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Resurgence

A summary of reports made to the order at Symbolic Centrum following a recent twelve-week global trip by movement colleagues.

We did not go to the globe, the globe came to us. What we discovered in the midst of the trip was that we had already been to the globe or that the globe had already been to us. The trip simply underlined that. Our report is about the spirit context of the globe.

We began in England, and we were not there very long until we noticed that there was a change. There was a new kind of vibrancy in England. It had just entered the Common Market when we got there. Many people thought this had something to do with England participating in some economic structure. But for the man of faith it was clear that England had been prepared for a long time and was now, by an act of God, thrust into Europe so that it could be the launching pad for the resurgence movement. There were strong men there, vibrant and alive ministers and laymen. England was alive, whereas several years before it had seemed to be crumbling. There was a sense of destiny.

What is this human resurgence our globe is in the midst of? Centuries ago, a resurgence occurred in the time of Elizabeth I. England sent people across the entire globe, created four nations now greater than she is and an empire upon which the sun never set. What was it that drove those men out across the continents?

One factor that has to be taken into account is the nature of this people's consciousness. As a result of constant invasion, many peoples had been assimilated into England's culture, making her a kind of conglomerate or global people.

Some part of England's Renaissance spirit had its roots in this reality.

But we discovered that another kind of invasion had preceded the great breakloose. Cuthbert had come in from one side of England with a band of disciplined men, and had taken that segment of England for God. About the same time, Colomba came in on the other side of England with a disciplined band of wandering monks, and Augustine came in from the South. They laid the spiritual foundation upon which the social construct was built, giving release and form to the spirit thrust which took England out across the entire globe.

What drives a person in his interior sense of time and space? If you have much time in your interior being, then you have much drive. If you live only for tomorrow, or if you live only in terms of the life of your children, then you do not have much drive. But when you live in terms of the whole past of mankind, and in terms of the whole destiny of mankind, then you have drive. This is what comes out of the spirit dimensions of humanness.

Motivity also has to do with space. If your internal space is your job, then you have drive, but not much. If your internal space is your family or your nation, then you have drive, but not much. It is when your internal space becomes the entire globe that you have drive.

One of the first things which happened in 5th City was our sensing that we needed to get across the country, so we sent 5th City citizens

Across The Globe

to Washington. We sent representatives of the community around the globe. When they came back, they had drive, for their interior space had been expanded. And even though we did not send everybody, by sending representatives we took the whole community around the globe. When they came back their internal space was global, and so they had drive, they had motivation out of the spirit deeps.

We visited the ashram of Gandhi in Aminabad, and there, in that religious retreat, they had pictures of Gandhi's life and quotations from him around the room. What was it that allowed him to stand in the midst of the horrifying pressure of fighting for India's freedom? One clue is to be found in the way he expressed his sense of interior space and its relationship to his task. Time and again in Gandhi's quotations you find a remark like this:

I care for the future of India, not just for the day after tomorrow, but for the entire future; however, first of all, I care for the entire future of all mankind.

When you see this running through his whole life, then you begin to sense how it was that he stood so steadfastly amidst the suffering and pain of getting India's freedom.

Across the whole globe, we shared with people our analysis of the global experience of cultural collapse, the world-wide experience of watching a society's symbols, styles and wisdom, go out of being. Rarely was a question raised. The response was, "That is right, that is what I have been experiencing." It is then that you make the statement that having already hit the bottom we have started up in terms of creating the new culture, the reinvention of styles, of symbols, and of final convictions, or wisdom. Mouths dropped open then. It was the response of: "Yes, I knew that, but it is the first time I have heard it."

There are many such signs of resurgence across the globe. The first is that across the globe the church is renewed. The glory of the church is that it was the first to be hit by the collapse. It was the first to crumble into the ground and have to recreate itself and rearticulate what it meant to be the church. You probably remember experiencing some embarrassment at being the church because everybody else seemed still to be having a pretty good time of it—the educational people, the political people, the science people. But the glory of the church was that it got hit first; it crumbled first, and now it has been renewed. Now it has the role of playing the catalyst in the renewal of the other structures. The Christ event has been recovered as an event, a happening in the midst of life.



Path in India leading to Carolla, the camp of the Mar Toma Church where the global team participated in a preaching mission.

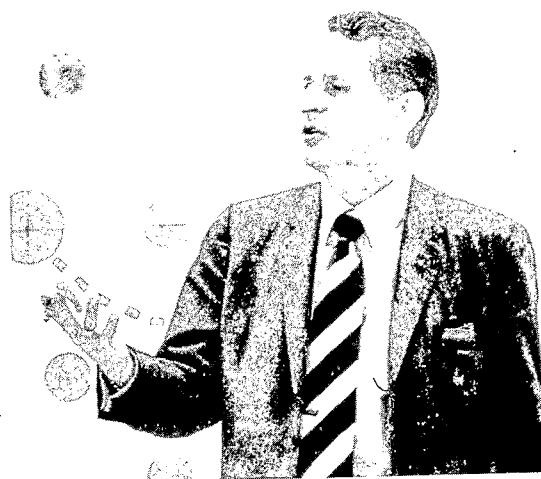
Secondly, across the globe the church has recovered a sense of mission to the world, of being the servant to the world. That image has permeated the entire church. Of course, there are many churches who for many years will not appropriate that, but the image is there.

Thirdly, across the globe the church has discovered it cannot operate as pseudo-individuals, but must operate corporately, recovering the sense of being a disciplined body in order to be the servant to the world.

Fourthly, the church across the world has recovered transparency, or the sense of final meaning in life as given. It has come to grasp again the wonder of life, the creativity of human freedom, and authentic caring.

The church is renewed. That is the first sign. As you go on around the globe, you see that England has a new sense of destiny. In Australia, they are building an unbelievable new opera house. Across India, a new kind of hope in the future grows, a new kind of belief, a new kind of faith, since the events of the past year, that the future is theirs. We saw in Hong Kong a practical experiment in the resurgence of a local community. And in Seoul, Korea, a group of ministers was alive in a dramatic new way.

Look at the other religions of the planet. We stopped in Teheran, Iran, after London. Our intent was to begin conversation with the Muslims. We thought we would have a very polite talk with some of them. We met with the President and two professors of the School of Religion. Their response was entirely different than we expected. "There is no longer any problem between Christians and Muslims. The question is, are we going to have a technomania tomorrow or are we going to have a human society? The issue is between spirit and matter,

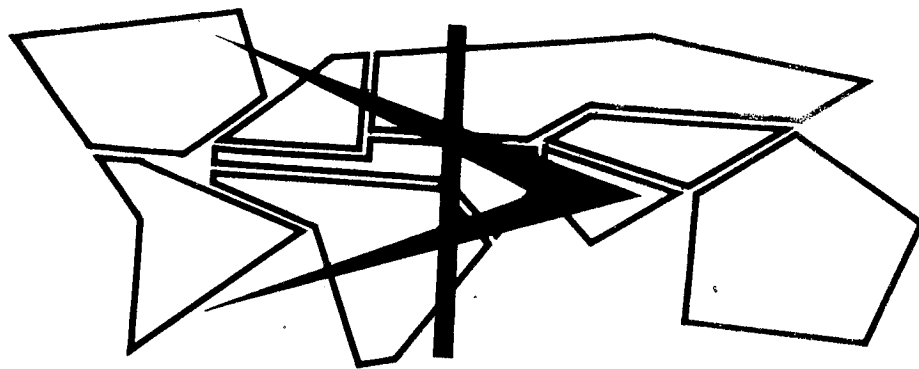


Ben Ball, of Gulf Oil, Houston, a regional colleague, gives his portion of the global report to the Guardian's meeting April 14th at Centrum.

not between Christian and Muslim. We are ready," they said, "to join hands in creating the future society." No more problems about arguing with this belief or that belief.

In Bombay, we talked with a group of Hindu businessmen. We described the social process triangles, Fifth City and motivity. They invited us back there to do the entire new course. We sensed a sign of a new kind of openness, of willingness on the part of the religious. They knew we were churchmen, they knew we were Christians; yet, they invited us back. In Kuala Lumpur, a community organization made up of Buddhists, Muslims, Christians, and a couple of other groups were all working together, joining hands to move out and create a human society. The spirit in the East was one which is ready to move and create the global future. A kind of global openness was there that was never there before. Resurgence is happening. As Charles De Gaulle said shortly before he died: "The world is undergoing a transformation to which no change that has yet occurred can be compared, either in scope or rapidity."

Once you have a new image of humanness out across the world, then how do you give it form? It was so obvious that the whole globe is waiting for some practical form in which to take the new image of humanness and thrust it into the creation of the new society. The whole globe is waiting desperately for that which will give a way for it to participate in the creation of the New Social Vehicle.



movement briefs

Visitors to Centrum—Bishop Alexander Mar Theophilus of the Mar Toma Church of India. Mrs. Carmen Boaz, on the way home to California from a meeting of the General Board of the Brethren Church. Father Leo Figge O.M.D., provincial of the Oblate Fathers. George Winunguj and David Mindalbal of Gouldburn Island, Darwin, Australia. George is a graduate of the Singapore ITI. Berkely Bidell, a manufacturer from Iowa. Father Joseph Dooley of Indianapolis.

Sent out—Over the past month exciting shifts have taken place as twelve couples were sent out to SeaPac and SubAsia. The stance of missional mobility was dramatically rehearsed as some forty families moved to new religious house assignments.

Returned—Dean Joseph Mathews, George West and Charles Moore from a global trip. Joseph Slicker from a two-week visit to Nairobi where he conducted a staff retreat of the All Africa Conference of Churches. Philip Townley from Europe where he prepared the way for the LENS (Living Effectively in the New Society) courses which will be taught in seven major European cities this Spring Quarter.

Bombay—Imaginal Education consult was held for the faculty of Secondary Training College for the Education Department of the State of Maharashtra.

Tainan—Forty-three attend PLC. Participants included the Vicar General of Tainan Diocese, President of the Association of Mother Superiors of Religious Women in Taiwan, and first aboriginal priest to attend a PLC.

大阪エキメニカルインスティテュートの
心が貴方を
オープンハウス
に招待いたします

日時: 1973年2月4日(月曜日)
午後2時から午後5時まで
この間、つてもお好きな時間とどうぞ

場所: 神戸市灘区上野通8丁目9-3
大阪リソースハウス
tel 078 861 0240

Osaka Religious House Open House Invitation

Recently arrived—Rose Wu, Director of the Shum Oi Church Preschool in Hong Kong, is participating in a two month In-Service Training, teaching in the 5th City Preschool. She will attend Spring Academy before returning to Hong Kong.



Shum Oi Church Preschool

Preparations are underway for four ITI's in India: three Basic ITI's in Delhi, Bombay, and Hyderabad. An advanced ITI will be held in Ahmedabad.



George Winunguj and David Mindalbal play the Aboriginal digeridoo and clapsticks for a dinner in the Guild Hall at Centrum. They are presently on concert tour of the United States. George was instrumental in writing the Aboriginal Heritage Course and Aboriginal RS-I.

Thirty-five LENS courses are scheduled across the globe in the spring quarter. Four teaching teams are preparing to leave for Europe, Sub-Asia, Southeast Asia, and North America.

At the request of local churchmen a religious house has been opened in Darwin, Australia with Terry Loomis as first prior.

A man looks up, be it
from labor or from rest,
and sees the world
as suddenly his own—
his journey, sheer adventure.
He is not alone,
treading some weary way,
but along with every creature,
attendant in a sacramental universe.

This fate becomes his destiny
to be his brother's keeper,
to do a life of service
and consuming mission.
The awful price to pay—
his life, expendable
poured out, like oil
upon the jagged wounds
of all mankind.

Now guardian—the present world
his ward. The savior of the past—
ancestral obligation.
He is the future.
There are none
to show the way,
or draw for him a pattern.
This burden of election is absurd.

Yet then, the gift
of depth perception clears the scene,
And lo! he sees beyond it all,
and knows that he can stand—
a rock, a pillar of pure iron.
This discipline is his
so he may share with all
the listening people everywhere:
'Be healed and know
thyself as caring.'

And man moves forth
with trustfulness
upon the stage of history.
The impossible deed,
the miracle is done.
Behold, a mountain moves
with deadly accuracy
and from the deeps
a murmur—*agape*.



The Mounta



in Of Care

AREA C

**THE
MOUNTAIN OF CARE**

human passion

MY INCLUSIVE SERVICE

ontological love
I serve the world

TREK IX

AGAPE IS APPRECIATION

THE ORIGINAL GRATITUDE

primal gratitude

TREK X

AGAPE IS COMPASSION

THE UNIVERSAL CONCERN

ultimate passion

TREK XI

AGAPE IS RESPONSIBILITY

THE SINGULAR MISSION

inclusive concern

TREK XII

AGAPE IS MOTIVITY

THE TRANSPARENT POWER

human motivity

Indicative Ethics

One arena dealt with in the LENS course (Living Effectively in the New Society) is the emergence of a new ethics for our time. The following is a brief report of work currently underway on this subject.

A radical revolution—by which mean any foundational, basic, or primal revolution—touches the dimension of humanness; it recreates the image of what it means to be a human being. That is the kind of a revolution that we are engaged in now—, and, for the first time in history, it is happening across the globe rather than within any particular nation or culture. Such a revolution can only be a quiet non-violent revolution within the establishment. Violent revolutions, which history has to have from time to time, are relatively superficial. Even the American Revolution was largely a continuation of the European culture.

The ancient revolution in China that Confucius instigated was a more radical structural revolution. Confucius decided to infiltrate the upper echelons of the ruling structures of China. So, for over twenty years he was the prime minister in the court and worked away at trying to change the situation in China. Then he saw that that would not work. He could get nowhere because it is the job of the ruling structures, of the establishment to maintain the establishment. You and I would not want it otherwise, because we like to see the bread and the milk come around daily and have the railroads run.

So what Confucius did was to go out to the country to get young men who were restless, who wanted to see something

happen in China, and together they began to forge the concrete practical vision to be communicated to the minds of the grassroots level of China. These young men, called the *literati*, then were sent to every single Middlesex village and crossroads of China, and they became the bureaucratic structure, so they made out deeds, and collected taxes. They were the only people who could read and write. But fundamentally, they were communicating a new image of what it meant to be a human being in China. The result was that China's understanding of itself in history was transformed.

You might call those *literati* the guild dynamic of their time. When you talk of making that dynamic overt and active and geared for the future, it means that in each local community of the world, you will have an awakened human being whose life is in the breach and who has the practical vision and the prowess to communicate that vision. Only, one will never make it—or if he does, it will be a miracle. You need at least ten. And around them, if they stand there like iron, you could have a thousand.

These *literati*, these guildsmen, are going to be like the carrier mosquito, bearing the germ of a new morality to every local community on this globe. There is no one else to carry it.

I rejoice over being able to talk about "the new morality"

here in an authentic way. We have waited a long time for this moment in history. The practical significance of the breaking through of the Other World in the midst of this world, is the basis for the new evangelism. It points to the kind of evangelism through which men's hearts and lives and social relationships are changed.

The Other World is the basis of the new morality that our time has been waiting for. In New Testament days they were also waiting for the coming of the new morality, the Messiah. The most important thing about the youth revolt in our day is that it is a revolt at the point of morality. If you want to understand the youth, you will see them yearning, however fragmentedly, even distortedly, for the invention and articulation of a new system of ethics. When we old ones lash out at their screaming we too are aching for the appearance of a new morality in the sociological sense to replace the old. Sometimes you interpret this as an attack upon the youth, but deep in our hearts the thing that makes old folk and young folk profound companions is that we want the same thing.

The term, "the new morality," may sound strange to you, but there is nothing strange about it. I am not talking about the moral life. The moral life goes on within every human being at every moment. Wherever the activity of observing, judging, weighing

up, deciding and acting is going on, that is the moral activity of man. Morality is a system of ethics, a human invention superimposed upon everything that happens in life. It serves somewhat as a road map, whereby this judging, deciding, and acting are given direction.

As you are aware, two great systems of ethics have been invented in Western civilization. I recall being shocked and delighted by the statement of G.E. Moore, an English ethicist of the last century, that there were many systems of ethics that have not been invented. I had been taught all my life that ethics was ethics! It was not seen as invented but as somehow coming down from an intellectual super-universe or from divine revelation. Man's only problem, then, was not his failure to embody that system, but rather that the invented system was no longer adequate to the situation or to man's image of what it meant to be a human being.

You are very familiar with these two systems of ethics. One is called "teleological ethics," and the other, "ontological ethics." These are hard words, as formidable as the ones you use in your secret societies of business and medicine. We ethicists have our jargon, too. But whenever you are talking about what is good or virtuous, or about goals or values, you are using the system called teleological ethics. Your mother started training you in this system, and your Sunday School took it up, and your business firms and your professions. It is through every fibre of your consciousness. On the other hand, whenever you use words like "right" or "conscience" or "mores", you are dealing with ontological ethics. You are not asking them about the goal, but about the right line, the right rule to embrace.

There is another system of ethics, which H. Richard Niebuhr called dialogical ethics, that uses the word "must" rather than "good" or "right." Paul used the word "befitting" and asked what the "befitting" thing was. He took that from the Stoics. That approach is very close to contextual ethics, which raises the question of the appropriate thing to do in your given situation. Lord Shaftesbury, one of the first anti-slavery men in England and a great philosopher, was very close to this kind of system. There is a sense of art in it. What is the befitting thing to do in the midst of this context?

People across the world are in the midst of creating this new ethical system. A new system of ethics, like any kind of new philosophy, is a drawing together into a rational unity the insights that an age has produced from many sources. But it will only come to be when that coagulating process takes place.

Instead of calling this new system ontological, teleological, or dialogical, I would first use a very simple word and call it the indicative ethic. It is all summed up precisely in that. To call it an

The Other World is what gives you the clue to this. Those four areas—mystery, consciousness, love and tranquility—are the trans-ontological indicatives of humanness itself. What is humanness all about? It is all about mystery. It is not that humanness *ought* to be about mystery. Humanness *is* about mystery. When one experiences the state of being in which he senses that he is not what he is except by this encounter with the mystery, then he knows that the indicative of his life, down underneath all other indicatives, is that relationship with the mystery. No *ought* is being introduced here. It just is the indicative of life. In our day, in the midst of a malaise that is deeper and more complex than we have yet been able to say, this basic indicative of life has been obscured.

The second indicative of life is freedom, or consciousness. It is not that I *have* freedom, but that I *am* freedom. What it means to be a human being is to be and to be able to take a relationship toward "to be." That is the indicative of life. It is RS-I. I am not my relationship to my wife. I am the relationship to my wife,

HOW LONG HAS IT BEEN SINCE YOU KNEW A MORAL MAN WHEN YOU SAW HIM?

indicative ethic is to say that we begin with the "is" and not the "ought." There is nothing new about this. You have been bumping up against this for fifty years. You begin with the given, and morality then has to do with what is rather than what ought to be.

but beyond that I am the attitude that I take toward the relationship that I call "being related to my wife." That is freedom. This is what I mean when I say to my wife, "You cannot keep my conscience for me." I am not telling her that she ought not keep my

WHAT IT MEANS TO BE A HUMAN BEING IS TO BE AND TO TAKE A RELATIONSHIP TOWARD "TO BE."

conscience for me, I am articulating an indicative. She could not keep my conscience for me even if I permitted her to. That is an indicative of life.

The next is the mountain of care. This is the concern for the world. Never again in this understanding of ethics do you say that somebody ought to care for the world. That is in another system that somebody else invented. What you are saying is that man, as man, does care for the world. My illustration for that is the awareness that when I came into being I did not first come into being in a family and then have to say "no" to my family in order to care for the world. Nor did I first come into being as a citizen of the United States, and therefore have to say "no" to my nation. Do you know how I came into being? I was yanked kicking and screaming into humanness. This is an indicative of life. Therefore, my concern, when I dare to embrace what it is to be a human being, *is*—not ought to be—mankind. If you are not concerned with mankind you have refused a fundamental indicative of your life. Never again shall anybody say to me, "I ought" first.

Last is the sea of tranquility. When you grasp your having shown up with one great life to live and one great death to die, when you grasp the delight of your life just as it is, with all of the suffering, all of the tragedy, then you experience that that is what it means to be a human being. This is sheer indicative. And in those moments that you reject that indicative, say "no" to it, and go to a psychiatrist, what you grasp is that you are refusing the indicative of your existence. These four areas make up the ethics of the indicative.

A second way of coming at this is to talk about it as the contextual ethic. Because the Other World is only in this world, the states of being exist always in concretions. The states of being are occasioned by various externalities and do not exist except in those externalities. If you tell me that you are experiencing a glowing or unglowing state of being that is outside of a fight with your wife or a moment of fantastic love, or something that particular, then you do not know what you are talking about. For contextually, ethics is also a part of that indicative. There is no Other World, there is no sense of being me, there is no awareness of an "I", except in the concrete given situation of life.

Thirdly, this is a morality of creativity, a decisional ethic, an ethic of freedom. I *create* my own morality in every given situation, morality defined the way the other systems talked about it. I decide the "right", I decide the "good." All of life is a relationship on the ontological level, and living is constant and sheer creativity out of nothingness. The significance has to be created and injected into any given relationship. That is what I mean by decision, or by freedom. It is an ethic of God-awe-full creativity. You can see that the rigor in this ethic surpasses the most rigorous dimensions of the inventions of the past.

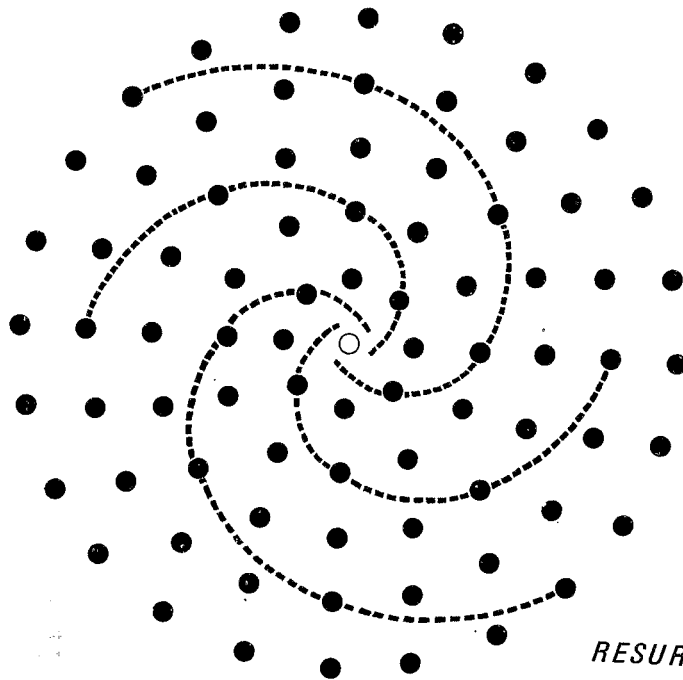
Finally a fourth way is to see it as a morality of authenticity. In the two-story universe which created the other systems of morality, it is always necessary to appeal to authority—either the authority of universal reason or the authority of some religion or pseudo-religion. It is as if there were a ten-point code superimposed on me. Authenticity, on the other hand,

has to do with assuming final responsibility for your concrete, created, moral deed. I like to say to myself these days, using the ancient poetry, "When I get to heaven, they are not going to ask me what my wife thought of me, though she may have tried to keep my conscience a sterling puritan. They are not going to ask me what my colleagues thought of me or what youth thought of me. They are going to ask me what I think of myself." And if they do, they will fit right into the indicative ethic. That is authenticity.

There is no imperative in this ethic, and yet there are imperatives all over the place. But you understand that the imperatives are those requirements that you alone place upon your life out of the great indicative of your existence. That is to say, when a moral man sees that these are his indicatives, he requires of himself that he be what he is, that he be his indicatives. Then he builds his models, not as some theoretical exercise, but as his decisions regarding what he is concretely going to require of himself. That is the imperative in the midst of the indicative.

It has been a long time since we knew what we meant with the term "Christian man." We have been wandering around trying to be "moral" men without knowing what moral meant. How long has it been since you knew a moral man when you saw him—one you could affirm to be such with every bit of integrity and fiber of your being? The bourgeois morality that you and I were given is no longer adequate. Or how long has it been since you had a genuine criterion for pointing to what used to be called a "man of character?" It is no wonder that we pay psychologists sixty dollars an hour: we have not had any map.

The dawning of the new ethics is at hand, not for the sake of virtue, but for the sake of the integrity of living and dying as an authentic human being. The hour is at hand when we are going to know again what it means to be a man of the Spirit, what it means to be a moral man, what it means to be a practical Christian man in the everydayness of the world.



RESURGENCE

Summer 73 will be a creative explosion in giving shape to the practical forms of the new earth. The research will include arenas such as . . .

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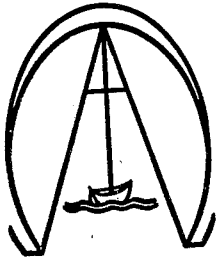
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MAIL TO: *Summer '73
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April , 1973

Dear Fellow Churchman:

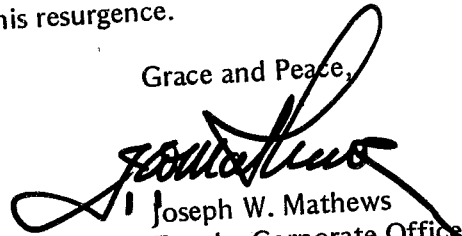
Since returning from my recent visit with our colleagues across the globe, my mind has gone to those occasions in history when powerful human resurgence has occurred. The great times of spirit breakloose have all resulted in man going forth to build the earth; and it is by those creative leaps in civilization that we marked the human journey.

But always before, when men have set forth to build the earth, the achievement has been, necessarily, limited in scope. Today, for the first time in history, we have come to the climactic moment when man is in a position to fulfill without delimitation the commandment to build the whole earth. The great resurgence of our day is the response to this unparalleled opportunity.

Spirit giants have been raised up across the globe. I was addressed by the determination of local churchmen in India and Southeast Asia to be the bearers of hope to their fellowmen. To intensify their opportunities for training, three three-week International Training Institutes have been scheduled for 1973 in India.

Our colleagues across the globe stand before us as a sign of the decision to assume responsibility for this moment of resurgence. Your financial support of their efforts continues to be a sign of your participation in this resurgence.

Grace and Peace,


Joseph W. Mathews
For the Corporate Office

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