

THE FOUNDATIONS OF THE ORDER

FOREWORD

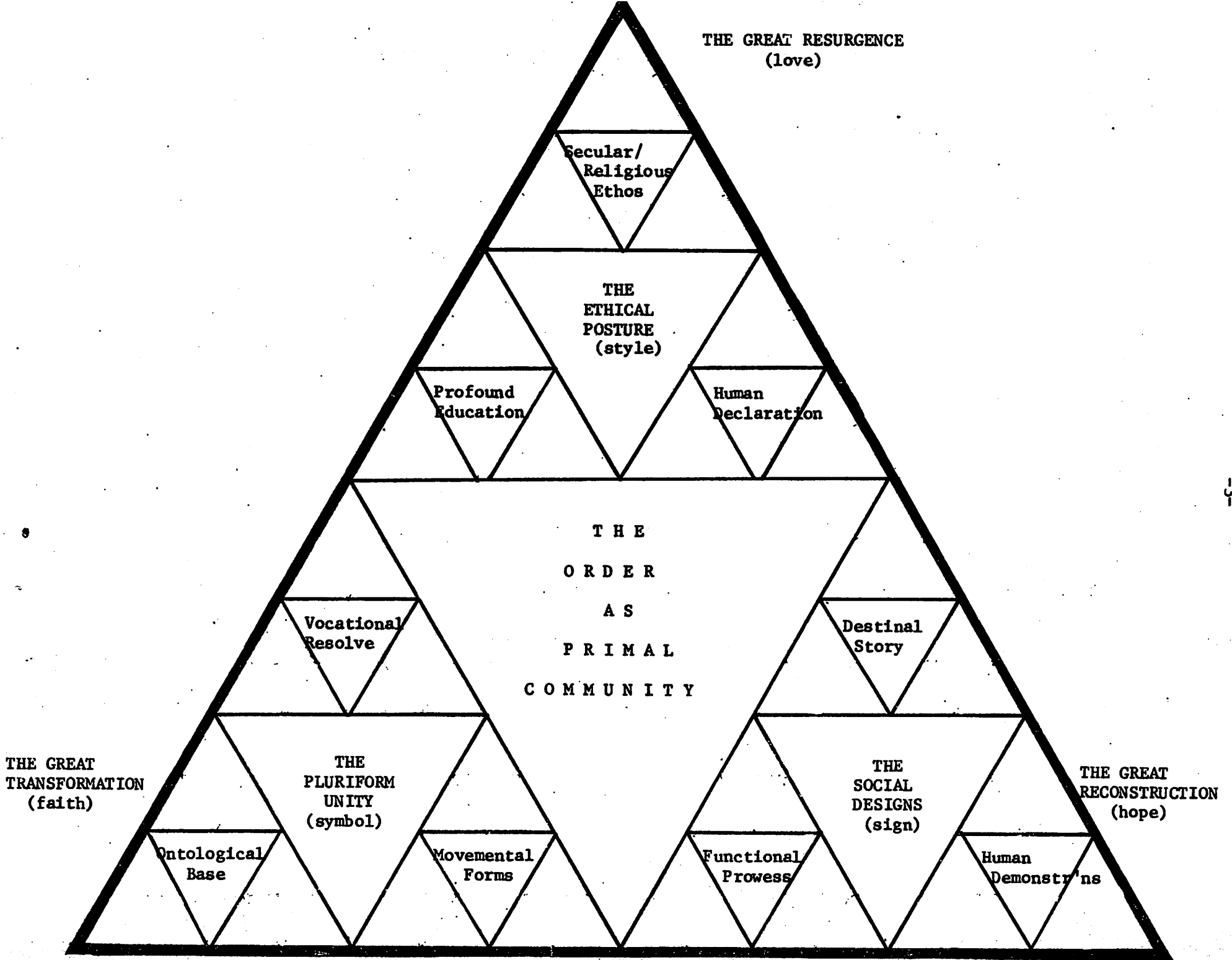
1. The new emerging global unity (objective inter-relatedness) is a fragile entity. It was, in fact, born long ago out of the Scientific Revolution in the sixteen and seventeen hundreds as well as the Einsteinian second law of thermodynamics in this Century. It is a painfully objective reality shaking all established foundational pillars: philosophy, theology, education, social mores, established ethical practices, religious rites and cultus, male/female ontological roots, life phases, family configurations, and the long-established nation-state understanding of global relationships.
2. The "see-ers" grasped this change long ago, but its practical working out in the everyday affairs of persons, groups and societies has now hit full force. It is like a death—for cherished personal and historic self-hood—the cultural "memory of being"—is rendered ineffective. In such a time, when it is unknown whether such a death will in fact bring new life, there is a desperate life-urge frantically pumping breath into what is dying; this happens consciously or unconsciously.
3. The overt manifestations of this urge to preservation are expressed in re-trenchment, conservatism, revisionism—underneath it all, fear. We have seen on the global scale the rise of political conservatism, ethnic sectarianism (the rise of the KKK, etc.) and also the revitalization of religion such as Islam. It is seen economically in the desperate attempt to re-establish the grounding of and expansion of the capitalist-industrial base and in the current boom of the economic dimension in SEAPAC. Militarily it is seen in the violence of the arms race and the attempt to simplify the complexity of the "rights" and "wrongs"—such as the attempt to re-introduce relations between the US and USSR as the major tension in world.
4. At its base this is a spiritual dilemma—the attack of the Mystery which, as always, the world will not have and cannot embrace. The intrusion of this mystery is contrary to this world's values and the preoccupation for maintaining the world as it is (see Gogarten, Christ the Crisis). This spiritual dilemma is equally true for the eighty-five and for the fifteen percent; for the conservative and the liberal, the establishment and the disestablishment. It is a fact that cannot be escaped even by the movement and order. The world is capable of continually persuading itself that it is embracing the "new" when in fact, it is still refusing the mysterious intrusion by simply tinkering creatively with the "old" in attempts to hold on to it and maintain the world as it is.
5. It is, perhaps, a more radical time than the emergence of self-consciousness or the realization that the earth is round and revolves around the Sun. It is fraught with chaos and turmoil—a global spirit trauma, a social psychosis and a cultural paranoia may well result. It will be experienced by some as the 'Dark Ages'; but like the Dark Ages of the past may well be the most creative time in the turn to a new eon. What will be required?

CONTEXT

6. This is the question seriously confronting us as a body of people who have chosen to covenant ourselves together to be the "x" factor in history; who call ourselves the Order:Ecumenical and who through our short history have understood ourselves to be structural revolutionaries responding practically to the moral issue of our time. We have acted out of the conviction that key to all life and creativity is a self-conscious relationship to the Mystery of Being itself. This is our unchanging foundation.
7. It is necessary from time to time to re-articulate the heart of our intent and the ground of our action in contemporary terms. This is not an easy task, for since we are a respondent to the activity of life itself in every moment and every new eon, our self-story cannot be archival or fixed, nor can it be judged by prior conditions, intellectual formulations, nor residual outcomes. We can and must examine all of this, for they are a part of our history. They were not lightly conceived, but were seriously created as a response to the socio-spirit contradictions perceived at that time. But if they become the determinant of the present self-story and task, then this body is no longer the revolutionary edge of the spirit revolution, but becomes, by this very criteria, the establishment: religious or secular, it makes little difference. It must, therefore, take the stuff of its own past and the present requirements of life and less rehearse and more re-create its grounding.
8. This paper does not attempt to re-trace our whole history of how this self-understanding has been acted out. We have been called to play many roles through programs, strategies and tactics to release the society and individuals genuinely to participate in the continual forging of human life. Also, this paper avoids the image of "historical order". It is speaking of the ordering dynamic, however. This is to remind ourselves that as the "x" factor, the Order:Ecumenical is not synonymous with historical orders, but remains as the discontinuous. The image of "going out of being" which has been part of our history has been important as a reminder of that resolve and style.
9. The following triangles are the basis of the rest of this paper. The first section will be an over-all statement about the Order as Primal Community (Section I, paragraphs 10-18) including an over-view statement on the three dynamics of Primal Community. These three dynamics form the basis of the next three sections: Pluriform Unity (section II, paragraphs 19-30), Community Designs (section III, paragraphs 31-40), and Ethical Posture (section IV, paragraphs 41-51). You will note that these triangles are incomplete. They are not articulated at the next level. Thought has been given to these, but further reflection and dialogue of the whole body will be required. This paper is a part of that dialogue.

I. THE ORDER AS PRIMAL COMMUNITY

10. The Order:Ecumenical in all its aspects intends to be a radicalized experiment for and demonstration of primal community. This means that in its thinking, organization and action (Church as Social Pioneer, H. Richard Niebuhr) it is such an experiment. This means that its internal structures of community life as well as its outward action or engagement are part of a single fabric: signs of primal community or designs of the New Social Vehicle and the New Religious Mode. To put it another way, the Order:Ecumenical is not merely an "instrumental" or incidental means for signalling primal community, it is itself primal community.
11. It has been very clear that the external mission over the past four to six years was about primal community. It has been less clear about the internal life or self-sustaining mode. This is true for very good reason. In the era of the Local Church Experiment, the dichotomy between external mission and internal sustenance did not exist. At that time, college, seminary and sodality, for example, were clearly experiments for the future of the local church (mainly in its Christian framework). Polity experiments such as presbytery, senate, and consistory, short-lived though they may have been, were experiments for the local church (and parish). We knew why the internal life was crucial. The design of the Nexus-Centrum Experiment was created in response to the servicing dynamic that would be required in the emerging global society to cut across parochialism, colonialism and imperialism. In the first instance, it had no other intent. We use it on ourselves as an experiment and demonstration for the globe.
12. When we turned to the concrete engagement in village and community we tended to freeze the design of internal life and to maintain it, leaving for later reconsideration the shape it needed to take in the light of our current external thrust. It is clearly our understanding of the process of structural revolution that it is important to hold fast to a model until such time when the indicative is clear and the necessary action is revealed. The danger is that we might assume that we possess permanent internal designs, when in fact, we have temporal models created as an experimental response to the New Religious Mode and the New Social Vehicle. Polity, spirit life, structural configurations are informed by the necessary deed in history. This is an unnerving aspect of being the secular/religious for it means that stating our foundations is not synonymous with building and maintaining particular forms.
13. Perhaps (to illustrate the above) we need to raise the question of Order self-support from the perspective of the images, models and methods required for any local community's self-sustenance rather than to envision it merely as an instrument to some other mission. Theodore Roszak (Person/Planet, Chapter 10) reminds us that the self-support endeavors of the monks did, in fact, become the basis of the economic and technological designs for Europe in the middle ages.
14. One further word; the use of the word "Order" in everything which follows implies all three dynamics-- extended, movemental and symbolic. The richness of our experiment in primal community is deeply related to tension and unity of these dynamics. At this time, the implications of this in our structures and covenants is not yet clear to us.



15. Throughout its life, the Order has had three basic tasks: 1) formation of a spirit people, 2) demonstration of profound human possibility, and 3) the expression of authentic responsible life. In our past we have stated this in many ways, but one way is that we are about the Great Transformation, the Great Reconstruction and the Great Resurgence. However helpful these may be, our self-story must always find expression in the present indicative. In our time, the formation of a people finds expression in signalling global pluriform unity; the demonstration of human possibility in manifesting social designs; and the expression of the authentic responsible life in the announcement of a new global ethical posture.

a. Global Pluriform Unity

16. In a time when the religious, social, economic and political bases of unity have been shattered a vacuum results, making it difficult for all cultures, religions, regions, nations, etc. to see how to move and how to configure or sustain themselves. Old politics, consensus modes and power configurations no longer respond to the present self-consciousness nor to the global human need. This is not a surface "organizational" issue or task, but rather one of weaving a fabric of human inter-relatedness which is as deep as the cultural, tribal, and ethnic social patterns of past eras. In other words, it is the socio-spirit base of the trans-cultural peoples. It is the ground of socio-human commitment to the earth's care. It is the foundation of the Order's being and task. Such a pluriformity will not emerge through the continuance of existing patterns. The ordering dynamic takes the current crises and embodies, names and forges the needed trend.

b. The Social Designs

17. In a time when social designs, both on the micro and macro levels, seem to block rather than release individual and corporate creativity, a paralysis has resulted. The currently operating patterns of economic, political and cultural life are gone in a world where the technological and scientific revolutions have won. Social integration has been lost, and appropriate modes of existence must be invented. The task of the Order is about such invention. Yet, it is not so much "functionary" manipulation, as it is the reconception of the relationship of the political, economic and cultural aspects of community and society—new principles of operating, new grasp of identity and destiny. The situation is more akin to what gave rise to the Greek Polis or the Chinese social structures than it is to a "model cities" program. In other words, it is the reconstruction of the image of social significance that is called for—the signs of which the Order is called to do and be.

c. The Ethical Posture

18. In this time, value systems built for other configurations of people and for different societal designs produce a void in human responsiveness. Values derived from "closed systems" function only in those systems (religious, ethnic, national, etc.), and make little or no sense in the inclusive inter-reliance of our age. A brand new sense of human care and welfare must arise which moves beyond the limits produced by old memories of being. The task is not so much one of placing legal imperatives but of recreating the history of being. It is, put another way, telling the new global myth. The role of the ordering dynamic is to be the style of this new ethic. This is the most difficult of the ordering roles, for it tampers with the essence of human self-actuation. It cannot be approached directly, but is the signification of pluriform unity and social designs.

II. THE PLURIFORM UNITY: Releasing Profound Commitment

19. Catholicity, not uniformity, is the mark of the emerging social designs. Sectarianism in Orders, religions, nations, ethnic groups, or educational institutions is a symbol of an old social vehicle, and participates in the contradiction by maintaining that vehicle in being. An order, to be the ordering dynamic must, in its own being, symbolize the possibility of this emerging human unity. Unity is not based on subjective feelings, but the fact of globally inter-dependent relationships that are consciously acknowledged or unconsciously acted upon. Social roles and human configurations are being reshaped and some of the hallmarks of selfhood, classes, races, etc. are being reconsidered. The Seven Revolutions are hints of these changes. The ordering dynamic, by manifesting this change in its own make-up, evokes trust in such a global transformation.

20. Such pluriformity requires a fundamental grasp of life in its breadth and depth. This is the glue to sociality. It is, put another way, the faith out of which individuals and societies re-create themselves. Every new catholicity in history has required the re-statement of the profound truth of living both in the new expanded context of reality and in the new and appropriate language patterns. Sometimes this has been an evolutionary amalgamation and absorption (Hinduism) and at others, a self-conscious intellectual and spiritual reformulation (Aquinas). Historical religions have served as the archival resource of this human expression of the truth of life as viewed from their particular perspective in various cultures.

21. But in our time, pluriformity is neither the coalescing of various religious expressions, nor the liberal appreciation of all expressions, nor the superimposition of any one of them, nor the denial of the human insight which has been resident within them. Rather, it is the total re-statement of religious truth and faith. This is the task of the ordering dynamic. Authentic pluriformity will not come from a less radical foundation.

22. What is at stake here is not so much the knowing of the Mystery, as it is the grasp of authentic humanness or radical selfhood--although the two are finally inseparable. Our best wisdom so far to this ontological grounding is "The Other World in the Midst of This World." It begins with a fresh starting point (a new phenomenology and essentialism, bypassing metaphysics and inductive reasoning) while still being based on the contentless word. A great deal of further work will need to be done in this, but it is the best clue we have to a future spirit base. In some form, the Other World can be the unifying reflective tool by which people can move beyond the limiting expressions of a former age. It can become the commonizing base for the Order which today come from all ethnic, cultural, religious and social histories.

23. This suggests that the new religious mode is more than tampering with various old modes, and will appear at times to be a direct assault upon cherished self-stories. Right-wing Islamic renewalists and America's book-burning "moral majority" are already experiencing this struggle. The Order is not called to ask people to step through a particular world-view and poetic framework, but to explore the means whereby people may encounter the immediate and ever-present depths of life. Because it is called to be a symbol of total and inclusive (catholic) unity, it will require of the Order a painfilled move through a history-long bias toward Christian poetry and Christian mythology. At the same time, as a guardian of the archaic, it will require the careful appropriation of historical wisdom, moving through these to the call of the future. We intend to use such wisdom whenever and however appropriate, as reservoirs of time-tested experience and ever renewing life-giving witness. This is the most difficult task the ordering dynamic has to do. It will finally be this which produces the most internal and external strife. But without this, no New Religious Mode and therefore no New Social Vehicle will be given form. (see JWM, Transpodane Christianity).

b. Movemental Forms

- 24.x Every social vehicle includes configurations of people which are more or less fostered by and in turn sustain the social understanding. This is true at both micro and macro levels and is true within the political, economic and cultural dimensions of life. Social clubs, priesthoods, castes, families, legislatures, etc. all were units of people to do a particular task and to sustain a particular style and self-story considered valuable for social maintenance. The structure and selected participation in these configurations established the relationships of peoples, determined limits, and interpreted the significance of individuals and social groupings. The relationships of men and women, white collar and blue collar, youth and age, for example, are thus established.
25. When these configurations become stifling to human creativity, both individually and corporately, new configurations begin to take place, sometimes for the benefit of the whole but often to the self-aggrandizement of a particular group. The ordering dynamic in history is about the task of so shaping (self-consciously) its own configurations of people that they symbolize that "all the Earth belongs to all..." etc. and that they address the current contradictions of exclusivism, separatism, class empowerment, and cultural, ethnic, and sexual oppression yet without falling victim to some form of "democratism". It experiments with forms which maximize total participation in community and society and demonstrate new human configurations.
26. The New Social Vehicle and the New Religious Mode will require of the Order configurations which maximize the capacity for creative engagement, the participation in consensus, adequate means of human care while reflecting global pluriformity. Our concern for the four-sector coalition is not a gimmick, but is a creation of a sign of the necessary reconfiguration needed in our time, as opposed to single sector domination or single sector submission. Care in the design of these configurations of missional units is the most powerful symbol of global unity we can express. The shape of the extended, movemental and symbolic order is part of this experiment. The ethnic make-up (and leadership) dramatizes positively or negatively the reality of such a global unity.

c. Vocational Resolve

27. The crisis of vocation is synonymous with the crisis of faith. The pluriform unity symbolizes the conviction of humankind's capacity to continue to create the human experiment and be on the human journey. The ordering dynamic symbolizes that trust, not for itself alone, but for a society that has lost its nerve in the face of the assaults of our times.
28. The vocation which the ordering dynamic is out to demonstrate and catalyze therefore is not simply confined to a "structure" (e.g. join the Order), but a vocationed willingness of masses of humanity to participate fully unto death in the civilizing process and to not cop-out. This is the profound historical commitment which every social vehicle has relied upon for its health and which every ontological formulation (religion) has been out to sustain. This is the context in which Order Vocations become a symbol and demonstration.
29. Within this context the Order is concerned with those elements of its life which sustain obedience and steadfastness to this vocational resolve, and that effectively dramatize vocation as a journey in self-hood, expenditure and social re-creation. The Order must build into its life, vows which take seriously the human stages of journey acknowledging commitment to care for the earth. This relates to order classes not as polity or status categories but as symbols of steadfastness in the ordering task, thus releasing confidence in society as a whole.
30. Sustaining vocational resolve requires the rehearsal of social vision and historic intents. Every Order has offered society spirit practices to maintain and interpret this human resolve. In our time the re-creation of these practices applicable and usable by a pluriform world will be key to the release of profound commitment of both Order and society.

III. THE SOCIAL DESIGNS: Embodying Demonstration Signs

31. The Great Reconstruction is about shaping a social carriage for the emerging global self-consciousness. The social carriage establishes the relationship between the various social components and thereby interprets the significance of space, time and relationships. These are not simply designs such as businesses, schools, legislative arrangements, and so forth, but also designs less tangible, but equally important such as time rhythms, celebrations, religious practices, etc. Christian worship on Sunday morning or Muslim daily prayers are aspects of social designs as much as the modes and flow of transportation systems.
32. The ordering dynamic in society has often pioneered some aspect of a form which later became the basis of new configurations in society as a whole. Sometimes this was a self-conscious "on behalf of" and at others simply created for the effective functioning of its own community. Nevertheless it was seen as effective and used. In this time, when every aspect of the social vehicle is called into question, the shape of the Order's community designs, self-consciously constructed as a clue for all people, has become increasingly important. This does not mean they are synonymous with what society in general needs.

But to the extent they reflect in their specific and unique use what is true of the requirements of community and society, they will be the paper mache demonstration for society.

a. Functional Prowess

34. The capacity to function in the NSV and NRM is foundational to social designs. If one does not have the basic tools for social participation, then nothing else is of any avail. To provide contexts when what is needed is reading skill, is no more responsible than a soup line when the need is a structure for economic participation. This participates in maintaining fundamental dependence and symbolizes elitism. In past eras people came to the monastery for skills such as reading, mathematics, etc. Perhaps it is not the prime task of the ordering dynamic to do this, but if society is not providing it, the ordering dynamic is called upon to pick it up. For it can do little else if this is not cared for. If it is true that all peoples need the opportunity to participate creatively in the new social designs, then to move ahead without providing the means puts us in the position of participating in the very contradiction we are committed to overcome.
35. This must begin first within the Order. The Order:Ecumenical will move ahead in its commitment to human development when its interns and others are literate, speak the global language, can write and have political, economic, and cultural tools through which to authentically dialogue with and participate in the planning and action of the Order's life and work. To equip all with these skills avoids the image of colonial dominance. Our first task is to thoroughly equip the Order (Movemental, Extended and Symbolic) with such prowess. This in itself is a social sign of hope.
36. Yet this should not be looked upon simply as an equipping job, rather it is the profound task of enabling people to embrace the greatness and wonder of their lives. The capacity to plan, act, reflect, think is directly related to these skills. It is critical for the Order to demonstrate this because the current social vehicle is perfectly willing to leave millions out of participation in the social process. We are otherwise committed.

b. Human Demonstrations

37. Practical enactment of the drama of possibility is a critical role of the ordering dynamic. For society cannot see the realization (actuation) of the idea of the new if it has no historical existential grounding for its possibility. This dramatization will take all kinds of forms such as HDZs, structural permeation, etc., but it is important at this juncture to declare that the forms of the Order's life itself are likewise primary demonstration; that is, for example, its religious houses. For in a time when people are searching for the forms of effective and profound community, this demonstration is a clue to the future. The questions today are related to modes of care and significant expenditure; they are about living through the transition times we are in. The religious house is a crucible for everything we do, know and be. It is the experimental center for forging new images of time, space and relations. It is the embodiment of globality within the local community setting. It is the image of expenditure and therefore the demonstration of human living.

38. Throughout our history the houses have been the demonstration of selfhood, family life, economic sustenance modes, decision-making processes, ethical contexting, corporate action, etc. All of these are now primary concerns of community and society as a whole. This will require a total reappraisal of our house life taking it out of the deep freeze and re-building the structures in the light of the present social contradictions so that participation in a religious house is viable globally and so that it is, in fact, a dramatization of what every community needs to embody in some form as primal community. This will be the demonstration from which to move with power on HDZs, structural permeation, and local economic vehicles.

c. Destinal Story

39. The crisis in destinal vision is synonymous with a crisis of courage. It is a failure mentality relative to hope. Remove an historical perspective from any people, and internal structures and missional intents will quickly dis-integrate. The sense of purpose in the historical scene is the source of self-hood--individual and social. A people can endure all sorts of trials and struggles when such a story is intact, but cannot endure crisis when it is absent. Our experience with HDPs and GCFs has well documented the power of destinal vision.
40. Orders in history have held before society a vision of purposeful destiny when the sense of purpose had eclipsed. Such a time is our own. The wrestling through of our own story if put merely in the context of saving our life will ultimately produce nothing. We are called to re-articulate the Order's destinal story in the context of the globe's destiny. Our very decision to live in villages, to live among the poor has expressed our destiny and given a new image of destiny to the poor themselves. The Order story transcends four-year strategies and campaigns. It must restate for itself history-long purpose for its existence which frees it for the bold moves which history and society require.

IV. THE ETHICAL POSTURE: Expressing the Moral Indicative

41. There is today a void in the arena of responsible human and social action. The crisis is intensified by the global self-consciousness of inter-dependence, by the awareness of futuric implications and consequences of any action, by the instant awareness of global conditions and situations through media, and by the "hold" of ancient and religiously blessed ethical principles. The immensity and complexity of every situation produces a paralysis in action on the one hand, and a simplistic reduction of the global view in order to act on the other. When well established culturally and religiously sanctioned screens are rendered invalid; national, social and individual self-hood is torn apart. Concurrently, there is a strong impulse to preserve, when no other compelling and profound context can be appropriated.
42. The ordering dynamic in history has always been a catalyst in releasing a new ethical posture. It has concretized what sociological love requires and by so doing has re-shaped social values, religious presuppositions social structures and human priorities. This style stands as both judgement and possibility in a society. In our Order, the decision to live in villages is a statement of an

ethical posture: it is judgment and possibility. Although all our work in the past twenty years has been about this ethical stance, the "new" is that this is a kairotic moment for shaping the new morality in mythology, ideology, methodology and practical action among the broad masses of society.

a. Profound Education

43. Any ethic requires a standing ground--a locus for deciding and significating life. Such a place requires a unifying integrity which provides the opportunity to observe, judge, weigh-up, decide and act. It requires a sound base in Twentieth Century methodology and trans-rational thought. It will take with utter seriousness the kind of work we have done on the life triangles and the social processes. This standing ground is enabled by a new classical educational process. Inclusive education in any age and culture had as its fundamental task equipping a citizenry with images and concepts that allow them to function in and act responsibly for the social stability. All education provides an ethical stance, this cannot be avoided. For example, consciously or unconsciously, western education is clearly communicating the ethics of individual hedonism.
44. In our time, the ordering dynamic is called upon to participate in and, in fact, lead the way in creating a new memory of being (new basis for global context, new story of life's purpose and new mythology of being) which allows for an inclusive framework for moral action globally. This will require a comprehensive curriculum--contentless and contentful--re-interpreting the sciences, arts, humanities, theologies, etc. Profound and lasting change in the ethical posture of the globe will call for some such direction.
45. The Order has always presumed this kind of education with its curriculum, but of late has confused it with training in functional prowess (see section III). It has realized that its profound educational frame needed work in the light of the current state of the cultural revolution. We have already begun work on rethinking some of the basic core courses in order to make them more effective tools. The Order's own life as primal community will depend upon experimentation and demonstration in means of continually rehearsing its foundational grasp of life and action. But further than this, doing the needed task in history may well require demonstrations in education from womb to tomb such as experimental schools and school systems with both the fifteen and eighty-five percent.

b. Human Declaration

46. The ordering dynamic has always been about proclamation. Its purpose is not to speak only to itself, but to declare a way for society and history. The forms of such declaration have been many and varied in both word and deed. They have often been the itinerants who have made sure that no peoples miss the reality of human possibility. Perhaps this could also be described as announcing the elements of a new global myth. Declaration is also about shaping a common social vision for planet earth (see New Castles, Malachi Martin, ch. 10). Documentation, which has become a key concern among us, is actually a concern for human declaration: CEM documents, for example, are the declaration of what happens to a people's sense of well-being when they corporately act out care.
47. Human declaration is equipping people with images to interpret the human journey. Such work as phasality, rationality, sexuality, and sociality are part of the proclamation and give handles for significant interpretations of existence. Our concern with interchange is finally a concern for means of declaration to

everyone. The Order is itself such a declaration, for in its own movements, locations, expenditure, corporateness, it is a "beholding" (presence) of human creativity and expenditure: the birthright of all peoples.

c. Secular/Religious Ethos

48. The crisis in the spirit of culture (ethos) is synonymous with a crisis in love. Human care structures have fragmented and human hostility and the denial of life are intensified; and "caring enough about the human experiment" to preserve its future becomes problematic. Social self-hatred is as real as individual self-hatred. The reasons for this are multi-faceted and the situation is both one of fate and, at the same time, one of self-conscious participation in that fate.
49. The ordering dynamic in history has in the past played a major role in re-creating the secular/religious ethos required by the new times in the light of the socio-spirit contradictions. At times they have been the only glue resident in society. Such a time is our own. The Order has the task of re-creating the spirit of global culture, and at the same time, establishing a sense of order within this human revolution. Such a task will require seeing through the current operating spirit of a people (cultural mores and religious meanings) to determine contradictions to the emergence of inclusive global beliefs, customs and practices needed in our time. Within this is the task of re-interpreting history itself: a new myth able to sustain the new self-consciousness.
50. Now this dynamic (secular/religious ethos) is at the top of the triangle. It is that which is the telos of the NSV and NRM. It is the new articulation of profound humanness. Although direct work probably cannot be done on it, the Order needs to keep its vision focussed here. It is this toward which all its work and life are directed. We are not about simply economic or social methods for this or that community or nation. We are about moving through cultural Buddhism, cultural Christianity, Confucianism, Hinduism, secularism, etc. Although once the sources and sustenance of social vehicles, they no longer are. All have become narrowing and confining parameters. They do not reflect the terrain of human self-consciousness and social awareness (e.g. the women's revolution and the revolution in language itself). The Order is called to intrude upon these, not to succumb to them. History has rendered them social and cultural illusions. Love of the Mystery and care for the earth have always called us to this stance.
51. The Order, as primal community, must be the style of this new ethos. To encounter the Order is to encounter the address and possibility of the wholly new, for it provides a transparent style grounded in social reality and simultaneously expressing a trans-cultural spirit. The Order in all its forms is finally called to be a manifestation of the Other World in the Midst of this world.