

DESCRIPTION OF THE NINE CATEGORIES -Jim Campbell September 21 2015

Meditation is quite simply the interior community of people, things and images that speak to us and with which we often dialogue; the exercise of meditation takes place when we self-consciously stand present to this community.

Prayer happens when human beings acknowledge some reality, outside of themselves, to which they attach significance and which gives meaning and direction to their life; the act of prayer is that which focuses our energy, our mind, our total being in one direction and for one reason.

Contemplation has to do with our relation to, understanding of, and journey into the mystery of existence and being; it is the act of thinking about and focusing our attention on the reality of mystery in our lives.

Poverty is about disengagement but it is not, simply not being engaged, not caring, not loving something or somebody, or not being rich rather it has to do with our relation to the meaning and significance we attach to everything in our lives; the exercise of poverty is a corporate exercise that is practiced in the life of a community.

Obedience is about the transformation of the everyday doing of our lives when we live in obedience to the ultimate, eternal reality in our lives; the exercise of obedience is the embodiment of our being as a human being in everything we do.

Chastity is willing one thing, with all your heart, with all your mind, with all your soul and with all your strength; the exercise of chastity is the practice of investing our whole being in every moment of our lives.

Knowing is our profound self-consciousness about our own being, our world, the Christ Word and finally the Mystery of our existence; the exercise of this self-consciousness is about daring, with profound lucidity, to look in the depths of our life.

Doing is about giving our being into history for the sake of recreating the deed of Christ in every moment, in every situation; the exercise of doing requires us to surrender our self to the Will of God.

Being is the surrendering of our being into the hands of the mystery and there experiencing divine sustenance; the exercise of being is when we know ourselves to be profoundly sustained by the Mystery of our existence.

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Comments by Wayne Marshall Jones:

I'm not one to question a colleague's immersion, translation, and articulation of our common memory, but here's an exception. I specifically recall the incident when JWM got up and, in his inimitable style, spoke forcefully to us about "Poverty", saying that it wasn't at all about "disengagement" but about "detachment." He was very offended that somebody had done a version of the NRM charts that mistakenly used the word "disengagement", which could suggest some sort of airy-fairy, other-worldly cop-out that withdraws from worldly issues into a mystical state of self-denial. Translation: in contemporary jargon, it was a JWM Rant.

After I wrote the above, I found the JWM quote:

The basic category I'm going to use is the word *detachment*. I don't like the word disengagement. I don't even know how it got here. I like detachment. Poverty is detachment, and obedience is engagement. Anybody who is engaged without detachment is pseudo-engaged - engaged not with authenticity, as I want to come to it in a moment. Unless you are detached from this world and the concerns of this world, you cannot stuff your total being in any given spot within this world. And then, vice versa. This detachment is not a withdrawal *from* the world. It is a withdrawal *in* the world. Any kind of withdrawal which is not intimately related to engagement, or is not for the one purpose of fanatical engagement within the world, is not what I mean by detachment. Detachment and engagement are interdependent as poverty and obedience are interdependent.

https://wedgeblade.net/gold_path/data/meth/100087.htm

These sentences are a start, but they need a lot more work for clarification and transparency.

Assignment: maybe each of us could write his/her own nine sentences. And of course it's OK to 'steal' from others' work.