

## T W O

### Deep Mission To Deep Culture

Harold Turner

This title phrase above has become the summary statement of what *Collision Crossroads* is all about. This essay presents the unfamiliar idea of 'deep culture' which provides the roots and therefore largely governs the life of any society. Like roots, it is mostly out of sight and unrecognized, so that to examine it a special effort has to be made.

The two sources I turn to for light on this task are probably surprising – the nowadays much out of favour 'overseas missionary', and the somewhat repudiated Karl Marx. The former has had to work at understanding a non-Western culture in considerable depth, and the latter's strength lay in a worldview that included what he saw as the deepest forces at work in our, and indeed all, cultures.

The first part of the essay therefore pursues this theme of deep culture in distinction from our use of the term culture at more surface levels; the second part looks at the same term again but by analogies from depth studies in other areas; the third part offers a case study of one of the foundational features of all cultures in terms of three concrete images that will hopefully help in grasping and evaluating each of the alternatives.

## I. Who Are We? Personal, Social and Cultural Identities

### *Overseas Missions Reversed*

Christian missions from the Western countries to the rest of the world have been a notable part of Western history in the last two centuries of the modern period, known as they were as 'foreign missions'. Now the line between the 'heathen and primitive peoples overseas' and our own post-Christian societies cannot be drawn with the confidence that marked the 19th century and later. Our personal, social and cultural identity no longer stands in ready contrast to that of peoples in the non-Western world. Indeed the tables have almost been turned. It is fashionable to speak in derogatory terms of Western culture and to exhibit a sense of guilt about its effect on the rest of the world, and not least through Christian missions. Despite the derogatory overtones this last term has unjustly acquired, I shall look to this missionary experience for some light on our own predicament in the 'sending countries' of the West, now that we are much less sure of ourselves as we face our own mounting and seemingly intractable social problems.

### *Holism: The Three Levels of Life*

The main lesson derives from the way in which most overseas missionary work has had an holistic approach, in the sense that the Gospel was addressed to all three levels of human existence: the individual personal, the public social, and the deeper cultural. The local situation required missionaries to start at the first level, that of the individual, with sole converts or small groups. They also had to address the second level, that of social systems, such as the structures of marriage, the place of women, the treatment of disease, pay-back revenge, and many other areas demanding reform in the direction of God's Kingdom.

Beyond these two levels, missionaries had to address a third level, that of the basic culture itself. Language is the first expression of this level of culture. From very early on in the history of Christian expansion the local language was learned, given written form, and used for translating the Scriptures. Bible translation into a myriad of local languages has been a major cultural operation with a profound significance usually unrecognized by the critics of missions. This study was extended by the use of anthropology to help reach the very roots of a people's life. Missionaries were pioneers in the development of the modern sciences of linguistics and anthropology. They were engaging in what I am calling 'deep mission'.

#### *Learning from these Missionaries*

The holistic approach we have seen used abroad in other societies and cultures offers a radical critique of what we have been doing in our own countries. Here the evangelism of the 'evangelical' and the more recent 'charismatic' constituencies has focused on level 1, the individual, as its chief emphasis. Christian bookstores concentrate on this and on the nurture of the personal religious life. The more 'liberal' constituency, especially in the mainline Churches, is much more involved in the reform of social systems and structures, level 2 of our existence, especially through its focus on issues such as rights, ecology, peace, feminism, etc. For several decades evangelicals have shown increasing concern for level 2 social transformation. The New Zealand Brethren pastor, Brian Hathaway's *Beyond Renewal, The Kingdom of God* provides striking evidence of this. Nevertheless there continues to be a degree of polarization between the individual and the social emphases within our Christian communities, polarization that has been less evident on overseas mission fields.

While our missionaries overseas study the worldviews and the basic assumptions of tribal and other cultures, at level 3, in order to bring a

biblical critique to bear at this level, a similar concern in our own 'sending' countries to bring the Gospel to bear on the very roots of our culture has been almost totally absent. Apart from our uncritical attitude towards our own culture, there are various reasons for this.

*Surface Culture as Social Custom*

First, we operate with a surface view of culture, the popular view that limits culture to our various traditions: foods, clothing, housing, entertainment and parties, music, art styles, greetings, births, marriages and funerals, anniversaries, etc. I call this surface or expressive culture. It is equivalent to social customs rather than to any deeper basic worldview. 'Cultural presentations' consist of music, drama, dance, costumes, foods, ways of greeting, all of which are interesting to others and contribute to the self-identity of groups. These presentations may reflect the original root culture only little or not at all. To that extent they restrict the basic meaning of culture to social customs. So we come to believe, to quote from an Auckland mayor's publicity, that "all challenges of a cultural nature can be resolved by fostering understanding, communication and working together with a love for all in our community." This is superficial blah, but Christians fall for it like everyone else.

To illustrate further, consider the very distinctive 'cultures' of the English, the Welsh, the Scots and the Irish within the one European society and nation of the United Kingdom. Likewise in New Zealand these surface culture variations of Britain survive and are carefully nurtured. To these have been added surface cultures of Dalmatia, the Netherlands, Greece and many others. These peoples are, however, all Europeans. Beneath level 2 variations of social custom they are Europeans who share a common deeper-level, level 3, the European tradition and worldview. The two levels are quite different, and represent diversity at level 2, and unity at level 3.

From the Maori viewpoint they are all 'Pakeha', i.e., European. Pakeha is primarily a cultural term rather than a racial one. New Zealanders will become even more conscious of their common surface culture when they see the impact of the current immigration of quite different Asian cultures, and understand what lies below the surface cultural variations of Chinese, Taiwanese, Koreans, Japanese, Indians and others. An Asian worldview has fundamental oppositions to the European worldview. This is a new and urgent question to which governments in all Western countries where Asian and Arabic immigration have rapidly increased seem to be irresponsibly indifferent. How can these worldviews combine if there is a basic incompatibility between them? We just do not know what we are doing at these foundational levels of human life.

#### *Flexible Relations Between Surface and Deep Culture*

The same word 'culture' can refer to social customs, i.e., 'surface culture' (level 2, the social level of our lives), or to the basic axioms and convictions by which people live, i.e., our 'deep' or 'foundational culture' level 3, the deeper level). Like the foundations of a building the third level is often hidden. At some points there may be the closest interconnection between these two levels. It is remarkable how at other points they may be separated.

A classic example of this is found in the Scriptures. Israel emerged from a background of tribal cultures and religions where rituals and festivals were linked with the fertility of crops and herds, with lambing and harvest festivals, and with pagan fertility rites. Remarkably, outward forms, the visible social customs, were retained and given new meaning that derived from the new biblical worldview. The feasts of Weeks, of Tabernacles and of Passover commemorated the specific acts of God within their history rather than the timeless fertility powers of nature. Israel's surface culture now carried new meanings.

A similar process occurred in the early Jewish Church. In Acts chapter 15 we read of the history-making decision not to impose on Gentile converts in other cultures even such a basic Jewish cultural requirement as circumcision. The requirement was removed, as it were, from level 3 to a position within the more surface culture of level 2, a fairly radical change for Jewish Christians. The same process occurred again when rabbits and eggs of pagan Europe's ancient fertility rites were given new historical meanings within the Christian context of Easter.

There is no necessary connection between the surface culture of social customs and the deep cultural forces that ultimately control our lives. For instance, we will not necessarily deal with the basics of Maori culture at the level of marae protocol, nor with the roots of Japanese culture by learning how to visit a Japanese home for a meal, important though these and all similar customs are. In identifying the ambiguities of this word 'culture', we relocate these more surface aspects of cultures to the area of the social. This places them among the concerns of the Christian social reformer who seeks a Christian lifestyle in these matters. There is much to be done here. What is a Christian wedding or funeral? A Christian style in furnishings or dress? Some styles are plainly un-Christian, and evangelism must certainly take account of this level of our existence. So I am not depreciating the importance of change or reform at this level. But we do not reach understanding of the culture of any people when we seek it only at the surface level of social custom, by learning only to be polite to one another, or attending one another's festivals.

### *The Analogy of Marxism*

In illustration consider the history of Marxism. If Marx had been content to operate at our level 1, he might have left no more than a coterie of like-minded radical thinkers or at best a kind of Marxist Church. Such groups were founded in the 19th century in the name of humanism or secularism,

and some struggle on, such as the South Place Ethical Society in London, which I once addressed at 11am on a Sunday!

Or Marx might have been merely a radical social reformer, operating at our level 2, a social activist concerned with child labour, boy chimney sweeps, sweated seamstresses, or conditions in prisons or factories. He would have joined the band of similar and honoured social reformers who effected some improvement in these areas. But he would not have changed the face of the world in the next 80 years.

The immense global and practical influence of this one man, Karl Marx, depended on his theories that offered a worldview, an interpretation of history and of the meaning of human life. They offered the basic assumptions or axioms of a comprehensive philosophy of existence. They claimed to be true. They invoked the adjective 'scientific' to support their claim. Marxism would win in the end because it was true! Correct theory, i.e., Marxist orthodoxy, was paramount, and the worst enemy would come from within as deviationism or heresy. What Marxism offered was foundational truth, which lay at our level 3. On these axioms all else was to be built. Therein lay its strength.

This provides vivid examples of several important principles. First, note the difference between focusing primarily on level 3, rather than on levels 1 or 2. If we focus on levels 1 or 2, the results will be only on those levels. We must also work at level 3. We sorely need to absorb this fact when we talk about evangelism or social reform.

Second, note the supreme importance at level 3 not of pragmatic results or of power but of truth. Marxism had practical results and power in plenty, but it was wrong. Its basic view of reality was simply untrue. No achievements in China or elsewhere can mask the final consequences of a worldview that does not correspond with the way things are created. What is remarkable is how quickly reality rebelled and exposed the falsity of what we can call 'deep Marxism'.

And third, the Gospel could reach Marxism and critique it only at the fundamental deep level, level 3. It was not much use picking a moral quarrel with the lifestyle of individual Marxists, who often put half-hearted Christians to shame. Nor was it very effective to critique Marxist economic and political systems which had usually replaced something worse, often with remarkable achievements. Only the truth of the biblical worldview, and its version of the real structure and goal of human nature and the real forces in history, could be placed over against Marxist axioms. In the end history and reality could wait no longer. With the collapse of Marxism, it is at this third level that the real reconstruction of Eastern Europe must now be sought.

#### *Deep Culture, Deep Mission*

Now at last we come to consider the proper content of level 3 itself. Here we meet a major difficulty, that of bringing to consciousness for critical examination the underlying, axiomatic, unconsciously assumed convictions that I have called deep or foundational culture.

We may get the feel of this unfamiliar realm if we look at the wide variety of terms used to describe its contents: words like axioms, assumptions, paradigms, viewpoint, mind-set, fiduciary stance, belief-system, worldview, cultural roots. I shall use the general term worldview for the contents of this level. This is the level in need of deep mission which will critique its truth or error, its relation to the biblical worldview, and so its relation to reality itself.

Who among us could describe clearly the underlying assumptions of our lives? There are some characteristics of modern Western culture that Christians share with those outside the Christian faith, characteristics that make us all so alike as Europeans, and still more in detail as Canadians, Australians, New Zealanders, etc. And who can tell us how far this secular humanist worldview has become the effective working

basis in much of our Church and personal life? Or, in other terms, we must de-indigenize the Christian faith within our own countries before we can think of genuine indigenization. The basic reason why the Gospel has so little impact in our Western societies is that it has lost its distinctives by assimilation to the prevailing culture within which we all live. There is no 'us' and 'them'. We are all 'them'.

Let me offer the simplest of examples. The regular Salvation Army advertisement for its holiday facilities at Russell, an important tourist and holiday resort in New Zealand includes the offer of a 'luxury motel'. When the Salvation Army goes up-market and gets into the business of selling luxury, we have to ask whether the Gospel or our current consumer-orientated Western culture is in control. For a Christian in a poor world the criterion of luxury is a good guide as to what not to buy or do. If the Army should plead that its motel is really quite modest (as well it may be), then it has been caught up in current advertising exaggeration to the point of untruth! I apologise to the Army for taking this example when more serious and complex illustrations can be found in any of our Churches. But the very simplicity and unwitting nature of this example shows how easily we operate with the unconscious assumptions and attitudes of our culture.

Changing hearts and minds at the level of belief systems, to remove distortions and sheer errors: that is the new mission frontier for the Gospel of Christ. This Gospel brings its own special understanding of the way things really are. At this third level that is the question at every point.

Deep mission at this level is essential if we are to undergird the direct changes in the social order at level 2, and provide the cultural context for more holistic persons at level 1. Indeed, if Christianity is to do more than counsel individuals at the private level, or avoid becoming an increasingly weak and parasitic ally of liberal humanist forces operating mainly at level 2, it must cross this new mission frontier to level 3 and engage

with all serious-minded people in a profound re-examination of the very bases of Western culture. This will demand hard thinking, the most relevant form of practical action for Christians in the Western world today.

## II. Why 'Deep' Culture? Explanation of the Adjective

But why place such emphasis upon 'deep' culture – which we have now distinguished from 'surface' culture or social customs? It will help if we quickly survey similar concepts in other areas of knowing where there has clearly been progress from surface knowledge to deeper understanding.

### *Deep Space*

This progress has occurred conspicuously in our knowledge of space. The earlier views of the earth as the centre of the universe provided no incentive to explore the heavens further out. The focus was in the reverse direction, on a geocentric cosmos. But with the heliocentric revolution of Copernicus and Kepler, and Galileo and the newly invented telescope, inquiries were re-focused on the ever-vaster world 'out there'. Now with 20th century space travel and increasingly powerful instruments coupled with new theories in astrophysics we are overwhelmed by what we rightly call 'deep space'.

### *Deep Time*

In pre-literate tribal and oral cultures anything we could call history often reaches back only a few generations to the last remembered ancestor, then moves into the area of myth.

Our present sense of the depths of historical time might be said to

stem from James Hutton's 18th century discovery of geological evidence for continuous, slow change in the surface of the earth. One later indicator is the summit of Everest being made of marine limestone! This geological perspective was matched in the next century by Darwin and the biological perspective needed for his theory of evolution of living species. In both areas we are left peering into the mysteries of 'deep time', which grows ever deeper with astrophysical theories of the beginnings of the universe.

### *Deep Matter*

Matching these depths we have those of micro-physics, reaching ever deeper into the constitution of matter itself. Modern knowledge stems from the penetration of physical theory into the sub-atomic world of particles, and beyond into non-particle 'loops of energy', where even time and space cease to have meaning, in the ultimate depths of the material world. Deep matter indeed!

### *Deep Psychology of the Mind*

The revolutionary psychological theories of Freud at the beginning of the 20th century carried the ever-deepening knowledge exploration into human nature itself. This was seen as a many-layered psychic system from the conscious to the subconscious and beyond. The complex operations of this psychic system reach back deep into our past history to the stage of infancy, and as some now suggest, even further into the pre-natal life of the embryo. Jung contributed another version, of the 'archetypes' buried deep in the psyche of individuals and cultures. Whatever be the merits of any of these systems of psychoanalysis we are all now accustomed to the notion of 'depth psychology'.

### *Deep Physiology of the Body*

Still further beyond imagination is the exploration of the ultimate structure

of living organisms as revealed in the discovery of the complex but beautiful twin-spiral DNA molecule that carries all the genetic messages governing the varied development of living species, including ourselves. In a sense this deep biology corresponds in the animate sphere to the discoveries of deep physics in the realm of inanimate matter.

*And so to Deep Culture*

Or should we have said deep philosophy? We might have done so had not 20th century philosophy opted out so much from the deeper metaphysical questions. One does not find here new and exciting explorations and deep discoveries. And yet the basic questions about cultures turn out to be those that have been the concern of philosophy in the past – ontological questions about the nature of reality and the relation of the One (unity) to the Many (diversity), cosmological questions about the origins, meaning and purpose of the universe and how its parts are related, epistemological questions about what is truth and how we can know it. Or, in other and classic categories, what do we mean by truth, beauty and goodness?

All these questions are answered, one way or another, consciously or perhaps implicitly, by the various human cultures, and their associated religions.

And yet we are unable to speak of knowledge advancing ever more deeply into the nature and functioning of cultures. Cultural anthropology has immeasurably advanced our knowledge of the tribal cultures and archaeology has brought the ancient cultures into view. But much of this knowledge deals with the material expressions of cultures and the inferences that can be drawn from such evidence. The study of myth and ritual, however, does penetrate more deeply into the cultural realm, but it often remains at the descriptive level and avoids evaluation and truth questions.

Our limitations appear more clearly when we examine the term 'culture' as used in our society. In the previous section I identified what I called 'surface culture', as illustrated by what happens at a 'cultural festival' when people bring on the songs, dances and drama, the costumes, arts, crafts and foods, peculiar to that culture, reminiscent of its history and establishing the distinctive identity of its people over against other groups.

When peoples migrate, or their own societies are invaded by modern Western culture, these features tend to survive as traditional social customs cut off from the deeper worldviews lying at the foundations, and which they formerly expressed. They may have new and valuable functions, but they no longer serve as indicators of the current basic operative axioms and values of a culture. They are surface phenomena, 'social customs', less and less meaningful as indicators or expressions of the contemporary operative culture lying beneath them.

Even the deeper indicators, the rituals of birth, death and marriage, and the social structures of family, inheritance and authority, change their meaning in new social situations.

Human knowledge in this sphere has not been acquiring the depth that we have indicated above in so many other areas. It is therefore both deceptive and dangerous to talk of bi/multiculturalism, as if we knew in any deeper way the basic features of these cultures, and whether or not they can be shared or can consort together without deep conflict.

What is the relation between the ontology, cosmology and epistemology of Western modern and traditional Maori culture? Ability to handle protocol on the marae, or the reverse skill in Western society, makes only the smallest beginning on the answer to the basic questions about the deep roots and foundational contents of a particular culture.

While specialists in the fields of knowledge that we have surveyed may shrink at our gauche layman's summaries, these do represent the

popular grasp of some of these areas. They can serve to present the contrast seen when we turn to the issue of cultures, with its still superficial levels of knowledge. And it is this contrast that our Gospel & Cultures programmes and our DeepSight operation are designed to deal with, and if possible, remove. And so 'deep culture' it is, seeking deep knowledge of the roots of life in human society to match our deep knowledge of space, time and matter, of the body and the mind.

### *Deep Theology?*

To complete the series one might fairly look for equivalent knowledge in this, the ultimate area, where we are truly and properly "out of our human depth." We shall content ourselves with offering here the doctrine of the Trinity, as the furthest reach of human knowledge, but still with a depth our doctrines will never plumb. It is to this doctrine that we turn as the ultimate reference point and criterion for our establishment of a norm amid the various options there are for the foundations for a culture. The DeepSight project itself does not regard exploration here as its special sphere, but welcomes the theological re-discovery of the Trinity and will endeavour to draw on the fundamental work that theologians are engaged on in this, the most demanding and exciting of all fields of human knowledge.

### III. Sample Analysis of 'Deep Culture': 'Ocean, Pebbles and Network' Ontologies

The analysis of deep culture raises fundamental issues that lie across all cultures and where the basic truths or errors occur. One of these issues concerns the question of whether there is a single universe that makes sense and 'hangs together' for some purpose, or whether life is ultimately a meaningless jumble of this and that, without 'rhyme or reason'.

interesting enough for the moment but all fading away into meaninglessness in the end.

This desire for meaning and for unity is driven by our painful experience of disunity, disorder, conflict, inconsistencies, uncertain changes, life, and death. The ancient and classic way of summarizing this experience is in terms of the problem of the One and the Many, i.e., of unity combined with diversity. This has been one of the few basic problems of philosophy (thinking), just as it is of life itself (practice).

There seem to be only three logical possibilities, either:

- a. all is really and ultimately One and the diversity is only apparent or temporary; or
- b. all is really diversity, the Many, and their forms of unity are only apparent, or temporary; or
- c. reality is structured in some intermediate way that says both the One (the unity) and the Many (the plurality) are equally real and possess some permanent relationship.

We shall call these the Ocean view, the Pebbles view, and the Web-Network view. These vivid images describe and symbolize the options as to the ultimate nature of reality. They represent one of the basic questions that arise within ontology, the 'ology' of the nature of reality, or what is called Be-ing ('ontos' in Greek), and especially as to whether it is a universe (Ocean and Networks views) or not (Pebbles view).

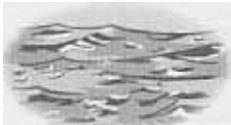
Are life's phenomena and the relationships between them ephemeral and of no permanent significance, like an ocean where each of us is but a passing wave, a temporary ripple on the surface, or a momentary jet of spray? Or are relationships superficial and incidental, like a beach of pebbles jumbled accidentally together, but each separate and self-contained without any necessary connection with the others? Or is reality like a web or network where each part exists only through relations with all the other parts, relations of permanent importance in the essential

### **The Ocean View**

*Wave*



*Ripples*

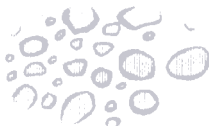


*Spray*



*No real relations  
of any permanence*

### **The Pebbles View**



*Relations are external  
and incidental*

basic structure of reality, which also tie it together as a universe?

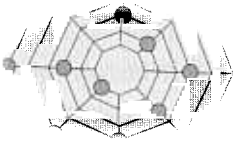
Only one of these positions can be true. A criterion of judgement is now emerging, in favour of the Network View. This is further developed if we start to classify various philosophies, religions and cultural positions under the three possibilities, as follows:

The Ocean View says there is no problem about a One and a Many, since there is only the One; so no answer is needed. There is a kind of order in the ultimate simplicity or unity of reality, but it is a question of calling this an 'order', which would seem to require some permanently distinct and diverse things to be ordered. Since all distinctions are only ephemeral and of no final value, there is no richness or variety in which to display an 'order' that is meaningless.

Found in: Monistic philosophies, Pantheisms, Indian religions of Asia (Hindu – the Brahma, Buddhist Nirvana), Pan-Psychism, 'new age' (e.g., the Earth Mother and One-Ultimate-Spiritual-Energy themes).

The Pebbles View also says there is no answer because there is really no problem of a One – there are really only the Many, the diversity. In this view there is nothing to hold the pebbles together, there is no universe; any one pebble might as well be anywhere. We must put up with the meaningless jumble. And in their history they have worn each other down to sand or sediment, and while each resultant pebble is unique the differences between them, such as size or colour or small variations in shape, have no significance.

### The Web-Network View



*Relations are internal  
or constitutive*

This view is found in philosophies: atomism, solipsism and relativism, the Cartesian philosophic tradition (Descartes, Kant, etc.), Western individualism, 'self' religions, 'new age' and many human potential or development movements.

The Web-Network View says both the problem and the answer are real, since there really is both a richness of diversity (the Many) and an order that governs this diversity systematically (the One). Reality consists of a system of interdependent, interrelated, levels of being, structuring everything that exists in a hierarchy which is itself part of the order or system. There is a universe and it has a system which can be investigated and understood, and a meaning we can appreciate.

This view is found in commonsense view of our lives, of the family and social and international networks, 20th century post-Cartesian philosophy (e.g., Michael Polanyi), Semitic, primal (i.e., tribal) and East Asian religions. This is the Christian view, and is rooted in the ultimate reality of the Trinity, of a godhead constituted by internal interlocking relationships.

The wide ramifications of these basic worldviews are discovered if we take two of the options, the Pebbles and the Network views, and apply them to all kinds of current issues, especially in the personal/social area. Debate about any of these matters is superficial unless traced down to the truth or error of the deep roots underlying and controlling them.

The following table contrasts the different implications or viewpoints associated with the alternative views of this deep aspect of all cultures. At each set of alternatives most of us should be able to recognize examples within our own experience, and, as we reflect upon the contrast in that area, we should be able to identify many more examples. We are

Some Contrasted Implications of the Two Views of Reality:  
Profound Differences for Our Lives and Societies

**NETWORK VIEW :**

Web-Complex  
(Commonsense & tribal: Biblical)

***Persons Belonging in Covenanting and Constitutive Communities.***

Internal Relationships are strong as given, unconditionally (no matter what) – I exist because I belong or am loved; e.g., blood covenants, marriage covenant, gangs and communes seeking real community.

***Discussion, Negotiation Consensus, Persuasion or Compromise.*** Debate within the structures of society, without litigation.

***Institutions & Traditions*** relate to the social inheritance and roles, recognized and valued as constitutive of the present. To tell where we come from and so who we are.

***Duties & Obligations to the 'Other';*** responsibility, for what is right. Service to nature and to others irrespective of their demands or claimed rights.

***Complementary Gender Relations,*** hetero-relations in our co-humanity (where gender and family are constitutive), not a contract society.

***One Shared Public Truth*** objectively reflecting Reality's order, while variously embodied and expressed in cultures. Much truth is permanent and common to all people.

**PEBBLES VIEW :**

Atomistic  
(Secular Western & Postmodern)

***Autonomous Individual in Voluntary Social-Contract Society (If....then).*** External Relationships are weak, as chosen; associations are for our own benefit. Society is no more than 'concerted individualism' based on Self: the atoms never really bind into molecules.

***Power Block Voting, Confrontation (us & them).*** Litigation; more lawyers – a growth activity, cf, 'settling out of court'.

***Innovation & Change.*** Free from outdated institutions and authorities to be the distinctive 'me', and relevant to the new today and the future.

***Rights & Demands of the Self.*** Success, power, the 'me' world. Self-realization, self-esteem, 'be kind to yourself', claiming my human rights no matter what.

***Same-Sex Relations,*** homo-relations in 'uni-sex' systems (gender only a social construct), solo parenting and same-sex 'marriage'. I own my body.

***'True For Me';*** opinions subjectively constructing our own reality, relative to culture, historical situation, etc. No common or permanent truth common to all people.

<p><b>Agape: Self-giving love</b> without demand. Constitutive love: I exist, because I am loved.</p> <hr/> <p><b>Church as 'Ekklesia', i.e., called Together by a Trinitarian God</b>, as an organism (body) committed to unity-with-diversity matching that of the Trinity, which is the ultimate model for the integrated One-and-the-Many.</p>	<p><b>Eros: self-seeking love</b> by demand with contractual relations that come and go. 'Moving on' from partnerships.</p> <hr/> <p><b>Church as Voluntary Society</b>, the 'church of my choice', or 'my denomination', with own individual style for my privatized religion. A 'faith community' (buzzword). Suits tri-theism or Unitarians, not Trinitarians.</p>
<hr/> <p><i>In General:</i></p>	
<p><b>Unitive, Integrative Plurality</b> of the One and the Many – in constitutive relationships within overarching systems.</p>	<p><b>Anarchic Plurality of the Many</b> in optional relationships with no overarching unity or systems.</p>

employing a deep cultural analysis that should enable us to make firmer judgments on all kinds of social and personal issues. We are not then referring to moral codes which might have in turn to be defended; rather are we working from an ontology, a basic view of how reality is made. Any debate has to occur at this level and this is where cultures meet and contend, and where we have to make our ultimate choice

There are other dimensions of ultimate reality where similar choices have to be made between three options, between polar opposites and a third intermediate, more complex position that recovers the truth in the two extremes.

One of these concerns cosmology, or how the cosmos or universe is structured as between nature, humanity and the divine; another deals with epistemology or the question of truth – is there such a thing in any permanent and public sense, and what are the criteria?

## *Deep Mission To Deep Culture*

Our analysis of the ontology issue gives some idea of the way these other questions might be treated, as we attempt to do in other places.

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