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THE TASK BEFORE US NOW, IF WE CAN SHAKE OUR ANCIENT PREJUDICES, IS TO BUILD THE EARTH.

—TEILHARD DE CHARDIN

When the Presbyterian Church of Australia assigned staff members of the Ecumenical Institute and key personnel of the Spirit Movement in Australia to an Aboriginal Mission station in Derby, six years of practical research conducted in Chicago's 5th City suddenly became a global experiment.

To put it another way, the 5th City Social Model has gone to the world. In the early days of its inception the principle of comprehensiveness became the thrust of 5th City. If what is being proposed for a given segment of society is not universally applicable, it is not the final remedy for that segment.

It comes as no surprise, then, that methods of renewal forged out in researching the problems of a ghetto in an American city can breathe the possibilities of humanness into the social structures of an Aboriginal tribe located on the Northwestern rim of Australia.

Six miles out of the village of Derby is the Presbyterian Mission Station, Mowanjum. Mowanjum, meaning, "Where foundations are laid," is a tract of land consisting of over 100,000 acres set aside for the Aboriginal people by the Australian government when the pressures of modern society made impossible the nomadic life style that is the Aboriginal heritage.

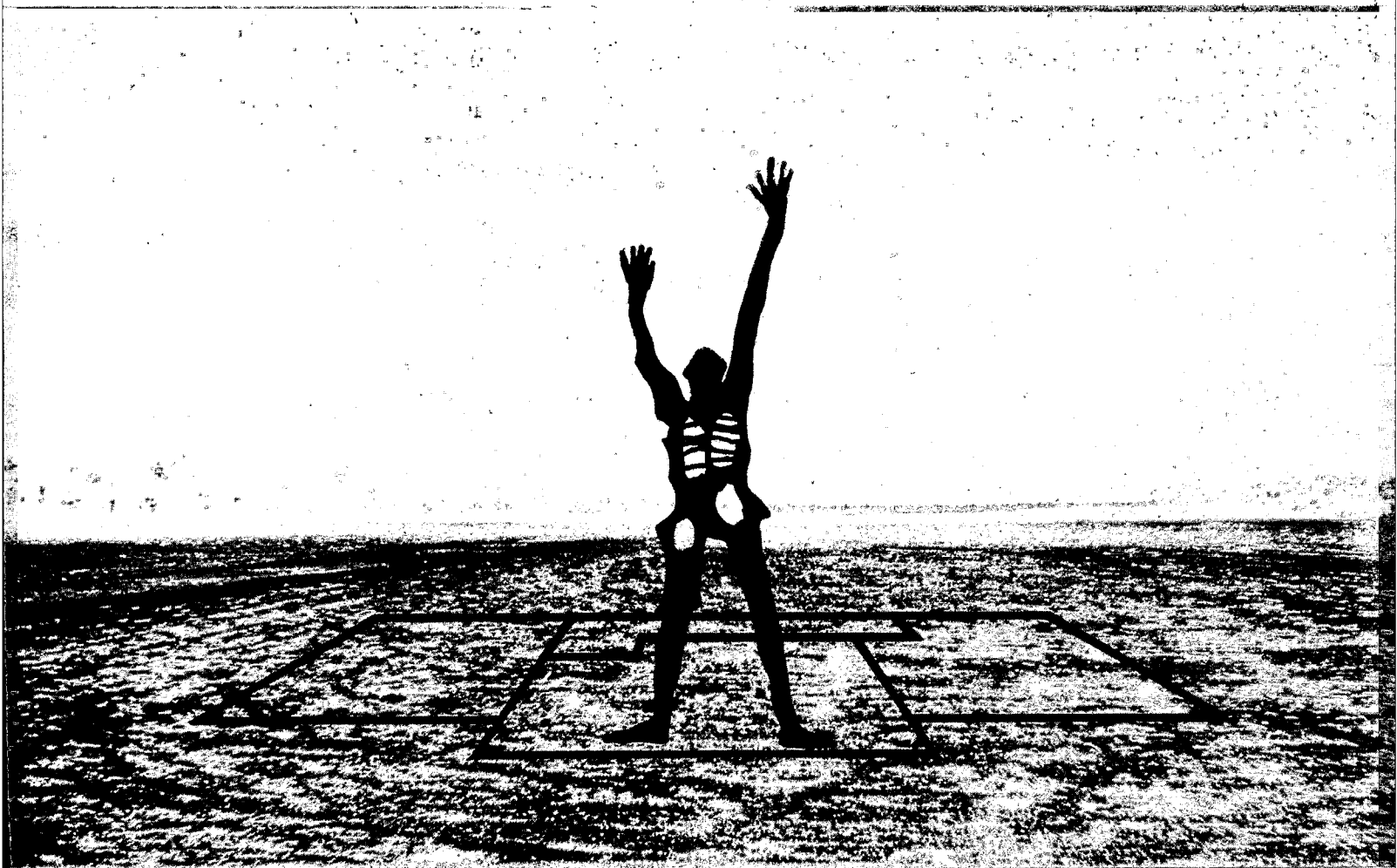
Instead of the patterns of life common

to reservations, the Mowanjum people have developed a daily timeline that not only orders their day but enables mission and purpose in the basic levels of their lives. Excitement runs high when self-consciousness is brought to the daily schedule, especially when they recall the ancient timeline of the Aboriginal culture which they now have permission to use. In the Daily Office, the didgeridoo and a hand clacker replace the bongo drum, and an ancient rhythmic foot stomping replaces the swaying. The witness expresses the awareness that the Mystery that is present in the midst of the paralyzing twentieth century was experienced by their fathers and therefore they can account for their tribal rites and ceremonies. Liturgical East in the worship area is represented with rocks and stones brought from Armenland, their ancient tribal home.

At 8:00 the whole community is then under work assignment until the "Hour of the dog," five hours later. Some are assigned to the gardening guild. A woman when assigned to the garden said, "This is good. Two generations ago our women worked in the garden. Now we can do as they." Some are assigned the cattle. The herd has been quadrupled for the expanding market resulting from the recent discovery of mining deposits in Northwest Australia. Others are assigned to the sheep, the hogs, the property, the store, the bank, the preschool (the only preschool within 1000 miles). The heavy emphasis of the assignments fall on the economic side of existence since one of the goals established by the Collegium is to overcome the self-depreciation that is reinforced each month with the arrival of subsistence checks from the government. It is the goal of the Mowanjum people to be economically independent within the next eight months. This became a possibility only after the introduction of a Model of 5th City which defined the structure of existence and freed them to act upon those patterns. No sheep, no chickens, no hogs, no gardens existed prior to the hope that the 5th City Model brought.

MOWANJUM:

WHERE FOUNDATIONS ARE LAID



Collegium, the entire village, meets each afternoon to review the workday, to line out the next day's assignments, to do the long range planning, and to engage in intensive training. The Elders preside over Collegium. They are the acknowledged "wise men" of the community. No one knows how they got to be the Elders: they simply emerge out of the cultural tradition as Elders. Decisions are made by consensus, or "djaruk." "We have discussed this matter. We have listened to the many sides of it, let us consider it." This means they go home to think about it some more. They discuss it informally, they think some

more. They come back to the next Collegium and offer a solution.

Guilds meet two evenings a week to work through the particular details of their assignment responsibility. Their reports are brought to Collegium. All final decisions are made by the Collegium through the process of djaruk.

As one of the elders said, "I don't know these people you talk about in the city, but I want to know them. They have brought the people of Mowanjum the hope that they again may be people."

5TH City: Building The Earth

THE GLOBAL TRANSFORMATION OF ECONOMICS, POLITY, EDUCATION, SYMBOL, AND STYLE IS THE IMPERATIVE OF THE TWENTIETH CENTURY. THE 5th CITY SOCIAL MODEL CLAIMS THAT IMPERATIVE AS A PROMISE FOR EVERY MAN.

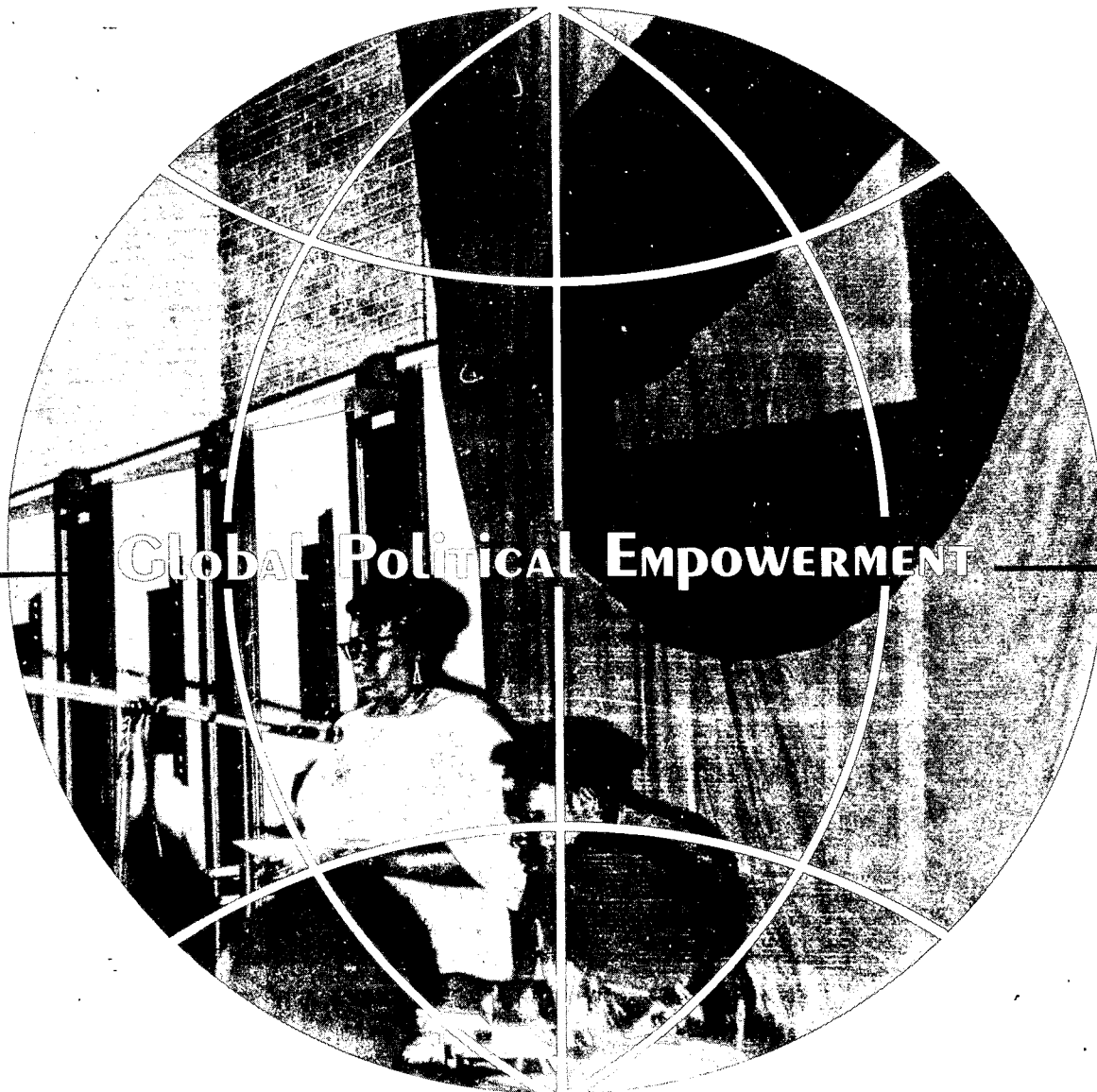


COMPREHENSIVE RESOURCE DEVELOPMENT is the key to enabling every man to contribute his creative energy to the well-being of the entire globe. All the resources of every community must be fully developed and made available to meet the total needs of all the people. The widening gap between the rich and the poor will not be closed until local communities build structures for determining the development and allocation of available resources to meet the total complex of economic needs.

In 5th City community economic structures enable the community leadership to take responsibility for seeing that available health care services, housing redevelopment funds, and employment training are channeled to meet the community's total needs. The promise of comprehensive resource development is that no human being will be excluded from equitable participation in creating and utilizing all the resources of life.

The world is waiting for a way to release the Spirit in every dimension of life. What is demanded is nothing less than the creation, out of the chaos and collapse of the present age, of a new social vehicle for releasing human creativity across the globe. Every local church must have a strategic social vision of the next thousand years of global humanness that will give awakened churchmen permission to forge in their parish arena the concrete forms of the new social vehicle.

The 5th City Social Model, created out of the Ecumenical Institute's experimental parish project in community reformulation on Chicago's West Side, demonstrates that the key to the global transformation of the social order is the reformulation of local patterns of human community. The promise of 5th City for the whole of civilization is that creative new forms of local autonomy and global responsibility will be invented in every missional parish on earth.



Global Political Empowerment

GLOBAL POLITICAL EMPOWERMENT is the key to enabling every man to participate in the decision-making which determines his destiny and that of the globe. The universal human experience of local powerlessness in the face of overwhelming political crises will not be remedied until local communities build structures for the genuine participation of all the people in articulating by consensus the will of their communities.

In 5th City the Community Stakes, Guilds, and Congress enable inclusive participation in community decision-making and provide the basis for local autonomy in the context of global responsibility. The promise of global political empowerment is that no human being will be excluded from effective participation in the decisions of history.

UNIVERSAL EDUCATIONAL ENGAGEMENT is the key to enabling every man to claim the authentic power of adequate operating images in forging his life decisions. The human experience of vocational collapse and decisional

impotence will not be transformed until local communities build structures for futuristic, comprehensive, and life-long education for every man to release human creativity into the historical process.

INTENTIONAL SYMBOLIC TRANSFORMATION is the key to enabling every man to stand self-consciously before the depths of his life, daring to destroy reduced and demonic symbols and to create new symbols which allow him to rehearse his decision to be a global, futuristic human being. The human experience of entrapment in illus-



In 5th City community leadership has created educational structures for every age group and developed a spiral life curriculum of comprehensive education to enable the self-conscious participation of all the people in every arena of life.

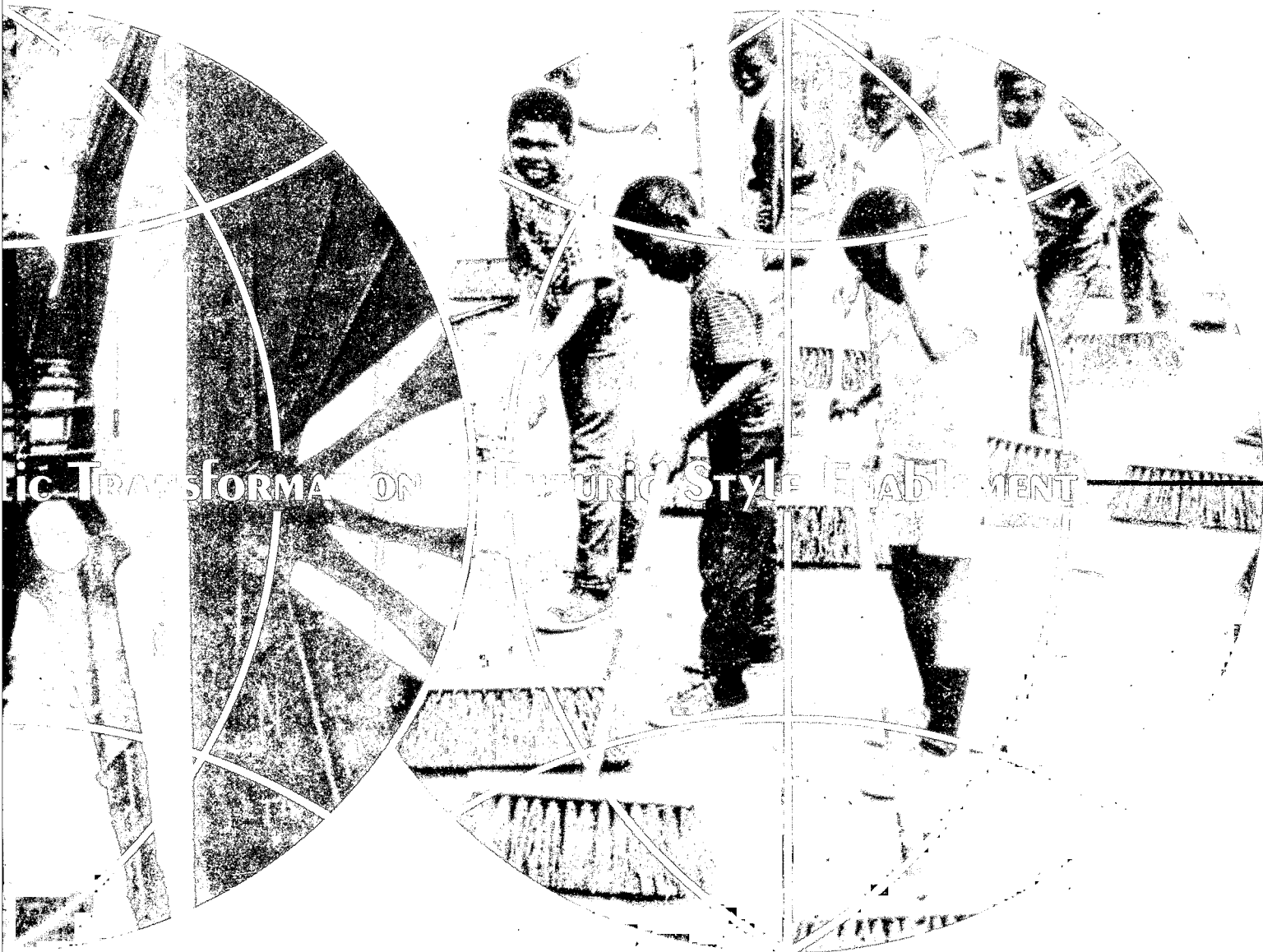
The promise of universal educational engagement is that no human being will be denied the opportunity to become globally aware, comprehensively trained, and decisionally free to shape history.

In 5th City the community symbols, story, and symbolic events such as festivals and trips dramatize the decision of the community to create the new urban society as a sign of genuine humanness in the midst of urban despair across the globe. The promise of intentional

ory or inauthentic symbolic life will not be altered until local communities forge visual, verbal, and dramatic symbols of global responsibility, futuric vision, authentic heritage, and historical engagement which intentionally and self-consciously transform the operating context of all the people.

FUTURIC STYLE
ENABLEMENT is the key to enabling every man to be authentically engaged in embodying the corporate mission of his community and in transforming the human energies released into a single thrust. The human experience of

social structures which reinforce irresponsible and undisciplined behavior will not be reprogrammed until local communities invent new societal patterns which signal the possibility of an adequate stylistic response to the demand for global responsibility.



symbolic transformation is that no human being will be denied the opportunity to authentically appropriate his own humanness in its mystery, and to genuinely decide the concrete form of expenditure necessary in the creation of the future.

In 5th City community leadership is engaged in involving every community citizen in every age group in structures which allow responsible participation in creating the community's destiny, regardless of age, skill, or education. The community's Iron Man Covenant dramatizes the decision to create

the futuric style demanded. The promise of futuric style enablement is that no human being will be denied the opportunity to forge his own creative response to the demands of history within the context of corporate historic engagement.

THE NEW SECULAR-RELIGIOUS MODE

		POVERTY			
		disengagement			knowing
P	F	unending recession GOODS hoarded	creative contribution WORK retail	personal distribution RELATIONS hoarding	capitalist denial OFFERING sacrificial
	THE SECURITY	Unmitigated Death	Beyond Success	Eternal Insecurity	Human Contingency
THE SACRIFICE	Good Stewardship	Historical Vocation	Serious Sharing	Intentional Self-negation	
THE DENIAL	Divine Nothingness	Social Failure	Abounding Abasement	Spiritual Poverty	
THE POWER	Wealth Hoarded	Realized Vocation	Common Earth	Defender of Beeps	

		CHAOS	
		transcendence	
P	F	radical identification IMAGES interiorization	exclusive coding SYMBOLS transcendence
	THE VISION	Self Programming	Raw Reality
THE CONSCIOUSNESS	Committed Teacher		Symbol Maker
THE UNRECORDED	Transcendent Guru		Transpar Existence
THE ABSORBED	Living Word		Transfigu Man

		KNOWING			
		word			knowing
P	F	solitary individual SELF death	vanishing essence WORLD wander	contentless transformation WORD breathless	high ranking MYSTERY empty
	THE LUCIDITY	Unveiled Being	Passing Awareness	Objective Awareness	Eternal Void
THE LOGOS	Horror of Sin	Stark Givenness	Terrifying Acceptance	Everlasting Enemy	
THE AUTHENTICITY	Representational Existence	Sacramental Universe	Classical Story	Immutable Friend	
THE IMMEDIATE	Incaruate Christ	Jesus Christ	Universal Christ	Honoring the Mystery	

		BEING	
		presence	
P	F	transparent selfhood EXPERIENCE roughness	transparent in KNOWING division
	THE DISCONTINUITY	Bottomless Center	Heavenly Secret
THE STYLE	Acute Inadequacy		Prophet Sight
THE DISCIPLINE	Decisional Nothingness		Trust Intuition
THE ETHERAL	Absorption Into Nothingness		Virgin Birth

		MEDITATION			
		socially			knowing
P	F	personal abolition MEDIATOR permission	interior accountability PRIOR demand	existential guidance SAINT exemplification	missional comradeship COLLEAGUE collaboration
	THE IMPACT	Word-bearing Priest	Unfailing Prompter	Revered Hero	Destinal Elector
THE ADDRESS	Radiant Guru	Concerned Judge	Scorching Avatar	Primordial Ancestor	
THE DIALOGUE	Persistent Friend	Universal Father	Ever-present Brother	Expectant Descendant	
THE COMMUNION	Eternal Savior	Heavenly Advocate	Guardian Angel	Divine Hosts	

		CONTENT	
		mystery	
P	F	original not-me-ness EXTERNALITY other	scriptural not-me-ness ARCHAIC past
	THE ENCOUNTER	Dangerous Intrusion	Wonderful Fate
THE ENTANGLEMENT	Everlasting Inescapability		Reformed Transformation
THE COLLECTIVITY	Hallowed Honor		Sheer Re-creation
THE ANATOMY	Being All The Other		All That Ever Was

These nine charts (17x22 inch purple, and suitable for wall display) store at \$5/set postpaid.

STITY		being
essence invention STYLE manifestation	spiritual creativity DEVOTION hierarchy	
Self Determination	Divine Captive	
Revolutionary Sign	Eternal Friends	
Human Example	Secondary Integrity	
Being History	Replication of Christ	

engagement		OBEEDIENCE			doing
P	F	enabling order PEACE establishment	human justice EQUITY disestablishment	social concern CHARITY anti-establishment	spiritual care SERVICE city of god
THE COVENANT		Missional Engagement	Individual Rights	Passionate Concern	Ethical Existence
THE SUBMISSION		Submissive Obedience	Corporate Duty	Personal Obligation	Global Brotherhood
THE RESPONSIBILITY		Radical Incarnation	Loyal Opposition	Disinterested Collegiality	Eternal Identification
THE FREEDOM		Universal Prior	Perpetual Revolutionary	Sacrificial Friendship	Communion of Saints

NG		being
transparent engagement DOING invitation	transparent renounce BEING invitation	
Action Irrelevant	Being Myself	
Impossible Possibility	Inventing Humanness	
Keeping Conscience	Human Transformation	
Cruciform Exaltation	Saving the Mystery	

dead		DOING			doing
P	F	unique calling PERSON surrendered	radical engagement HISTORY extended	universal allegiance LEAGUE covenanted	eternal context CHRIST expended
THE MISSION		Actional Existence	Primordial Sociality	Religious Function	Final Situation
THE VENTURE		Unlimited Commitment	Every Situation	People of God	Meaning Creation
THE ELECTION		Suffering Servant	Determining History	Religious Vocation	Obedient Son
THE EXALTATION		Dying Death	Eternal Moment	Primordial Colloquy	Doing the Mystery

PLATION		being
awesome not-yet-ness FUTURITY future	dreadful in-myself-ness DEPTH self	
Cut-off Unknownness	Unexplainable Thereness	
Frightful Possibility	Irreplaceable Uniqueness	
Luminous Change	Appropriated Passion	
All That's Yet To Be	All Being In Myself	

freedom		PRAYER			doing
P	F	perpetual repurchase CONFESSION sin	situational affirmation GRATITUDE dependence	unlimited inadequacy PETITION surround	universal responsibility INTERCESSION obligation
THE BURDEN		Painful Acknowledgment	Baring Embracement	Abject Helplessness	Offer Awareness
THE PASSION		Personal Violation	Splendid Vices	Representational Sign	Particular Concern
THE INTERVENTION		Deserting Sin	Manifold Blessings	Imploping Succor	Agonizing Prediction
THE EXPERIENCE		Heavenly Sorrow	Unspeakable Joy	Levitational Submission	Promissorial Offering

CONTEMPLATION

in the new secular-religious mode

Every human being needs a way to participate self-consciously in the depths of being human in the twentieth century. The invention of a new religious

mode of existence for secular man demands the rational ordering of the states of being that all men experience: the individual's solitariness, or his final encounter with the mystery of his life; his participation in corporate sociality, or his relationship to all of life; and his journey of selfhood, or his self-conscious relationship to being both solitary and corporate. The nine charts on the previous pages articulate the three-fold dimensions of the solitariness (meditation, contemplation, and prayer), the corporates (poverty, chastity, and obedience), and the journeys (transparent knowing, being, and doing) through a total of 144 categories. Each points to the intersection of one of the principal dimensions of the chart with a particular level of common experience (using the formal categories across the top and the phenomenological categories down the left side).

Together these nine new religious mode charts bring rational order to the chaos of universal human experience and enable the creation of a new "piety," or inventing of religious practices which will recover the authentically religious dimension of life at the depths of twentieth century secularity. It is the transformation of human spirit through a new religious mode of existence which will give men permission to invent a new social vehicle for the globe.

The following discourse on the human activity of contemplation grounds that aspect of the new religious mode in every man's human experience.

Contemplation is that encounter with the mystery of your own existence which defines what it means to be a human being. From the very first birth of self-consciousness you've been contemplating. From the very moment that you break into self-consciousness, contemplation is all that you ever do. Once you break open to the mystery of your own existence, once you bump up against the fear and fascination that being a human being is, then the whole rest of your life is nothing but trying in some way to come to terms with that fear and that fascination. Whether you are playing, whether you are working, whether you are building, whether you are tearing down, whether you are creating or destroying—you are trying in some way to deal with the fear and fascination of being a human being—all of your life.

I'm not talking about what only hippies and Buddhists and special people do as exercises. I'm talking about a human dynamic that goes on in the midst of every human being's life, without which you couldn't be a human being, without which you would not be here today. You'd be somewhere else, maybe in an insane asylum or maybe in your grave.

Contemplation is the *raw encounter* with the mystery that is your existence. That comes most dramatically at the point of experiencing the fragileness of your own existence, your own creatureliness—although you experience this all the time whether you are aware of it or not. When I was

twelve years old my best friend went swimming one day and didn't come home. From that moment until this moment I cannot go into water without being radically conscious of how fragile my life is and how easily it could be snuffed out. Less than a minute—maybe under water, three minutes—and it's gone.

Or the other dimension of that, how precarious human existence is. You are thrown up against the raw mystery when you experience the precariousness of your own existence. A phone call from the doctor, an accident in time and space. You just happen to be at a certain place at a certain time and you get run over by a truck.

I was hurrying to a meeting one time on a rainy night, coming down a mountainous road, when suddenly the car swerved out of control and spun around three times in the street. Fortunately it missed both the cars behind and in front of me and the gorge that was on one side and did not hit the mountain that was on the other side. Then I got up and started going, and all of a sudden I wasn't in a hurry any more to get to my meeting. When you bump into this mystery that is just the fragile, precarious, contingency of your own being, it relativizes every other thing that you're doing.

You are held in being over against the chaotic abyss of the mystery by what I want to call operating images. I like Jonathan Edwards' image. It's as if you were hanging by a spider web over the chaotic abyss.

Your life is that precarious. And then the mystery. . . something happens—a car gets out of control, or your friend doesn't show up, or someone doesn't speak to you one day, and your images are shattered. You are blown open at the bottom of your being. Your images are thrown into chaos, and you experience psychosis. It's as if you were being raped by the mystery. It's as if everything that you had had to hold you in being, everything you had had to hold your self-consciousness in being, is decimated, and your whole being is blown open at the bottom. And you are just there before the mystery. The experience there is something like psychosis. I think it is psychosis.

When the first self-conscious being popped into being, somehow he had to make on a tree, or on a cave wall, or out of sticks, some kind of X or some kind of symbol or some kind of image that would hold him in being over against the mysterious existence, the fearful, fascinating existence of being a self-conscious human being. And then it happens that the mystery breaks in and those images, that X on the tree, that mark on the cave wall, are no longer adequate. They no longer deal with the experience of the mystery. His being is blown open at the bottom. That's what I want to call raw encounter. That's what I want to talk about as psychosis.

Out of our experiences, out of the pictures in our mind, out of the data that we gather, out of the rational structures that we have, we create a montage of images which holds us in being over against the mystery of our existence. And raw encounter is having that montage rearranged by an encounter. Raw encounter, which is contemplation, is having that montage shattered into a hundred pieces, decimated—and that is something like panic for me.

When I was a kid I got lost in the woods. The sun was going down—it would be setting in another ten or fifteen minutes. In another thirty minutes it would have been dark. It was in the southern part of Alabama in a church camp, and it was a marshy area that I had wandered off into. I had already seen four snakes and knew that there were a lot of water moccasins around that part of the country, and I was trying to deal with the new world I had on my hands. I decided that what I could do was spend the night in a tree, that there I would be safe from the water moccasins if I didn't find my way back, and surely they'd send out a search party by the next morning. Well, I happened to walk by a creek and I looked up and I saw a snake sunning itself out on the very tip of the branch of the tree. It must have been five minutes before I woke up again but when I did I was running pell mell through the bush, disregarding trees, bushes. . . Panic.

Raw encounter is something like that. It's panic in which your universe is erased, decimated, removed, and you panic. You lose your context, and you run. Your whole being then is blown open at the very bottom to the mystery that is your own existence.

Secondly, contemplation is the experience of *radical disclosure* of the undisclosedness of God. This comes to me first of all as absurdity. It's where you see through everything. It's where everywhere you look, you see through it, and you see through to the bottom, and you see that it's absurd.

I remember last year I was assigned to a small town up in the Appalachian mountains to teach a religious education week at one of the small colleges to a bunch of bourgeois who weren't particularly interested in having a religious education week anyway, but they'd always had one, so they were going to have one. We had one afternoon off and I went into the town for a fifty-cent haircut, and then we went over to the one restaurant in town to have a cup of coffee. When the waitress brought the cup of coffee and set it on the table, it flashed through my mind: "Isn't it absurd to spend your one short span of self-consciousness putting coffee on tables? Isn't it absurd to spend your one time around the clock in which you have a brief span of self-consciousness to expend, to decide that the meaning of that self-consciousness is just putting coffee on tables? Being a waitress, isn't that absurd?" Do you see the absurdity of that? And then you know what happened. "Isn't it absurd to be in a little fifty-cent haircut town, up in the mountains of nowhere, telling people something they don't even want to hear?"

You see through to the bottom of life, and what you see there is absurdity. Why this self-conscious being anyway? Why? Where did it come from? And what's it for? And you're thrown finally back against a sheer story. There's nothing else to go back to except some story you tell yourself about waiting on tables or teaching in small towns in the Appalachian mountains. That's all you have to go to.

The other side of absurdity is the wonder, the wonder of self-consciousness. It's the wonder of being able to say yes to an absurd existence and live it as a meaningful one. It's the wonder of the thereness of self-consciousness. It's the rebirth of the wonder, the amazingness of just the thereness of self-conscious existence.

Or the wonder of little things, like sex. Do you remember when you first discovered sex? Do you remember the wonder, the fascination? If you didn't experience wonder when you first discovered sex then you didn't discover sex, you discovered something else. The wonder of just the thereness, the givenness of your life.

Then you look at the other side—the dread, the dreadfilled-ness of your life. Do you remember the dread when you discovered sex? Do you remember how you hid yourself away to think about it? Do you remember how you were afraid to talk about it? Do you remember the dreadfulness?

My favorite Charlie Brown story deals with this theological point. Charlie Brown is talking to Schroeder about the wonderful new girl that's just moved into the neighborhood up the street and is

telling him how beautiful and fabulous and sparkling and wonderful she is. And Schroeder asks him what he said to her. Charlie Brown says, "Well, I couldn't think of anything to say, so I hit her."

Or do you remember the experience of vertigo at heights where you come upon a high place, and the vast expanse spreads out before you and your knees turn into water and you crumble to your knees, and you're still fascinated by the view and you can't leave it and you can't move? You are paralyzed. Paralyzing dread is what you experience when you stand before the mystery that is your own being.

Someone said that what happened in vertigo was that your being slipped your gear into neutral so you wouldn't do anything rash, while you could get your universe back together. It gave you time enough to reorient yourself, time enough to close off enough of the mystery so that you could deal with it without just succumbing over the abyss. Maybe the physical manifestation of contemplation is the trembling that you experience in such incidents.

And it's not really you that tremors. It's the mystery that's shaking in this experience. Your tremor is really your experience of the mystery shaking you in your attempts to place upon it some sort of image or some sort of montage that will make sense out of the mystery.

The radical disclosure finally is the experience of the universe as a totality. It's experiencing yourself as being engaged, as present to the totality of the universe at one time. That for me is what an artist

who is an authentic artist is doing when he creates his art that's really art. He's being present with his whole being, with his guts, to the totality of the universe.

I once heard a story about a love feast. This is what our papas called it a long time ago before my day, when they got together after an annual conference and witnessed to what the Lord had been doing in their lives. One man stood up at that time to witness to what life had been doing in his life—that's not strong enough—to witness to what God had been doing in his life. His testimony went something like this: "For the last year I have been laid off my job because of physical illness. Six months ago my son while coming home from school was hitchhiking because we did not have funds to pay his way home. He decided to come home at Christmas time and was in an automobile accident and was killed. During the funeral and afterwards I was so distraught, anguished, and grieved that I drove my car by accident off a ravine and injured my wife permanently. Praise the Lord." And he sat down.

Where you experience the totality of the givenness of your life at one time as one whole, you are blown open to the undisclosedness. Or radically disclosed to you is the undisclosedness of God, which is the only way that God discloses himself. He discloses himself as the undisclosed. The only way you know God is to know him as the Unknowable. (That doesn't make sense? That's fine. It isn't intended to make sense.)

Thirdly, I want to talk about contemplation as *depth illumination* of the self. First of all what happens here is that your actual relationship to life is disclosed to you, where you are authentically related and inauthentically related to life, where you are hiding from life and where you are dealing with life. All at once that's made clear.

I was looking just the other day at a picture magazine and I saw a picture of a Vietnamese woman who had an M-16 rifle shoved up against her cheek. And there was a white hand which I decided was an American soldier's pulling her hair. And there was a watchband on that arm. Obviously to my mind that was an American watchband. Whether it was or wasn't is not the point. The point is that that's the way it came to me. All of a sudden I was the murderer at My Lai.

Or do you remember when you first became aware that you are a white racist, after you had pretended all of your life that you weren't racist, that you loved black people? Then you discovered, not only in your interior being, but just by the very fact of being a white man in a white society that you were a white racist, a slavemaster. Contemplation, which is the illumination of the self, is the illumination of your actual relationship to life, and it comes most dramatically in your disrelationship or your inauthentic relationship to life.

Secondly, this illumination comes as the focusing of your selfhood. It's the point at which you come to terms at the bottom of your being with that issue in

your life that you've been fighting all of your life. You see a person who all of his life in everything that he does is struggling with only one issue, and maybe that's something like being mama's little boy. No matter what he does, no matter what he's dealing with, no matter what kind of work he's involved with, all he's struggling with is being mama's little boy. Maybe yours is something like wanting people to like you. Contemplation is the place where you come to terms with the bottom of your being and settle once and for all being that being which you are. It's something like having your heart strangely warmed. It's where life says yes to you in a radical way. It's not a yes like, "Gee, you're a nice guy," but a yes in terms of answering your total life at the bottom. In contemplation your selfhood is restored. Your being before the mystery of your life is rearranged in a new way and you are re-created anew.

Thirdly, the depth illumination of the self is the experience of being known totally. You cannot dare to know another human being unless you dare to know that you are known at the bottom of your being. When another human being's life is being exposed at the bottom, unless you can dare to know that you yourself are known, you have to go and defend him or you have to go and make him happy. You can't stand to see another life exposed unless you know that your life is exposed to the bottom.

Contemplation as depth illumination is experienced fourthly as becoming every man. You

become *the* man. You become Adam. Everything that goes on in the universe goes on in you. I like D.H. Lawrence here. "The maniacal horror of it all when everything was myself—skies, trees, flowers. I did it all in myself. Creator, I looked at myself the creation. Created, I looked at myself the Creator." You become every man. And when you become every man, what happens to you happens to all men. When your being is rebirthed, when your being is restored, all men's being is rebirthed, restored. You become the atonement for all men.

Go back and read D.H. Lawrence, but don't stop until you get to the point where all things become new—where life is resurrected, where life becomes unaccountably new—and not just your life, but all life becomes resurrected or risen.

Finally, contemplation is the human dynamic of *eternally rebecoming*. First of all, it's the activity in which you decide you are able to bleed from every situation the meaning that is in the interior of your own being that was placed there from the beginning of the universe.

It's when you say to yourself, "Well, if this is the only experience that I've ever experienced in all of my life, it would have been worth all of the pain and sorrow." It's when you experience life filled full and brimming with meaning, and you say to yourself, "All of the pain of becoming self-conscious has been worth it. If I don't live any longer, it's been worth it up to this point." It's the pearl of high price.

Contemplation is eternally rebecoming in the sense of all things being made new, in the sense of

going through the veil, in the sense of having your montage of the universe reconstituted in a brand new way that gives you your universe as a new universe, as a risen universe, that gives you your selfhood as a new self, as a risen self. It is having a dance going on somewhere in the bottom of your being at every moment. Even when you're angry, even when you're hostile, even when you're radically depressed, you have somewhere down in the recesses of your being a dance, a vibrancy, a vitality for life that just keeps dancing in the midst of the despair, in the midst of the hatred for life, in the midst of the anger. In the midst of all these, a dance goes on.

Contemplation is the eternal rebecoming of your life in the sense that it's the rebirth of courage. It's the rebirth of the courage to be in your life. It's like you experience yourself when you run up to a cliff or the edge of the roof of a tall building and you teeter on the edge of the abyss. There's one instant in which you're not sure whether you're going to fall or whether you're going to get your balance—you teeter there. Contemplation is the rebirth of the courage to live all of your life teetering before the abyss. It's the courage to live all of your life before the demand that the mystery break in again upon your montage, your self-image, and shatter it again and recreate it again. It's the decision to fling yourself over against the abyss, the decision to fling your life over against the mystery of your own existence. You see that this is a

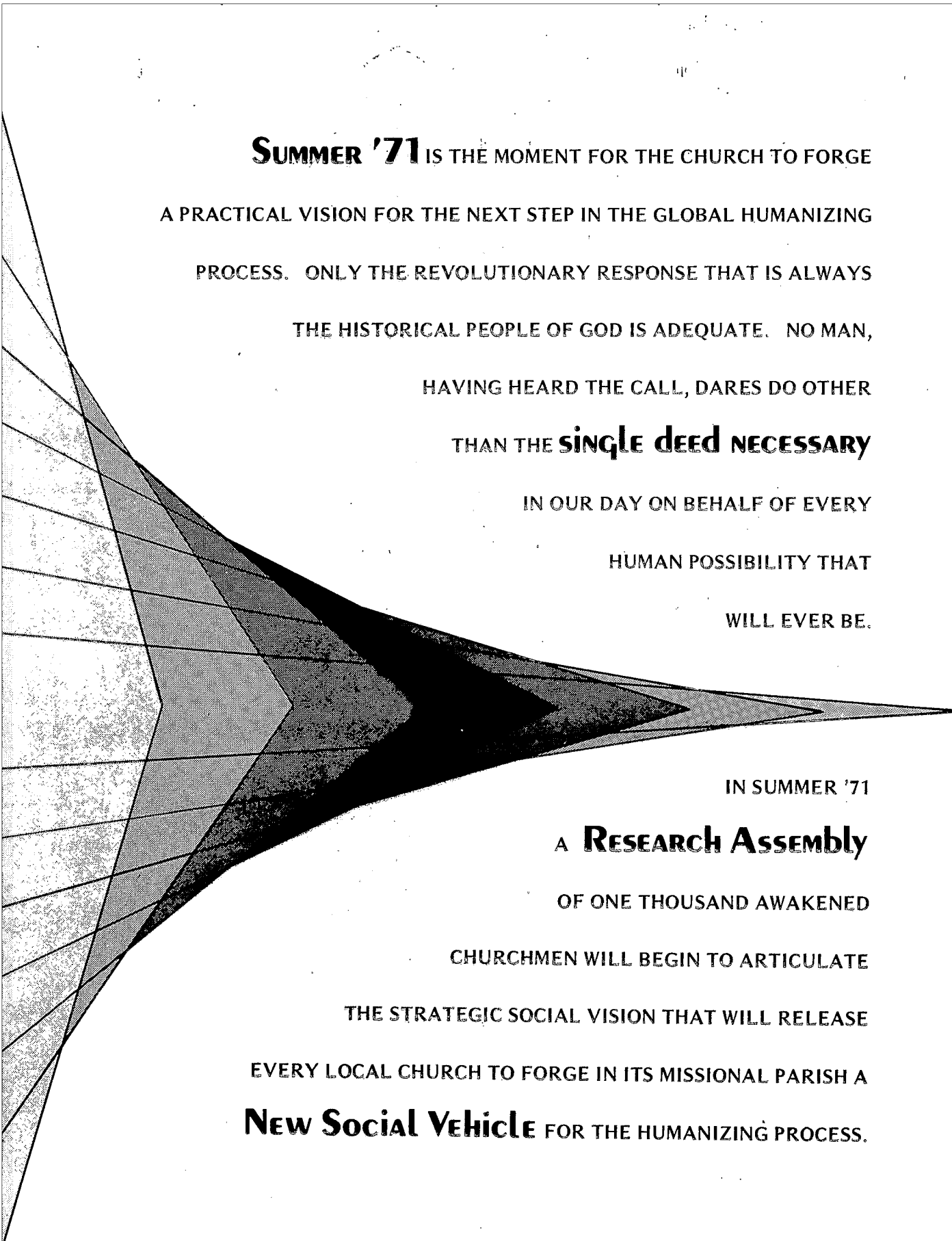
continuing activity.

I have been fascinated with the notion of having a hip lock or a half nelson on God. The human dynamic of eternally rebecoming is having a hip lock on God. It goes something like this: God, the mystery of your existence refuses to be bound up in images. Every time you put Him into some kind of image or some sort of category, he refuses to be there. Your hip lock upon God is something like this: You say to God, "God, aren't you kindly disposed to man?" And God, of course, says, "Yes, of course." And you say, "Well, then, God, you can't love man in the general. You've got to love him in the particular. And the only way you can love man is to submit yourself to an image or to a montage where we can get hold of you and not go insane or psychotic." So God collapses and submits, and he allows you to call Him the God of Abraham, and Isaac, and Jacob. But then he doesn't stay there. He breaks out. And I suppose when your hip lock was on him, he finally submitted and decided to send a man and let him be born out of the womb of a woman, so that a new image could be born in which you could put a new contentless face upon the mystery. I suppose he must have thought several centuries before he decided to submit there.

Contemplation is the human dynamic that goes on in the midst of every human being's life in which you come to terms with the mystery. It's the only activity that goes on. Everything you do is trying to find some way to come to terms with the awe, with the fearful, fascinating, dread-filled, wondrous existence of being a human being.

Contemplation is the activity of going through the veil. It's the raw encounter with the mystery. It's the radical disclosure of the undisclosedness of God. It's the depth illumination of your own self, and it's the eternal rebirth of the resurrection. That's possible only in the Word in Jesus Christ. Either you run and you hide; or you decide that you are going to create images—and if they aren't destroyed, you are not going to have them destroyed. The only possibility to live creatively in the midst of contemplation is in the Word in Jesus Christ that permits you to be constantly decimated and constantly resurrected into new life, to be constantly destroyed and constantly risen again in new birth. Contemplation is the rebirth of wonder. Contemplation is the rebirth of fascination. Contemplation is the rebirth of the dance of life. Contemplation is the rebirth of the courage to be. Contemplation is the rebirth of the resurrected life.

Come, Holy Spirit, come.
Come as the fire, and burn.
Come as the water and cleanse.
Come as the wind, and blow.
Purify, anoint, and consecrate,
Till we are wholly Thine.



SUMMER '71 IS THE MOMENT FOR THE CHURCH TO FORGE
A PRACTICAL VISION FOR THE NEXT STEP IN THE GLOBAL HUMANIZING
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HAVING HEARD THE CALL, DARES DO OTHER
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EVERY LOCAL CHURCH TO FORGE IN ITS MISSIONAL PARISH A
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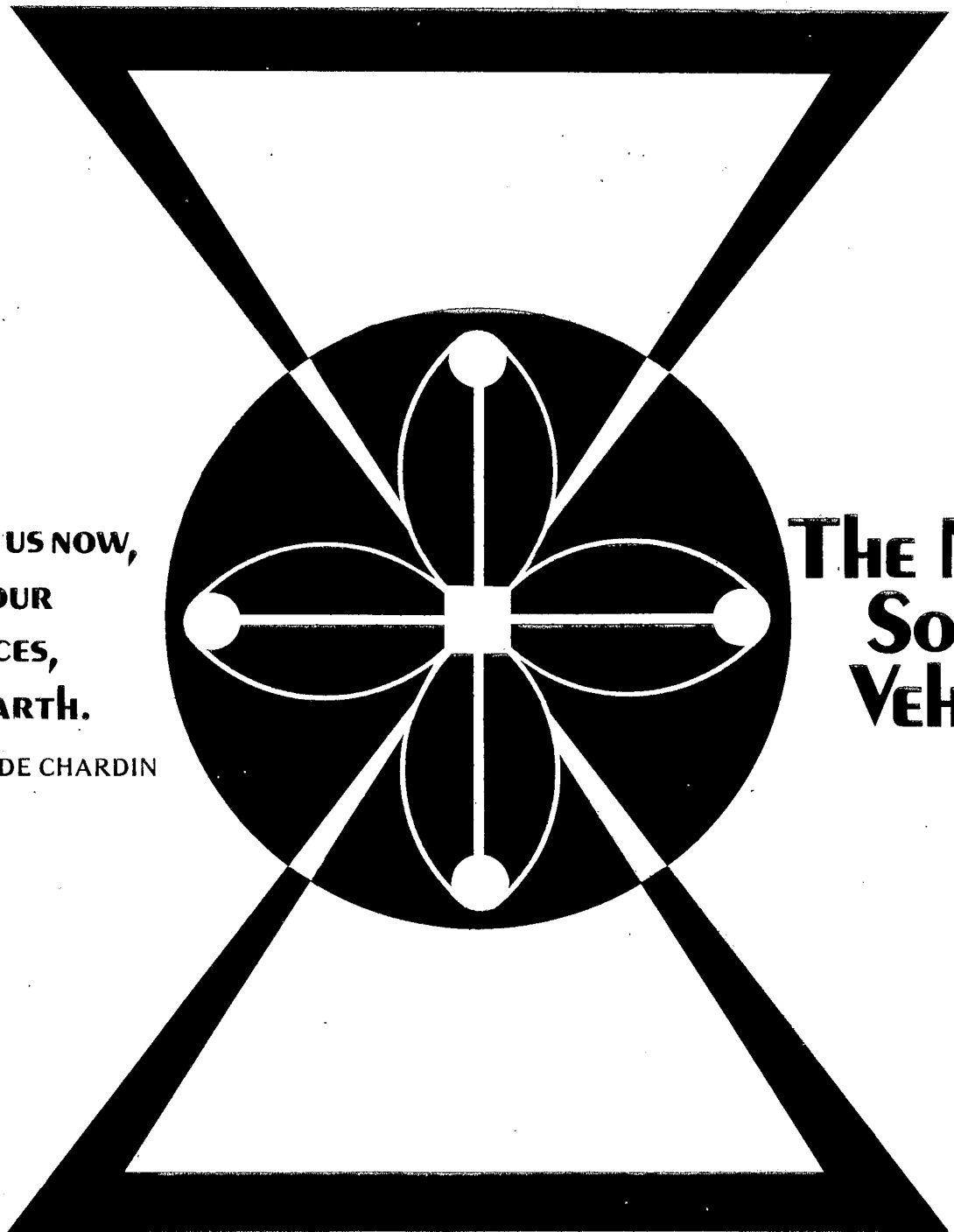
Prerequisite: RS-I. DATES: July 4-31, 1971
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July 4-31, 1971

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