

AT&T

Anyone looking at this title for the first time would think that the article at hand has something to do with the well-known international telecommunications giant whose full title is American Telephone and Telegraph. With this in mind, could it be some kind of review? Most likely that would fit one's expectations. On more than one occasions with other articles I had used out-of-the-ordinary titles as well as subtitles. The one at hand seems to be a likely a candidate, so this time I decided to keep it for effect. However, it does have some bearing in reality as we'll soon see.

Actually this title is rooted in a recent experience. I had just traded in my old cell phone for a new one. I could have inserted the old SIM card into the new device on my own but was fearful I'd screw it up. I decided one Saturday morning to go to a local AT&T store for an agent to take care of the matter, getting there early so as to be first. Usually if you come in later, especially on weekends, you have to wait for what seems hours on end. I've gone through this rigmarole a few times in the past. Not fun.

Transferring your phone number and SIM card seems easy as pie. However, in my experience never has it gone smoothly. There's always a glitch. In the meanwhile you're sitting there listening to the ever-present muzak. It was worse this time of year, a few weeks before Christmas, so I was bombarded by the usual stuff associated with that season. The employees have learned long ago to tune it out whereas the customers-in-waiting had that glazed look on their faces. Of course, they were glued to their "smart" phones, parentheses deliberate.

I ended up with two visits. One was early on a weekday and the other mid Sunday afternoon. The first consisted of the usual problems which were worked out. However, I was left somewhat hanging. I wanted to know if the older SIM card would work in the new device. I didn't think of this until later, hence the return trip. Surprise Surprise. Mercifully, no wait. And so I came away a happy camper. I was assured that all was well, getting perhaps better than usual treatment since I was on a good-sized corporate account.

Over the years I had been with two other major carriers and ended up with AT&T, the best personal deal since I don't have to pay for the service due to the just mentioned corporate account. At the same time I was pretty much locked in with what that account dictated. Despite the relatively minor limitations, no real headaches. My impression of this industry as a whole—a term still used but kind of archaic because it elicits images of factories with smokestacks—evokes two broad observations. At the same time the industry has become indispensable because everyone on the planet seems to have a cell phone. Because the demand is so high and shows no signs of letting up, there seems to be a growing move away from brick-and-mortar stores to online purchase and activation.

In every cell phone store I've frequented the employees are kids, just out of their diapers. As for Apple stores, the same though they are decked out more glamorously. I liken the two—android and Apple—as equivalent to a comparison between Dunkin' Donuts and Starbucks; a bit inaccurate, but I'll stick with it. To be sure, these folks know their stuff and must constantly attend workshops, etc., to keep up with the latest gadgets and developments. Generally they are more pleasant to deal with than older employees, willing to put up with stupid questions such as those I've thrown out. I also get the impression that the turnover of employees is rather high in such places, people always moving on.

The second major impression consists of the store layout itself. All are identical, bland as all get-out and carbon copies of each other regardless of the carrier. They are quite stark, consisting of a few cheap desks and chairs with several more comfortable lounge chairs or sofas for those waiting to be served. The walls consist of phones and phone accessories, nothing more. Despite the smallness of the products, just about all carried a hefty price tag. If the store had to move, you could clean it out within an hour and move elsewhere, it being the embodiment of transitoriness.

Actually I recall a local store that was open for business one day and the next day was totally vacant. It seems that all the staff had to do was to stuff the products into one or two suitcases and walk right out the door. As for the products, despite being expensive they have a certain cheap-ness about them. I guess it's because they're made of plastic and generally black in color. I get the impression that most customers have done their shopping online and are in the store simply to activate

their devices. Indeed, you don't need much when you're selling small-ish phones, accessories and ethereal products such as cell phone plans. Getting back to the young staff...if it weren't for their lightsome presence, the atmosphere of these stores would be quite dreadful in their blandness.

I go into these details familiar to just about everyone minus the dinosaurs among us. It'd come as no surprise that such establishments (an ironical name if there ever was one) vanished altogether. In fact, the process seems to be underway right now due to the Internet and the recent hubbub about AI. The employees, products and physical locations are true street fronts which pop up overnight and similarly vanish overnight. Indeed, they are symbolic of today's society. That's why I decided on the title, **AT&T**, as representative of this trend. For sure, I could have used the corporate name of any other provider. Where the future goes is anybody's guess. One thing seems pretty certain. Everything is going to get more ethereal, an adjective I use to show both how abstract yet vital these services are to us all.

Getting back to the AT&T store I had visited recently, I can't help but think of the employees. As I had noted, all are...well, basically...kids. They are very bright but almost in a savant sort of way. Ask them anything outside their field of interest, and you get a blank stare...music, sports and entertainment excepted. Indeed, they can hold down a job and if ambitious enough, advance quickly or move into other related fields. Not only that, many of them could make a killing upon reaching the age thirty. In fact, I get the distinct impression that working in one of these stores is a take-off point for something more challenging and well-paying. As for their free time, that's another story. While they do have time off, I suspect it's spent in geek-ish activities similar to their work.

All in all I couldn't help but pick up that these folks are working in accord with a low grade program or software. Despite function on a sophisticated level, they're stark naked apart from this rather narrow field. Perhaps that's why they stick to their screens day and night or so it seems. The screens offer a sense of security as well as home-iness. Truly it is their clothing in more than one way. Fanning out from this, somehow you can tell by the way they talk and relate with one another that most are single or more accurately, have relationships which are just as ephemeral as the work, product and places they're associated with.

A science fiction type scenario just emerged from all this! Say these “kids” get control of society which, it seems, they’re on the verge of doing anyway. While many are socially active, the world they would create would be not unlike the store front places where they work. Unpleasant as the thought is, the stuff they’ll produce—high quality cell phones, for example—will be disposable and fleeting as the cell phone plans they offer. Here today and gone tomorrow.

The irony of these phones and related devices is that they can literally access all the information the human race has produced and then some. In truth, they are all-powerful but fortunately no one has gone that route...yet. It’s all there but seldom if ever accessed. For a sign of this, all you have to do as when in a doctor’s office is to glance at which people are doing on their “smart” phones (parentheses deliberate). They’re either into sports, weather, entertainment, photos and above all else, Facebook. I suppose pornography is done in private.

Okay, what I had just presented consists of a few personal observations. The main drawback is that I hadn’t consulted any of the “participants” or young people with whom I had interacted. Obviously to have done so would have been awkward, and I may even would face eviction from the store. Nevertheless, the information I had garnered seems backed up by other experiences and from what I’ve heard of friends who have young relatives. There’s the media, but I prefer to stick with real people in real situations limited as that might be.

Another factor that can be thrown into this mix is the education these folks have received. Obviously it’s technical and if they’re lucky, a smattering of exposure to the humanities. “Smattering” is possibly what it amounts to. Their education is geared to be successful in practical matters, and that’s what has happened. You see them working hard and others who’ve gotten into high tech or finance have made spectacular gains.

Their sense of space is as fluid as the environment in which they work. It seems their motto is “work hard and play hard.” As for the latter part of this motto, I think of two young men whose parents I know fairly well. Often they’ll say that their sons are off to Paris for a long weekend, a month later followed by some time in Cancun or where the latest spot happens to be. The parents of one of these men now in their early seventies live nearby in a semi-rural area where most people are just managing to get along. They are now retired and having a

blast. This consists of the simplest pleasures of taking walks, visiting neighbors and just being content in their backyard when the weather's nice or in the basement doing various projects should the weather be foul. As one of them said recently, "More than anything we love just to be." On one occasion I heard their high tech son who remarked to me about his parents, "how analogical!," that is, as opposed to digital.

As for my overall take on the educational process as it has evolved (or devolved), at its heart lays ignorance of our faculty of *anamnesis*. I've referred to this many times, practically in each article. *Anamnesis* is far more than the ability to recall events as we do with our regular memory. I'd equate it being made in the image and likeness of God...perhaps not exactly but close enough. When we're aware of our origins in the immediate sense, we find ourselves grounded. In other words, we realize that we're at home. Interestingly this reference to the past is active in the present; here past and present are the same.

I refer to a recent book written in the early twentieth century, **From Religion to Philosophy** by Frances Conford. Note the order of words. First comes religion and then philosophy ¹, not the other way around. Religion seems to be the

¹¹ Pardon the lengthy footnote. However, it's helpful to insert at this point. Note that I've underlined key parts which are worthy of an article in and by itself. "But, when we have eliminated all such formulas and creeds and put aside the supernatural, there remains embedded in the very substance of all our thoughts about the world and about ourselves an inalienable and ineradicable framework of conception, which is not of our own making, but given to us ready-made by society-a whole apparatus of concepts and categories, within which and by means of which all our individual thinking, however original and daring, is compelled to move. This common inherited scheme of conception, which is all around us and comes to us as naturally and unobjectionably as our native air, is none the less imposed upon us and limits our intellectual movements in countless ways-all the more surely and irresistibly because, being inherent in the very language we must use to express the simplest meaning, it is adopted and assimilated before we can so much as begin to think for ourselves at all . This mass of collective representation is, of course, constantly undergoing gradual change, largely due to the critical efforts of individual thinkers, who from time to time succeed in introducing profound modifications. It is different for every age in history, for every well- marked group in the intellectual chart of mankind, and even within such groups, in a minor degree, for every nationality. Hence the error of supposing that human nature is much the same at all times, and that, since non-human nature is much the same too, the Greek philosopher of the sixth century B.C. , studying his inner and outer experience, was confronted with the same problems seen in the same light as the English philosopher of today. The difference-the immense difference-between the two lies in their several inheritances of collective representation. It is a difference that comes home to anyone who has to translate ' (as it is called) from Greek into English. He will soon discover that, when once we go beyond the names of objects like tables or trees and of simple

fundamental ground in all societies right from the get-go, no exception. There's a collective nature proper to it; nobody stands outside nor is it even conceivable that anyone would do so. That's the way we've all be raised from God-only-knows-when down to the present day.

However, a profound shift has been taking place with regard to religious observance, one that started in the mid-1960s along with other major cultural shifts and gained steam ever since. Without a doubt, we're in the midst of an endless debate about this matter which shows no signs of letting up. That means the past sixty years have been in a continuous state of turmoil. Religious-wise, it seems to have died down because religion-as-we-know-it is on the way out. Such is the environment in which these young people I'm associating with that local AT&T store have been raised.

A good number of years ago I picked up a saying from a farmer in Iceland that somehow stayed with me. I apply it to these tech-savvy young folk should they be asked to engage in a discussion with respect to religion. Actually it came to me when a young Hispanic girl was installing the SIM card in my new phone. That Icelandic expression runs as *kúa horfa* or cow watching. It applies not to us watching a cow as out in the field but to a cow which is doing the watching. For example, should a person drive by a field, stop the car and get out, the cow or cows look up indifferently. All the while it's chewing on grass and letting it go on the other end simultaneously. Then after a few seconds, it goes back to chewing and pooping as though no one was present. In other words, we have here an example of complete indifference. The cow is more focused on its two activities and could care less about anything else.

Now apply *kúa horfa* to the two current generations, Generation Y and Generation Alpha, the latter being children of the former. Those of Generation Y are born between 1982 and 1994 and for whom technology is part of their everyday lives. Their children of Generation Alpha are similar, having been born between 2010

actions such as running or eating, no Greek word has an exact equivalent in English, no important abstract conception covers the same area or carries with it the same atmosphere of association .

Translation from one language to another is impossible, from an ancient to a modern language grotesquely impossible, because of these profound differences of collective representation, which no 'translation ' will ever transfer." Pp. 44-45

and 2023. We could say that with regard to both generations all activities...indeed, their very lives...are mediated by a screen, large or small. This is the first time ever that human beings have been raised as such and heralds a challenging future which in the extreme could replace our current reality with one that is virtual. Anyway, that's not of immediate concern in this article.

Before both generations came on the scene people were roughly divided into two basic groups: those for whom religion was central (at least by going to church on Sunday) and their children who rebelled against religion. While both are for the most part still with us albeit aging rapidly, Generations Y and the Alpha Generation have moved into new territory. To the earlier generations their world view is quiet alien, again dominated by the computer or cell phone. While a lot of criticism is leveled against this *novus ordo rerum*, the verdict is still out.

Now both generations are as indifferent to religion as the above mentioned cow. Previous generations—the ones still with us and more so, the earlier ones—were out to win people over to their point of view with regard to religion. In short, freely they were engaged in catechizing which was considered the normal thing to do. Given the seismic shift in culture, those who had been on the receiving end now responded with vigor against being catechized. The result was obvious. Both parties were engaged with an ongoing struggle. One side was right and the other side was going straight to hell in a hand basket. Such is what happens when we have a religion as Christianity whose very nature is to engage in missionary activity. The strain to do something...to save more souls for Jesus...is ever present. Once there are no souls out there to save, what next?

Christian churches still continue their missionary activity. That's why they had come into the world and can act in no other way. When directed to the above mentioned two later generations, for the most part they are prepared to meet resistance as well as acceptance of their efforts. Instead, guess what? They're confronted with *kúa horfa*. Despite first hand confrontation with it they come away clueless. Stunned may be more like it. All they get is that blank, momentary stare and that's it. To be sure, they were trained for resistance but got nothing of this sort. Such persons simply haven't learned to give up. And so they walk away and take counsel among each other as how to crack this difficult nut. Indeed, this

was not in the training manual. Someone made a really big mistake for not doing so.

I could be way off base on this, but relative to the young folks at an AT&T store, all have become digital-ized with screens in front of them all day, work and free time. We could say that their *kúa horfa* is with respect to those who are analog-ized, their elders who inhabit a completely incompatible and indeed in-cypherable world. In reality the two can never meet which if there are any thoughtful members of the younger generation, they would politely but firmly excuse themselves from any discussion. Though it may not arise, to a certain extent this refusal finds its source out of fear of being exposed to things of which they are quite ignorant.

Such is what happens when people coming from Generation Y and the Alpha Generation come in contact with those who represent the very heart of Christianity, this cutting across all denominational issues. That heart is missionary and based on the way Jesus' words after his resurrection had been interpreted as to spreading word about his message to all nations. Obviously there was no questioning of it but full acceptance. People throughout the ages acted accordingly and upon meeting Generation Y and the Alpha Generation they were thrown for a loop when they didn't show the slightest interest, including hostility. The result? You gusted it, *kúa horfa*. And so being faced with blank indifference and no hostility is enough to shake you to the core. All your defenses are stripped away like aliens invading the earth and having an easy go at it.

Those who've been brought up in the shadow of Christianity's missionary identity and have put their lives on the line to spread the word of God have gone off to battle with the most sincere intent of bringing the two above mentioned generations to Christ. Instead after an encounter they have that deer-in-the-headlights look, almost like zombies. They wonder what they have done wrong, for all their intent was fully in line with the tradition they've inherited going back not just to the previous generation but back millennia. How could something so tried and true which had given birth to nations and magnificent cultures be so apparently wrong? Clearly those whom we've just dealt with, those who had responded with *kúa horfa*, must be the ones in the wrong. After all, they're just kids barely out of their diapers. Thus they are written off as immature. If there

ever had been a clash of cultures equivalent, for example, to missionaries confronting aborigines or the like for the first time, this is it.

And so for what seems the very first time in history there has been neither an acceptance nor a rejection of Christianity but a simple “So what?” represented by *kúa horfa*. The interest simply is not there no matter how eloquently the presenters may be. If the missionaries met with hostility, great!. Now we can be martyrs, and our blood will water the soil which means the church will enjoy spectacular growth. Besides, we will be honored down the centuries and if we’re Catholics, saints indeed. The response to this most noble of exultations? Again, *kúa horfa*.

Often those engaged in promulgating the Christian message will go back, regroup and try to figure out what went wrong. Despite all the hand-wringing, nothing. Could this be a sign that the Anti-Christ is about to make his appearance? The end of the world? Even if they got all worked up and loudly proclaimed that, *kúa horfa*. Surely this is a new technique promulgated by the devil...

This remarkable new world view which came to mind dealing with the young folk in a local AT&T store got me a-thinking about two points I’d like to delve into now. The first has to do with the commissions in the Gospels to spread the so-called Good News and the second is its opposite, abandonment of the missionary character of Christianity or if not that, then asking real hard questions about it.

As for the former, consider the essential scriptural quotes from each of the five Gospels, all issued by Jesus Christ to his disciples after his resurrection:

Mt 28.19: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always to the close of the age.

Note the sequence of the verbs. First comes *poreuomai* or to set out on a journey. Implied is that those with Jesus after his resurrection will carry with them and therefore give witness to this continued presence of Jesus which for all practical purposes is not manifest...not even on a screen. Then comes *matheteuo* which is the key verb here, also as to comport oneself as a pupil and suggests a relationship as one studying *Torah* only here it’s applied to the entire world. Once

having been taught, the next step is baptism, *baptizo* being a dipping, a rite of initiation sealed by the names of the three Persons of the Trinity. What follows is *didasko* or teaching, again in line with *Torah* but as applied to all that Jesus had commanded, *entello* also as to give instructions (rabbi to disciple).

Once the fivefold sequence of *poreuomai*->*matheteuo*->*baptizo*->*didasko*->*entello* (go->make disciples->baptize->teach->commanded) is carried out, we have *idou* or behold. That is to say, a sudden realization that Jesus is present with such persons until the close of the age, *sunteleia* being a point in time marking completion which here is *aion*, a period of time which usually is long.

Mk 16.15: Go into all the world and preach the gospel to the whole creation.

Similar to the Matthew quote above, Mark begins with *poreuomai* or to go, to set out on a journey. This *poreuomai* is unrestricted. That is, it involves the entire world where the Gospel is to be proclaimed, *kerusso* meaning to speak aloud as in a public square. The verses which follow show that acceptance of this *kerusso* is voluntary: one is either being saved or is being condemned. In other words, the disciples are to focus only upon *kerusso* and nothing else. That sounds easy but in practice is far from it.

Lk 24.47: and that repentance and forgiveness of sins should be preached in his name to all nations.

This verse is preceded by the one which has “it is written” referring to the suffering servant in Chapter Fifty-Three of Isaiah which Jesus appropriates to himself. He fleshes it out by saying that the Christ is to suffer death and rise on the third day. Thus this chapter is to be read before the preaching (*kerusso*) of repentance and forgiveness of sins is to be carried out, *metanoia* and *aphesis*. The former is a placing of the mind or *nous* after (*meta*-) one’s customary behavior and the latter is the act of freeing from an obligation.

Note the passive of *kerusso*, “should be preached” instead of taking an active role in it.

Jn 20.21: As the Father has sent me, even so I send you.

With regard to the first verse, the key word is *kathos* or “as.” It sets up a sequence followed by *kago* or “even so” which is a combination of the conjunctive *kai* (and)

and first person singular pronoun (*ego*), “and I.” *Kathos* and *kago* unite the two types of sending, *apostello* and *pempo*. The former is with regard to the accomplishment of a specific goal and is with regard to the Father where the latter, a carrying or simple sending, is with regard to the twelve disciples.

Jn 21.15: Feed my lambs.

The second verse is from Jesus to Peter, feeding or *bosko* also as to tend to, here with regard to lambs. Jesus says this essentially the same a total three times, the second having the verb *poimaino* or to tend sheep as in a flock, *probaton*. The third time contains *bosko* with regard to probation.

In light of these scriptural quotes which lay at the heart of the church’s missionary nature lays the Question of Questions, the first time ever in its history. Despite the inevitable persecution and misunderstandings in various cultures down the centuries, this essential character of the church had worked magnificently for centuries. Does it dovetail with Generation Y and Generation Alpha? At first perhaps no, but by putting these verses out there I’m wondering if with some careful reflection and discussion a new way of presenting all this might emerge.

So instead of abandoning all five approaches, can they be modified without watering them down? Right away red flags go up, a sign of watering down the Christian message. Not the case here because we’re in brand new territory. “Watering down” belongs to another bygone age. It seems at the heart of this there needs to be the intent not to talk down to people who are not of the same ilk. This is different in another way than in the past. More often than not moderns are better educated and knowing than those proclaiming the Christian message. To start off, I venture to say that the key word is *kerusso* which is to make an official announcement, the person doing it being a *kerux*.

Perhaps there’s a similarity with *mela’k* or messenger (angel) though the latter is more tied up with a message from the Lord sent by a divine agent to a person or persons. A *kerux* simply blurts out what has been entrusted to him (like the *mela’k*) only he’s indifferent to the words coming from his mouth. Not only that, he’s indifferent as to the response. After the *kerux* does his thing, he simply walks away and the best part from his perspective is that he’s released from any responsibility as to how the people respond.

It could be that this indifference is the chief ingredient long missing in the church with regard to her missionary nature or more accurately, those who've taken it upon themselves to act accordingly. They think they're in conformity with Jesus' commission and indeed they are up to a certain point. Ostensibly they're doing the right thing but with a veil over their understanding, a veil that's invisible because they're not even aware of such a hinderance. The veil is something from the subconscious that acts a guard from facing the fact—and this is with regard to the issue at hand—that they are going about their *kerusso* in the wrong way.

A lesson can be taken from exposure to *kúa horfa* painful as it may be for those subscribing to a missionary approach. Instead of getting into the Gospel commission thing right away, let's say they opt to see in the two younger generations something that's identical in themselves but may have been afraid to admit it. What is the commonality always present yet overlooked so often? It has to do with what it means to be hijacked. Here we're at the heart of a human reality that can be glossed over, denied and lived with like that proverbial elephant-in-the-room. I dealt with this hijack thing in several other articles. In essence it refers to the human experience of being totally and suddenly consumed by a psychic reality that comes upon us...hijacks us...and holds us captive. We remain as such until we realize that all the remedies that have traditionally been offered to us don't work. It applies to people just as well. Like Job's friends who offer succor to their suffering friend, they fail miserably in not being able to account for the situation in which they as well as we find ourselves. In sum, right off the bat they resort to proselytizing just like the Christians have been doing.

And so in light of this high-jacking experience the two parties can share war stories as to how they've been overcome while being deprived of a freedom they long for. That may be summed in the blandest of all statements originating from Carl Jung which simply reads that "the psyche is real." By psyche he seems to mean that part of ourselves noted earlier as *anamnesis*. There is where according to Socrates the *daimones* operate...not demons...which consists of realities existing in between that which is human and that which is divine ². Here indeed is

² The **Symposium** contains wonderful material on this, especially the address to Socrates by Diotima.

something that despite an initial *kúa horfa* there may be more than what meets the eye.

So the veil that has been put in place is recognized as both a protection and hinderance, two sides of the same reality. Though anyone engaged in *kerusso* is obvious to its existence, Generation Y and the Alpha Generation are just as blind but respond to *kerusso* with their *kúa horfa*. Once the veil symbolized by being hijacked is removed, the Christian message remains the same but in a far better light than before, even a brand new light that hasn't been seen as of yet. However, it'll not only be denied but denied to the hilt because it will reveal something quite undesirable. That consists in adhering to the *kerusso* while not believing it, the veil not so much a disguise which it is to some extent but of maintaining it for protection.

Somehow the two generations recognize this at once. They don't take any action against it simply because they're not interested. To put it better, they and the Christian proselytizers don't recognize it. Jung's statement is nullified as it is with most of the human race: "The psyche is not real." Thus the attractiveness of the Christian message is glossed over big time. The intricacies involved in the four scriptural verses don't even entire the picture. It'd be too scary to look at them just-as-they-are.

A refinement on this, if you will, while having the four scriptural passages in mind. The conviction that we...everyone...are made whole and entire requires no *kerusso*. You don't proclaim that which people already have or better, already are. Horror of horrors would be the response emanating from those subscribing the traditional Christian missionary stance. But let's lay that aside albeit temporarily or by way of experiment. Once you've made the conscious decision indeed not to engage in *kerusso* but assume a stance marked by indifference which doesn't mean coldness, something new comes into existence. Instead of acting like the town crier or *kerux*, you simply stop and watch the response or lack of response from among the people. Everyone has no need of hearing you, for there is no news for them to hear. Nevertheless, a few may perceive something new afoot whereas it totally escapes others, usually the majority, but that's okay. It's of no concern. After all, only one man got up and walked out of the cave in the **Republic**.

Now instead of the usual acceptance or rejection of the Christian message traditionally presented the *kerux* who speaks the common language of being hijacked may be confronted with some persons who may latch onto what he has said. Yes, there will be the usual *kúa horfa* but this time it will be in part, not a wholesale indifference. The message is left to act on its own minus interference from the person doing it. In sum, this is something brand new. The same with the veil. It's lifted on its own. You can't expect wholesale adoption of the message. You'd be lucky to get a handful, but given the circumstances, this is better than expected.

By reason of this approach, those accepting the message will turn out to be far better keepers of it. Strange to say, Christianity as belief in Jesus Christ will function on a new level. Gone for the most part is the one based on missionary endeavors though the effects of it will linger for some time. A tradition which goes back since the beginning and must be honored albeit with limitations. Yet after a period of acclimatization, the new yet at the same time old approach will may take root. Like the *kerux* in the public square, it will be completely indifferent to the response.

The *kerux* will have accomplished his or her deed, left the scene yet at the same time remains attentive to the outcome. In a way, this had been present from early on through monastic life. The first members who adopted this way were in effect hermits. When you think of it, that's a strange approach for such a socially minded document as the. Yet those hermits along with monastic communities which were removed from society acted as catalysts for the society in which they were situated. In other words, more of the same but with a different twist? It has been with us for two thousand years but completely overlooked.

Without a doubt, what has been presented here may be pure fantasy, wishful thinking. At the same time I'm glad to have put it out there, warts and all. Perhaps it hits on something that may happen in the future. If so, great and if not, great, After all, *kúa horfa* may be the best way to look at the document at hand.

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