the cross. One person said he felt no pain. Another denied that and said yes he did feel the pain, but he was able to stand it because of the heavenly reward that was to follow. Then our newest Academy graduate said, no, Jesus experienced the pain of the cross as that moment he had, and the meaning of that moment, was living that moment. Resurgence is responding to life with a new song that changes the church from Aldonaz the whore to Dulcinea the Virgin.

Dale Griffiee

27. Resurgence is a time of the emergence of the life filled full. It involves a salt on the wound kind of rawness or awareness of Faith, Responsibility, the Power of the Human Will, and the internal drive to the Disciplined Life.

As intensified awareness of Death it comes first as personal tragedy where the eleventh hour becomes a close comrade. Secondly it becomes a sociological tragedy where every societal structure is already seen in its coffin thus thirdly it is seen as a transparency of all that finally leads to a numbness where one's being is calloused.

As intensified awareness of Responsibility it comes as a realization that I am the one who CAN, intensifying every particular situation that I encounter to the point of being the focus of that awareness. In those encounters the issue then becomes will that situation be life or will it be death and finally I see that I through that situation am in a position to exert an absurd leverage to turn the entire course of history toward life.

As an intensified awareness of the power of the will I know all too well that I stand as Iron Resolve either creative or destructive and that I am in control of that resolve or I see that I am my motivity. This awakens the awareness that I am the motivity or that it is ALL that I am exercising my will over. My response to this is a kind of paralysis which has contained within it the painful knowledge that I can pick up a lance and begin a holy adventure.

As an intensified awareness of the disciplined life at introspective times of solitude I see clearly that every moment as the critical moment requires my full life, my full embrace or that I am constantly creating myself as driven to create a creative self. Life as seen as a consistent war over against suicide thus the drive to become a man of the way.

Carlos Zervigon

28. The Minneapolis Regional Council was a time of high celebration. You sensed that in the singing, the way people dressed, the kind of reports they gave--the look in their eyes. Yet you knew that this Council was different than any that had met before. You realized, perhaps for the first time, that all of these people would be around 20 years from now. You realized too, that they sensed after the glory of the church coming to be. Perhaps it was only a tingle of gloriousness--but you knew that it was there. They were saying "Yes" to demands, not as stoics, but rather as men who had discovered the deep secret about life.

Everybody knows, that the real test of the man of faith, happens on the battlefield. After the Council, regional colleagues returned to the Religious House with us, to discover that the brand new Toyota was wrecked, the dishwasher no longer drained, the wash machine kept filling and filling--plus the neighbor lady had "called the police on us" because the pile of rubbish that was collected after the fire had not been hauled away. - - -No one complained. No one bitched. Just hilarious laughter! How could anyone get upset about such trivialities in the midst of caring for the world!

Mary J. Elliott

29. We live in a strange moment of consciousness, a time of spiritual resurgence when this worldly symbols and images do not adequately reflect the experience of the mysterious deeps of existence that everyman has had opened to him. Thus everyman finds himself searching for new symbols, or to recover old one, that freight the encounter with the eternal and give conscious meaning to his strange sense of reconciliation to the irrational mysterious reality of his own life. He is fascinated by the archaic and the wild possibilities of the future. He experiences a new motivity to engage himself in the actuality of his mundane existence in the now. The basic feel of the moment is one of solitary spiritual suffering, yet in the midst of that strange new awareness he finds that there is joy in participating in that reality. He finds himself in a moment in which he does not so much fear the mystery as he fears he will miss the mystery, that he will not be present to the awefilledness of life. He does not so much fear the deeps as fear that he will be cut off from the deeps and be trapped eternally in his superficiality. And it is a time when, though continuing to fear his own unique greatness, he is nevertheless more afraid he will deny forever the greatness that is the givenness of his fragile, broken and limited life. It is this fear which occasions self-hatred and despair over his own life manifesting itself in ever new forms of hidden suicide. This experience has intensified consciousness of solitude, of aloneness in one's own journey and yet at the same time quite in spite of his will a new reconciliation with everyman, a new humility before the neighbor, a new reverence for the neighbor's struggle, a new identification with the journey of everyman, and thus, in spite of himself, he finds himself caring for the neighbor even in the midst of despising the claim the neighbor makes on his life. He finds himself creating the role of servant to the neighbor in the midst of unclarity on the task and methods for authentic caring.

John Baggett

30. The time of resurgence is the moment when the Holy Comforter arrives sent from the Father and the Son. It is the spirit release in human life that occurs when one is released to have the only future he will have--not his own future but God's future. At that moment all anxiety over securing the future which one thought he needed is released to pour itself into the ambiguous future of creating out of nothing.

That possibility is released at the moment when the reality breaks in upon him that all he had called his fate is in fact his blessing--that every drivenness and every limitedness is the very activity that has sired the fulness of his life and is not a curse upon the existence he "ought to have been" at the simultaneous moment of the dawning of consciousness that had the "ought-to-have-beens" ever been, he would in fact have been cursed and not blessed (imagine an existence where all the "ought-not-to-have-beens: had never happened and all the "should-bes" were actualized forever; that would be absolute zombism; even a life of a few less "ought-not-to-have-beens" and a few more "should-bes" is an exercise in futility as one always lives in a relativity of consciousness; and furthermore every drivenness and every limitedness is in fact God's tender living mercy for his people).

This moment is the moment when man's soul released to be at one with the Holy Spirit sired likewise from The Father and The Son. It is the moment of being on the journey he has been on along--and, yes, to be The Journey. This is the moment of faith where one is reclaimed to be always a future of faith--even in the moments of unfaith--trusting the Godhead as his only existence and all else as hell.

Hereafter is the Transformed Life: Every deed is no longer his own deed. All knowing is transcendant. And life is a conintued return from the Center to

this world. Here ends, for this moment and forever--the time of desert, darkness, and apostacy. And here begins the life of eternal faith--even in moments of unfaith. The life of unfailing trust in the life that is given as the greatest blessing a man could receive and unfailing trust that his entire future will be lived only in obedience to that life. This is Resurgence.

Bain Davis

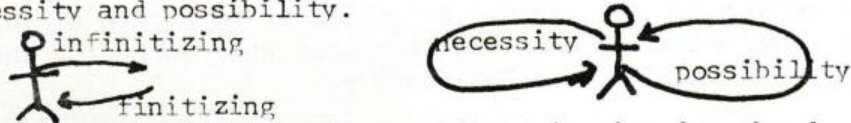
31. Subtle shifts have taken place today in man's secular life. Some of the signs of that are first of all the music that is popular today is that which elicits participation and hearing rather than that which forces itself upon you in loud crashing jolting primeval rhythms. Rather it comes in longer quieter subtle phrases and melodic lines which pick you up and carry your imagination. Secondly there seems to be a fascination with local parochial events rather than the global happenings. It is an explosion of significance and depth in the everyday encounters in the family, job and community that concern people. Church leaders are concerned with their own ecumenical parishes rather than the state of the church, community leaders with their own local government not with national or international. Thirdly, there is the constant questioning of what is the significant or necessary thing to do as opposed to what is interesting or stimulating. Movies reflect this as in "Jeremiah Johnson" and "Poseidon Adventure" where the heroes both leave behind their individual pursuits to raise the question of the corporate need. A fourth sign of resurgence in these last few months is the clarity and concern over symbols and story as man searches for meaningful mythology to enable him to live his life. The psychological I'm OK, You're OK does not hold it. Jonathoan Livingston Seagull and Eastern mysticism have replaced the more superficial stories. Yet just as much a sign of resurgence has been the collapses and denials of the times. Marriages are over and over again failing to make it with their "good life story." They have either collapsed in divorce or thrown off materialistic pursuits as their mission for some other cause. Individuals are conscious of their escapes and so soon as they hear of a permission giving alternative drop their defenses and search after the ways to reconstruct their lives. Every one is clear that there are no easy answers, and that something long term is needed to overcome the malaises of our time. No one has an answer but there seems to be an authentic pursuit after an authentic plan to create one.

G. R. Packard

32. Everyman in our time is finding himself caught in the struggles of the globe as they are manifest in his own life with no excuses, only clarity about the decision only to pick up his life creatively or die a very obvious cheap death. As portrayed in recent movies like "Deliverance" "Jeremiah Johnson" he is yearning to know how to stand in faith in the face of the rawness of suffering. In his search to find the Way, he is found doing myriad forms of experimentation, exploring realms of the occult, the Eastern, the mystical, and the natural. The man of faith is yearning for the 20 yr. commitment that can receive the suffering globe as a cause for deep joy. They are beginning to dance in the midst of life becoming consecrated as merry men of God.

David Elliott

33. S.K.'s image of man as spirit is helpful in analyzing why man in today's world is primed to respond to deepening avenues of spirit resurgence. S.K. says that a human being is a synthesis of infinitizing and finitizing, or again a synthesis of necessity and possibility.



Because man is spirit and has the basic faculty of imagination, he dreams the impossible dream. He is driven to the infinite, is always restless in the finite. Infinitizing takes man beyond himself, while finitizing brings man back to himself. Self-consciousness, or what it means to be human, synthesizes both these basic drives. The s/c "man" understands or becomes aware of this synthesis, which is himself, for when he drives to either one of these poles he finds the other one restraining him. It is the inadequate or socially climatized image of humanness that drives man today into deep spirit collapse.

When a young man, after 1 1/2 years in the Religious House, decides to up and quit, to follow his own nebulous dream of individual self-fulfillment at some omega point in the future that never exists, he illustrated the drive to infinitizing. But he, like a number of young single men I've talked with in the past few months, have no s/c operating image of finitizing, of grounding themselves in the particularities of the here and now. On the other hand, one also loses his 'spirit' driving to finitizing, struggling to stay unaware of the infinitizing element. Hanging on to a marriage day by day without seeing new creative possibilities, getting lost in social activities or following the group without thinking through to the bottom why, is rootless grounding. Finally, these too collapse into meaninglessness. Holding the tension between infinitizing and finitizing is sanctification, or being rooted in the necessities of every day living and at the same time creating new possibility out of those necessities in sanctification. Sanctification is caring for the world and that's what man today knows deeply and is searching for. He has the answer within himself and is waiting for colleagues to tell him what his question is. When interns in a Religious House want to quit their jobs because their jobs are meaningless, they continue on out of a 40 year vision of what the world needs, that is, they respond to the whole question of sanctification. Recent movies like "The Poseiden Adventure", "Save the Tiger," "Rounder," or "Pete 'n Tillie" illustrate man's search for sanctification, for permission to pick up the demands of caring in their particular situations for "others," permission to create new possibilities in the midst of the necessities, to infinitize in the midst of finitizing, to live in the pain of the here and now all alone. The Question he's looking for, is How do I dance with the weight of the other on my back?

Bill Allerdindg

34.

The age of resurgence is--

--the knowing of every man showing up as 21st Century and being said YES to, i.e. a cab driver brooding on short courses that he would suggest come over the cab squack box every 10 minutes, like "E=mc<sup>2</sup>" and "the population has just increased by ---"

--the doing of every man pushed from ought to spirit-filled now, i.e. the delivery room nurse saying to each new mother, "what you've got is what you've always wanted."

--the Being of our decade revealed first as nakedness and then fullness, i.e., an overheard conversation on a bus when a stumble-bum appearing youth

told his non-responsive seat-mate that he had been hit by a car at 5 and had been brain-damaged and labeled 'retarded' since that time. At her response of "I'm sorry," he replied, "There's nothing to be sorry about--I can live my life, and it's been a great one," and got off the bus.

--rediscovering primal community as the re-requisite of full humanness-- i.e. the regional director of State Farm Insurance embracing the Church after and through the glasses of the LENS course.

Linda Alton

35. The age of sanctification is seeing that there is no context for your life, for your motivity, except that which you create day by day. The age of resurgence is like being on the other side of 8 yrs. as a POW and knowing the power of having stood. The time of sanctification we are experiencing is watching oneself and those around you struggle with the very life and death of their being and knowing there will never be any other context for making decisions. The time of sanctification is like having a baby and knowing what you are doing is not for her sake but for the sake of the babies of her baby.

Richard H.T. Alton

36. Being in the process of sanctification is being in the swirl of a great secret, in the midst of bottomless weakness, experiencing humiliating power in an endless wakefulness. You are possessed by a great secret, as though you were the only one who knew everything that was going on in the world and all around you. Lord of the earth from the back of the room or the speck in a crowd--the Bishop of millions and Cardinal of all--like you just arrived on planet earth from outer space and were the secret Lord of the universe, brimming full of wisdom beyond your wildest imagination and super human vision beyond your understanding.

Yet at the same time, you are experiencing bottomless weakness, in a wild collapse of everything that makes life sure. The mundanity, and the nitty-gritty circumstances of your every-day-ness throw you into a wild endless rage that you are too weak and too stupid, and too inept to ever remember where you put your car keys--of all men you are the weakest of all.

Over and over agin, in the midst of this weakness, you experience yourself as having humiliating power. Mountains move, courses come off, audiences are stunned into open mouth awe, miracle after miracle ripple by in a wave of power not your own . . . "my God," you say, "how can this be?" Humiliated by your power you stand outside yourself watching yourself be power in open-mouthed amazement and deep wondering. And it never ends - - - awake always - - - an endless wakefulness, you can't remember when you last slept and do not care, and are clear that you will never experience sleep again. Life swirls on in a perpetual demand to happen new happenings that turn to ashes before your eyes as you create another happening, and you wouldn't miss a minute of it for anything. You are happier than you have even been before; doing the hardest work and the most impossible task you have even known - - - awake forever - - - .

Jim Bell

37. The Age of Resurgence is about three things: Visioning, Marching, and Winning. The process of visioning begins with painful disclosures of your own self rebelling and refusing to live the life you have been assigned. But the guilt is not only in the running away but seeing your self self-consciously running and not doing one thing about it. At this point resurgence, destructively or constructively, happens. Sanctification, is the process of radically living the received brokenness of your very existence. This is utterly irrational which is what I mean by visioning: Having visions of life beyond the rational. It's dreaming the impossible dream; it's looking at Aldonza and seeing Dulcinea; it's refusing to stand for the mere appearances and looking through to the mystery, depth and greatness of an individual or an event. Today, people are clear more so than ever that life, real life, is only to be found in what's given, whether the grassroots community, the local congregation, the family, the subway, the freeway.

Secondly, the process of marching begins with the realization that life is constantly and forever to be lived in struggle and tension. With the collapse of certainties, people are becoming clear that what it means to live life is to decide to stand in the struggle that life is. But this is not any kind of stoic resignation, but rather a marching into Hell for a Heavenly Cause. The Cause is one of creating and becoming a sign that living in tension is real living. It is deciding to be the chosen one like Fiddler; it's remaining faithful to your chosen regardless however impossible the situation may be. My one problem these days is ever letting myself think that I've got any special problems. Today people seem to be clear that life is a matter of creating meaning out of the actual situation you are in; it's Marching or rather dancing the life you have. Thirdly, the process of Winning begins with the acknowledgement that you will never know if you've ever won and that what matters is whether or not you've decided to win. It's a matter of embodying strategic and tactical thinking, betting your life on the process rather than a static goal. Here a man's strength comes not from knowing he won or will win, but from the risk of winning itself. Today, the age of resurgence is calling forth chastity--creating a plan and sticking to it. People are clear that the goal is not the issues, it's how.

Jim Troxel

38. The time of resurgence is a time of finally coming to terms with life. The revolutions which marked the beginning of our century have so saturated the fabric of society as to be unavoidable. Movies like "Cries and Whispers" "Save the Tiger" and "The Emigrants" blatantly dramatize the inescapability of life and thus the suffering inherent in life. No heroism here. No crafty style or bold strategy, for first of all resurgence is coming to terms with the indicative of life. But more than this, resurgence is living out of the disclosure in the midst of the indicative of the possibility (Nay given) of living before the divine indicative or that living this given life is living before the given of the mystery. Here is the deepest pain, for it is knowing that the life I am living (and I am living my life) is never a life I can hold on to never a life I can finally live. The meaning of existence is that "life beckons me" or that I am "given the chance and that there is no other life. Now this is a socio-historical happening rather than a personal spiritual happening. It is first the experience of our times, then each man's experience, then my experience.

Jim Wiegel

39. Resurgence occurs when the intensification of the process of change is so swift, or powerful, that people operate with change as the given, or the indicative. Life magazine went out of existence. The responses in the time or Resurgence are never the "over my dead body" type, as for example "Christ is always the same." Rather the response for many is to talk about the quality of that change. For others it is to just let it happen, there is nothing to do to stop it, and I might even be changed some.

Resurgence occurs also when life's inventions portray that resurgence. It is a time of the recovery of space, so people have digital clocks, electrical impulse counters, and illuminated flickers of light. Time is seen in a spatial context. Everyday artforms reflect this dimension. You have to decide what time is, what it looks like, and how you are a part of time, all in a new spatial context.

So decision takes upon it a new dimension, one of space. Resurgence occurs when space is recreated. At the conclusion of the movie, "Man of La Mancha" the woman, Aldonza has decided to keep the name Dulcinea. This is a life-long decision, that fills her time or the space her time occupies with a new image of who she is. The Catholic Orders are giving up their second names now, at a time when they should be recovering what that means.

And finally, resurgence occurs when history speaks afresh to you, because it has significance in explaining or as a mirror of our time. The San Jose metro has 7 of the 21 Franciscan Missions established the length of California before it became a state. We are about the task of establishing the new missions, but maybe it will take only one per metro rather than seven. The Indian culture was long dead before the White man destroyed it, and the Church came in to create life anew. So it is with our time. Resurgence occurs at the troughs of history, such as we are now in.

Doug Rettig

40. The age of resurgence is manifest in the midst of involvement or in knowing that in the past a real question people asked themselves was "am I or am I not going to get involved" and in the present the question is not if but where. The emphasis of the question has shifted from if, to where, with authenticity of meaning can I give my life. The witness of a pastor recently was "I can't do anything but care for the world because anything else isn't an option."

Another manifestation is the cropping up of community organizations in St. Louis which even in the very starting have already collapsed and are now in the midst of starting to build a story that they must be comprehensive and corporate if they are going to be effective. Many have just left the situation. But like the pastor for others that was not an option. And the question is "what is the creative new?"

Dan Tuecke

41. The age of resurgence is a time of intensification of the question "What do I?" with concrete realistic alternative at hand. It's a time of looking for a new story or new mythology that will hold them to the course they've decided on.

42. The AGE OF RESURGENCE is an age in which 20th c. man is having second reflections on his having been thrust into the complexities and ambiguities of life in the 20th c. Most men are self-consciously aware that we have moved from the old to the new mood. Having lived through economic depression, world wars and cultural collapse, we find ourselves with life on our hands and more possibility for living that life creatively than ever before. And so we stand responsible for all of life through our own creative possibility. In deciding to respond by taking the leap of faith, we jump, and discover we did not jump, we were pushed, i.e., we decide to run and stand where the crane will fall on us, and in so doing discover there's no place to stand where the crane would not fall on us. The ensuing reaction is one of outrage at the realization that we must, (and indeed have) embrace our freedom whether we like it or not. Sanctification is the process of transforming that rage into the structured creative powers which shape and form the new world for all men, even while the certain prospect of total annihilation always looms as a negative possibility. In the face of expending ourselves totally to create a world which is finally not in our hands, and knowing that our greatest creative efforts could have destructive results, we are full-filled; and God's will is accomplished.

Randy Williams

43. The AGE OF RESURGENCE is man's new awareness of life as it is. It comes first as deep anger over needless injustice and suffering. Two recent events and the responses to them indicate this. The Israelis shooting down the 727 brought with it a deep, sobering response of how in the world does one invest himself to stop such madness. Newscast and lunch break conversation all illicit such comments. The same for the ambassador kidnappings and murders in the Sudan. The anger demands a response, though the particulars are not clear. For me during the past quarter it was Uganda. This quarter it has been the early closing of the Detroit public schools. The situation demands response. Secondly, the age of resurgence is man acting in his own unique capacity. The death of Roberto Clemente symbolized such as man who was responding with the fullest of his given position in life. For myself it has come as a new awareness regarding my assignment. I found myself reading the Global Order report and asking how do I aid my colleagues in such and such house, etc. My only "aid" was toward intensifying my engagement in Lincoln. Thirdly, resurgence is knowing that one has the equipment to act. Talking with a member of the Department of Housing and Urban Development which has caught a great percent of Nixon's wrath, I only found a deeper resolve to work with the necessary restrictions. For myself, such resurgence has come at the point of finding myself trained beyond what I expected. In starting the galaxy, my intuitions usually rendered correct. Lastly, resurgence is the awareness that success is beyond measure. Though concrete objectives are either achieved or not, success is the engagement, not the results. The Kansas City Region penetration effort was the success though I had supposed it to be the statistics. It is so easy to glory in the obtainable. Resurgence is demanding the totality of oneself. The world sees this in its theatres (The Man From La Mancha).

Terry Bergdall



55 POSTA ROMANA

The time of resurgence is the intensified secular manifestation of the 3-fold, yet singular dynamic in every human life:

44

THE UNIVERSAL		THE DESCENT		THE RETURN	
FATHER ↓ X	ALL-DETERMINING FACTS	desert EXISTENCE IS SEPARATION (FATE)	LIFE IS OUT TO GET ME (tragedy)	silence UNIVERSAL BENEVOLENCE (DESTINY)	(separated, yet bound) LIFE SUSTAINS ME IN BEING, PERIOD. (creation)
SON ↓ X	ALL-REVEALING EVENTS	darkness ACTIVE PARTICIPATION (GUILT)	I HATE LIFE (rebellion)	discipline RADICAL INTEGRITY (COURAGE)	(you are accepted...) SOMETIMES I SEE THE WAY LIFE REALLY IS (revelation)
HOLY SPIRIT ↓ X	ALL-EMBRACING DECISIONS	apostasy DEFIANCE AND DESPAIR (UNFAITH)	I WON'T HAVE LIFE THAT WAY (ILLUSIONS)	martyrdom ENDLESS FELICITY (FAITH)	(simply accept...) I DECIDE TO EMBRACE MY REAL LIFE (fulfillment) (transformation)

- Marshall Jones

45. I find myself looking at anger as the signal phenomena that lets me name our time as the AGE OF RESURGENCE. It seems that man has found the permission and the courage to stand toe to toe with life and shout "enough". The shock has been that the response of his fellow man observing this is not pity or disdain but applause. Further in the midst of his shouting man catches a sense of the snicker as the reply from life. That finally causes him to crack into a grin, a giggle, and soon a deep laugh. The observers of this are then caught up in the drama and a great crescendo of laughter fills the air.

Warren Tolman

46. Resurgence is having a task beyond your comprehension and ability which is performed in the maze of obstacles and contradictions as the fulfillment of what life is all about. An overwhelming burden is before you which is utterly more than you can do and yet strangely you discover yourself driven to accomplish it. Although it wears and grinds you into the ground you observe there is nothing you would rather do since you find you are bringing life where there is no hope. Consumed by this mission all other cares are insignificant and you push through to new depths thereby creating the purpose of your life here and now.

Robert R. Vance

47. The time of Resurgence is: The shift from the struggle of justification: Seeking resurrection becomes seeking crucifixion: Understanding himself as (that is, his "self" as) given in those events which are alien to the central event in his memory, the event which destroyed his old self-understanding and gave him a new one of a human being whose life and self was continually created anew by just such destruction - he seeks only that (necessary) crucifixion as the event - full - ness of his entire existence. Struggle with reality becomes struggle with Yahweh: He finds himself seeing "through" particular events to the universal and common human struggle dramatized therein and therefore responding to the final things of life in the particular. Love for man becomes love for God: His care for the sufferings of mankind itself becomes the outer garment of his caring about that upon which the entire civilizing adventure of man rests and to which that adventure is always a response. Grasping after self-confidence becomes grasping for dependency: His sole help in the human struggle is found in the humiliatingly particular and mundane ways in which he must symbolize what his life is and where his destiny is - else he fall into the abyss, become a zombie, a psychotic, a suicide, an escapee from life.

Wesley Lachman, Jr.

48. The time of resurgence is a time in which explosions occur at every moment dramatizing the power of having decided to die for something. It is a time in which every man is clear that he must choose the meaning of his own life and happiness is in the living out of that decision. It is a time of saying yes or no, in which the NO can be explained only in that the YES cannot. It is a time in which the destructive for us are in a life and death battle with creative forces and the decision of each is the focus of the battle.

It is a time in which men yearn for a way to sustain a yes, knowing finally at the bottom that nothing can do that. It is a time in which nothing does sustain the yes.

Kathryn Zervigon

49. The time of resurgence is dramatized in everyone's clarity that life is more than oozing with possibility. The line from the Psalms: "My cup runneth over" holds the external experience of that reality. Or it's like a social worker telling me that Nixon's drastic cutbacks are a great opportunity now for the local (men) to create its own structures of care for society. Recent movies like MAN OF LA MANCHA and DELIVERANCE point to the reality of resurgence in the dramatization of the endlessness of everyman's responsibility for the decision of the corporate body to destroy or bring to life. Life is endless responsibility for creative decision making. Following a romantic hero into the bliss of the future has shifted to the lucidity of one's own crumbiness (knight of the mirrors) followed by a resurrection of consciousness as one marches to face building the earth sociologically with total clarity about the cost to oneself. "Onward to glory we go."

Joseph Clift

50. Resurgence is the happening when the indicative is translated into the being of humanness itself. It is blind obedience with open eyes and joyous heart. It is the momentary awareness that won't go away that my relatedness is to all of life: past, present and future. It is the inscrutable name of God - that is - "I AM". It is the depth exposure and death of all pretense and naivety into the bright light of self consciousness over reality. It is the amazement over man's creativity, from the bone knife of an early ancestor to the spanning of a great gorge with a mighty bridge and then knowing that such creativity is not the exclusive property of some other, but is your own. It is the knowing that your colleague of 20,000 years from now is solely dependent on the next decision you make about your life. It is the sheer excitement of getting up in the morning with anticipation of being humanness itself. It is the horrifying struggle with another human being all the time being aware that this is a creative moment. It is looking at the earthrise and seeing that as the beloved world, which in itself is undivided by race, class or stature. It is being the answer to every question - it is the "I AM" of doing the future. It is prayer when words uttered and visions conceived are translated into the nitty-gritty of sociological reality thus relating to space as a servant to, not mastery of, the human struggle for fulfilled life. Resurgence is "living life with a due sense of responsibility, not as man who doesn't know the meaning and purpose of life, but as those who do." Resurgence is you - you are resurgence - my God, me too.

Bill Bailey

51. Resurgence of the human spirit has to do with knowing intimately the tragic suffering of the world and knowing the life-demand placed, therefore, on you personally and then triumphantly bearing that burden. Resurgence of the human spirit has to do with not running away from the demands and in embracing its awesome responsibilities finding you can, indeed, win.

A certain fierce tenacity not to go under beneath the crushing load of decision-making subtly gets transformed into a serene straightening-up and a powerful hurling of that heavy decision exactly in the spot where history demands. Resurgence of the human spirit has to do with overcoming good and evil with the free deed that transforms death to life and brings a strange peace to all who dare to exercise that freedom.

Carl R. Hickey

52. The AGE OF RESURGENCE in the 20th Century is the turn in human history likened unto the Snout's accomplishment to 'go upon the land out of the sea,' or early man's discovery of 'the tool or his first 'X on the tree;' at which moments impinging Awe seered the ascending and descending spirit of life into the farthest reaches of the Imagination; Universal Benevolence. Then the Radical Integrity of Jesus, the one 'starved from the tomb, now risen;' and being carried within us as the self-conscious story of living wholly and always within this Benevolence. And now in the implosion in every human being that his life is utterly given him to be lived in the depths of assuming final responsibility for all the suffering of men by building - inventing again out of nothing and in a wholly secular sense - the Way in his own daily, mundane expenditure for all men to live: Endless Felicity.

Bruce E. Macomber

53. The Time of Resurgence is.....In our time the shell of pretense is broken. Sociological collapse reflects the impact of the visibility of "no answeredness" of their being "no guaranteed future". In our time every alternative is equally possible. When your life, and thus all of life, is in utter shambles and you discover that you are standing, yes standing, in the midst of rubble; Resurgence is the will to live all your collapse, the will to invent, to create a future. Resurgence is the decision to be the mutated human being that God has made you to be. Resurgence is the decision to risk again, knowing that there is nothing left to lose. Resurgence is saying no to raw wildness in life, it is the decision to battle endless chaos, to ride in the very eye of the storm.

P. Macomber

54. The world today is experiencing a resurgence of spirit, an unwillingness to let life simply go by, a resolve in each man that his life is going to count, that his life is going to be a depth response to the needs of the world. Men have moved past liberalism to the necessary deed, creating their integrity out of what the world needs, and have experienced themselves as simply responsible for each person they meet. It is a time of building momentum within the wave, the pause of rolling up your sleeves, a time of gathering strength. Thus it is also a time of solitude, of solitary decisions in which solitary gnanthood develops. It is a time of intensified ambiguity relative to vocation, and all life-long covenants precisely because the utter seriousness of expending oneself is seen so clearly.

Doug Curts

55. The time of resurgence is the realization that in the midst of clarity on the intense struggle that life is --even magnified in the 20th century by the pace of change and activity --there is no other universe, and that the one we have is in the eyes of the mystery beyond all history---just pronounced good. It's the experience of hating one's own self--and then while looking around and noticing that every other human being experiences the same things just as fiercely--understanding that he's been given his life to live. When that happens, without a word, he steps up and begins engaging every ounce of strength and creativity he has in doing what he knows to be the necessary deed. That engagement comes to him as an empowerment from no obvious source--it just suddenly appears.

Jan Shankland

56. The time of resurgence is upon us--everyman, everywhere, now. Man is aware of the indicative to seriously deal with life he has on his hands and the relationship he takes to his response. The alternatives no longer include the possibility of death, but life in the midst of restructuring the family, authenticating the vocation and globalizing the mind set. The struggle is in accepting the particular life as fulfilled. This stretching for authenticity is a part of everyman's experience now and the world is in a state of readiness for a major breakthrough.

Bill Ramsey

57. The day of sanctification can be experienced in three varying modes captured, perhaps, in such images as shooting the rapids, swimming upstream against the current, and suddenly coming onto a pool of still water. The rapids are high adventure but filled with treacherous waters as one is called upon to respond to a myriad of happenings in the midst of the everydayness of life that were not even seen in the past. Its treachery is knowing one can set off a time bomb with one false move. Swimming upstream against the current is man's continuous battle with his knowing--yet it is not his lucidity about the world, which was the focus of justification, but his knowing that his only decision is between the madness of this world or madness of the Other World. The experience of coming upon a pool of still water is occasioned in the moment when one is aware of standing present to the wonder of an authentic depth human response in the midst of acknowledged collapse and despair. It is the moment of the altar call when one is acutely aware of the activity of God in another man's life, and is therefore permitted to embrace again the torrential rains of his own life.

J. Baker

58. The Pursuit of the Illusions of Final Knowing and Completed Doing, the bastard children of the Scientific, Urban, and Secular Revolutions, is coming to an abrupt halt as mankind is struggling again to grasp what Authenticity is as living before the mystery. The Indicative in life is being transformed from the static actual to the processive necessity. Men are seeing that what it means to really life is to engage themselves in pursuit of the necessary which is

"O the wonder that bubbles into my soul  
 I would be a good wellhead, a good fountain  
 Would blur no whisper---spoil no expression. . .  
 What is that knocking at the door in the night?"

That final question of Lawrence's poem is the struggle with the process of resurgence. It points to terror experienced when the deeps begin to bubble in a way they just haven't for centuries. It points to the deep intrigue and fascination with the realms of consciousness we never dreamed of, appearing in our midst. Just what is that knocking? The Age of Resurgence is the rebirth of wonder at the very center of the mundane. It is a time in which we are given permission to be on exactly the journey that is ours--both individually and as a race. It is a time of struggle with authentic living---just how do I creatively come to terms with that wonder-ful-ness that is me? It is finally a question of the style and symbol I must be that can make a real difference in the future of the planet. It is a search for the vehicle that will enable this kind of channeling of my one chance to do a life.

David Lazear

59. The age of resurgence in any time is grounded first in collapse. Collapse of the things that men count on to provide direction, meaning, and significance to life. Although this always goes on in civilization, an age of resurgence is called forth when this collapse is a universal happening which is universally manifest and it is one of which everyone is aware. Firm stances toward civilization-al patterns fold which then allow the question of universal responsibility to be raised universally. Then one may point properly to that age as The Age of Resurgence. I see this going on in many forms both within the establishment and disestablishment in our time. In Amarillo, a town which any observer would point to as one which had refused to be a city, had refused to consider the possibility of industry and other sorts of manifestations of urbanization which would take away from its status as a large Cow town, just expended gigantic effort to lure a copper refining company to spend \$100,000,000 to construct a refinery in Amarillo in order to enable serious urbanization to take place. A life-long anti-establishment hippy-type character confessed that the only issue he was now struggling with was the issue of free responsibility in the midst of structures. A life-long Black NAACP leader confessed that the only response left to him was the future of all men. Both had had their life thrust stopped dead in its tracks by a universal awareness of the collapse of past modes of social involvement. A man who had recently given his whole life to good works, good family, and job confessed that everything he had counted on for meaning had collapsed and professed a new life-decision of total responsibility for others. These are manifestations of a universal Consciousness of the Primacy of God which is a prerequisite in any age of resurgence and is the earmark of this moment.

Gene Boivin

60. The age of resurgence has begun with the awareness that every man and nation has gone to work in the fields of the modern age, and in spite of how much time was put into it the pay cheque was simply life-plus or minus nothing. This disclosure of abject helplessness, of creatureliness accompanied by the shattering of popular religion, culture and morality has removed from man the mythological

possible to its perfection. Finally, they know this is an endless venture which is not a matter of going anywhere or doing anything, but rather a decision about the way of being in his situation which fills full each moment and every space with meaning and spirit. Have a good day means fill full the day with the Good-- that is an interior decision externally objectified. Now he can redecide his programming, his style, his discipline and his corporateness relative to the space he has, creation and the universe and the tools he has inherited and is inventing.

M. George Walters

63. The time of resurgence is a time in which in the midst of circuit riding, the movement finds new colleagues who embody the universal dynamic of sanctification in the midst of the grassroots. One, in the arena of universal benevolence, is just the number of Phase IV colleagues who are participating in movement structures by grounding younger colleagues in the way life is and by giving them permission to continue the struggle. Two, in the arena of radical integrity the number of Phase One colleagues who in the midst of their lucidity about the collapse, are ready to take on both a new name and an absurd role in their local situation. And, third, in the arena of endless felicity, a group of Japanese secular scientist, church men, who have said yes to the challenge of the infinite possibilities of church renewal in a twenty year timeline.

Doris Rettig

64. The time of resurgence is when the world, the historical church and the movemental church intensify their battle with the temptations of the world, the flesh and the devil even in the midst of the assurance of victory. The world is called to battle contradictions rather than situations, create new mythologies rather than proposals for change and develop discipline along with rationality. The historical church sees the need to remotivate with the possibility of restructuring, stand accountable within and for existing structures, and an intensification of liturgy during re-instatement. The movemental church needs to catalyze journeys instead of direct tactical approach, plan long-range replication instead of immediate recruitment and 20-year vision always with sociological handles. The time of resurgence is the time of holding the cross high in the face of the world, the flesh and the devil--not any old cross--but that of the man Jesus--who is believed on as the Christ--our Lord.

Don Sax

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Don Sax

65. The AGE OF RESURGENCE is the age of global self consciousness already manifest in local, mundane life that reveals to every man that the last remaining hope for his life is in his local situation requiring of him a solitary decision to undertake the long march to build, block by block the vision that will release the same decision in others around the world and in his local community and to give specific sociological form to his care for the coming generations. The age of resurgence is the age of sociological sanctification.

Bill Parker

PENTECOST '73 MATERIAL ON RESURGENCE  
ROUGH COPY: POETRY OF RESURGENCE

RESURGENCE.

Across the globe, a new consciousness is dawning.  
Calcutta, the dying city, breathes new life.  
Singapore, the world's most populous is planning for the future.  
Mexico City moves to reappropriate the symbols of the Indian past  
for the sake of humaness.  
Amid the ashes of Chicago's West Side, Fifth City rises.  
Everywhere there is impatience with the old rivalries.  
Everywhere there is awareness of human suffering.  
When the pain of caring became so great that it seemed man could  
care no longer...he began, sociologically, to care.  
When selfhood became unbearable anguish...man found responsibility.  
When things that once meant happiness became hollow and void...  
he found fulfillment. *Happiness* *fulfillment of satisfaction*  
When his resolves turned to clay beneath him...man ~~found the~~  
universal resolve. *Freedom* *rediscovered*  
When loneliness ravaged his heart he plumbed its depths...and  
found solitude. *(The created self)*

Man has crossed the burning desert.  
He stands on high ground, ahead is a new land.  
Let the call go forth. Humanity marches as one to build the earth.

The study paper:

"New Heaven and Earth," by  
Joyce Carol Oates. Sat. Rev. of the Arts,  
SR/November 4, 1972. p. 51-54.