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Voices of Resurgence

Many voices are heard across the globe today. Recently there has been a decided shift in emphasis, in truth a new expression of hope. There is an awakening of man's willingness to deal with the world as it is given and the future as it beckons. The article following is made up of brief quotations from several authors writing in leading periodicals, who express their views on man's future and the future of the globe.

ONLY ONE EARTH:

The Care and Maintenance of a Small Planet

I cannot help wondering whether we may not be present at one of those turning points in man's affairs when the human race begins to see itself and its concerns from a new angle of vision and, as a result, finds new openings for action, for courage and for hope.

I cannot help wondering whether today's debates on the human environment, in their passion, scale and originality, do not resemble the profound questionings of the accepted order which erupt into human history in times of radical change.

One thinks of the intellectual ferment which, over two millenia ago, accompanied the end of China's feudal wars and the establishment of the first great centralized Han dynasty. In more recent history men had almost to stand on their heads to realize that the sun did not go round the earth, but the reverse. This "Copernican Revolution" is the archetype of fundamental change

by which men learn to rethink, totally, their place in the scheme of things.

Our own epoch is, I believe, such an age again. We belong to the generation that has used radio telescopes to uncover 100,000 million other galaxies each with 100,000 million other suns. We belong to the generation that has brought nuclear energy to earth, made possible by computers, the simulation, acceleration and forward projection of infinitely complicated human activities and provided us with instantaneous worldwide and interplanetary visible and audible communication.

Above all, we are the generation to see through the eyes of the astronauts the astonishing "earthrise" of our small and beautiful planet above the barren horizons of the moon. . . .

Man does not live by fact alone. Our *human* environment has within it our perpetual striving to make it humane as well. . . .

The great ethical systems of

mankind—in India, in China, in the Middle East, from the benign wisdom of Confucius to the passionate social protest of the Hebrew prophets—all sought to express an underlying moral reality, that we live by moderation, by compassion, by justice, that we die by aggression, by pride, by rapacity and greed.

Now in these latter days, the planet itself in its underlying physical reality repeats the witness of the sages and the prophets. Our collective greeds can degrade and destroy our basic sources of life in air and soil and water. Our collective injustice can continue to create an intolerable imbalance between rich and poor. Envy and fear can unleash the nuclear holocaust. At last, in this age of ultimate scientific discovery, our facts and our morals have come together to tell us how we must live. I for one believe profoundly that they have done so just in time.

—Barbara Ward and Rene Dubos by permission of W. W. Norton & Co., Inc., copyright 1972 by Report on the Human Environment, Inc.

An uncommon and persistent malaise afflicts the advanced industrial nations. Along with this malaise, there has recently arisen a widespread feeling that a change of large dimensions is in the air. The anticipatory sense of the coming of a new age is shared by soothsayers, astrologers, and others of a visionary turn of mind. At the same time, social observers of various persuasions have examined the possibility of a forth-coming overturn in the way society in the industrial nations is organized. These observers—Daniel Bell, Kenneth Boulding, Herman Kahn, Alvin Toffler, Marshall McLuhan, Jean-Francois Revel, William Irwin Thompson, and Buckminster Fuller among others—have engaged in the difficult task of describing the world of tomorrow in the language of today. The difficulty shows up in those very terms they have chosen to characterize the future—"post-civilization," "post-industrial society," "Global Village," "super-industrial society."

We should not be surprised at the resurgence of prophecy, or even eschatology; perhaps the approach of the year 2000 alone is enough to trigger millennial thoughts. There is, in fact, an old tradition of millenarianism accompanying the collapse of established social values or the fear of natural catastrophes. Apocalyptic visions arose among the Jews during the two centuries preceding the birth of Christ. And there were numerous millenarian movements such as the Joachimites and Free Spirits in medieval Europe. This Western fantasy of destruction and transfiguration has more recently appeared in the culture of the oppressed, setting off, for instance, the Ghost Dance of the American Indians, the messianic native migrations in Brazil, the Cargo Cults of the South Seas. Many non-Western cultures—notably the Aztecs, the Hindus and the Jains—organized their existence around the concept of great cycles that end with the cataclysmic destruction of the entire culture followed by the birth of a new age. The Aztecs created smaller cycles within the epochs of destruction and rebirth. Every fifty-two years, they destroyed all their furniture, extinguished all their fires, and on the final night of the cycle waited fearfully to see if the sun would come up.

So it may be that the current anticipation of the end and beginning of a way of life is a delusion,

or simply the manifestation of an expectable cyclical notion. It is possible that the dislocations and disquietudes of the times will be remedied by ameliorative measures that will leave the basic structures of our culture unchanged.

It is my thesis, however, that the current period is indeed unique in history and that it represents the beginning of the most thoroughgoing change in the quality of

human existence since the creation of an agricultural surplus brought about the birth of civilized states some five thousand years ago. I am using the term "Civilization" (with a capital "C") to designate that mode of social organization marked in general by political states, markets, legal sanctions and social hierarchies, wherever in the world it occurs. I take the term "Transformation" to stand for both the process that spells the end of Civilization and the period during which the process takes place.

At this point I must stress that the Transformation as I see it does not entail any sort of return to a primitive state, though a man or woman of the Transformation may someday seem as far removed from Civilization as a civilized man or woman now seems from primitive society. Nor does the Transformation entail overthrowing all of our civilized values and practices, though it does mean subsuming most of them under a higher order. . . .

This is no moment in history for simple reassurance. The Transformation will be a difficult time. No one can promise easy transcendence. Repression growing from fear of change may well get worse in the years to come. And even if the old fears and dangers pass, there is nothing familiar or comfortable in store for us. The guardians of Civilization warn of what may be waiting just outside the gates. And there is something in us all that resonates the Yeats' vision of the rough beast slouching towards Bethlehem to be born. The beast that waits beyond Civilization, however, may turn out to be neither rough nor dark but far more awesome. Someday, just possibly in our own lifetimes, we may gain eyes to see it full face: the radiant and terrible beauty of humankind transformed.

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—THE TRANSFORMATION—

—HUMANIZING THE EARTH—

Man has now succeeded in humanizing most of the earth's surface but, paradoxically, he is developing simultaneously a cult for wilderness. After having been for so long frightened by the primeval forest, he has come to realize that its eerie light evokes in him a mood of wonder that cannot be experienced in an orchard or a garden. Likewise, he recognizes in the vastness of the ocean and the endless ebb and flow of its waves a mystic quality not found in humanized environments. His response to the thunderous silence of deep canyons, the solitude of high mountains, the luminosity of deserts is the expression of an aspect of his fundamental being that is still in resonance with cosmic events.

As mentioned earlier, nature is not always a

good guide for the manipulation of the forces that affect the daily life of man; but undisturbed Nature knows best—far better than ordinary human intelligence—how to make men aware of the cosmos and to create an atmosphere of harmony between him and the rest of creation.

Humanizing the earth thus implies much more than transforming the wilderness into agricultural lands, pleasure grounds, and healthy areas suitable for the growth of civilization. It also means preserving the kinds of wilderness where man can experience mysteries transcending his daily life, and also recapture direct awareness of the cosmic forces from which he emerged.

—Dr. Rene J. Dubos, Professor Emeritus, The Rockefeller University, in *Vital Speeches of the Day*, January 15, 1973.

—SECOND THOUGHTS ABOUT MAN—

Some see it as a new Reformation, straining to meet its Luther at a yet undiscovered cathedral door. Some hail it as an evolutionary crisis, with the cells of the old humanity fairly bursting to reassemble into some more spiritual new being. To others it may be a more prosaic phenomenon, the inevitable swing of the pendulum, the return to some forgotten truths—or to dangerous superstitions.

By whatever name, there is an impending sense of change in the world of ideas. The reigning wisdom that informed and compelled the past few decades is under attack—or, at the very least, under cross-examination. That wisdom has been variously called liberalism, rationalism, scientism: concepts certainly not identical but related. But now man's confidence in his power to control his world is at a low ebb. Technology is seen as a dangerous ally, and progress is suspect. Even the evolutionists share this unease; their hope lies not in man as he is but in some mutant superman.

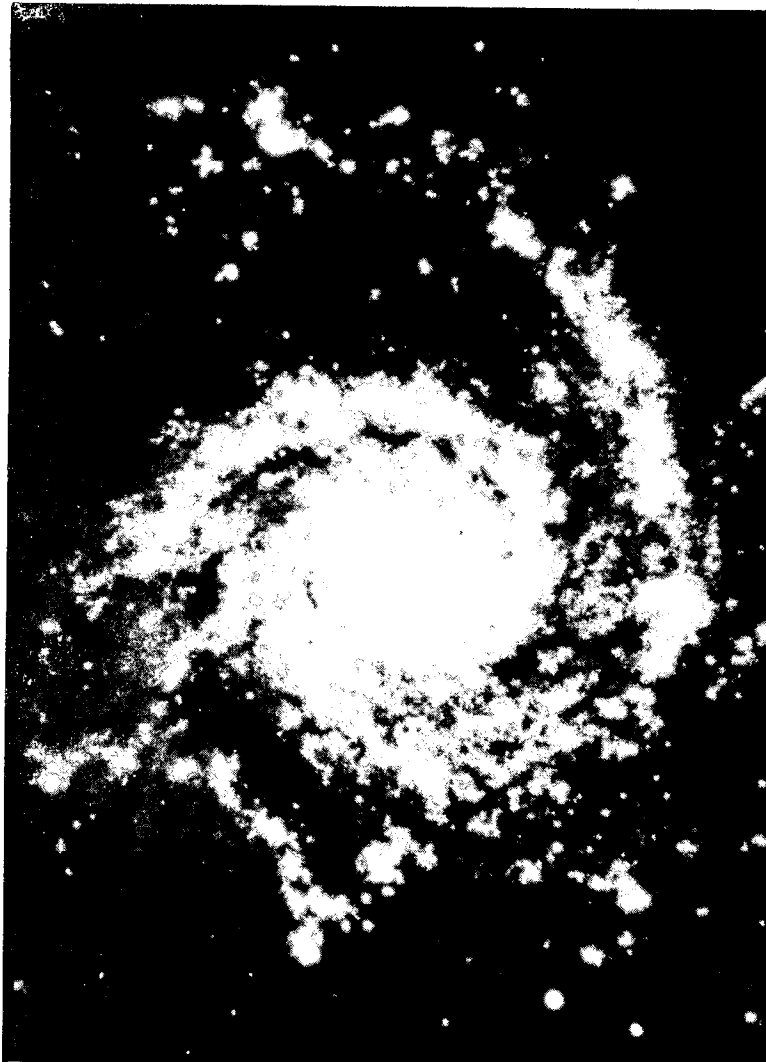
One of the most critical disturbances is the threat to an old and honored dichotomy. In the theocentric world of the Middle Ages, man lived in a holistic universe, with heaven above and earth below embraced in one divine economy. But the aggressive humanism of the Renaissance and the mechanistic visions of the scientific revolution shattered that unified cosmos. For more than three centuries, Western civilization has lived instead in a

split-level universe conceived by the French philosopher René Descartes. A religious man, but also a rationalist, Descartes contended that man could demonstrate truth only about a world he could measure. The world of spirit was beyond such measurement, a matter of faith and intuition, not truth. Descartes became a self-fulfilling prophet. The spiritual world was left to philosophers and divines, many of whom shared the Cartesian bias that theirs was an ephemeral discipline. The physical world became the domain of Western science, though man sometimes seemed less the master of that world than its mechanic.

Now, with a sense that materialism is bankrupt, many men are challenging the dualistic vision. One reason for their challenge may be the new concern for ecology, which affirms John Donne's precept that the death of any life diminishes all. Another may be the lingering vision from the moon of spaceship earth. The counterculture concept of a "new consciousness" is often gut emotion, a kind of pantheism that recalls the Romanticism of the 19th century.

But there is also a difference between today's resurgent cosmological sense and the confident breadth of the romantic vision. At the heart of the ferment of the '70s is a deep, even humble perception that man and his universe are more complex than he recently thought.

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A PRAYER: THE TIME IS COME

Tune: Waiting for the Sunrise

O God, the world is waiting for resurgence
Every heart is waiting for you
The hopes of man, the spirit deeps are crying,
Now, O God, the time is come!

O God, old men are dreaming dreams of future
And young men see visions of hope
The prophecy from daughters all is rising
Now, O God, the time is come!

O God, pour out a portion of your spirit
Give a sign of what is to come
Send down the fire of power and repentance
Now, O God, the time is come!

O God, be with us on our journey always
As we serve the anguish of men,
Save us unto thy everlasting glory
Now, O God, the time is come!

—THE NEW REFORMATION— Changing Values and Institutional Goals

We find ourselves today at the opening of a New Reformation—a major re-formation or re-ordering of our public and private value systems. Powered by the forces of affluence, education and technology, and forged in the crucible of our tense and changing times, this values reformation—perhaps more than any economic or technical change—is becoming perhaps the most distinctive, certainly the most pervasive, feature of the newly emerging “post-industrial society.”

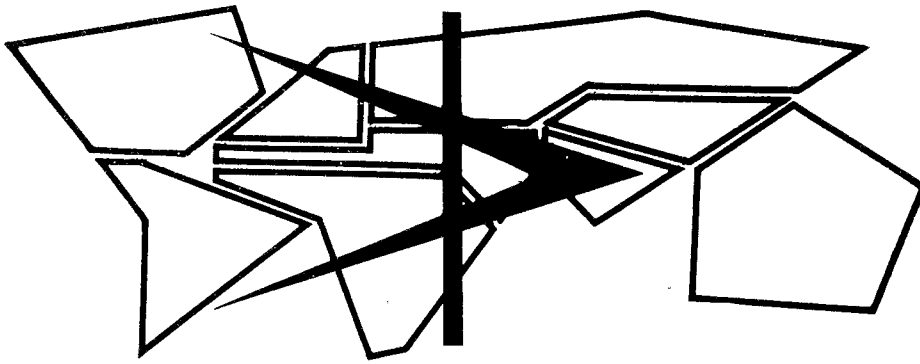
For society as a whole, a major implication of these trends is that the Seventies will be a decade of questioning, uncertainty, potential turmoil and confrontation. There will be substantial restructuring of many institutions; an effort to rethink their social purpose and objectives and reshape their operations and relationships, both internal and

external. For business in particular, there will be the need to face up to the consequences of real questioning, challenge and modification of many basic business concepts—growth, technology, efficiency, profit, work, the legitimacy and authority of management. . . .

The process is not easy, but this is the challenge that I offer you: to become catalysts of institutional change in your own organizations by making that dedication of time and effort to build new values, and so the process of self-renewal, into the system. . . . As I challenged a group of corporate planners recently:

“If not you, who? If not now, when?”

—Ian H. Wilson, Consultant, General Electric Company, *THE FUTURIST*, June, 1971, published by the World Future Society, P.O. Box 30369, Bethesda Branch, Washington, D.C. 20014.



movement briefs

Visitors to Centrum—**Fr. John King**, O.M.I., Counsellor of the Oblate Fathers. **Bishop Joseph Lance** of the Church of North India. **Sister Leontina Castillo** from the Philippines. **Dr. and Mrs. Ted Johnson** of Toronto for a brief visit following their three-week trip into China. Dr. Johnson is Director of the Board of World Mission, Presbyterian Church of Canada. **Bishop and Mrs. Elia Peter** of Hyderabad brought greetings from the Church in India. **Mrs. Helen Kazantzakis**, wife of the late poet, Nikos Kazantzakis, was a guest lecturer early in May. The Christopher House Day Care Center of Chicago brought a group of five year olds. **Bob Prunuske** brought a group of 8th graders from Milwaukee to tour Centrum. **Herman Jacob**, Principal of the United Christian School in Delhi where the International Training Institute (ITI) was recently held, visited Centrum for a week in June. **Sister Joanne Johnson, S.S.J.**, a parish worker from Park Rapids, Minnesota, spent two days becoming acquainted with various aspects of the movement.

Arrived for Spring Academy and Summer '73—**Pastors Park Shin Won** and **Kim Han Ok** of Seoul, Korea, **David Pan** of Taiwan, and **Tim Casswell** of London. **Jim and Isobel Bishop** of Sydney have been welcomed to Centrum this past quarter as Academy faculty and will remain to participate in Summer '73.



Mrs. Kazantzakis speaks in the Guild Hall at Centrum.

Recently returned—**Stan and Barbara Bahner** from Apia, Western Samoa, with their daughter, **Indira**. **John and Marilyn Oyler** from Majuro, The Marshall Islands, with their son, **Nathan**.

On the weekend of April 13th to 15th, 192 colleagues gathered at Centrum for the 4th guardians' meeting. They made 129 recommendations on future relations of the Order and the movement to society. Global reports were given by **Martin Pesek**, **Robert Springs**, **Jon Thorson** and **Ben Ball**. They plan to meet again in October.

Taipei and Tainan Religious Houses recently had **Pastor Nai Wang Kwok** and three elders from Shum Oi Church, Hong Kong, visit and consult with local pastors.

Advanced ITI India (Hyderabad), started April 25.

Bishop R. D. Joshi gave the opening address to the Bombay ITI May 20th, and said:

"What we expect from this Institute and the Spirit Movement as a whole is that it will equip the indigenous leadership with a radical program of re-education for mission.

"The old concepts and methods of mission are irrelevant today. A new concept of church as mission must be structurally grafted into the life, worship and rituals of the church. This will restore a sense of commitment in a world where man's relationship to man, things, places and structures is becoming fragile and short-lived.

"There is a loss of commitment all around and this shows itself in a mushroom growth of bizarre forms of sub-cultures and religious enclaves which clamor for loyalty. We must stem this tide and build an authentic commitment through rootedness in responsibility and in history."



Bishop Lance of North India in conversation with Joseph Slicker.

The Order of the Ecumenical Institute
celebrates with 5th City
the completed life of
TOM WASHINGTON

August 6, 1912 to April 18, 1973

Early in 1963, Tom Washington actively participated in the initial planning and researching of the 5th City as a dream and as a practical social model. On the original Board of Managers, he served as Assistant Coordinator assigned to the political guild and was primarily responsible for the urban services. He was one of the first board of directors for the 5th City Citizens Redevelopment Corporation. In the recent years of the 5th City expansion, he and other businessmen were instrumental in the development of a shopping center, a new sign of economic resurgence in the inner city.

Tom Washington will be remembered as one of the first 5th City Iron Men—one who had seen a vision and who shared his vision of hope, possibility and corporateness for the 5th City and future 5th Cities around the world.

Plans are under way for **Global Odyssey V**. This journey, which will include both regional and Centrum colleagues, has proved to be a milestone in the lives of all who have gone.

Recently sent out—**Robert and Carol Johnston** to Fukuoka, Japan, from Centrum with **Ken and Ann Filipski** from Sendai. **Willard Westre, Jim and Sue Oberg** to Singapore. **Leroy and Marjorie Philbrook** to Tokyo and Hong Kong. **Tony and Edith Elizondo** and **Frank Soderlind** to Davao. **Archana Mandal** from Delhi to London. **Pamelia Johnson** and **Dick and Marilyn Elliot** to Tainan. **Carl and Jane Johnson** to Taipei. The **Lee Early** family and **Larry White** to Majuro. **Fred and Sarah Buss** to Europe.

Hale and Nancy Prather and **Bob and Teresa Lingafelter** arrived in Cebu and as one of their first responsibilities spoke to a gathering of 350 delegates at the Archdiocesan Convention of the Catholic Women's League.

The **LENS** (Living Effectively In The New Society) courses are being scheduled and held across the globe. There were 86 participants in London, 70 in Hong Kong, 74 in Minneapolis. In the last two weeks courses were held in Taipei, Kobe, Tokyo. Three courses were held in the Philippines, two in Manila and one in Iloilo.

The Order of the Ecumenical Institute
celebrates the marriages of

**Ivan Kenneth Thomas
& Kerry Jo Clithero**

**Gary Ray Betonte
& Cynthia Jean Mohn**

**Wayne Marshall Jones
& Kathleen Mildred Hamm**

**Michael Doran May
& Pamela Jo Scott**

**Douglas Lloyd Curts
& Janet Aileen Sanders**

**David Austin Horn
& Delors Elizabeth Word**

**Wolf-Dieter Friebe
& Marcia Kay Knight**

on Sunday, June 10th, 1973.



Emerging Generation at Centrum paint Iron Man mural on third floor.

*Out of life's shadows
steps a man
looking up,
face toward the sun.
Wisdom comes from nowhere.
The man knows everything,
the universal secret
is his,
he is the way
and victory is strange.
No hopes, no cares,
no foes, no problems—
one sweet struggle
yet remains—
lo, he is
his own combatant.
And yet, contentment,
animation of the deeps,
spontaneous gratitude,
where rapture
walks with woe.
To die is nothing,
to die to self
and rise again...
is everything.
The saints are there
and eternity exists,
in the midst
of brimming turmoil
all is happiness.
Man sees his life
is endlessness.*



The Sea of



Tranquility

AREA D

**THE
SEA OF TRANQUILITY**

human beatitude

◦ **MY FINAL REALIZATION**

ontological perfection
I find my happiness

TREK XIII

CERTITUDE AT THE CENTER

THE RADICAL ILLUMINATION

transparent assurance

TREK XIV

PROBLEMLESSNESS AT THE CENTER

THE UNKNOWABLE PEACE

irrational security

TREK XV

CONTENTMENT AT THE CENTER

THE UNSPEAKABLE JOY

original rapture

TREK XVI

FOREVER AT THE CENTER

THE ENDLESS LIFE

living deathlessness

The Recovery of the Other World



The church has always struggled with the gospel paradox to be "in but not of the world." One key to this in our day is the recovery of what we have called "The Other World." This statement pulls together some results of explorations into this arena.

An astonishing thing has resulted from the body of awakened people who, more than half a century ago, made the great resolve to renew the Church in this century. It is that they stumbled upon the Other World that is right in the midst of this world. Who would have dreamed even ten years ago that such a thing would happen in our lifetime?

This Other World in the midst of this world has been a profoundly hidden world for centuries—a lost world for modern man. To have it disclose itself afresh forces one, regardless of his years, to experience himself all over again as a stumbling child first learning to walk upon a strange terrain.

There is nothing magical or supernatural about this Other World. It is as ordinary, once one has beheld it, as any mundane activity we engage in. It was not even discovered first by church people or religious people; it was discovered long before it was recognized to be the Other World in the midst of this world. Our recovery of it has to do with the

explosion of consciousness that has taken place in our day, through which the radicality of humanness has become clear as never before in history. Therefore, what happens to man in our century from the disclosure of this Other World may be more colossal than anything which occurred in those other great moments in history when this same Other World made its presence powerfully known to man. But when you talk about the Other World, you are dealing with the ordinary secular world and the ordinary secular consciousness of man.

THE DELINEATING GROUND OF THE OTHER WORLD

The Other World always involves an understanding of the ontological dimension of life which is far beyond and distinct from the moral. But "understanding" is not quite right. To experience the Other World is to understand it. It may help those of you who know Nietzsche to think of his "beyond good and evil." This is the realm of the Other World. It is beyond the realm of wild self-consciousness, beyond any superimposition of man's rational capacities upon it.

This is a difficult statement to make because even to talk about the Other World is to apply one's rational faculties to it. But one of the remarkable things about

reason is that it points beyond itself. The Other World is the world beyond reason that reason itself points to. It is radical being or raw self-consciousness; to make any interpretation of it, it is necessary to take one step backwards into this world, the world that reason invents.

Philosophically speaking, in our time we are building a new metaphysics. Twentieth-century man grasps himself as living on one plane rather than in any two-story universe. The great happening of our day is that man has experienced again the transparency of that one plane. He has found the most mundane situations of his life suddenly become transparent to the depths of life itself. It is something like holding a match underneath a piece of paper. First, one notices that little streaks appear. Then a spot on the paper turns brown; then the fire breaks through and the whole paper bursts into flame.

Perhaps this will illustrate it another way. We have lived in a time in which the uniqueness of the person had to be emphasized. It is what happens whenever a culture's understanding and articulation of what it means to be man collapses. At that point, you always have a new birth of existential reflection.

For example, the black man in

our day, in order to be a human being, has had to embrace his blackness to the hilt. In doing so, he enabled some white men, for the first time in their lives, to embrace their whiteness. But black or white, when they embraced their uniqueness to the hilt, they experienced transparency. It is as though their fist went right through their uniqueness into the profound depths of humanness. Right now, we are discovering all over again what it means to be man beyond our uniqueness—and this not by ignoring that uniqueness but by going through it. That is the experience of transparency.

The same thing has happened to the youth in our age and to the women. It has happened across the globe in the new outbreak of nationalism, as peoples and particular parts of the world have emphasized their uniqueness. The wonder has come when they have found themselves pushing through their uniqueness and discovering again humanness itself.

Perhaps history will call this "phenomenology," or phenomenological thinking. It is a metaphysics in which the old question of "the real," as an abstraction apart from my consciousness, is set aside. This concentrates instead on the states of radical consciousness which are our experience of the Other World. Such a state of consciousness or state of being is the most objective reality any of us has ever experienced.

To come at this through theology, one might use Tillich. He begins his *Systematic Theology* with the ontological situation and moves to the existential—which for Tillich is the interpretation of Christ. He says that when you talk about the essence of man as that which creates its own essence, the first use of the word "essence" in that sentence is dealing with the ontological.

That is, man could not even make the decision that determines his selfhood if he did not already have a montage in his being through which he looked at reality. That is the ontological. Therefore, those who have come down hard on the existential pole, on freedom and decision, were always taking for granted an understanding of humanness in the midst of which that decision was made. The rediscovery of the Other World is calling forth a new and global montage of what it means to be man.

A state of being itself involves an image and an accompanying affection. Golding's novel, *The Inheritors*, was about primitive man breaking into consciousness. Over and over again, Golding had his primitive hero coming upon situations totally new to him. To the primitive consciousness, chaos had suddenly taken over. That is, the images in his mind were not capable of giving meaning to the over-againstness that was impinging upon him. So he had to seek for new images, he had to invent new images that would give meaning to these external situations.

Golding has his hero pushing on his head to produce that new image. Grasping the Other World involves this kind of Big Think which is underneath all images, concepts, ideas, or constructs. It is when your whole existence is experienced as over-against absolute *nothingness* that you confront the final mystery—and not because you decide to call it that, but because it is there that one has the Big Think which is always part of such an encounter.

The second element in a state of being, the accompanying

affection, might similarly be called the Great Feel. Both the Think and the Feel are primordial experiences which finally cannot be separated from each other. The Feel that always accompanies that Big Think is awe. As Rudolf Otto pointed out, awe is always dread and fascination at the same time. When you deal with that Big Think you are splitting reason, you are breaking through reason, dealing always with that which is just beyond reason. And in the awareness of your over-againstness to that mystery, you are shattered with terror.

Perhaps mankind came into existence through that kind of awe, and many stabs toward the consciousness of consciousness that could have produced the human race failed because that un-man was so rocked by the terror he experienced before the mystery that he pulled back. If you want to use the word "God" here, be very clear that you are not talking about some moral abstraction or metaphysical principles. You are talking about the One who sends cyclones and gentle rain to grow the wheat; who rocks the ocean with mighty storms, and shimmers them like a mirror itself. You are talking about the One who pulls you



from a woman's womb and stamps you back into the earth.

And yet, with this terror is fascination that is harder to de-

scribe than the terror. It is a compulsion over which you have no control whatsoever, which pulls you into and through the terror. And these two are there at one and the same time.

In the midst of such an experience, you do not say that this is the leading of Providence. When you are finally able to get back on your feet, you may know it as the hand of the One who, through the grace of our Lord Jesus Christ, you have come to call your God and your Father. But he does not look like your God and your Father when he beats you, even though He is.

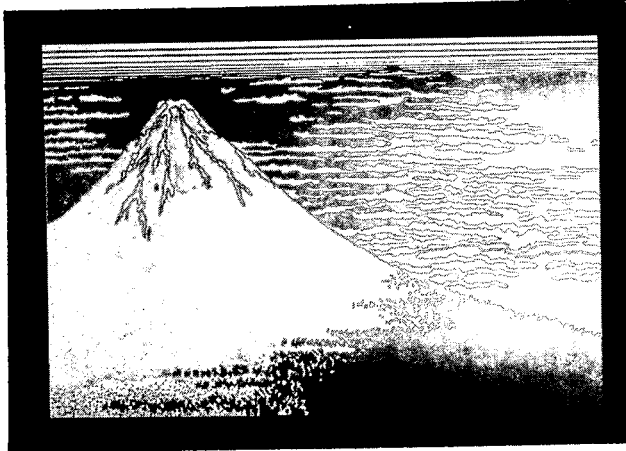
THE POETIC TOPOGRAPHY OF THE OTHER WORLD

We have been taught to believe that mythology is a kind of a fairy story that mankind has outgrown. But mythology is the frame whereby man has held his experience of the Other World. The mythologies of the past are gone; they no longer communicate to us. Therefore, probably the central contradiction in our time is the absence of an adequate mythology whereby a man could have a roadmap into and through the terrain or topography of the Other World. One of the major jobs resting upon the shoulders of those who seriously intend to renew society is the creation of that new mythology for the new society.

In our time, man has become slowly conscious of the Other World in four areas. To use a little poetry, he has first of all rediscovered "The Land of Mystery." The natural sciences, the psychological sciences, the biological sciences, and the mathematical sciences have all discovered it. The whole existentialist thrust in the twentieth century unveiled for man his over-againstness before that which is *no thing* or nothing. This has been the first breakthrough into a fantastic arena of

the Other World.

The second breakthrough has been the area of freedom which we have called "The River of Consciousness." This is Jean Paul



Sartre's poetry of the *en soi* and the *pour soi*, or Kierkegaard's understanding of the self as a relationship which relates itself to itself and grounds itself transparently in the power that constituted it. But these are only two of the hundreds of people who have broken through in this area.

The third way in which men in our time have broken into the Other World is with the concept of engagement. This we have spoken of as "The Mountain of Care." This arena and the next one probably have been broken loose more by social upheavals than by any intellectual efforts, although the intellectual schools have dealt with them. Youth culture in our time has been a sociological manifestation of the search for a dimension of existence this present world was not capable of providing. One of its crucial insights had to do with authentic engagement in life itself. However inadequate their results, the youth began to recover the word "love" as being genuinely concerned with that which was unsynonymous with oneself. Their revolt against vocations and against money for its own sake was indicative of an awareness of another realm, in

which love—if you please, *agape*—was giving yourself to the journey of mankind rather than to yourself. The Other World, which is the realm of the awful mystery and the realm of radical consciousness, is also the world of taking upon your back responsibility for the whole journey of man, for the whole globe.

One must be careful here. Because the Other World is beyond the realm of good and evil, ontological and not moral, whatever you say about the Other

World is always in the indicative and never in the imperative. The Other World knows nothing whatsoever about imperatives. Imperatives are a crucial part of this world, without which you would not have this world. But in the Other World there is only the indicative. When you talk about the Mountain of Care, or picking up the burden of all mankind, you are not talking about something that you "ought" to do. The indicative is simply that the man who lives in the Other World *has* the world on his shoulders. When you live before the mystery, the world is yours.

The last arena we call "The Sea of Tranquility." The Sea of Tranquility is the recovery of that weird kind of peace right where there is no peace. There can be no sentimentality here, for the Other World is right in the midst of this world, and there has never been any peace in this world for a man who has the world on his shoulders. But one encounters today, even in magazines and on television, in the midst of ever increasing concerns, a new kind of talk about peace and tranquility which is not escapist or romantic.

Who could have dreamed that this awareness would break loose in our lifetime? You who worked for the renewal of the church have had to fight with a broadsword any nonsense about peace and joy in this world. You would never have had the renewed church if you had not slain that sentimental misunderstanding of what authentic peace and joy are. Yet today, we are beginning to find the way again to using these great words.

Actually, there is only one state of being in the Other World, not four. For where consciousness is, there is *the mystery*, there is *the world* on your back, and there is *the peace* that passes reason's capacity to grasp it as peace. If the whole journey of man is not your specific vocation, you would never have the slightest idea what you mean when you talk about "the joy unspeakable and full of glory." They are woven together. When you dare to live your life before the mystery, there is peace and joy. If you have authentic peace and joy, you can be sure you are living your life before the mystery.

In one sense, there is nothing new at all in what we are doing. What is going on is a translation from one language to another. When you deal with the Other World, you are translating from the language of the intellectual dimension of life into the language of states of being. This is a poetic language, a superimposition of the rational capacity of man upon that which is beyond the rational capacity of man.

THE BASIC SIGNIFICANCE OF THE OTHER WORLD

The Other World may be the most crucial key we have for turning on the processes that will snowball into the arrival of a new web of social relationships. With-

in the poetry of the Other World, there may also be the secret to the new mythology that will enable mankind to find its way—to swim, if you please—in the rivers of radical consciousness and become man. It has been a long time since we could speak with any sense of genuineness of what fulfillment meant in the human journey.

Out of new definitions of man arise new moralities. As you delineate the topography of the Other World in the midst of this world, you are building the basis for *the new morality* for which every sensitive person is screaming—not only the youth, but old men and old women. It has been a long time since we have known within the church what we meant when we talked about a "Christian man" or a "Christian woman." Now the time is at hand when we can know what we mean when we talk about a man of faith, a man of spirit in the world.

Working on the Other World is also building the tool for *the new evangelism*. But this is nothing like what we have been previously programmed to mean by that word. It is the means whereby you can elicit from other people the decision that renders it possible for them to decide to live an authentic life. One of the problems people in seminaries have deplored is that they had no way for the new theology to really get down into the pews. It was not

that the clergy could not articulate it—they could. But lives are not changed by intellectual ideas. The work on the Other World is the beginning of the creation of an instrument that will enable people to live in self-consciousness about the states of being that define their real lives.

In dealing with the Other World which is right in the midst of this world, you are dealing with what it means to be a human being. Thirty years ago, as our world was going to pieces, it experienced itself as sliding down the side of a huge wave into the trough at the bottom. Its one question, as it tried to hang on by its fingernails, was, "What is life all about?" Now we have come out of that trough and are moving toward the crest of the wave. Once again in history, man has found the answer, his answer. There will be other crests in the future. But in our time, it is here. Now, when someone begins to ask what life is all about, you have something to bear witness to.

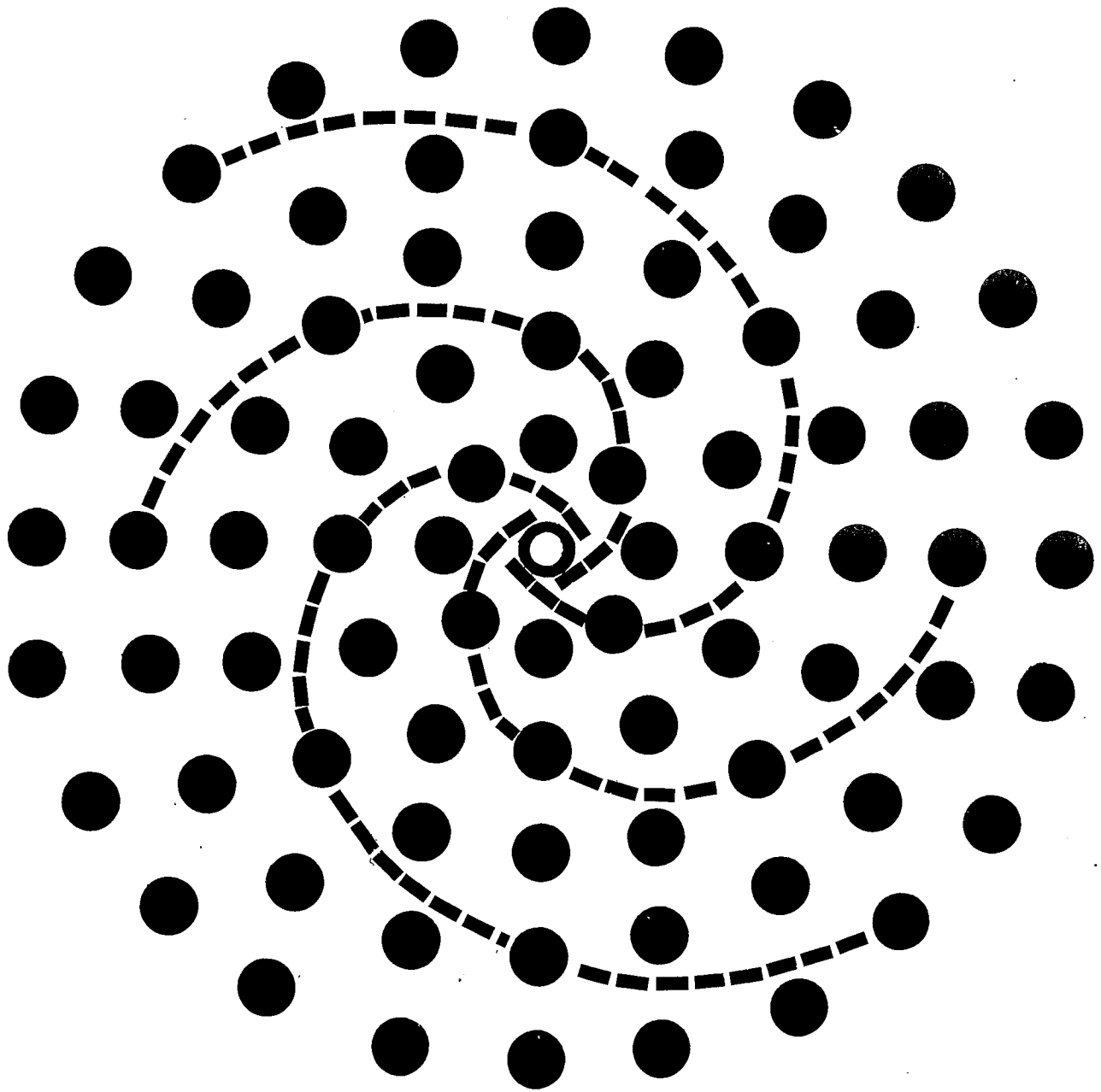


~~O~~ dry bones...
I will put breath into you,
and you will live...
I will repeople the cities,
and the palaces will be
rebuilt...
Men will say that this same
land which was waste
has become like a
Garden of Eden... Ez.36

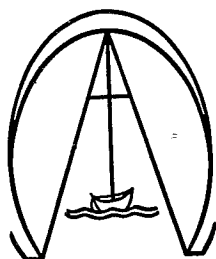
Dates: July 1-28
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Summer 73

WILL BE CONCERNED WITH A SINGLE TASK: FORGING THE GUILD
AS THE CONCRETE VEHICLE NEEDED IN OUR TIME
TO AUTHENTICALLY MOTIVATE AND ENGAGE LOCAL MAN
IN BUILDING THE NEW SOCIETY
The Ecumenical Institute, Chicago, Illinois, U.S.A.



RESURGENCE



June 1973

Dear Fellow Churchman:

Once again the summer is upon us. The Global Research Assembly is about to begin, with over a thousand colleagues from around the world gathering in Chicago for the month of July. Summer '73 will see the practical research accomplished which will shape the future of the Spirit Movement through the launching of the Guild and the Ecumenical Parish.

But Chicago is not the only place that Summer '73 will be happening. The Hong Kong Advanced International Training Institute will train Asian churchmen in the methodologies needed to effectively engage the problems of the twentieth century. In every region across the North American continent, local churches will continue to operate tactically in the task of raising up signal congregations. Global Odyssey V will be a journey for some fifty Movement colleagues into a new global consciousness.

These next months stand before us as a fantastic opportunity for churchmen on this planet to engage in the demanding task of renewing the church and participating in the training demanded to renew society for the sake of every local man. Your continued financial support is a concrete sign of possibility, a demonstration of care for the future of mankind.

Grace and Peace,

Joseph W. Mathews
For the Corporate Office

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