

## PROFOUND ECUMENISM

1. Context: The one planet earth has in this century tapped and made available more of the earth's resources to more of the world's population than ever before in history. There is a greater scope and variety of organizations and institutions who deliver the resources to where the need is. And yet these organizations are caught up in their own devices, trapped in their own self-interests and blocked by outmoded, inadequate ways of operating in their collective endeavor to care for all the people. The results is the greatest disparity than ever before existed, and increasing gap between the rich and the poor. The moral issue in relation to this gap has to do with those who are victimized by this situation and no longer sense themselves capable of mastering their own destiny. They sense themselves doomed to dependency upon others who appear to be directing the course of history. This gap will continue as long as the regionalis logjam exists; it is a structural logjam. This blockage is the current locus of the revolution that is the 20th century. The dawn of a truly new era for the planet awaits only the resolution of this major obstacle.

2. A social structure by its very nature is the residue of a previous age and previous revolutions. The current social structures make up the fibre of civilization created by the last great resurgence in the human spirit. As such the structures are by nature outmoded--i.e., the spirit of humanness, the activity of God has moved beyond them. Examples of structures are the public school system, the federal government, or the nuclear family. A structure represents the best, the most human that was invented in the previous age. It was tested and forged on the anvil of history; thus it lasted, it endured. It was based on solid sociological and historical principles else they would have been swept away like many other good ideas and "new" activities. Malign structures do in fact remain for a time but only in small contexts and of relatively short endurance. Examples would be the slavery of Blacks in the southern U.S., the Third Reich in Germany, or the Ugandan government of Idi Amin. Malignancy by its very nature is reduced or parochial no matter how worthy may be the values it maintains. The course of history will not be stopped by such reductionism. Finally, there is a "faithfulness at the heart of things," at the heart of the historical process.

3. The social structures present at any moment in history bear the imprint of the previous age as to where their strengths and weaknesses lie in the current age. Since the last great revolution was the 19th century economic revolution, most of our social structures today are strong economically, gifted in the way they are structured financially. This is true of schools as well as businesses, governments as well as churches and religious bodies, families, communities, art colonies, volunteer agencies--they tend to be oriented toward economic programs or aims and economic solutions. Without sound finances they go out of being. The political residue either democratic or oligarchic is also in our social structures today, but less strong and more vulnerable. The cultural residue is the weakest--it has been a long time since our symbol systems and life images were fully and powerfully in sync with the whole social and economic life. This weakness keeps the gap in being, and it will continue to widen until this weak spot in the social fabric is re-woven.

4. Also the structures we have inherited from the previous age were focused toward the larger and more inclusive aspects of society. The previous age was an age of nation building in a world of nations. It was the first great surge toward globality. Thus we find greater effectiveness globally than we do

locally--multinational corporations are healthier than the corner drugstore or the family farm. Nations and large corporations by-and-large own and distribute the world's resources but they are blocked in getting the resources to local communities, especially the poor, the excluded, the dispossessed local communities. Good will is not always present in high places; but when it is, the social structures themselves seem to be in the way of releasing goods and services to those who most need them. For example, Robert McNamara attempted in the last decade to alter the structures of the World Bank to be able to reach the poorest of the poor. He was blocked by a structural logjam.

5. In recent years, however, local people themselves especially the poor, the excluded and the dispossessed have awakened to their own potential. The poor have always been there throughout the eons of history, but today the world knows they are there. The poor themselves know how excluded from the earth's benefits they really are. It has become the moral issue of our day to see that these poor who are brimming with human potential are released to make their contribution to the world. They themselves are rising to make deeper and more extensive demands on the social structures than those very structures were created to bear. Those demands by local people are the greatest hope in unblocking the regional logjam. It is they who will restore the significating processes of society. It is they who are the culture of the world. This signification enlivens decisions and restores the consensus and the whole political process. It is out of local initiative and the creative, though disruptive, demands that renewed social structures will be created.

6. The few people within the social structures and their benefits who are responding to the local people revolution come from all walks and levels of life--outside and inside the structures. They are the people who see the need and realize that what they see requires an active response to the need. They also see that protest and rebellion are unstrategic and ineffective over the long haul. They see instead that it is people like themselves who are in the social structures and who manage it day by day who are the ones who create the social structures that are needed. They understand that true, radical revolution occurs from within the social structures not from outside. They also know the price society must pay. If the logjam is broken and the social fabric is to become vibrant and responsive again, the old social fabric is continually being unglued and taken apart before it can be rebuilt into a strong fabric again. This ungluing is a day by day, office by office, person by person endeavor rather than the object of some massive coup d'etat. They even see that this will not be done once and for all--the revolution they are in is perpetual and historical. It goes on as long as there is a human society.

7. The historical indicative of our day is also a global indicative. Whatever the new social fabric will be, it will have to cover the whole of planet earth. Revolution in any society has had to cover all the geography. It is attention to geography and to geography alone that assures care for the unlovely as well as the lovely, the unresponsive as well as the responsive, the despised as well as the likeable. The care for all the people is an overwhelming task not only in magnitude but in depth. The care must be beyond felt needs to underlying, even hidden needs. This care must be contradiction-focused rather than problem by problem focused. It is in fact the lowest of the low, the least of the people, who are the key--not out of pity or subjective feelings of care, but strategically, and sociologically.

8. It is in this context and on the basis of these foundations that a profound ecumenism is taking place. Profound ecumenism is not an intellectual

idea or a panacea that someone has envisioned that will fulfill human dreams. It is not a passing notion that some group wished to bring about in order to protest or maintain its vested interests--it is not a way to keep some social structure or set of structures in being. It is a historical current, a sweeping tide of history that is even now coming to pass. It is not one alternative among many others that we might choose from. It is the way history is being made today. Where you look and really look, this is where the new social fabric is being woven. An example would be the emerging consensus-making processes in some corporations rather than a top down hierarchical process. This is where communities are coming alive and primal community is being born anew. If we do not see this, it is because we lack the eyes to see it. We are blinded, as it were, by the reduced images we inherited from the previous age.

9. Profound ecumenism is being born today wherever a group of people from diverse cultures bind themselves together, not to care for themselves but to care for the whole world and all the communities that immediately surround them. It is a community that has gone beyond nationhood or the culture of any particular group and yet the nationalities and cultures within it are each held as separate and distinct. In fact they are enhanced. At one time nationhood bestowed significance and health on societies, but today it is not enough. Nationalism has been a vehicle to autonomy for many peoples, and many more are seeking to become nations as a solution to their social ills. But the universe has shifted. No longer is that enough. Many distinct peoples or social units do not seem to be viable economically or politically. Romanticism only carries them so far in their struggle to become autonomous. Plus today we are living in an increasingly inter-dependent world where no nation can make it alone or without substantial interchange with other nations.

Our global future depends on our being able to create a social fabric that interchanges images, techniques, goods and services, even institutions and social styles. Nations as such are dead social structures relative to the future--that is, nations alone are unable to be responsive to all the needs--the region and the globe are needed. Regions are usually smaller than nations except for a few small nations that are either regions by themselves or part of a larger region. Where districts or states exist a general re-districting is needed relative to the present urban megapolises and other major changes in where people live and work and what structures de facto serve their needs. The whole mood and underlying human mode has transcended them; secularization has become the great equalizer, the great leveler, the one common thread that holds the globe together. The secular age has one great fault or weakness--it lacks depth, roots, and a solid moral fibre. It is a set of threads not as yet a fabric. It is this weakness that calls for the actualization of profound ecumenism.

10. Profound ecumenism is a wave of history that is swelling up from the deeps beneath the economic paradigms and the polity designs. It is fully within the cultural process of society while it shapes and molds all economic and political forms. It has to do with the life images that are transmitted and embodied educationally within the social structures. It is the kind of education that happens both inside and outside of classrooms. It is relevantized education. And it is education that is appropriate to the increased self-consciousness of the youth and the greater longevity, early retirement and health of the elders of the 20th century. Therefore, education is being foreshortened and made more pervasive for all age groups. Most youth are ready for adult engagement by the age of 12 if they but had the accelerated

structure that both confirmed and deepened their life-images. If they were commissioned by society to play a contributing role much earlier in life, they would move on into the ongoing educational process which everyone is in the rest of their lives. Profound ecumenism has to do with such redirecting of communal wisdom, but it goes beyond this social process. It is in the cultural processes but goes beyond them. In our day the need for profundity and a new interrelatedness for human beings is most acutely felt in the cultural processes since in our day they are weaker than either the political or economic processes.

11. Profound ecumenism also has to do with the communal style social processes. We as an Order have done the most in this arena to rebuild the social fabric. Renewed neighborhoods and villages are located sociologically in the style processes. It has also been here that we bumped up against the regionalis logjam. That logjam is basically a question of style. It is not whether a government agency is able to serve the dispossessed with various technical know-how; it is how can such an agency be re-styled to serve the needy rather than the favored few or those who already have adequate benefits. That is a style issue: by which directive the policy-makers will be guided? The key we have also discovered in town meetings and HDP's is a re-configured social aggregation or consortium. Where private corporations and government offices work together and include the work force of the voluntary sector, the logjam is being loosened--however minutely thus far. The four sectors can and will work together in missional consortiums given a way to do so. This is a question of style--not economics, politics, education or anything else. Other currents in style also bolster the required changes: women, youth, families, elders, minorities, 3rd world--all these revolutions engage local, dispossessed people in creating an inclusive style. They also put pressure on the social structures to change their style. Profound ecumenism has to do with the communal style process, but goes beyond it. It is beyond culture.

12. Profound ecumenism also has to do with communal symbols: the language, the social art, and the myth-rite-symbol of the globe. It is a question of fundamentals, anchors. It has to do with going another level beyond the comfortable world of modernism. Every age like every culture has its belief systems, its ethical systems and its symbol systems. But the creation of that is no simple matter. Any people and any age finally invents and creates its integrated and cohesive identity. Without this identity it has no integrity as distinct from other peoples or ages. This identity is held by an inclusive mythology--its origin, its struggle and its aim. Only when this inclusive mythology is built is it possible for the individuals of an age to have integrity or any foundational morality.

The world today is full of religions and pseudo-religions; one more is no answer. The only issue in our day is transparency. If people are enabled once again to see through the givens of their lives to their mystery, depth and greatness, the rest will follow. No syncretism of all the world's great religions will solve this. No comparison of religions will distill out the essential aspects.

The great religions are themselves the residue of earlier revolutions and other times of resurgence. They are the capstones of the depth wisdom of the world cultures. As such they are clues to the archaic wisdom out of human history. As clues they are guides. But beneath, through and by them is the vast reservoir of profound humanness itself--as yet unfathomed and finally unfathomable--the mystery that is life itself. Profound ecumenism is a vehicle to expose and freight this transparency, but it is beyond communal symbols. It

is beyond the cultural process.

13. Profound ecumenism is an overlay on the whole social process. It is the spirit of our secular, global age. It is the depths of the human factor. It has to do with our intentions and wills as well as how they become manifest in society. It is the underlying mood that drives Muslim religious people to enter the politics of today's nation states. It is a force that drives Hindus toward a relevant, social and religious presence in India. It is a passion that moves Japan's population to greater economic productivity. Profound ecumenism is a milieu we live and move in. It is taking concrete shape and form in our day.

Until profound ecumenism is given structural birth and form in today's world, the regional logjam will remain blocked. The logjam is a matter of the style of their lives. And it is a matter of a misplaced mythology, story, and source for the final significance bestowed upon life. In one previous age it was said: until there is a 'change of heart', injustice will continue. So it is in our world. It is not a simple rearrangement of departments or an improvement of their productive goals toward being more human ones. It is not simply stopping to do this rather than that. It is a sociological transformation in the life images of the people is what is called for. That is why it goes beyond the social processes to the life processes.

14. The formula for profound ecumenism is simple yet the profound of the profound. Profound ecumenism is present where the one, the many and the few are all present and in dynamic tension with each other.

THE ONE -- Throughout the world today, human beings are discovering that there is one human life understanding. We have a common self-understanding of what it means to be human. This not some philosophical theory highly developed, comprehensive and rationally consistent. Perhaps such a philosophy or theory of personhood will one day be written. Suffice it for us to know that when we look into each other's eyes across cultures, across generations, across languages, across sexes--across all the barriers, we know humanness versus inhumanness. This fellowhood is the basic foundation stone of profound ecumenism. This is not subjective comradery or feelings of liking each other. It is an ontological awareness of otherness in the midst of oneness. It is sociological presence before it is psychological at-one-ment. We have discovered that we are most consciously present to this oneness when we are engaged in a common, history-long task together. Mission is the keystone to all ecumenism.

Our common humanity has many windows into it, <sup>but</sup> ~~and~~ our self-understanding ~~it is~~ is common. Values no window any more than any other. There is the Muslim window, the Hindu window, the Buddhist window, the Chinese window, the African window, the American Indian window. But we all grasp our one common humanity through these windows. We walk across a field together and fall down numerous separate wells only to discover ourselves swimming in one common water table. In the final analysis Genghis Khan, Julius Caesar, Thomas Jefferson, and my Aunt Hattie have experienced one common profound humanness.

15. What then, is this common life understanding that is now present in the globe? People have discovered their common humanity today. This has happened through an event that has happened within the historical event we know as the 20th century. Until our age many barriers and walls prevented people from seeing and knowing one another. One of the major barriers among these blinding walls, for example, was racism. We now see all forms of racism--the supericity of one race over others--to be an illusion. Remnants of this illusion remain among us and are embedded in the social structures we

inherited. But the illusion is basically broken. The federal laws have been passed. Only the regional logjam blocks the equitable and just practices locally. This event is the basis and the substance of our one life understanding.

The event is first of all a happening; then it has significance. People name the event by many names: "That is life," "It is the 20th century," "It is my enemy," "It is those damn \_\_\_\_\_," or "The time has come." This century has delivered us from the barriers of the past. Day by day, more and more barriers collapse and melt back into the soil. The event we have experienced is a historical event, but it is also a personal event. It happens to persons and through some particular person. It is happening to each of us in our innermost beings as well as in our society.

This event is the ~~the~~ same event that I call the event of the Contentless Christ. This is a faith statement. It is a statement of belief. It has no antecedents logically or otherwise. It is Chardin's Omega Point, the centre that honors and creates all other center points. They "do not tend to lose their outlines and blend, but, on the contrary, to accentuate the depth and incommunicability of their egos." (Phenomenon of Man, p. 262) This has nothing to do with 27 a.d. or the legacy of a particular body of people who formed themselves around that event. It has to do with the presence of a reality, an ontological reality within the historical process; it is present in all times and places. It always has been the life-giving event and always will be. "Everyone knows or can know..." this reality. My faith is simply that it is the one and the same event that occurred in Jesus the Christ, our Lord, who lived and breathed in the first century a.d.

I cannot say that this is one window among many windows on one reality. For me it is hardly a window at all. It is an ontological reality that is present without any window to grasp it at all. It may have many names and pointed to with many kinds of poetry. To say it is one-among-many means I am yet standing at some other point on some other life understanding as yet undisclosed. I would be standing at this other point looking at the many windows, one of which is a Christian window. For me the Christ Event is the one human happening through which all people come to their humanity. People call this event by many names. I call it the Christ. In a sense the 20th century itself is the new Jesus--the offense of particularity (a scandal). But no one ever meets the 20th century per se. We only meet Bill or Susie or Uncle Harry who embody the 20th century. They become the new Jesus for us. They are even embodied in groups these days. There are corporate Jesus. Could it equally well be called a new Gautama or Moses or Mohammed?

Therefore, I am saying that the common human experience we are experiencing in the 20th century has been and is being experienced today through the reality I call the Christ Event. This event is the core of all of history and always has been the core and always will be. We are discovering it anew in our day. It is no wonder we are struggling to create new poetic metaphors by which to describe and point to our discovery. Once said, then I can say, if that is not the way you see it, you say the way it is. I am listening and vitally interested.

16. This is a matter of faith, a matter of where you put your weight down. It is also a matter of universal human experience. The only assertion here is that there is the ONE universal human experience that has come to heightened self-consciousness in our time. Whether it is gas lines and our common experience of the energy crunch, or it is the artifacts of the youth culture--the songs, the dances, the movies, there is a common human experience

that has been and is emerging. But it is more than that. Not only is human life more and more interrelated and intermixed. Deeper life, more significant life, is coming about in our time. Human consciousness versus human blindness and shallowness has become more pervasive and itself a more profound quality. Witness the depth in the songs, the movies, and the art of our times. Witness the youth themselves. Witness the wisdom and global concern of 3rd world leaders. Very few international disputes, if any, are petty, insubstantial or inconsequential. Human life is being sustained inspite of all the wars and rumors of wars.

17. The struggle today is with names and symbols. It is basically a mythologically struggle. What all-inclusive symbol system points to and freights this one human experience? Our Hebrew ancestors went for centuries under the understanding that the one God is nameless. Or they said, "The name has not yet been disclosed to us." To give a name for the ancients was to have power over that reality. They approached the naming of God with fear and trembling. Too long have we thought we had power over God or kept him in our own hip pockets. A universal myth tells a people their origins and their aims, where they came from and where they are going. It also speaks to them in the struggles they are living now: the meaning of birth and death, vocation and marriage and gave them ways to symbolize those. These myth-bearing rituals are yet being created in the 20th century; the old ones are in deep crisis. We struggle with what is moral, what is final, and what we base our lives on in the long run. Finally each of us names the Name for ourselves.

18. THE MANY -- The One life understanding that human beings more and more self-consciously grasp as their own illumines all the many understandings present in the world. The many receives its meaning and significance from the unity of many diverse and disparate parts. It is pluriform. The parts are equal only in the sense that before God all are equally received, none more or less worthy of significance and honor. The world struggles for an equity at this deepest level of existence. Numerically the peoples of the world are not equal. Relative to their current or historical power and influence people and nations simply are not equal. Black, white, red, yellow, brown and tan people are diversely gifted as the cultures which have been invented throughout history.

Human beings have participated in forging their own unique life styles, customs and social patterns. These ur-images underly the various sub-cultures of the world, the operating images of various skilled groups and professions and the unique self-image of every particular human being. Why do we honor with graciousness every human being we meet when we know all we know about their warpedness and differences even oppositions to ourselves? We know so much in the 20th century about the social and psychological warpings about everyone we meet. Honor transcends all these petty differences. Honor is an ancient but rich human image. We are struggling to recreate and expand what it points to in our day.

19. Profound ecumenism has to do with enabling everyone of the unique inventions of humanness to be the fullness of who they are. To be spirit people, to be a self among selves is to be who you are and by so doing call upon everyone you meet to be who they are. The relations between the races and the world cultures degenerates into a grey-ish liberalism where this wisdom about humanness is not embodied. Tolerance is an attitude and style built out of the notion that one race is well-off tolerate the obviously inferior not-so-well-off. Benevolence stems from the understanding that giving money to a worthy cause absolves and assuages our consciences. Being a self calls forth

selfhood and selfhood brings about self-sustenance, self-reliance and self-confidence. It is the underlying modality of the human factor in world development. Where selfhood is, no one pins badges of merit on anyone else. There is simply authentic human community. 20. The danger for us as we embrace the many-ness of the world is the romantic or cultural gourmet style of life. The romantic samples the delights of the world cultures without embracing the total life of any world culture. It is living life on the surface, intellectually titillated by all the intriguing innuendoes of each culture. To study another world religion or even give oneself to it to live it and practice it tends to be an exercise in self-satisfaction and turned in-ness. This fascination with the otherness of other people and cultures is a siren that beckons romantics into a psychotic universe--a psychological illness and a sociological separation from one's own culture and also from the other culture you finally can never fully be a part of.

An ur-image is an image that undrills all other images and therefore no human being finally sheds their ur-image and acquires another one. This is not to say what anyone should or should not do. It is describing an ontological givenness. We may pass over to get inside of another human being to see life the way he sees it; but we inevitably return to our own perspective--simply due to the fact that we never really left our own skins. We only pass over to the skin of another in our imaginatons or by empathy not ontologically.

In an age when globality is forcing human beings to interact and therefore to one degree or another pass over to see things the way someone else sees it, we are in dire need of methods for returning to our own skins as well as methods that draw us into the universes of other peoples. We must as selves not allow ourselves to be overwhelmed by the manyness--drowning in it, as it were--but find ways of swimming in these strange waters as the unique selves that we are.

21. Mere openness to the differences among people and world cultures is not enough. Openness is a life posture that is intentionally deceptive. It is a cloak that hides an actual posture. It is a denial of the unique creations we each are. We individually are unique human beings. Our culture is unique and unrepeatable. Being human requires of us that we be that uniqueness before other people in their uniqueness. Only at this level is authentic dialogue set up. Unless we know our own faith as Christians, we dare not try to dialogue with a Buddhist or a Hindu. Authenticity requires we be our uniqueness.

Many doubts and many self-depreciations enter in when you encounter the greatness and wisdom of another culture, such as classical China. But selfhood requires of us not to succumb to unworthiness but to see our own gifts as illumined by this encounter. Listening to the wisdom of an elder requires humility and honoring of the other but it also requires taking what you hear through your own being and relating to it from your own perspective. Unless there is the pushing back, the 'no' here as well as the 'yes' there, there is no authentic learning from the other culture or phase. There is only a giving in and an absorption that honors no one--neither the other you are meeting nor your own self. The ecumenical movement is built on these kind of polar tensions rather than some amorphous syncretism that finally reduces humanness to the lowest common denominator. Instead it is a movement to conserve and maintain the great, diverse gifts present in the Many world cultures as significant human inventions. Each heritage finally is being transposed into a secular mode thereby enriching and deepening secularization itself.

22. Finally there can be no profound ecumenism without the FEW. Profound ecumenism not a philosophical ideal that the world is being called upon to



subscribe to intellectually or practically. Profound ecumenism is an existing reality that is being forged throughout the world by a movement of flesh and blood human beings. It is going on now. These are the people who have stumbled upon the notion and the style of life of being a self among selves. This is not everyone. It is not even a majority. It is the few people in every community who are recreating what it means to be a human being.

The few are those who transcend all the diversity and become inclusive human beings. These are rare human beings who somehow are global in spite of their particularity. They may have never left their local turf but somehow have risen above their own parochial concerns. We are not talking here about people who are morally pure or morally better than other people. In fact they are often marginal to the usual social mores. Frequently they are even outcasts and number among those lacking in respect from their fellows. On the other hand some of them are known to be the great people in each local community. In any case they are the ones who are bringing about profound ecumenism.

When a group of such people get together they more or less forget who comes from where, or who represents what. They have to stop and think to remember what their particular backgrounds are. And yet they are not abstractions or neuters. Each one is in fact transparently and deeply the unique beings they are. In fact it is through their uniqueness that they have become the global people they are. It is the black man who lives his blackness. Moreover, they are proud to be the white people they are, the sex they are, the religion they are and the culture they are.

23. The few, by being who they are, have forged a unique commonality. They are an invisible college throughout the world. They are one in their intentions and one in their inclusive care for all other people. They are a microcosm of the one planet earth. Each one inside her or himself holds the richness of the world cultures. They are able, while being their own unique culture and particularity, to take into themselves all the gifts and ungifts of the world. They have, as it were, taken on themselves the perversions as well as the wholeness of every other human being. They draw out the gifts in people who seem to have no gifts. They honor people of other cultures enough to require that they be first class human beings rather than acting as though they were second class. The concern of the few is not to parade their superiority but to be whole human beings who call forth wholeness from others. They see themselves as nothings and nobodies, as papier-maches who risk their own lives in order to enable wholeness to come to all peoples and to every human being.

24. The few are in league with each other. Their commonness among themselves as the few has in the first instance to be a oneness of purpose wherever you bump into them. In every community you meet these people who care and who care inclusively. But it is also a commonality in which here and there, where it is called for, the few join together into historical cadres. They form corporate bodies with specific symbols and beliefs, concrete practices they hold themselves accountable to under a common discipline and they are corporately engaged in declaring their vision to the world and in manifesting deeds that shape the social structures around them. They create historical cadres that live and die for a concrete mission or task.

The few are not an ethereal band of brothers and sisters who are spiritual colleagues. They dare to do particular historical actions and such actions are not done by individuals alone. They are done by disciplined bodies of revolutionaries. This requires continual renewal of their own motivity and consciousness. The few are internally disciplined so that attractions and

fascinations to go this way, to do this or that, are weighed relative to where God is leading, but finally nothing deters them from their historical task.

They have learned the foundational wisdom captured by the monastic vows of poverty, chastity and obedience. While utterly detached from everything available in life, they are also true to the given realities of the world. They will one thing with their life and find ways to keep themselves in that steadfastness. The few enter action guilds together. They form teams that work through the needs in a particular arena and act on the need. They set up stakes of inclusive geographical care for every human being in their society.

25. The few finally risk all. While they have moral and operating principles, they are ready to throw them aside and do what is needed. The few are those who are one while they each are simultaneously their own uniqueness. They risk themselves to create this common unity in behalf of the unity of planet earth. They have seen that their own lives are not their own. Therefore, neither their values, principles, motives or intentions are governing laws of action. The greatest form of slavery is enslavement to one's own creations or one's own hard won principles. It is self-centeredness and self-isolation. The few give themselves totally even unto death. They do not expect or live for rewards. In fact they are out to die their deaths that others might live. Thus they lead society in acts of repentance without ever expecting to see the promised land that they are giving their lives to attain.

26. The One, the Many and the Few are poetry for profound ecumenism. It is a sociology of spirit. It is not an ideology or a blueprint for a better world. It is an image of the one world that is present in our day. In fact it has always been present. It is only reaching its fruition in a more intense and more self-conscious way in our time. As poetry the One, the Many, and the Few are ways of pointing to this reality. As poetry it is not the reality itself but a way of grasping the reality we are all experiencing.