

1972

Hayama Missionary Seminar

THE MANDATE
OF THE GOSPEL
TO
TECHNOLOGICAL SOCIETY

Major Papers and Critiques presented at the
THIRTEENTH
HAYAMA MISSIONARY SEMINAR
"THE MANDATE OF THE GOSPEL TO
TECHNOLOGICAL SOCIETY"

Amagi Sanso

5-7 January 1972

Compiling Editor: Carl C. Beck Published: Tokyo, Japan, 1972

OCR & Word 2000 Format: Lonnie J. Dufty, 2008
PDF Version 1.1a, November 2008

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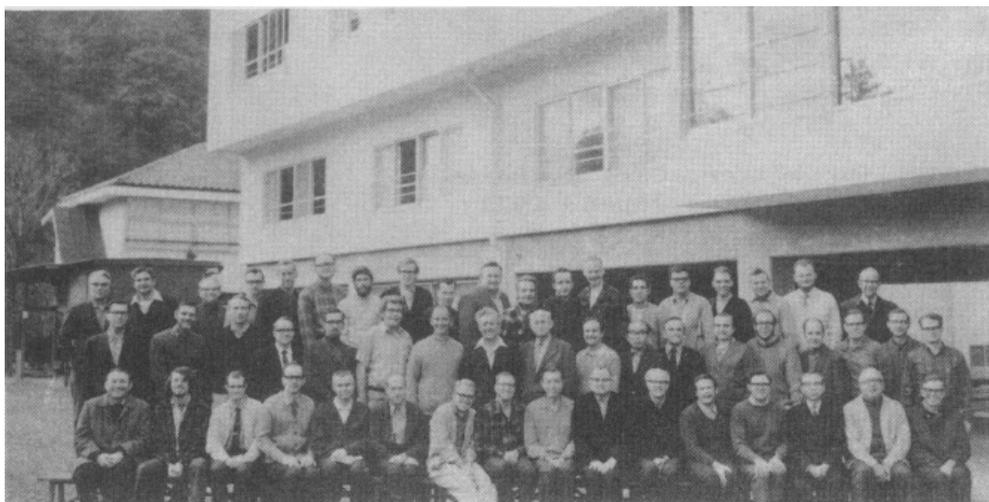


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FOREWORD

"What a dirty sky in Tokyo!" These were the first words of Shoichi Yokoi yesterday morning, his first in Tokyo after his repatriation from the jungles of Guam where he had holed up when the island fell to U.S. forces back in 1945. For 27 years technology passed him by, as he avoided all human contact. The thing that impressed him most was not the sleek plane that brought him back, the skyscrapers, the ultra-modern hospital that now cared for him in Tokyo's Shinjuku area, but the dirty sky.

Increasingly all of us who live in over-industrialized areas of the world have become aware that our highly technological society carries with it certain inherent threats to the human organism and to the human spirit. Our daily and weekly mass media repeatedly remind us of this, as do our burning eyes and throats and the pollutant indicators placed in Tokyo's strategic traffic intersections with their flashing 74% - 76% - 80%.

Is this a problem for only the technocrats? Or is it a problem of man--therefore of God--therefore of the followers of Jesus?

Is it our problem? Would Jesus make it His problem if he were here in the body? Is He not here in the body of His church? What resources do we have? What does the Bible say about man and his world? How do we bring these resources to bear on our technological society? What is our mandate?

Exactly what are the dangers? How do we respond to them? What answers does our Gospel give?

To these questions the papers and the ensuing discussions addressed themselves. How well we succeeded in identifying the problems and finding Christian answers to them the reader must determine. How well we apply the Spirit-directed insights we did stumble onto may well determine the flow of history and man's well-being for decades to come.

With gratitude to our speakers, the continuation committee, and all participants in the seminar, we again make these papers available to you.

Carl C. Beck Compiling Editor Memher of Cont. Comm.

MEN WITH SOMETHING TO OFFER

Curtis W. Brannan

When we moved from Maryland down to Charleston, S.C., which was my last duty station, we brought something that I had wanted for years - an Old 1961 Lincoln Continental - and I underline the word old. I had always wanted one, we had the chance, so I bought it and believe me I don't ever want another--at least not an old one. It was great to drive on the highway, but when anything broke down--and that was often--it cost a fortune and it had a built in gasoline sensor--and you probably know or can guess what an old Lincoln does to gasoline. Technology is costly when it gets old and out of tune.

Just shortly after we arrived in Charleston we were out driving on a back road, getting familiar with the area, when that doggone thing ran out of gas. Fortunately it wasn't hilly and when I looked down the road I could see a Phillips 66 sign sticking out of the trees about 1/8th of a mile away. There was no place to pull off so I decided to push it to the station. Ever tried to push a Lincoln? Agony. That was the longest 1/8th mile in my life.

What broke my heart was that when we got to the sign all we found was an old building and some old pumps--all empty and rusty and dilapidated. Talk about disappointment and dejection! I literally could have cried.

But this in a real sense is where society seems to be today. This world of gadgets, machines, and computers seems to have kind of run out of gas for many people.

There was a time when these same things seemed to hold the answers to all man's problems, but now we are looking around at the junk heap we have created and wondering if we can push it far enough to get some new life in it. And there are many who feel the same desperation as that of a young sailor, standing on the corner in a new liberty port with no place to go; wondering which way would take him someplace worth being. There is excitement and activity and it seems like there should be something to do. But somehow there is an emptiness and dissatisfaction with it all.

Albert Camus seems to me to have captured the feeling of our time and the meaninglessness that many are talking about, when he wrote the little story of the Myth of Sisyphus. Most of you have probably read it. Sisyphus was a rather caniving mortal that was finally relegated to pushing a tremendous stone to the top of a hill. When he got there the stone would roll to the bottom and he would go down and start all over again, toiling and struggling his way to the top only to do it all over again. That, Camus said, is the way life is.

And many people would agree. So they see a sign down the road that says "religion" and struggle off to it expecting something that will give life meaning. But often all they have found is empty pumps and a dilapidated system that may once have held life, but now stands empty and powerless. "Waterless clouds," "Noisy confused waves," "fruitless tress," "Wandering stars" from which no one can get a fix to find where he is in life. And may I remind you that Jude was talking about leaders in the Church when he used those words. They were, he was saying, men with nothing to offer to this world. And what our world needs is men with something to offer.

But how can it happen that the Christian Church can come to this place in history and be indicted--as we have been and are being--as being empty, irrelevant, and with no viable message for our world. I have asked myself that recently, and it seems to me, as I have reflected on Jude's warnings to the church of his day, that he pins down and defines the source of much of the failure that sneaks up on us.

They were empty, he says, because they had "gone in the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah." Three subtle pitfalls that, should we fall into them, or should I say, when we fall into them, leave us empty and make religion just another source of frustration and disappointment to a world searching for meaning.

Here you see, is the trap of CONTENTLESS RELIGION. The way of Cain. (Gen. 4:3-8)

The problem that day when Cain and Abel came to worship and Abel was accepted while Cain was not, was not that there wasn't a religious happening--there was plenty of that--but that Cain's had no content while Abel's did.

What I mean is that Cain seems to have come to that moment with concern only to do something religious; with no real reference to what God had revealed of himself. In the Rabbinic teachings Cain seems to be thought of as the symbol of one who doesn't take God seriously--who defies Him and does exactly what he likes. His religious act is empty and perfunctory and, thus, unacceptable to the God who has revealed what he truly desires of man.

But Jude saw the Christian Faith as something with real content--not just an existential religious happening having only momentary meaning. The Christian faith is based on and rooted in the acts of a God who really is, and who has revealed Himself to man. A God who claims to have all of life in hand--who created it and gives it meaning and purpose, and because of this we have real answers that can make sense out of the realities our world is facing today--answers grounded in the "Faith once for all delivered," that will give life meaning.

And, if we don't believe that, we had just as well fold up shop because we are living as a bunch of parasites off a world that doesn't need us.

But ours is a gospel with content--real answers to man's problems--with something to say to this technological world of ours. If we ever come to the place of just doing something religious, making pious sounds, leading people in a "worship experience," without communicating the content of that faith, then we are empty, no matter how nice the experience may be.

A second trap is what I would like to call EMPTY PROFESSIONALISM. The error of Balaam. (Numbers 24)

I haven't time to review the whole Balaam story in Numbers 22 thru 25, but do you remember what the basic problem was? Balaam had a good job as a professional prophet and business is better the more people you can please. Balaam could never bring himself to go along with Barak, the Moabite, and curse Israel, but neither could he bring himself to break ties with him. He tried desperately to stand in between and stay on the good side of everyone. Later we read that he was put to death as being the instigator in subverting Israel into joining her neighbors in the worship of Baal.

He was no country bumpkin preacher like Amos--he was a professional--and a professional has to watch out for his image. That's why he whaled the daylights out of that old mule when he got balkey, and finally the mule just lay down, not wanting to run over the angel. And the scripture says the Lord opened the mules mouth, and he said, "Hey man, why are you pounding on me?" You laid that stick on me three times now." And Balaam said "Because you made a monkey out of me." (Actually the scripture says "mockery" not monkey, but it's the same meaning) A balky mule just isn't good for my image as a professional. You make me look silly.

And as a group, preachers are more worried about their dignity and professional image than most folks I know. Maybe it isn't the same with Missionaries but it seems to me that one of the greatest concerns of many of us who are military chaplains is to present a professionally sophisticated image that is more respectable than our country bumpkin image of the past--to be acceptable to everyone.

Now please don't misunderstand me, I think we should be professionally competent. We should know how to use well every tool possible to reach out to this technological and sophisticated world of ours, but if our professional technique or image becomes more important to us than doing the will of the Living God then we really have nothing to offer. Like teachers who know how to teach, but don't know what to say.

The third trap is that of BASELESS AUTHORITY. The rebellion of Korah. (Numbers 16)

Korah defied Moses when, in response to the command of God, Moses told the people to sew little tassels on their garments so that every time they looked at them they would remember "all the commandments of the Lord" and not "follow after your own heart." But Korah said "Why do we have to do all that stuff? This whole people is holy, righteous. We can speak for ourselves, be our own authority."

Jeremiah deals with this same problem in the whole book of Jeremiah. He says over and over--and demonstrates too--that the emptiness and failure of his people was in "TURNING AWAY AND REFUSING TO HEAR THE WORD OF THE LORD"-Turning to their own way--to what seemed right to them in the situation-- to their own authority.

Could it be that the powerlessness we feel in church today might stem from the fact that, in the midst of this crisis in technology, we have turned to our own authority and away from that of God?

We have nothing unique to offer our world unless the Loving God who created Heaven and earth has in fact spoken and in truth given this world an authoritative revelation of Himself. And He did--He acted in Jesus Christ, and in the scripture that act, and its significance, is perpetuated to men everywhere. The uniqueness of our message for this world lies in the authority of "Thus saith the Lord." And it's when we speak to our world on the basis of His authority that ours is a message that can give answers to life.

Ours is a world that needs men who have something to offer, not empty waterless clouds or noisy confused waves or fruitless trees or wandering stars, but men who have something to offer that is unique and who can answer the needs of 20th century technological society.

In these few days we have opportunity to come apart, to share and reflect on what it means to stand as a Christian in this world of reality which is ours. May it also be for each of us a time of new commitment to the Christ of God who has broken into our world with a message of hope and meaning, based upon the authority of the creator Himself. And may this be a time when we surrender every tool, talent, and ability, to the accomplishment of His will.

MAN'S PLACE IN GOD'S WORLD

Harvey A. Smit

"Modern man becomes every day more conscious of the fact that his way of life is increasingly defined by his surroundings."¹ This statement by Bernhard, Prince of the Netherlands, intended as a setting for a study of ecology related to the pollution problem, can be understood also in a wider sense. Pollution is a border conflict resulting from the comprehensive changes which man has made in his own environment, called technological society. This creation of man, has taken the place of God's creation, Nature, as man's dominant surroundings.

This shift in the milieu in terms of which man defines himself and his way of life, has been profoundly disturbing to many Christians. The world of nature as God's creation, though corrupted and polluted by sin, remains after all 'our Father's World' and thus, based upon our trust in God's loving Providence, in a final sense, our natural home. But can we place a like trust in man's loving nature to fashion and control technological society? Obviously not. Instead we face a surroundings that threatens to dehumanize our way of life and rob us of our personal freedom. How are we to understand this new surroundings we are experiencing? How can we influence it as Christians and make it more hospitable to our human and Christian way of life? These are the underlying theological and ethical questions to which our Confession will direct us.

Our basic theme is, in keeping with the spirit of our time, an active rather than a contemplative one. It seeks to define our task and mandate as Christians to technological society, rather than attempting merely to alter or deepen our understanding. However, leaving to subsequent studies, especially our final paper, this active question of the Christian role in creating human society, I intend to explore the prior question of man's place in God's world. I shall deal with four facets of this theme: the Idea of Nature, the Idea of Technological Society, Human Values in Technological Society, and the Humanization (Sanctification) of Technological Society.

THE IDEA OF NATURE

The idea which men have of their new surroundings, technological society, appears to be based to some degree upon their idea of their old surroundings, the world of nature. Accordingly we must first consider briefly this prior idea.

In ecological terms man lives in a biosphere, or complex, related environment, which provides the air he breathes, the food and water he needs, and the climate he enjoys or endures. But this natural limitation in terms of which man initially structures his existence has not been understood or related to in the same way by men of all lands or all times. There have been very interesting differences.

To take but one variation, that of climate and how this has resulted in varying human character, consider the book by the Japanese philosopher, Watsuji Tetsuro, entitled *A Climate*.² He distinguishes three basic types of climate, the monsoon, the desert, and the meadow. Because of the high humidity, nature in the monsoon climate is bountiful and represents 'life' to man. Accordingly man learns resignation rather than resistance. By contrast the dryness of the desert is lifeless and nature represents death. Nature is man's enemy against which he learns to struggle for his very survival. The meadow climate is dry in summer but moist in winter. It is neither man's friend nor enemy. Its passive subservience encourages man to exploit and master nature. This is an extreme simplification of a detailed analysis and discussion, but it illustrates how differences in the idea of nature or in the relation to which man stands to nature, result in variations of man's self-definition and basic character.

To complicate this matter further, each culture and age has its own varying idea of nature. To illustrate again briefly, consider how the idea of nature has changed in western thought-³

The Greek idea of nature was based upon an analogy between man, the microcosm and nature, the macrocosm. Like man, nature was conceived of as alive and intelligent, filled with living soul and orderly mind. The analogy presumed an immediate connection between these two non-created, semi-divine realities, man and nature, which connection explained man's rational and intuitive understanding of nature. Subject and object, natural and supernatural, man and nature are not truly separated from each other. Consequently, man by understanding (rather than changing) nature learns to understand himself. ⁴

The Biblical teachings of creation and of God's essential separation from the world of nature, combined with certain Aristotelian ideas, produced a radically new idea of nature by the time of the Renaissance. The new analogy is based on man's experience in constructing machines. Nature is seen as a sort of gigantic mechanism, designed, put together, and set going by the divine mind of a creative, omnipotent God. Its rational order is imposed from without. Mind and body, sacred and profane, subject and object, God and Nature (and also man and nature) are sharply separated. They are seen as being of different substance. After the analogy of the machine both nature and man have a substance distinct from their function; for a machine is first made, then set in motion. This substance idea increases the entire tendency of this pattern of thought to divide, isolate and contrast into dualities.

A new view of nature has developed in recent years based upon still another analogy--human history.⁵ Now nature is no longer seen as a closed mechanical system with an imposed rational order, but as an open process with an inner movement and purpose. Dualities are being dissolved into new unities. Substance is being replaced by function. A thing is what it does. Relations are given central importance in understanding any phenomenon. Man is no longer seen as isolated from the world of nature but as intimately related to it. Anything which does not have an actual function in man's life (e.g., 'the God out there') is dismissed as unreal. Reality is that which functions and acts. Ethical values are not eternal values imposed on life, but actual ways of organizing and reorganizing societies. All things exist for and in relation to each other. Nature is this interrelated process.

Much of the contemporary ecological problematic arises from this new functional type of thinking. Man can no longer treat nature as a divinely designed machine that runs infallibly. He has interfered and has discovered limits of tolerance for life that he also must respect. Man now sees himself as part of this larger life process. His own self preservation demands that he responsibly use and protect nature, for he is a part of it.⁶ It is against the background of this change in our idea of nature that we must consider the variations in the idea of a technological society.

THE IDEA OF A TECHNOLOGICAL SOCIETY

The idea of technological society is that of a new primary environment created by man's technological advances which has in many senses taken the place of nature. Our houses, clothing, manufactured foods, polluted air, cars, and trains, radio and television have become the primary surroundings in terms of which we men now define ourselves.

Many voices have been raised of late bewailing this new state of affairs and warning us of its inherent dangers. While no one goes to the extreme of the nineteenth century Luddites who dedicated themselves to smashing all machinery, some do express an uneasy conscience, as if technological development is a sort of Promethean sin, whereby man in his 'hybris' takes the place of God on earth. Others, pessimistically, see modern man as helpless in the hands of history, unable to extricate himself from a situation he himself has caused.⁷ Another voice, Toffler's *Future Shock*, predicts that the increasingly rapid rate of change in technological society will reach the point where man, as "a biosystem with a limited capacity for change," will no longer be able to tolerate it.⁸ The most comprehensive and thorough presentation of such a 'technophobe' view is that of the French protestant lawyer and sociologist, Jacques Ellul in his *The Technological Society*-9

Ellul convincingly disputes many of the traditional ideas on this subject. He argues, for instance, that technique is neither a predominantly western development, nor a practical application of science. Historically, technique can be shown to be an eastern development and one which preceded science. It is to Egypt that Greece turned to learn techniques and it was contacts with the East that inspired technical revival toward the end of the Middle Ages. The Greeks, those first scientists, did not relate science and technique, neither did they desire to do so. Rather they sought harmony and balance in all things and consciously rejected granting a dominant position to technique.¹⁰ It is true that modern science has given a terrific impetus to technological development, but actually today "science has become an instrument of technique."¹¹

Another popular misapprehension is that Christianity by teaching a conquering attitude toward nature has "forged the practical soul of the west" and the Christian secularization of nature and discouragement of slavery have provided the basis for the technological phenomenon. It is true that Christianity has been a factor, says Ellul, but the Christian civilization of the fourth to fourteenth centuries, while a vital, coherent society, was totally a-technical. The only exceptions might be architecture and the technique of reasoning

called scholasticism. Rather, Christian moral judgments tended to slow technical advance greatly, and it was only the weakening of Christian social bonds after the Reformation that permitted a climate to develop in the eighteenth century favorable to technology's rise-12

According to Ellul, technique is not limited to machines. It is far broader. The machine is the ideal of technique and all techniques tend to mechanize society--but technique as such is really a peculiarly efficient means. It is a method which aims to bring order out of chaos and master things by reason. As such it is not a means to an end, but a means which becomes its own end, because of its efficiency. It is a method practiced for its own sake. It is the one best possible way to do anything, mathematically provable, and thus involves no human choice as to ends or means. It is the most efficient way, so it must be used. This to Ellul is unnatural, yet this is the heart of the new 'nature' in which man lives.

There are in general three kinds of techniques; economic techniques of production and distribution which operate on nature; techniques of organization, like the state or army, whose object is society; and human techniques like propaganda, genetics, and medicine, which have man himself as their target.

At one time, technique was an efficient tool used by man to deal with his environment. But from a single factor in a balanced culture, technique has developed into an independent reality which dominates man's society. It is universal, interrelated, spontaneous, self-propagating, autonomous; a single closed world with its own ideology. It is, in short, an impersonal monster; the tool created by man which man now obeys; the machine to which man is now being adapted; the enemy of human life-13

Ellul is no fatalist. He believes that man can overcome this enemy. But not while men continue to approve, as a matter of course, all technological progress and are blind to the threat this new determinism embodies for their freedom. As long as man abdicates his responsibility with regard to life's values and will not battle for his freedom, the technological order will be his fate.

You will perhaps recall a lead article in Time magazine last September which discussed B. F. Skinner's contention that man can no longer afford freedom, but should rather submit all facets of his life, his conduct and his culture to technological control. There are few

westerners, I think, who will accept this extreme position. Even Karl Marx, while knowingly teaching the use of technique to control the communist economy, state, and entire society, retained as his professed goal the overcoming of the alienation experienced by the working classes and the final humanisation of their way of life. Technique was, for him, a temporary expedient that would lead finally to the fully free society.¹⁴ While the Chinese Great Cultural Revolution has adopted a particular technique, thought reform, to bring individual attitudes ¹⁵ and thinking fully in harmony with the socially approved ones, and Mao Tse Tung in his *Principles of Ethics* compares individuals to cells in a biological structure, which may need to sacrifice certain cells for the good of the group,¹⁶ yet the avowed goal of the Chinese revolution continues to be the recovery of man's entire humanity and his complete deliverance from all forms of alienation.¹⁷ The surprising thing to many recent Japanese visitors to China has been the lively human spirit and light atmosphere of society, that is said to pervade the whole culture.

To return to Ellul, there are various criticisms that can be made of this idea of a technological society. Ellul's ideal of human freedom and the balanced harmonious human life seems to reflect more of a European continuation of the Greek aristocratic tradition than a strictly Christian biblical position. His conception of the rational, deterministic order as the enemy of personal values and all individual human ends, has little in common with John Calvin's teaching that the social order is a gift of God's grace, which prevents the world from degenerating into the chaos caused by sin-¹⁸

Furthermore, Ellul's image of technological society appears to be constructed on a parallel to the old mechanical conception of nature. It sees society as an absolutely ordered, closed system, like a machine, deterministic and impersonal, in sharp contrast to the ideal of personal human freedom. The dilemma of natural necessity and personal freedom, basic to the renaissance conception of nature is repeated here. As man was there separated from nature, here between man and technological society there is the same sharp contrast.

There is a repeated swing in western thought between conceptions of nature as subject to man or man's friend, and nature as man's enemy. A similar swing seems to be occurring in the idea of technological society. To the man-in-the-street philosopher and technophile, Eric Hoffer, nature is man's enemy, and technology the friend that protects him from

its ruthless power-19 For Charles Reich in his bestselling *The Greening of America*, the state, symbol of society, is "the enemy of life itself,"²⁰ and the triumphant consciousness III which recognizes this enmity, has a deep trust in and love for nature. Nature is life-²¹ The entire pollution issue has been influenced by this kind of extreme contrast and imagery.

Just as eastern thought does not conceive of nature as the enemy of life, so also it holds no such extreme view of society. It is surprising to a western observer that Japanese society can combine a high technological level with an instinctive (natural) approach to life and a strong emphasis on efficiency in business with a deep sensitivity to human feelings and values.²² Yet the very ability of Japanese society to accomplish this seems to indicate that the western conflict arises from a conception of society rather than from the necessities of the human social situation.

There are, in fact, many aspects of Ellul's analysis that might fit the western situation but do not necessarily apply outside the west, especially not in Japan. Japan has developed a comprehensive technique for ordering society efficiently long before the mechanical science-based, technological industry began to be imported in large measure from the west. Japan did not in the Meiji era have the individualistic atomistic social structure, that Ellul says provides a favorable environment for the inception of technological society, yet it adopted technology with amazing rapidity. Japanese thinking has long been characterized by the relational, functional approach, typical also of the latest western nature idea, yet it has not fallen into operationalism, that is, making the means the end and using method for its own sake. Yet for Ellul technique is by definition operationalism. Ellul believes a technological order is in principle monolithic and inevitably centralizes power and control, yet modern technological Japanese society is characterized by distinct, separate bureaucracies and organizational complexes,²³ and furthermore, contemporary American society is also becoming more and more pluralistic.²⁴

To the overwhelming majority of the actual practitioners of technology, Ellul's dire, 'sorcerer's apprentice' view is wholly unacceptable. For them, although technology has, in recent years, induced far reaching social changes and greatly modified man's milieu, as a means by which man manipulates his environment, technique works within the laws of nature and can thus be called 'natural.'²⁵ Or to phrase it more accurately, as an historical

process, technique is a part of man's total world, which is made up of a multiple complex of processes, including also the process called nature. The modern idea of process, based on the analogy of human affairs, includes both the natural and technological orders.

The theology which expresses most fully this new comprehensive process approach is probably the writings of Teilhard de Chardin. The various stages of the progress of life can be described, he says, as spheres built upon the lower stage, the material cosmos, the biosphere, the noosphere, the sphere of the collective, and beyond this, to the sphere of the hyper-personal.²⁶ Here human socialisation is not at odds with nature nor an accidental or incidental addition. It is rather a part of the single process by which the "greatest consciousness has conquered Entropy."²⁷ It is evolution become conscious, with technology as a new evolutionary tool. Here natural evolution and world history have been made a part of salvation history, understood cosmologically. It is the historical process that unites all these.

Much of the modern reflection on technological society, while lacking the final theological approval and inclusiveness of Teilhard, shares with him the process emphasis, characteristic of the modern nature idea. Peter Drucker in his *Age of Discontinuity* describes the new technologies as embodying a new perception of systems.²⁸ This means that it has the new relational approach in which function and relation dominate rather than the old approach by separation into distinct entities. A proper understanding of the new dynamics involved, he says, will permit man to learn control. Marshall McLuhan states that out traditional means of control, by splitting and dividing, or the technique of fragmentation, no longer works in the new age of electric instead of machine technology, and that we must learn to understand and control our world in terms of wholes, or interrelated systems-²⁹ Herbert Richardson, in attempting to construct a theology of the technological age, speaks of sociotechnics, a new type of knowledge whereby man exercises control not over nature, but over the make up of his own society. It is based upon a 'participational attitude' in which in place of the earlier subject-object contrast, the controller is involved in the system he seeks to control-³⁰

Certain basic lines have now emerged in both the idea of nature and that of technological society, but the problem of man's place in God's world comes to even clearer expression when we move on to the next question.

HUMAN VALUES IN TECHNOLOGICAL SOCIETY

To many young people today, the establishment, including the state, organization, bureaucracy, and the whole infrastructure of modern society is the enemy of human life and values-31 The man who permits himself to be dominated by this impersonal social order loses all his human values, becomes hollow, drained of vitality, creativity, worth and life itself.

The explanation as to why technological society is such an enemy of human values is varied. It ranges from its static character, while life is movement,³² or a Freudian theory of all culture as springing from repression of the libido and consequent guilt feeling,³³ to Ellul's view that technique by its very nature refuses to tolerate moral judgments or recognize any limitations, including moral ones. For, as the most efficient way to accomplish anything, it leaves no room for the possibilities of good or bad use, and as the means which is its own end, it permits no moral choice of ends-34.

In almost every case, this type of view of technological society goes paired with a belief in the "absolute worth of every human being--every self."³⁵ The deterministic, impersonal social order is sharply contrasted with individual personal freedom. This contrast or antithesis is typical of the vast majority of modern ethical thinking. It is reflected further in the fact that protestant ethics of the last era has a strongly personal cast. It is personal obedience of the individual self to a personal God which has become the keynote of modern ethics-36 This has come to strongest expression in the various existentialist theologies, where the dialectic of freedom versus nature, leads to a personalistic ethics, which concentrates on the themes of freedom, responsibility, and personhood.³⁷ A good example of this is found in the ethics of Paul Tillich.

To Tillich the existential protest in the name of the individual person against technical society is a fight for humanity against the dehumanizing power of modern society-38 This battle must be continued by the Christian in the same terms. He warns against the 'short cuts' of accepting technological society in conservative disappointment, or using the church as an easy solution for all the problems of industrial society. The kingdom of God for the Christian is sought in the unity of persons, and in personal values the glory of God is actualized. The Christian struggle against modern society is a 'partial non-participation,'³⁹ a withdrawal into the church where personal values are maintained, and from which the

attack on society is planned. But the frontier of Christian ethical action is the rebellion of creative life against the degradation of the person by society.

While it takes on a far different, even contrasting form from existential theology's personalistic ethics, pietistic influences in evangelistic and orthodox church circles, have also resulted in a growing, sometimes one-sided emphasis on the individual person. The personal experience of conversion to Christ is presented as the single thrust of the Gospel and the influence of converted individuals on society the sole ethical form of Christian presence in the world. The church is that institution through which individual souls are saved and in which they learn to live in love with their neighbors; nothing more. The source of this ethical personalism is not so much the Reformers,⁴⁰ as the tendency already discoverable in Tertullian and Augustine to see the self of the individual person over against the world, to devalue creation, and to see the church only as the vehicle of individual salvation.⁴¹ It is not that such teachings are in error, but rather that they are not the full Biblical teaching. That is, to paraphrase Matt. 23:23, "these ye ought to have taught, and not to leave the others untaught."

It is so typical of modern western thinking until recently, to consider personal self-consciousness as that which is alone ultimately real. Widely separated though they be, Bishop Berkeley's solipsistic world view which is nothing more than the projection of the individual self, and the evangelical idea that only souls of men, conceived of in contrast to society and the world, are worth saving, show the same general ethical idea. The individual is the center of worth and value. In theology this has resulted in making the person of God and the person of Jesus the central ethical themes, for a personal God guarantees man's personal dignity and freedom. The modern argument for God's existence, the moral argument, is also based on the idea of person.⁴²

By contrast, much of contemporary thought is shifting its emphasis from the person to society. It seeks to escape the social determinism--personal freedom antithesis. Consider the approach of the Christian sociologist, Talcott Parsons. He agrees that technological society is a deterministic order. Marx showed this in economics, Freud in psychology, and modern sociologists in organizations and social interaction.⁴³ The common reaction of fear of alienation and overconformity is understandable. However, technology, by utilizing nature's laws, has actually given man a healthier, freer life. Of course, the individual is not a totally

free agent. He cannot be. He lives within the limits of a threefold deterministic order, but if he learns to use these social orders in a positive way, he becomes free to enjoy a more complex, higher order of life. Freedom for the individual can be a function and product of social orders, if he learns how to participate in the system and make it part of his own nature.

One notices a kinship to the Russian and Chinese experiments. Marx tried by correcting the social system to attain to true humanism, but instead sacrificed the person now for the expected person of the future.⁴⁴ In Marxism all values are externalized. They are social. The individual acts morally only when he acts so as to promote social values.⁴⁵ This is the other extreme from personalistic ethics.

The Chinese cultural revolution is patterned along the same lines, although a specific technique of reeducation was developed to force internalizing by the individual of the new social values promulgated. 'Individual firstism' is condemned as a democratic sickness.⁴⁶ Sincerity is not the western conception of the individual man honestly expressing his inner feelings and thoughts, but the sincere man is the one who has submitted totally to the communist social movement.⁴⁷ The new identity attained by thought reform is a group identity, and 'brainwashing,' is always carried on in an intense group situation. There is a close continuity here with traditional Chinese ethical theory, which was always "directed toward the actual practice of man in society."⁴⁸

Japanese culture has also not traditionally contrasted man and society, as it has not contrasted man and nature. This antithesis is quite foreign to it. In Japan there is no conception of social organization abstracted or divorced from individual, actual men. Rather social organizations are viewed as a series of direct man to man relationships. Human values are expressed in society rather than the individual, although there is a modern, existentialist motivated student reaction against this group-value concept.⁴⁹

One may seriously question whether Parsons's approach, any more than that of the communists', can really arrive at individual human freedom. Isn't the person nothing more than a niche in the system? It is a basic error to try to catch up the individual man in the net of a social system. Remember the words of our Lord concerning even that divinely ordained social institution the Sabbath, "The Sabbath was made for man, not man for the Sabbath." Mark 2:21

The individual's independence and freedom and integrity must be maintained, but how can this be done in a 'process' age, and yet escape the determinism-freedom antithesis? A solution is offered by the Jewish ethicist, Abraham Joshua Herschel. He sees technical

civilization as man's struggle with nature in the realm of space, but laments the fact that this conquest of space is achieved at the sacrifice of the real heart of human existence, time-50 The solution is not to renounce civilization, but to surpass it and gain some independence from it. For this purpose, God gave man the Sabbath. This is the day when men should abstain from all technical activities-51

The Sabbath typifies the peculiar Biblical emphasis of holiness in time, not space. All primitive religions have holy places, images, and symbols, but all things of space are finally at man's mercy. The God of the Bible comes to man in time. He is the God of Abraham, Isaac and Jacob. He calls Israel to become his holy people. The Biblical festivals commemorate historical events, not places or cyclical happenings. The Sabbath is a palace in time, made for the sake of real living. Space is good, for it is God's creation, but man transcends space, while time transcends man and is beyond his control and power. The dual Biblical tasks are to conquer space and to sanctify time.

Herschel rejects the modern view of man as part of the process of nature. He contrasts process and event; the first is natural order, the second spiritual order. Revelation is unique event in chosen time, not a part of evolutionary process-52

This contrast of time and space is appealing and the time orientation of Biblical faith, we all now recognize. But what is lacking here is a positive Biblical mandate to technological society. Again human value and personal freedom are too negatively conceived as freedom from, and a new dilemma has been introduced. Where is the connection between the Sabbath and the rest of the week, between sanctified time and conquered space?

The Christian shift of the Sabbath to the Sunday certainly indicates a more positive conception of the gospel mandate to the world. For the Christian society is neither an enslaving nor a saving order; but rather an order in which we can create Christian ethical values. Organizations and institutions as well as the individual person, embody human and moral values-53

One of the key questions is that of normal responsibility in a technological society. The pollution issue has made this vital. Technique, by extending man's control to greater areas has vastly increased his responsibility. Consider an example-54 At one time no man could be considered morally responsible for the number of children he brought into the world. He did not understand nor could he control this process. But now that men are able to control

this, they have an unavoidable responsibility. Only God can remove it from one. Drucker says that the 'cop out' movement among the young of today, is a refusal to accept responsibility in modern society, because they recognize and fear the grave decisions and terrible weight of responsibility participation in society entails.⁵⁵ The refusal to recognize such social responsibility by many older people and to shrug off their involvement, is a cop out in another sense. Both automatic conformity to and complete withdrawal from society are ways of escaping the responsibility of freedom-⁵⁶

Personalistic ethics of the last era tried to help men to bear the added burden of social responsibility. But they attempted to do this by reducing social ethics to intrapersonal relationships. True love of the individual for his neighbor and 'concern' was projected as the healing for social ills.⁵⁷ But this is insufficient. No moral achievement of individual good will can ever be a substitute for the mechanism of social control-⁵⁸ The gospel message comes not only to the individual but also to society and the world.

Drucker points out that in technological society every single social task is being entrusted to a large institution or organization. All the real social decisions are made by organizations. The perennial myth that the one real gogetter in an organization makes the real decisions is false-⁵⁹ But where is our ethics of institutional or organizational responsibility. Are not these social structures also under the Lordship of Christ? "The Son of man is Lord even of the Sabbath." Mark 2:28 And should not the Christian be working to realize that Lordship fully in all these institutions?

Our Christian faith should keep us from any naive conception of social orders. We are aware of their demonic side, and yet we must also see these institutions as the gift of God's grace for our good, as Calvin taught. The world is not only an object of our control for which we are responsible. The world is also responsible for us. We not only form the world, it also forms us. It is not only our task, it is also a gift to us.⁶⁰ Our responsibility in an organization and its responsibility to us are largely unexplored areas of most Christian ethics.

While we may consider the Japanese custom of the head man resigning to admit social responsibility as a fruitless formality, it is at least a recognition of corporate responsibility, which we in the west seem to lack. Our institutions usually shrug and forget the matter. Our churches even, often lack a corporate sense of responsibility, so that they break tax or housing laws with no sense of guilt. Recently a Tokyo government official warned the religious juridical persons (shukyo-hojin) in Tokyo, including some Christian churches,

against avoiding the payment of taxes on various commercial enterprises, such as renting out property for car parking. Japanese organizations also accept a moral responsibility for the welfare of their members or employees, that our western organizations completely disclaim, or leave to the law and the union to enforce. Neither the 'improve the world--begin with yourself' ethic, nor the 'improve yourself--begin with the world' ethic are sufficient. The gospel makes man responsible in both areas.

THE HUMANIZATION (SANCTIFICATION) OF TECHNOLOGICAL SOCIETY

Considered in its broadest form the Christian task has often of late been described as the humanization of society. Some Christians react against this term as an unwarranted exaltation of the human, and as based upon an optimistic conception of man. Others believe that a truly Christian humanism is both possible and necessary, as the fullest and best kind of humanism, based upon the doctrines of man's creation by God, the incarnation of Jesus Christ, and Paul's teaching that the Christian is grafted into the human.⁶¹ Much depends upon the content one puts into the word 'human'.

Two errors must be avoided. The human must not exclude the Christian. The Christian must not engulf the human. Van Leeuwen contends that since technological society has, as it were, cut off the top of the pagan tower (that would reach to heaven, Gen. 11:4) by secularizing society, the Christian is fully free, even duty-bound, to join the non-Christian in complete equality in 'building a city and a tower' in this world. Humanism can be his goal in the same sense as it is for a non-Christian.⁶²

On the other hand, some Christians contend that "where there is healing there is Christ and God's glory is proclaimed."⁶³ This 'New Morality' reflects the same 'triumphalism' that St. Ambrose voiced when he said, "...whatever is true, no matter who says it, comes from the Holy Spirit." Teilhard de Chardin, with his theme of divinisation of our activities, tries to balance the sanctification of human endeavor with the humanisation of Christian endeavor,⁶⁴ but one is left with the impression that the human, will he nil he, is being sanctified, and even deified as the process continues ever upward.

The relationship between the human and the Christian in the humanization ideal reminds one finally of the doctrine of the natures of Christ in the Chalcedon creed; united 'inseparably, indivisibly, unchanged, and unconfused.' Yet a Christian social humanism is possible, if it is based upon a Biblical understanding of man, rather than some partial ideological idea of man--whether Marxist collectivist man or existentialist individual man.

Calvin and the other Reformers joined the humanists of their day in a search for true man, but maintained steadfastly that because of sin, man can of himself know nothing essential about himself, but needs God to tell him who he really is. It is Jesus Christ who is the center of such a Christian humanism and the new nature revealed by Christ is the model of the new humanity. But this new humaneness, received through Christ, is not an isolated thing. "By definition the birth into Christian life is a communal phenomenon. Individual Christian life does not exist."⁶⁵ For it is as a member of Christ's body, the church, that the Christian lives his new life. Thus Christian humanism is a social humanism.

Yet this Christian social ethic is never separated from the personal ethic. It is the personal grafting of the individual into the vine, Jesus Christ, that gives a personal root to his Christian existence; and it is the personal relationship of faith to Jesus Christ and obedience in love to Him that is the power behind any Christian social ethic.

In Reformation theology, it is man and his works that are to be saved. Not just the individual soul, but also his social relations fall within the plan of God's gracious redemption. For Paul the man who is saved, while his work is destroyed by God's judgment, is one who is saved through fire. He has suffered a great loss. Cf. I Cor. 3:15 The prayer of the Psalmist says: "Let the favor of the Lord our God be upon us, And establish thou the work of our hands upon us, yea the work of our hands, establish thou it." Psalm 90:17.

Yet we tend to vacillate in our view of the human and the social between extremes. The fault may be, as Richardson indicates, that we need to understand man in terms of three unities, not two; the individual, the social (in relation), and humanity (as totality). It is striking that Japanese social ethics differs basically in that it has centered traditionally in the totality concept of one people and a God-descended nation; rather than just in social relations as the Chinese or the individual person, as in the West. These three correspond to the three basic theories of value also, the subjective, relativistic, and absolutistic theories.

These three cannot be merged in stages as Teilhard does when he says, "mankind extends within the cone of time beyond the individual; it coils in collectivity upon itself above our heads in the direction of some higher mankind."⁶⁶ Rather these three aspects must be held in tension, the individual person, who is individually saved, the relational person in church and society, and the total humanity in Adam and renewed in Christ, the new Adam. All three of these are the Christian person, and these three are one in each Christian. In this direction Richardson points us theologically. ⁶⁷

One question remains that we must deal with yet briefly. From whom does this technical world come? What is its source? This reflects Jesus difficult question to the Pharisees in Matt 21:25, "The baptism of John, whence was it? From heaven or from men?" The source determines what quality it has for us and what possibilities it offers us.

Many Christians cannot say from man, for this would be to deny the omnipotence and Providence of God. Nor do they wish to say from God, for then they could no longer dismiss the world as being of no concern for the believer.

The same problem rises when we speak of the kingdom of God and kingdom of this world. Are they identical? This leads to an easy, liberal type of humanism that can lose the Christian message within the world. Are they wholly separate? This leads to a complete rejection of this world, and a gospel message that speaks only to individuals, calling on them to transfer their kingdom loyalty, but says nothing of the Lordship of Christ over the institutions, social structures, and forms of this world also.

We cannot deny, as Christians, the demonic in society and the power of the Prince of this world to misform and misuse all of God's good gifts to us. Yet, even as the "whole creation has been groaning in travail together until now" waiting for its redemption (Romans 8:22-23) so also technological society. And even as before sin, God's creation was proclaimed by Him to be good, so also technological society.

To me, the courage to live as a Christian in our modern world can only be based on a deep conviction that this too is finally God's world; disfigured and misformed though it is by our sin, hate and ill will, it is never out of the hand of the God who made all things for His great purpose, and to whom, in the end, all things will be subjected.

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Critique of

"MAN'S PLACE IN GOD'S WORLD"

Robert H. Culpepper

When I accepted this responsibility it was with the assumption that the subject was basically biblical, and that therefore I would be on familiar ground. What a naive assumption that was!

Dr. Smit has given a penetrating analysis of what might more properly be called "Christian Responsibility in Technological Society." A regrettable feature about the paper is that though the biblical conception of man is everywhere assumed it is nowhere specifically defined.

Within the limits in which he has defined his subject Dr. Smit has given us a remarkably thorough analysis of some of the leading currents of modern thought with regard to technological society and Christian responsibility with reference to it. This is not an easy paper for anyone who, like myself, is unfamiliar with much of the literature upon which it is based. Part of the difficulty arises from its compactness, particularly in the way in which the essence of whole books is telescoped into brief paragraphs. This same compactness also makes it difficult to follow the many transitions of thought as the author in his attempt to be comprehensive turns first to one facet of the subject and then to another.

Without any attempt to be all-inclusive I would like to pinpoint some of the salient emphases of Dr. Smit's paper that need to be kept in mind in our discussion.

1. The technological society, created by man, has taken the place of God's creation, Nature, as the primary milieu in terms of which man defines himself.

2. Many react negatively to this technological society, regarding it as a sort of impersonal monster. For example:

1) Alvin Toffler thinks that the rapid changes produced by technological society may accelerate to such a point as to exceed the tolerance level, and that for this reason strategies for survival are necessary.

2) Charles Reich regards the state as the enemy that must be conquered through a return to nature.

3) Jacques Ellul contends that technique will brook no competition because it is the most efficient way of doing things. Its danger lies in the fact that the means become the end, and that it will accept no limitations, not even moral judgments.

3. In almost every case an aversion to technological society goes hand in hand with a strong emphasis upon individual, personal freedom. This is true in the existentialist protest as illustrated by Paul Tillich as well as in the pietistic, individualistic emphasis in orthodox circles.

4. Whether we like it or not technological society is here to stay. The crucial question has to do with the acceptance of responsibility for it and the channeling of the technological society in directions that are compatible with man's true welfare rather than inimical to it. Any kind of cop-out, or the refusal to accept responsibility, is to be rejected, whether it be the automatic conformity to society on the one hand, or the complete withdrawal from it on the other.

5. Dr. Smit thinks that we need to take a positive stance toward technological society. While cherishing individual freedom, he recognizes that we have to deal with social institutions as well. He feels that valuable insights and direction pointers are to be found in the following:

1) In Teilhard de Chardin where "natural evolution and world history have been made a part of salvation history, understood cosmologically."

2) In Peter Drucker's recognition that in technological society social tasks are entrusted to large institutions or organizations, and these have the responsibility for decision making.

3) In Marshall McLuhan's insight that we need to understand and control our world in terms of wholes or interrelated systems.

4) And, with reservations, in Talcott Parsons' contention that by learning to use social orders in a positive way man may arrive at a more complex, higher order of life.

6. There must be a synthesis between a personal ethic and a social ethic. An exclusively personal ethic cannot cope with the complexities of technological society, for example, the pollution problem. On the other hand, in the Marxist approach, personal freedom is destroyed and the person of the present is sacrificed for the expected person of the future.

7. Dr. Smit calls for a Christian social humanism that is based on a biblical understanding of man and recognizes Christ as the model of the new humanity. He believes that God is at work in this technological society, but that it contains ambiguities and stands in need of redemption just as do nature and individual man. More than any other person, perhaps

Herbert Richardson has pointed theology in the right direction with his emphasis upon the need for salvation for 1) the individual person, 2) the relational person in church and society, and 3) the total humanity in Adam, renewed in Christ, the new humanity.

In conclusion, I would suggest the following questions for thought and discussion.

1. What is the biblical understanding of man in God's world, which must underlie any valid attempt to cope with the problems of technological society?
2. Is Ellul's contention that historically Christian moral judgments tended to slow technical advance and that the technological revolution waited for the deliverance of man from the social bonds of the church by the Reformation (and Renaissance) compatible with Harvey Cox's position that technological advance rested upon the desacralization of nature accomplished in the biblical understanding of the world as God's creation over which man is to exercise dominion? Are not both Ellul and Cox grasping different aspects of the truth?
3. To what extent is God exercising providential control in this technological society?
4. How can we recover the wholeness of the gospel as relating to man's total needs, individual and social?
5. It is to be noted that most of Dr. Smit's references to Japanese society are positive in tone. To what extent are his evaluations in this regard correct, and how can this understanding of Japanese society be used in the presentation of the Gospel?
6. Is there a basis compatibility between the truly human and the truly Christian, as Dr. Smit seems to affirm?

HUMAN ENGINEERING

C. Delmer Johnson

A biological revolution is upon us. Fathered by the sophisticated science of today which has placed man on the moon and nurtured by the urgency of human need, biological scientific research has deftly and accurately unraveled one after another of the unbelievably complex secrets of living matter. Such research has moved from the study of gross anatomy and physiology to the investigation of cellular molecular elements and their function in the control of life processes. Emboldened by the initial success in decyphering the genetic code and artificially initiating the synthesis of the genetic material, DNA, some scientists, and especially science writers, are now openly predicting the artificial control and early (that is by the year 2,000)¹ synthesis of human life itself.

Albert Rosenfeld in *The Second Genesis* feels confident that "man who has already learned to remake his physical environment, will now acquire ... the capacity to remake himself."² He suggests that this recreation of man can be done without the benefit of the original Creator's breath and given the keys of molecular control man can reproduce himself in any image that he desires. Even while admitting the possibility of a supreme Creator he speculates that man, if he can eventually discover both the Divine ingredients and the Divine recipe, should be able to mix them together and come up with man without supernatural assistance.

However exciting the speculation, the pragmatic truth is that life may turn out to be more complex than presently imagined. The individual cell, supposedly a simple cell, is in reality an extremely complex, dynamic organism. Microscopic in size, yet within its cell membrane, thousands of intricate chemical reactions take place. The cell "breathes," metabolizes food, sends out waste, receives and transmits communication and, the most miraculous of all, reproduces itself with remarkable precision and accuracy. This latter process is somewhat analogous to a large city composed of well developed transportation, sewage disposal, power and communication systems, and with many complex factories in full production, all of which within a matter of a few hours is able to completely divide itself equally and form two precisely similar cities of the same size without disrupting any of the facilities or causing injury in any way to the internal arrangement of either. How is

this amazing process initiated and controlled? Is science right in feeling that if they can understand and learn to control the cells, they will be able to control life? Are they right in believing that if they can reproduce all of the molecular components and the chemical structure of the cell they will have life synthesized? Is life really only a complex system of electrochemical reactions which are controlled by the sophisticated molecular structure called the "gene" or is life more than the sum of its molecular parts?

BIBLICAL VIEW OF LIFE

Although the Biblical statement as to the beginning of life is tantalizingly brief, yet it seems to be quite definite as to the nature of life. "God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." (Gen. 2:7) In these few words we recognize the truths of man's creation from inorganic matter. Even as inorganic matter had been crystalized through God's dynamic Word, so the inorganic materials through the same Word were arranged into organic matter including all of the cellular elements with molecular structure, enzymes, chemistries, and organ systems perfectly balanced and ready to function but not yet functioning. In other words, all of the parts were arranged in the proper place and for the proper function but had not yet been put into action. Some may say that the breath of God is here indicating a symbolic gesture and indeed I believe there is some symbolism present in that God did not use a similar method to instill life into the lower forms of life. If we accept the premise that the breath of God corresponds to the Spirit of God (John 20:22) which in creation moved upon the deep as the energizing force of Creation, (Gen. 1:2) then the breath of God may be adduced to represent the energizing power of God applied to the marvelously complex molecular structure thus setting it into motion and causing it to become a living soul or being. Life, then, would appear to consist of inorganic matter converted into organic matter according to a definite and highly complex plan plus the energizing breath or power of God.

Man may be able to unravel complexities of physics and chemistry both inorganic and organic. He may be able to control the mechanisms for metabolism and reproduction of cells, organs and organ systems. He may even be able to apply his knowledge to guide and control in the development and growth of these tissues, but the power that gives them active pulsating life must remain a power with which man cooperates or chooses to disregard, and not a power that he possesses or commands. Life then, reduced to it's common denominator, is an inter-related and complex system of organic tissues dependent for existence upon harmonious obedience to the laws governing our beings and to the continuing

energizing power of God's Spirit. A cooperative venture between flesh and Spirit which, at its most sublime, is also a union of the human spirit with the Divine.

Man, then, cannot look upon himself as an array of molecules and tissues left to function as best it can amidst the vicissitudes and dangers of an unfriendly environment, but life itself is a moment by moment fusion of Divine power and the living organism. Paul says that "in Him we live and move and have our being" (Acts 17:28) indicating that we are not like toy soldiers who have been wound up and placed upon the stage to act out their drama until the motor runs down, but rather, heart beat follows heart beat and breath follows breath by the moment by moment sustaining power of the Creator. This was what Christ meant when he said "even the hairs of your head are all numbered" (Matt. 10/30) and that not one single worthless "sparrow falls without the Father's notice." (Matt. 10:29) God's involvement with our physical life is much more intimate and complex than even these statements can convey. If this be our understanding of God's involvement with our cellular biology, then it makes more significant David's statement in Psalms 139. "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalms 139:14-16)

THE VALUE OF LIFE

What then can we say as to the value of life? From the materialistic point of view man can be of no more value than what he can contribute to his society and environment. Man's value then changes depending on whether he is looked at as an object of economics, of art, science or politics. But when viewed as a unique expression of God's creative power in that he was made in God's likeness, capable of the same attributes of love, mercy and justice and endowed with a similar ability as his Creator to think and to plan and to do then we begin to grasp the fact that whatever man's present achievement, his greatest value lies in his potential of God-likeness. And with this, of course, from the Christian viewpoint must be placed the added wonder of the incarnation, that is, man's molecular structure being arranged in such a way that Divine substance could fuse with it to produce a truly Divine-human being capable of effecting man's redemption. That which gives the ultimate and transcendent value to human life is the potential within each developing individual, from the moment of conception until final death, of participating in this Divine-human encounter, of becoming a son of God and an heir of the eternal riches of the Godhead.

At which point can we say this potential does not exist? Under what circumstances dare we say that God's grace is inoperable and salvation or life itself a mockery? To the non-Christian, no wonder it is that the Christian's value on human life seems excessive, but it is this concept of the exceeding value of individual life which has preserved for each succeeding generation the most noble and highest aspirations of freedom and justice, and it is over this concept that some of our fiercest moral battles rage at present.

THE SCIENTIFIC MANIPULATION OF LIFE - IN THE BEGINNING

The basic unit of organic life is the individual cell. As mentioned previously this is not a simple structure but a dynamic unity engaged in multiple and complex processes. Scientists have been interested in what controls these processes within the cells and what causes one cell to do one kind of work and another cell another. Information of this type is fundamental to an understanding as to what goes wrong in the production of cancer or malignancy in which the cells seem to lose their self-control and multiply in a bizarre and unnatural manner. Much research has gone into discovering, if possible, what are the controlling factors within the cells themselves.³

The controlling center for the cellular function is the nucleus. Within the nucleus are the chromosomes or the genetic materials whose function has been known for some time, but the details as to how the genetic material was able to control the cell function only recently has been elucidated. The genetic material is made up primarily of deoxyribonucleic acid, DNA for short, which is formed in a coiled spiral staircase double helical structure. The genetic messages which are written out on the DNA are in the form of a four-letter-code--each letter being a specific chemical compound of the DNA chain. There are 4 chemical letters in the code which are adenine, thymine, guanine, and cytosine. DNA then transmits its instructions by means of ribonucleic acid which is similar in structure but is in a single strand and without the ability to duplicate itself. RNA also has a four letter chemical code but one of its chemicals is slightly different from those of DNA. Now upon these infinitesimal molecular staircases are coded the entire instructions for every cell of the body which includes all of the functions of all the organs, including the secrets of hereditary, the plan of human development, even of aging and perhaps of mind and memory as well. Now all of this information is in every cell of the body. Each cell, of course, has a double set of chromosomes, one set from the father and one set from the mother. Twenty-three sets of chromosomes in each nucleus of every cell. Although each cell has

this complete set of instructions for the entire body yet as the cell differentiates most of the instructions are muted, or covered or neutralized so that only certain instructions are applicable to certain cells. This makes possible the cells which make up the liver or cells which make up the bones or cells which go into the make up of the eye. This remarkable substance, DNA, then acts as a minute complex computer on which is programmed all of the details of the function of each cell as well as that function of cell division or the reproduction of itself. All cells are able to reproduce themselves into identical cells according to the program which is placed within the nuclear material. That is, all cells except brain cells and heart cells. Recently bits of DNA have been synthesized as well as RNA and they have been able to function to a degree according to the instructions upon them. This simple approach has given some encouragement to those who feel that given time the secret of the genetic code, the program instruction upon the genetic material may be learned by man and controlled or manipulated at will to change or to modify characteristics within the body or within the developing organism. Science hopes to elucidate further what are those chemical reactions which mute or make inactive the genetic code and what are the factors which turn it on at times. With this information should come the ability to turn on and off the genetic message at will.

One of the tools which has made possible this advance in cellular research has been the science of tissue culture. This is the technique by which individual cells or tissues or even entire organs are kept alive and functioning for a period of months or years in test tube environment so that they may be examined, tested and their chemical and physiologic properties studied in a way that they could not be if they were within the body in their normal state. The most celebrated example of this tissue culture technique was that of Dr. Alexis Carrol who in 1912 put into a flask a chicken heart which was kept alive and growing for the remaining 33 years of his life. In fact it "out lived" its author by another two years. Here again the impetus to the development of this type of tissue culture was the desire to test medications and drugs against cancer in a physiologic situation which would help to determine effective methods for controlling cancer without subjecting the body to serious danger.

However, any cell or tissue may be cultured and studied intimately. Because of the interest in the genetic make up of cells, perhaps the generative cells, that is the ovum of the female and the sperm of the male, have been studied more extensively than others. And within the last few weeks I am sure many of you have read of the success which has attended

the artificial fertilization of the human egg within the test tube environment and the growth of this fertilized ovum to a more advanced stage. So far this has not been of sufficient duration to produce a recognizable human being, but with techniques improved and refined it is expected that within time it will be possible to take a fertilized egg from its very beginning to full maturation as a child completely outside the normal womb and inside an artificial environment.

In the Christian concept, human reproduction has been God ordained to be a function of the marriage relationship. But the possibility of human reproduction outside of the marriage relationship raises serious moral questions. A childless couple desiring offspring of their own would have several options. If the husband's sperm is deficient, artificial insemination may be done at the right moment to fertilize his wife's normally produced ovum. If the husband's sperm is absent then an anonymous donor's sperm can be used for the artificial insemination with the consent of the husband. On the other hand, if the wife has no ovulation or some other abnormality preventing the ovum from reaching the uterus, the ovum can be retrieved from the ovary and injected into the uterus at the proper time--called artificial in ovulation. Or if the wife does not have an ovum that can be thus treated, then an ovum from some other woman could be injected at the right moment into the wife's uterus to be fertilized by the husband's normal sperm and to grow to a normal fetus and child within the wife's uterus. Or if neither husband's sperm or wife's ovum are available or if they did not wish to use their own, anonymous donors could be used for both the ovum and the sperm and either placed within the uterus of the wife to grow and develop normally or could be grown completely artificially. Probably no one is going to raise too much objection to the scientific manipulation of life at its beginning if it is between the husband's and wife's germinal cells and as a means of providing posterity for them when they are unable to achieve a normal conception. However, when it comes to the mixing of donor sperm or ova then it raises the question of scientific adultery or calls for a redefinition of the term "adultery." If adultery is simply the co-mingling of seed then any type of donor use is morally wrong whether it is done in a test tube or through artificial insemination or in ovulation. However, if adultery actually refers more to infidelity to the marriage covenant then it is conceivable that the marriage relationship can remain inviolate and both partners continue in a true physical and spiritual union based on love even in the presence of scientific co-mingling of seed. As to the possibility of future super-market type purchase of frozen sperm or ovum with accurately labeled genetic characteristics more suitable to the prospective parents, than their own God-given endowments, or the wholesale use of

completely artificial means for rearing of children in preference to the family unit and the marriage contract, these all seem to be directly contrary to God's plan for man and morally irresponsible to the Christian.

Normal reproduction begins with the fertilization of the woman's ovum in the fallopian tube. This usually occurs between the 13th and 15th day prior to the next expected menstruation. The fertilized ovum begins immediately to divide and to reproduce itself according to instructions from its genetic material, forming a minute ball of newly formed cells. Within 3-6 days this ball reaches the uterine cavity where it attaches itself to the wall of the uterus and goes on to form an embryo and at 8 weeks a fetus and after 9 calendar months or 10 lunar months a mature child is ready for delivery. The question is, "When does life begin?" Your answer to this question determines to a great degree your attitude towards some forms of contraception and abortion in general. There are those who feel that life begins at the moment of the first breath of the newborn baby. Others take 7 months gestation as the time of beginning of life because this is the time at which many babies are viable, that is they will live if born even at that early date. Others take the time when the first heartbeat is heard which is approximately 5 months gestation, while others will take the time of first fetal movement, approximately at 4 1/2 months gestation. A related theoretical question, and one which has been hotly debated through the centuries is when does the soul, if it exists as a separate entity, enter the body? But with what we now know regarding cellular function and the completely programmed genetic material which from the very moment of conception determines the future characteristics in all of its detail of the person; and since we know that if only given sufficient time that genetic program will be completely fulfilled in the developed mature human adult, it seems only logical to ascribe the beginning of life to the moment of fertilization.

This does not necessarily mean there is no qualitative difference between the life in a fertilized ovum and the life of a new born baby. The Bible seems to imply such a difference in Exodus 21:22-24 where a newborn child is equated with the life of another human but an unborn child is not. The exact degree of qualitative difference is not stated in the Bible.

In the light of our previous assumption that the value of life is in its potential, we can hardly consider the difference great, nor can we ever define a time when the developing embryo or fetus is a non-life. If a choice must be made between a developing life and a

mature or fully developed life the latter must be given preference, but there are scarcely other circumstances or conditions which outweigh the value of the immature individual at any level of gestational development.

At present a marked change is taking place in the attitudes of the public at large and the medical profession especially with regard to the indications for abortion. It is a very live issue at this moment in the States and test cases are being presented to various courts of justice regarding the repeal of present abortion laws. There is an astounding lack of concern for the rights of the fetus and an excessive concern for the imagined discomfort or inconvenience of an unwanted pregnancy for the mother. The shift is away from placing the moral responsibility for the pregnancy upon the parents to the immoral removal of the offending fetus for the convenience of the parents.

Historically the only reasons for doing an abortion have been in order to preserve the life of the mother in case such a choice was necessary. This is a relatively rare situation. Even in cases where there is known to be some possible opportunity for defect in the developing fetus as a result of a viral type infection or physical injury, it is not always certain as to the degree of defect that might be present. Also, how are we to judge as to the value of the life even of a defective baby? Not all are sufficiently defective to be incapable of living a useful and productive life. Are we justified then in destroying some who would be in this category because we are fearful that a few might develop which would be a burden to their parents and society? Much impetus to the cause for abortion on demand has been supplied by the proponents of planned parenthood who foresee in the future a major catastrophe for the world in terms of over-population.

This in turn brings up a question as to whether it is morally justifiable to sacrifice the fetus for the supposed common good of the community. If we do not sacrifice the fetus and over-population occurs to the degree that there is famine and death of a large segment of the population, is this morally right? Or is what is right for the individual, the fetus, the best right for the common good? Rene Dubos tries to make a differentiation between individual and statistical morality. He suggests that what is morally right for the individual may not be morally right for the impersonal statistical group. This is a relatively easy assumption for him to make since he views all morals as non-permanent and non-absolute.

The Christian concept of the value of life is not in the aggregate or group as such but always centers in the individual. Can we conceive then of the situation where our concern for the individual whether normal, defective or senile, produces such catastrophic social conditions as to imperil the group's common good? Love would voluntarily sacrifice to prevent injury to others, but involuntary sacrifice has no moral sanction even if statistically indicated. The Christian concept of the value of life must continue to preserve the individual even at the theoretical cost to the group. Should not our efforts be directed toward the salvaging of the individual, whether as a fetus, infant or an adult? The problem of population control can not best be solved through mass abortions, but must be attempted with the use of morally proper contraceptive information and methods. Unfortunately with the question of abortion it is frequently not a choice between good and evil so much as it is between the lesser of two evils. There is need for frequent reminding ourselves that information regarding all our possible actions and their results is only partially known.

THE MODIFICATION OF LIFE

Medical science has been concerned with the repair of and the bringing back to a normal state of affairs to the sick human body. This has been done usually through surgery or the application of medication or artificial means where natural means were not available. The concept was to make man whole again or normal as we understood normalcy to be. This recently has reached a high stage of development in the transplantation of organs when necessary in an attempt to prolong life. Most dramatic has been the transplantation of hearts, lungs or kidneys from donors to patients who could not survive without the new organ.

The chief obstacle to the success of this particular type of modification of the human organism is the fact that the genetic material which is introduced into the body is rejected as a foreign object and is not compatible with the tissues. In order to make them compatible it is necessary to use strong measures such as X-radiation or the use of special types of medications which reduce the bodies immune response, thus making it possible for the foreign material to remain a much longer time within the body. The ideal situation exists when a twin is present who has the identical genetic makeup and who can then transfer one of his organs to his twin with no change and no adverse response. Unfortunately identical twins are not very common and this particular pool of spare parts is not generally available. However our tissue culture specialists now are anxious to come to our help with a theoretical possibility. As mentioned previously, each individual cell of the body has the

complete programmed instruction in the genetic code for the development of the entire individual. Now if it were possible to unmask or to turn on all of this genetic material to its full extent just as it was in the original generative cell, then any cell of the body should be capable of regenerating an entire identical human being. The material that masks or turns off the genetic code must be chemical in nature and thus susceptible to another type of chemical reaction which could undo it or release it from its masking effect.

Interesting experiments have been done in which a freshly fertilized tadpole egg has had its nucleus completely removed and a nucleus from another cell of the same animal placed in the original fertilized egg and this nucleus has been capable of producing a normal tadpole and frog. In one classic experiment the nucleus from an intestinal cell of the frog was placed within the fertilized ovum in place of the original generative nucleus and grew a perfectly healthy frog. These researchers noted however that this could only be done within the first few days of life because as the cells became more differentiated their ability to do this became less. This indicated that the genetic code became turned off in increasing degree as the organism developed. However, it lends support to the theory that if the entire genetic material could be turned on and returned to its original strength then any cell of the body could be cultured and from its development an entire human being could be regrown.

Experiments with plants have demonstrated that this is entirely possible, however there is a long distance between plants and tadpoles and the application of this particular theory to human beings. However, if it were practically possible to do this so that a cell from an individual who was known to have congenital heart defect or some other serious abnormality discovered early in life, was cultured and a new organ grown to specifications, then, in the future this organ could be exchanged for the defective part within the individual thus giving him an opportunity to have a normal tissue of his own genetic makeup as a spare part. Now if we carry this a step further and say that we are growing more than just parts--more than arms or legs, stomach or liver, but we actually grow the entire individual and are able to grow as many of these individuals as we want, all identical--would we then be justified in using them for spare parts? Would they not be also human just like the original with brains and abilities and responses even as the original person--would it not also be immoral to use say the brain or the head as a transplant for the original who might have had a stroke or some incapacitating injury? This entire process of growing artificially through tissue culture using a single cell from the original person has been termed "cloning".

Such a theoretical procedure has raised all kinds of speculation as to the possibility of turning out any number of copies of famous people so as to preserve their identity and gifts whether intellectual or artistic for the future of mankind. At present this is speculative and highly doubtful as to the practical possibility in the future.

However, our biological scientists are interested in yet another method of modifying man and this is through direct manipulation of the genetic code itself to correct any defects or to modify the genetic code in such a way as to provide added benefits to the future man. For instance, we already are acquainted with several inborn errors of metabolism or defects of the human body which are traceable to genetic mutation or derangements. Knowing that these occur, might it not be possible to detect them in the very earliest stages of conception and by removing these cells operate upon the genes themselves to remove or to correct the offending genetic code? When we consider the complexity of the cell and the genetic mechanism it seems almost impossible to consider this a future possibility. The accuracy with which this would have to be done would be phenomenal and certainly nothing of this caliber is even remotely a possibility at this time. Paul Ramsey in his book *Fabricated Mans* points out the moral responsibility resting upon the investigator who attempts this particular type of genetic surgery and failing to do it properly develops a monstrosity or some aberrant type of human being. He comes to the conclusion that there are some things that on a moral basis man should not attempt to do.

Even in our present stage of modification of the human body there are moral problems that confront us. For instance even with the problem of securing donors for kidney transplants, the best material, if an identical twin is not available, is someone else within the family. This often produces many psychological problems particularly if the prospective donor, although retaining one healthy kidney, must look forward to a possible handicap in life in the future, and particularly if there is some possibility that the donor's future responsibility to his own family and children might be imperiled as a result of such a donation. This does sometimes assume a moral problem and has generated considerable psychological tension within the family unit.

Also there is the problem of availability of artificial kidney machines to be used for those who have failing kidneys. Insufficient personnel and machines are available at present to take care of the number of people who need them. This highly specialized type of treatment can be provided as a means of prolonging life for those who would die of kidney failure. How are we to choose who should receive the benefit of our present facilities? Is it morally

more justifiable to give preference to those who are performing some needed function for society? Or is it morally proper to provide this function to those who have not yet proved themselves but have capabilities for the future development? Should these facilities be provided for the artist or the composer who has yet much to offer to the world--or should it be in preference given to the housewife who has her family to raise?

These are sometimes difficult questions and as a result are often decided by a committee of experts who bring all of their discipline and judgment to bear upon the factors involved. These decisions should not rest upon single individuals when so much is at stake.

PROLONGATION OF LIFE - THE UNCERTAINTY OF DEATH

Another problem which is often in the newspaper these days is with reference to when is a person really dead? This, of course, is most important when transplant operations require organs in good condition and they must be taken from a person before he has been dead too long. The ethical question is when can an organ be taken from a dead person? What are the signs that must be present before he is legally and totally dead and not a living donor who is hastened to his death by the involuntary donation that he makes. It used to be that a person was pronounced dead when his heart stopped beating or he stopped breathing or he stopped communicating with his loved ones. Now it is possible to keep the heart beating for an extended period of time after life has ceased. Likewise through mechanical means the lungs can continue their function. At times the brain can be almost completely destroyed and yet the entire body can be mechanically maintained for long periods of time in seeming good health but without any mental function whatsoever. Are these people dead? Are they still alive? What is their status? In many countries efforts have been made to define death and to arrive at a standard criteria which would help researchers and transplant surgeons to know when a person has legally and completely died. For even though death may appear to be instantaneous or sudden, it, in most instances, is a gradual affair. Tissues die at different speeds so that even though consciousness may be immediately lost it takes time for the body to completely die. Taking advantage of this it is possible to revive hearts that have stopped, to initiate respiration that has ceased, and to correct circulation to the brain in order to revive areas there that have been damaged. That which once was thought to be death is now found frequently to be a reversible phenomena. This has favorable aspects for it means the salvation of some for additional years of life who would otherwise have died.

On the other hand, it does provide situations in which moral dilemmas occur. For instance, is it morally right to prolong a life of an elderly gentleman who is in poor health and has suffered from a terminal illness for many months? Is there a moral responsibility for the physician to prolong life at all costs? Is there a time to die even as there is a time to be born? At which time is it morally proper for the physician to let nature take its course without interfering? Is there any moral virtue in keeping a person alive after he has lost contact with the world and has no hope of resuming mental activity? Compounding this problem of course is the fact that doctors are not always 100 per cent correct in their evaluation of the seriousness of the processes going on within a person. Miracles do occur and it is possible for those who sometimes appear to be hopelessly beyond help to recover and to go on to useful life. This occurs just frequently enough to keep doctors humble and to make them cautious in being too quick to give up in their efforts to sustain life.

A recurring theme in modern literature in regard to the advance of science is the hope that man will be able to modify his present organism to the point where he can postpone dieing and reach an artificial immortality. Modification of life and the improvement of the individual so as to best serve his Creator and his fellowmen is certainly a moral responsibility for physician and patient as well. To seek immortality as a result of scientific advancement in this life is both unbiblical and practically beyond the reach of man. It can be expected that materialistic man, basing his views of life upon an evolutionary hypothesis, will be encouraged to think that immortality may lie within his grasp.

To Bible-oriented Christians the hope of immortality cannot lie in any type of molecular rearrangement or improvement. Although God's power is present momentarily to sustain life as presently found, the active ingredient for eternal life found only in the Tree of Life, (Gen. 3:22, Rev. 22:14) is presently not on this earth. When through faith in Christ we have that privilege of access to that life prolonging fruit, then this molecular structure called humanity will have access to immortality.

SUMMARY AND AFTER THOUGHTS

What is man that thou art mindful of him? (Ps. 8:4) Science is eagerly trying to discover the secrets of life. Each fresh discovery brings to light increasingly complex and minute structures which function with a precision, order and harmony beyond the present ability of scientific man to completely understand or duplicate. However tempting the speculation that man can synthesize life, it does not appear a practical possibility either from man's present state of knowledge or from the Biblical concept of God as the sole Creator.

However, man's endowment from the Creator includes a mind capable of conceiving, reasoning, judging and choosing, and of acting upon his choices for good or evil. As discovery widens man's horizon of action it also increases his opportunities to choose rightly or wrongly. He has demonstrated consistently his bias for choosing unwisely.

Religion has not been consulted seriously by the scientific mind for guidance in the moral choices which scientific progress raises. If religion has nothing to contribute to these moral questions, then science may destroy us as certainly, though more slowly, through genetic manipulation as through the hydrogen bomb. Scientific dabbling or interference in the life processes will bring only confusion, chaos and destruction if not governed by the Christian concept of the value of life and an understanding of God's purpose and will for man. Science must not be permitted to accomplish whatever it is able to perform. There must be moral guidelines which will protect the individual in society as well as direct scientific endeavor into fields which will harmonize with Christian principles. This will require spiritual leadership of unusual caliber. Men who will know God so intimately that they can be certain of His will for mankind. We need men of courage who can say "thou shalt not" when Science comes in conflict with the Creator's intent and purpose. We need men who can bring God's love and compassion into the moral dilemmas of our complex age.

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Critique of HUMAN ENGINEERING

Lardner C. Moore

Dr. Johnson has pinpointed for us some important issues that are coming more and more into the fore with the advances that are being made in the realm of science in recent years. Some of the issues are ones with which we have become familiar through newspaper and magazine articles. Other issues and details are new to many of us and are rather staggering in their far-reaching implications for the future.

Dr. Johnston emphasizes the fact that science has brought in recent times some very awesome and amazing advances--and yet our God is the creator and author of life and in its essence life is dependent upon the energizing power of God's Spirit, so that Christians are not to be over-awed by science. I appreciated his development of the Biblical view of life and his summary statement that ..."Life, then, would appear to consist of inorganic matter converted into organic matter according to A definite and highly complex plan plus the energizing breath or power of God..." Dr. Johnson says that it is because of the Christian's concept of the exceeding value of human life that there are therefore raging now some fierce moral battles, and he feels that the Christian's effort "should be directed toward the salvaging of the individual, whether as a fetus, infant, or an adult." This is one of the points on which Christians sharply disagree, especially in the matter of abortion, and many of us are familiar with the conflict in ideals in this area.

Recent advances in deciphering the genetic code and in artificially initiating the synthesis of the genetic material, says Dr. Johnson, has caused some scientists to predict the artificial control and synthesis of human life itself within the next 30 years. For those of us who are not so scientifically informed as to the complexity of the individual cell about which scientists are talking, it was helpful in the paper for Dr. Johnson to liken the work of the cell to a large city: "This latter process is somewhat analogous to a large city composed of well developed transportation, sewage disposal, power and communication systems, and with many complex factories in full production, all of which within a matter of a few hours is able to completely divide itself equally and form two precisely similar cities of the same size without disrupting any of the facilities or causing injury in any way to the internal arrangement of either."

CYBERNETICS AND THEOLOGY

Richard E. Seacord

Cybernetics is the study of human control functions and how to replace them by inanimate systems. We need a simple example of cybernetics. At the same time, we need a simple example of the art of the theologian in context with cybernetics. To get at both these examples, let us talk about the interface between man and a digital electronic computer system.

A digital electronic computer system is a highly complex collection of apparatus. Its job is to do certain operations of human logic. It does them many times faster than man can do them. It operates with moronic simplicity, since it performs only those steps of elementary logic it has been instructed to perform by its human user. Its two big advantages are speed and precision. Its major disadvantage is a complete inability to resolve the ambiguities of human communications. What can it do?

The outside world communicates with it by means of coded electrical signals. It can decode these signals. It can also encode signals generated within itself and convert them to the language of man. It can display these results, called output, in print, in TV images, or in oral communications. It can also pass these output signals to other cybernetic systems which control processes. Some of these processes are:

- illumination of traffic signals on roads
- guidance of machine tools
- regulation of valves and motors in an oil refinery
- regulation of furnaces and rolling mills in steel making and shaping
- regulation of speed, direction, and internal environment of a missile in outer space
- suppression of the discharge of air or water pollutants recording of physiological signals from the bodies of hospital patients or astronauts.

The computer system uses a rudimentary internal code. It can recognize only two symbols--call them plus and minus. It interprets sequences of these binary symbols. Some sequences it interprets as commands. These commands modify the condition of its internal circuits. It interprets other sequences as data. It passes data through its internal circuits. What do these internal circuits do?

They store pieces of this binary coded data in locatable components of themselves. These storage components are located by addresses. Each address becomes a piece of data to be stored for reference. They move pieces of stored data from some components to other components.

They add, subtract, multiply, and divide data.

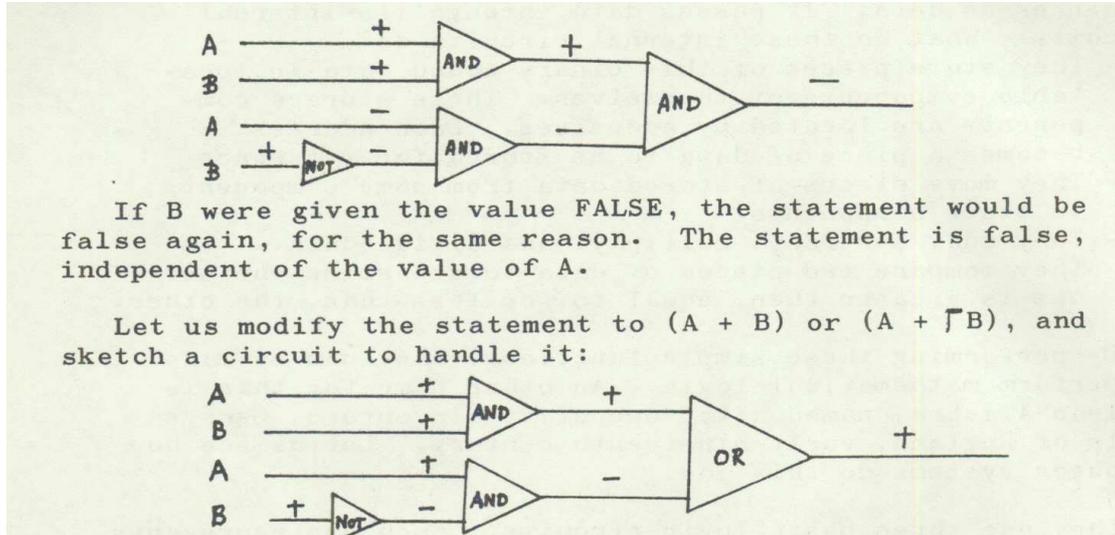
They compare two pieces of data to determine whether one is greater than, equal to, or less than, the other.

By performing these simple functions, they can be made to perform mathematical logic. An other name for this is Boolean Algebra, named after one of its inventors, George Boole of England, early nineteenth century. Let us see how computer systems do this job.

They use three basic logic circuits. Each one represents a fundamental tool of logic. The AND circuit consists of two input lines and one output line. If both input lines receive plus signals concurrently, the circuit emits a plus signal on the output line. The OR circuit also has two inputs and one output. If either of its input lines receives a plus signal, the OR circuit emits a plus signal on the output line. The NOT circuit has only one input and one output. It is a very contrary device. If it receives a plus input, it sends a minus output. Its response to a minus input is a plus output.

Long ago (early twentieth century), logicians convinced us that all our human deductive logic can be performed by connecting propositions by these three logical connectives: AND, OR, NOT. In deductive logic, we must previously declare each proposition to be true or false. We combine into statements groups of pairs of these propositions with a connective in the middle of each pair; such as $(A + B) + (A + rB)$. We can then determine the truth of such a statement from the values, TRUE or FALSE, which we have previously assigned to each proposition. In our example: $(A + B) + (A + rB)$

We can easily figure out that an assignment of TRUE to proposition B makes the statement false, since the rB denies the truth of B. A foolishly simple set of circuits to handle this statement would look like this:



In this statement, we can see that a TRUE value for A makes the statement true.

The logical device we are using, or, rather the logical device we have designed circuits to use, is called a truth table. The logic a computer performs is simple truth table logic. The deductive logic you use is simple truth table logic.

To understand how man relates to a computer system, it is vital to understand that computer logic is deductive logic. Human logic can be deductive or inductive. As we said before, deductive logic arrives at a true or false conclusion through a reasoning process based on the assignment by man of the value TRUE or FALSE to the propositions man puts into that process. If man says proposition A is true, a deductive process will treat A as true wherever A is encountered. In the real world A may be false. The deductive process will reach its conclusion in spite of this fact.

Inductive logic is more skeptical, warier. In it man invents a proposition. He does not know whether it is true or false. Then he puts this invented proposition through a process of deductive logic in combination with other propositions. Man has full faith in these other propositions. He gets this faith by drawing such other propositions from the real world. This deductive process is a test of his invented proposition. If the conclusion appears to be true in the real world, man assumes that his invented proposition, or hypothesis, is true. He keeps assigning the value TRUE to it until some other test proves it false.

For example, man's faith in the principle of conservation was shaken by his repeated observation that some closed systems actually lost mass in the course of an internal reaction.

Man had to admit as true that some radioactive decay produced a loss of mass. He clung tenaciously to the conservation ideal. He invented the proposition that mass was convertible to energy. He tested this hypothesis by constructing this truth table for a closed system:

Mass not constant AND Energy not constant AND Mass plus energy constant

This third proposition appeared to be true in the real world. Man accepted this hypothesis. Up to now, man has not programmed computer systems to perform inductive logic. A lazy logician can, however, instruct a computer system to search through a set of simple propositions and plug each one into a deductive logic test. He is using the computer as an aid to invention. For example, there is a relationship between the chemical properties of ions and the crystal structure of compounds with other ions in which they are found in nature. All the crystals so far discovered in nature do not include all the combinations possible by chemical properties. Man can use the computer to propose new crystals for invention.

A computer can compare data. It can store the results of comparisons. Within the limits of the program which a man assigns to it, a computer can modify its behavior in response to the results of these comparisons. The process can be repeated. The behavioral pattern, within the program, can be evaluated by man against some standard established by man. In human terms, this is called a trial and error process. It may even be called "learning by experience." One example is the computer system which can now defeat any human opponent in the game of checkers.

Some people develop a highly subjective reaction to a computer system. They imagine that the computer has its own personality. They also imagine that the computer is, somehow, manipulating them. We shall talk, in a moment, about how some people get these misconceptions. There are other cybernetic systems which affect man more profoundly and which man does not endow with personality. Take one example. Radio and television transmission systems take sound and sight from one location and electronically distribute them to other locations. The system itself appears devoid of personality. It functions or it does not function as a tool. All aspects of personality remain in the performers, not in the system. Or another example, the guidance system which keeps an aircraft on the proper

course and at the proper altitude for its flight plan. It does this even when all visual contact with the ground is lost. It may even guide the plane into a safe landing without visual contact with the ground. It functions or the plane is lost. Noone endows this system with a personality. If it is successful, people might say, "what wonderful equipment you pilots use to keep us passengers safe in bad weather." If it does not function, people might say, "you dead pilots and your stupid airline should have used better equipment to keep the passengers safe."

Why, then, do some people endow computer systems with personality?

First, the way a computer system performs deductive logic is by following precisely those logical instructions given to it by a human being. The human beings involved are systems engineers and programmers. The computer's logical personality comes directly from its human instructor, subject to limitations we will discuss later. Second, the precision with which a computer system operates makes it appear to be highly reliable. Reliability is an attribute of personality. Third, it appears to be credulous, as a naive human being might be. As we said before, it uses deductive logic in which it must treat proposition A as true because its human instructor says that A is true. Fourth, it can be instructed by a human being to proceed in a more skeptical fashion. It can be told to test the validity of the assignment TRUE to proposition A against other propositions connected to A. If the assumption, A is TRUE, leads to previously identified and programmed contradictions, the computer can be told to stop work on A and refer the question of its validity to its instructor. A computer programmed in this way would appear to be more intelligent than many waiters. Last month at the American Club, my wife ordered a hot fudge sundae with mint ice cream. She received precisely what the waiter was programmed to deliver: one hot fudge sundae constructed by pouring hot fudge sauce over vanilla ice cream, with a dish of mint ice cream beside it. Fifth, because computers are logical tools, they have been assigned some of the drudgery formerly performed by human beings. Among these tasks are: searching for references in Biblical literature; comparing physiological measurements against reference standards in medicine; grading test papers in education; editing text in journalism; analyzing statistics in business and government; and searching for both statute and precedent in law.

Let us think about a couple of computer system applications and then ascribe a personality to each of them. In this exercise we will be examining the interface between mankind

and the computer system. An interface is the area in which two entities confront each other. This is the only place where the idea of a computer system personality would appear.

The first system keeps track of your gas station credit card purchases. It holds your account number. It is programmed to add to your account any coded information it receives about your charge card purchases. It is programmed to subtract from your account any coded information it receives about payments you have made to the oil company. It cannot read the gas station attendants handwriting and it cannot read your handwriting on your check to the oil company. Somebody has to read these and push buttons on an auxiliary machine to get the amount of your purchase and the amount of your payment into coded information for the system to read.

After all the additions of charges and subtractions of payments, perhaps millions of them, have been made each month, the computer system is programmed to write your bill. The program is like this:

Read next account number/Print name and address associated with this account number on the bill/Subtract total amount of payments from total amount of charges/If result is negative, print error message for supervisor and read next account number/If result is positive, print "you owe me \$." on bill/Fill in blank with positive result/If result is zero, read next account number and save postage/Read next account number.

Suppose, now, that the person who read the charge slips and pushed those keys to translate the gas station attendants' handwriting into code made a mistake. Suppose that person charged someone's else's purchase to your account. You know that you do not just take the computer system's message "you owe me \$ " as reason to pay a bill. You are going to keep that system honest and the oil company helps you. It attaches all those charge slips to your bill and mails you the package. There it is--somebody else's charge slip, say for \$5. And there is the \$5 charge to your account. Nobody expects you to pay that.

You write a note on the back of the offending slip asking that it be charged to the proper purchaser. You write a check for \$5 less than your bill and mail both items to the oil company. The receiver at the oil company follows standard instructions. Your check is sent

to the cashier and a record of it is prepared for the computer system to process. The offending charge slip is sent to the billing department. The billing department follows your instructions explicitly. The proper purchaser is charged.

Next month the same computer system goes to work. For your account number, the payments add up to \$5 less than the charges in your history. The program says to print "you owe me \$5" on your bill. You now begin to ascribe a personality to this system. Perhaps a letter will help. You explain that you should not pay for a stranger's purchase. You tell the rest of your story. The stranger's charge slip had your note on the back. Please look at his account. By this time the stranger's charge slip has been sent to him, along with his bill. He has paid everything and has kept or destroyed that charge slip. He had no reason to return it. Months will go by while you and the oil company have a futile dialogue. Your honor will be offended by the insolence of the system. The final personality you ascribe to this system is one which rejects you as an honest human being. You will not tolerate the way it resolves ambiguities.

- A. $1 + 9$
- B. $2 + 8$
- C. $3 + 7$
- D. $7 + \quad = 10$
- E. $6 + \quad = 10$
- F. $5 + \quad = 10$
- G. $5 = 10$
- H. $6 = 10$
- I. $4 = 10$

Now the next system we think about has a different task. It is going to help us teach some young children arithmetic. For example, we take a simple set of exercises:

How can we arrange this interface between a computer system and a child? Let us try this idea. The teacher will tell Sylvester to type his name and the name of the course on the keyboard. We will program the computer to display on the screen, "Good morning, Sylvester, are you ready to try some more arithmetic this morning?" We shall have it compare Sylvester's answer, YES or NO, with these symbols in the computer memory. If the answer is not yes, we shall program the computer to pass a signal to the teacher about Sylvester and display on the screen, "I wish you would play

The child will see each problem displayed on a TV screen. In front of the TV screen will be a keyboard with the ten digits and the alphabet on it. The child can communicate with the system by using the keyboard. The system can communicate with the child by displaying words, numbers, and other symbols on the screen. To answer a problem, the child needs to be told what to do.

with me. Miss Rector is coming to tell you why. If you change your mind, please call me again." If the answer is yes, we shall make the computer system look up Sylvester's record, to see how far he has gone in this exercise, what his score is, and whether he had trouble at a particular point.

Suppose that, last time, Sylvester had completed A, B, and C, all correct. Suppose that he had done D, E, and F, all wrong. We have programmed the system, under these circumstances, to take Sylvester back to the beginning of the series. The system displays on the screen, "Sylvester, you had a little trouble last time with the hard questions. Let's go back and try again. We'll start with some you know." Now the system puts A on the screen. Sylvester enters 10 on the keyboard. The system compares this with the answer table, finds that it matches, and displays, "Good, Sylvester, now the next one." Then it displays B, and so on, until Sylvester misses. Suppose he again misses D. We could program the system to display, "Sylvester, you seem to be having a little trouble with D. Maybe you can find a clue in C. Let's see them both together. You answer C first, just the way you did before, then give me another answer for D. OK?" If Sylvester does not answer OK, we program another call to the teacher. If Sylvester says OK, the system displays both C and D on the screen. When Sylvester enters 10 as his answer to C, the system displays 10 in the box in C. Then it displays underneath, "That is the right answer for C, now see if you can figure out the right answer for D. What is it?" If Sylvester does not answer 3 this time, our program should call the teacher again. If Sylvester enters 3, the system displays 3 in the box in D. It then returns to the regular routine, "Good Sylvester, now the next one," and displays E.

What kind of personality would we ascribe to this system? Perhaps helpful, or even friendly. It presents the image of a thing which wants to play a game. At the interface between man and machine, these systems appear radically different to man. One persists in robbing him of \$5. The other persists in helping him. Each of these systems is doing everything in its power. That is, obeying completely, moronically, and precisely the commands given to it by its human instructor. It has no choice in the matter.

The responsibility for choice in computer system behavior lies with the same old heroes and villains of our human population. The only differences between the people who instruct

computer systems and the rest of us are language and awareness. The computer-using heroes and villains know the language of these systems. They have a responsibility to instruct computer systems in that language. They are aware of the limitations of these systems. They have a responsibility, within those limitations, to optimize the effectiveness of computer systems as powerful tools of mankind.

Theology for cyberneticians must be responsible theology. I almost said the theology of responsibility, because that is what I really mean. Those theologians who would cope with the cybernetic age need to be different from other theologians in language and awareness. They need to understand the language of the men who instruct computer systems. They need to be responsible for instructing those men in that language which both understand. They need to recognize the limitations of those men. Then they need to be responsible, within those limitations, for optimizing their human effectiveness as powerful tools of God.

Let us examine some of the limitations of those men, those scientists and technologists. Let us also recognize that they are not so far apart from us, nor we from them. So, let us use the pronoun "we" to describe us all.

We aspire first to understand our environment, then to modify it by putting this understanding to use. We find that, by using our new knowledge, we have modified our environment. The modification is so pervasive that we find ourselves in a new environment which we must, again, seek to understand and will, again, seek to modify.

The job for the technological man is not to set forth a complete and final compendium of universal law. His job is to devise and test new theories about the nature of the universe. From these tested theories he will design new technology and new structures. With these new tools, we will modify our environment again. In this new environment will be revealed again the possibilities of new, untested, theories. The technological man is responsible to the everadvancing mystery. He is dedicated to revelation; that is, the revelation of more mystery beyond that which has already been revealed. His own powers, as an individual, are infinitesimal in relation to his task. There is too much for him to learn and too much for him to do. He needs all the power of the feeble tools he can build with his theories. He needs all the help he can draw from an enthusiastic society dedicated to the same pursuit.

The job for the theologian in context with the real world is not to set forth a complete and final definition of the Mystery. His job is to devise and test new theories about the nature of the Mystery, to proceed from revelation to revelation of further mystery beyond. He should admit that there is too much for him to learn and too much for him to do without more powerful tools and an enthusiastic society. He should realize that these, when brought into being, will only reveal more mystery.

What power has put us into such intensively active contact with our environment? What power changes us when we change that environment? What grace preserves us through these changes? The dynamics of unlimited power move the frontiers of human knowledge and action endlessly ahead. Man does not have the power to overtake the Mystery. He can only pursue it.

R. E. SEACORD - Background

Raised in rectories. Father was priest in U.S. Episcopal Church from 1917 to 1961. Educated one year at Brothers College of Drew University, then US Naval Academy 1940-43. Later took M.S. degree in electrical engineering at U.S. Naval Postgraduate School. Served in submarines and in submarine construction shipyards until 1956. Worked for IBM Corporation in the field of finance, first in its Research Division, then in its World Trade Corporation Headquarters, and now in its World Trade Asia Corporation in Tokyo. Served on the vestry councils of All Saints' Church, Briarcliff, New York, and Saint Alban's Church, Tokyo. Now active in the Tokyo cadre of the Ecumenical Institute exploring the secular mission of the church. Occasionally called on to assist in planning the agenda of the Council on Asian Policy, Tokyo, with the same objective.

Critique of CYBERNETICS

Ralph Calcote

Dick Seacord has effectively introduced us to cybernetics, "the study of human control functions and how to replace them by inanimate systems." He has shown how computers, "the inanimate systems," can be made to replace many human control functions. Operating with "moronic simplicity" and following slavishly the instructions of the human operator, they work with speed and precision. He has strongly emphasized that these systems are merely tools which obey "completely, moronically, and precisely" the commands given by their human instructors. Even as he was speaking most of us were aware of the tremendous changes that have been brought about in our own lives by the cybernetic revolution, which has greatly multiplied the goods and services that are available to each one of us for a day's work. I see no need to attempt to discuss whether the cybernetic revolution is good or bad. Like the spade, the wheelbarrow, and the bulldozer, these systems are accomplished facts which will more and more affect our society and our own private lives. How can we as theologians use and lead others to use computer systems effectively as the "powerful tools of God" about which Dick spoke?

Mr. Seacord reminds us that we must be different from theologians of the past in the language that we use and in our awareness of the implications of the cybernetic revolution. We have a responsibility toward the men who instruct computer systems; to understand them, their language, and their limitations, that we may assist them in becoming effective and powerful tools of God. We must use the resources made available by cybernetics to understand our environment and to change our environment.

I would have appreciated further indication of the changes, both good and bad that are being brought about by the cybernetic revolution. I will list a few of these changes:

1. The vast increase in goods and services available to mankind.
2. The increase in leisure time. Even the hard-working (kimben na) urban; from physical labor to mental; from blue collar to white collar.
4. The loss of many types of jobs, increasing unemployment, and related human and welfare problems.

** Note by ljd: Point 3 absent in original book

5. Huge data banks made available immediately for either good or bad purposes with data only as dependable as the human instructors who service them.
6. Instant communication from all over the world providing us with more information than the human mind can comprehend either intellectually or emotionally.

During our discussion we might consider some of the following questions:

1. How can the church minister to and through the leisure time of its members? How can leisure time be made meaningful?
2. What is the mandate of the gospel in relation to the unemployed and untrained populace?
3. How can the dangers of the huge data banks be minimized? What new laws are needed to protect the individual from the improper use of these data banks? What is being done and what should be done in this field?
4. How can theologians and churches use advantageously computers in our work to increase efficiency? Are any computers available which might be helpful for small churches such as we have in Japan? What is the possibility of using rented computers for data processing?
5. How can we retain basic human values in the context of infinite communication brought on by the cybernetic revolution?

REVERENCE FOR LIFE

Yoshiro Tamura

1. Three Evils of the Modern Culture

As to the modern culture it can be said that there are three evils; loss of humaneness, alienation of oneself, and lack of totality.

Loss of humaneness has been brought about by the abnormal development of the mechanical or technological civilization, which is also an expression of secularity and artificiality. Therefore, in order to recover humaneness it is necessary to cry for the revival of religion and the return to nature. Concerning the revival of religion, Christianity as representative of holiness will be called up, and concerning the return to nature, Japanese thought in accordance with nature will be taken up.

Alienation of oneself results from the great organization of the mass-communicative culture. Here we should stress the establishment of subjecthood. Lack of totality originates in the excessive development of the informational or specialized culture. There we should make efforts to regain the view of the total or unified world. Concerning the above two points, Buddhism will be especially deserving of notice.

2. The Characteristic of Japanese Thought

Western thought or culture, based on the artificial reformation, placed man above nature, and promoted the cultivation of nature by man's power, the so-called mastery over nature, till it came to destroy nature. Destroying nature signifies destroying man. Accordingly Western thought or culture is liable for loss of humaneness of today. It may be said that a part of the responsibility lies on Christianity which insisted that nature was created for man's use.

Japanese thought or culture, based on the natural transition, regarded man in the same light with nature, and praised natural life or mind. For example, in the Manyoshu, a collection of ancient poems, things of human life are always expressed in reference to things of seasonal nature. Japanese people of ancient times observed the transiency of life just like the

transition of nature, and gave themselves up to it. They found beauty in the transiency of life as found in the seasonal changes. Kenko Yoshida (1283-1350), essayist in the middle ages, defining it as "mono-no-aware" (pathos of things), insisted that there is a charm just in it. Zeami (1363-1443), the accomplisher of No, said in his book named *Fushi-kaden* or *Kadensho* that a fading flower is just charming. He also insisted that No should be played according to three categories of jo (arranging), ha (breaking), and kyō (speeding). Such a doctrine may be called Japanese dialectic, for it originates in the natural transition as mentioned above. About that time, a similar doctrine was established in the tea ceremony, that is, shu (arranging), ha (breaking), and ri (leaving). In flower arrangement, shin, gyo, and so were combined with jo, ha, and kyu.

Norinaga Motoori (1730-1801), a Japanese classical scholar also insisted on "mono-no-aware" and used this concept in annotating the *Genji-monogatari*. He advocated returning to Japanese original life and mind which were rich in naturalness. He tried even to drive away Buddhism, because it preached deliverance from natural life and mind, or worldly existence. Norinaga admired feelings by nature, and found the Japanese spirit in them. Such an opinion was common to scholars of those days.

In the new religions of today we can also see the characteristic of Japanese thought, that is, the accommodation to nature. It is known through the fact that nature worship or animism supports them.

3. The Concept of Man and Life in Buddhism

Buddhism started with making clear a human being. The *Avataqisaka Sutra* or the *Lotus Sutra*, classifying all existence into ten realms, laid a human being midway. It means that man is a medial being between Buddha, the best being and hell, the worst being. It proves that the actual aspect of man's world consists of A and B, such as good and evil, life and death, oneself and others, young and old, man and woman, body and mind, beauty and ugliness, pleasure and pain, etc. Buddhism preaches that A and B exist transformatively and inter-dependently. In other words, A and B have no immovable and independent substance. It expresses that A and B are originally non-dual and empty. Non-duality or emptiness is the eternal and true aspect of man's world. To abandon the attachment to the actual aspect of A and B, and to catch the true aspect of non-duality or emptiness is to become buddha.

As to emptiness, there are two kinds, that is, the emptiness of subject and the emptiness of object. Positively speaking, the emptiness of subject means objectivism, namely, observing a thing as it is, while the emptiness of object means subjectivism, namely, establishing the subjective freedom. Buddhism oftenly criticized naturalism, saying that it is apt to fall in fatalism or determinism. On the other hand, however, Buddhism made use of the concept of nature in the above-mentioned case, that is, in the sense of objecthood and subjecthood.

In conclusion, the doctrine of non-duality and emptiness in Buddhism will be valuable for recovering totality and subjecthood.

BIBLICAL BACKGROUND

Lloyd Neve

In relation to the technological society, three questions must be asked of Scripture. What is the world? What is history? What is man? Scripture tells us that the world is the workshop, history provides the (production) goals, and man is the steward or foreman.

1. The World, The Workshop

Scripture tells us first of all that the world is created. This is the witness of all the voices in both Testaments, from Genesis 1-2 in the historical books, from the prophets, Isaiah 40 for example or the creation hymns in Amos, from the Psalms, 33 or 104, but above all from the wisdom literature where creation is given special emphasis, Proverbs 8 or Job 38-40.

When Proverbs 3,19 or Psalm 104,24 says that the Lord created the earth by wisdom, this can be interpreted to mean that the creation took place according to God's own rational plan (Cf. Isaiah 40,13-14). The creation was not accomplished in a helter-skelter fashion nor was it desultory or a result of coincidence. This indicates order or reason built into creation, making creation open to rational or scientific investigation.

A created world precludes a divine world in whole or in part. The world is a creature not a divinity. It is separate from the creator. Terrien has suggested that the motif of spirit placed together with word in Genesis 1,2-3 (also in Psalm 33,6; 147,18) prevents the interpretation of creation as a process of divine emanation (Philo). None of those ancient near eastern divinities, rain, wind, sun, moon, earth, sea, darkness, mountains, are considered divine in the OT. On the contrary, there is a conscious effort to indicate their creatural nature, sun, moon and stars, Genesis 1,16; serpent, Genesis 3,1; the dragon, Genesis 1,21; Psalm 104,26; Job 41,iff; the sea, Psalm 104,25; 95,5. Daniel Lys has made an interesting study of the wind in the OT. He finds that even in the earliest texts there is a conscious effort to dissociate the wind from creation contexts. This represents a demythologization for wind. Both in the Babylonian creation epic as well as in the Ugaritic Baal myths the wind is a divine helper. This process of demotion continues in later OT texts in which the wind is only a natural phenomenon and finally, as in Ecclesiastes, indicates emptiness or nothingness.

Finally the concept of creation implies a good world, Genesis 1,31; 2,1. Imperfections, then, are not due to the creator but are something for which man must take the responsibility.

The world is created as a home for all living creatures, Genesis 1,22; 2,19-20; 8,17; Psalm 104,24; including man. In this sense man is not distinguished from the rest of God's creatures.

But in the fact that the world is considered a workshop (or a garden which man cultivates and works, Genesis 2,15) man is sharply distinguished from the other creatures. The creation blessing to be fruitful and multiply and fill the earth (and the sea) is given to both man and animal, Genesis 1,22,28; 8,17. But only to man, Genesis 1,28, comes the command to subdue the earth, to have dominion "over every living thing," or to give names to the other living creatures, Genesis 2,19 (the possibility of expressing meaning with words, that is, language, is the gist of man's invested authority and scientific prowess).

Subduing the earth, having dominion over every living thing, is only a possibility in a rational creaturely world. It is not a possibility in a world whose parts or whole are divine or semi-divine. Even Prometheus, no mere mortal but a Titan, was punished when he stole fire from the gods to give to man. The divine sphere is not open to invasion by man. Only when the elements in the world are natural elements can they be placed under man's control and studied. And only when there is reason and order built into the universe can it be investigated by scientific means. Lesslie Newbigin has said (in *An Honest Religion for Secular Man*, p. 32), "The roots of modern science lie in a society shaped by the biblical understanding of man's place in the natural world." Or again, "It is a matter of plain record that the beliefs and the technique which are drawing man together into a single world civilization have their origin in that part of the world which has been most continuously exposed to the influence of the Bible, namely western Europe... There is no reason to attribute the leadership of western Europe in the development of the modern world civilization to any special endowment of skill or intelligence. But there is good reason to believe that the rise of modern science and technology was directly related to the beliefs about the created world and about man's place in it which are distinctive of the Bible." (p. 21ff.)

2. History, The Goal

If God provides the creation as a workshop, it can also be said that He provides history (time) as the goal or as a norm for man's technological endeavor. This is true in two different senses.

First of all, because history works with a beginning (or former things), Isaiah 41,22-24 for example, a standard is provided against which progress can be measured. For example, the OT remembers a time when iron (a big improvement over bronze) is just coming into use, I Samuel 13,19-22. The technique of iron-working is still not available to the Israelites, putting them at a disadvantage, economically and militarily, in relation to the Philistines. Genesis 4,21-22 also recognizes both music and metal-working as progress in civilization over a more primitive time. This text, however, does not imply but rather contradicts the idea of moral progress. It is only technological or aesthetic development.

But secondly, history, primarily in the fact that it has an end or culmination point, can be said to be the goal or stimulus for a technological society. Even though the daily task may retain the aspect of a treadmill, nevertheless Scripture, in its promise not only of an end in the sense of termination but also in the sense of culmination, shows us what we are working for and towards. It is no less than a new (or renewed) heaven and a new earth, Isaiah 35 or 65,17-25 for example, a new world.

At this point it is well not to move too hastily out of the Old Testament. The renewal (and not destruction) of nature in an eschatological context is found repeatedly in the prophetic books. The desolation of the earth is temporary, the restoration and renewal, accompanying the final redemption of man, is forever, (Hosea 2,19). Paul speaks of the same thing in Romans 8,19-23. Just as the natural world suffered the effects of the fall, Genesis 3,17-18, so the whole creation will share in the blessing of the redemption through Christ. Can it be said that the Gospel is for all of creation, not just for man?

In order for history to provide a culmination (and a goal) rather than just a termination point, it is necessary to believe that there is a continuation (in some sense) of this world in the new world that God will bring. This is true of the Bible's teaching on the resurrection of the body. God is not going to terminate my existence and start all over again with a new

creation. Rather he is going to give me a new body, I Corinthians 15. In the same way, God will not destroy his creation, the world, and start all over again. There will be continuity between the world which is man's workshop, and the new world that God will bring. In this sense, history provides the goal towards which man is working. All that is done in the name of Christ to make this a better world will not be done in vain. It will contribute to the new heaven and the new earth.

At this point it is necessary to warn against a misuse or misinterpretation of apocalyptic. Apocalyptic cuts the nerve of Christian service, it short circuits the power, it takes the spring out of the watch, if it is taken only to mean an escape from a doomed and evil world. The apocalyptic message was aimed specifically at a limited audience in particular circumstances. It was meant, and still speaks today, as encouragement for believers suffering severe persecution and in danger of imminent death. It should not be used to formulate an attitude towards the world on the part of a church living and working in the world.

History, with a culmination point, I Corinthians 15,24-28, "the end when he delivers the kingdom to God the Father," also provides a value standard. The perfected creation is to be handed over to God. Will it please him? Will my work please him? Matthew 25,14-30, in the parable of the talents, closes with an eschatological punishment for the unfaithful servant. But it is also followed by the scene of the last judgment when the righteous, who fed the hungry, gave clothes to the naked, and visited the sick and prisoners, enter into eternal life. Are not their deeds also included in the new creation? Thus the work that has value is the work that pleases the Lord. If Brother Lawrence could please the Lord by washing pots and pans, is it not possible to believe that a man who loves the Lord also pleases him when he tightens bolts on a Toyota car to be used by a Tokyo missionary? And will not that work be received and included as that man's contribution towards God's new creation?

3. Man, the (Shop) Steward (Or Foreman)

Genesis 1,28; 2,15; 2,20; Psalm 8,5-8; all speak of man's special place as vice-gerent in God's creation. He is the steward to whom the estate is entrusted. He is the foreman to whom the workshop is entrusted. But vice-gerent, steward, foreman, all imply a relative, not absolute, authority. The foreman (or shop steward) is not the president of the company.

To say that man is the vice-gerent implies, first of all, that God is the Lord, and this is his world. There is no hymn to man in the Bible. Psalm 8 approaches this in verses 5-8, but verses 1 and 9 show that man's glory and honor are only mentioned by way of praise for the creator, Yahweh the Lord. Psalm 104 places man quite out of the picture in order to focus on the creator. The Bible insists that this is God's world. Even the land belongs to Yahweh, Lev. 25,23. This is the reason for the redemption of the land and the sabbath of solemn rest for the land in the jubilee year, Leviticus 25,4. Yahweh also is not dependent on the burnt offerings and sacrifices brought by man because he is the owner of every beast of the forest, the cattle on a thousand hills, all the birds, all that moves, Psalm 50,8ff.

To say that man is the steward implies, secondly, authority and responsibility entrusted to him.

The fact that man can act with authority, the fact that he is made just a little lower than God, bespeaks the value of human life, Genesis 1,27; 9,6; Psalm 8,4-6. Man is not the measure of all things, by any means, but human life, invested with this degree of glory and honor, certainly provides a value standard in a technological age. Human life has precedence over property rights for example. Do property rights take precedence over civil (human) rights? Scripture says that in a relative world, human life is more valuable than any other kind of life or thing. So in a technological age, next to asking, "does it please God?", the question of value or worth may be decided by the question, "is it for the good of man?"

Finally, man the steward implies above all responsibility. Creation was never handed over to man lock, stock, and barrel, to use as he pleased. As a steward he is constantly held accountable for his stewardship. He is responsible for the use of that which has been entrusted to him. He is not permitted to bury his one talent, hoping to avoid error by a careful non-use of all that has been entrusted to him. So an atavistic desire to return to a less complicated earlier age is not the answer to the perplexities of our technological society. Neglect of the stewardship is just as much a violation of that trust as is misuse.

But misuse is the present reality. The shame of this misuse should not be laid at the door of Christianity with an undue emphasis on the one word "subdue." Man, the steward is to subdue the world for the sake of his Lord. He must give account of his stewardship. Much of the subduing has had more of the character of rape than of development. In the concept of man the steward is found the most cogent reason possible for good ecological behavior in a technical age.

A Critique of BIBLICAL PERSPECTIVES

Richard Norton

Considering the fact that the writer has been free to roam over a vast Biblical landscape, he has written a good paper setting forth the biblical background of the problem at hand, and in a way which provides a good outline for us to use in our discussion.

One could easily have been tempted to start out with the more traditional approach, i.e., sketching in the biblical concept of God, and then moving into the three points. But Neve has kept away from the ontological discussion of the nature of God "in himself", and has chosen the better, more dynamic way, indeed, the biblical way, of coming to grips with his theme. Through his three points he lets us see God as the God who acts and who is known in his acts. It is this God who has created the world as his own workshop, who has placed man in it as his steward, and who has given man time (history) in which to fulfil his stewardship, all within God's plan. I wonder if Neve considered changing the order of the three points. The first point, it seems to me, leads so naturally into the third point--but this is a small issue.

The first section--the world, the workshop--is handled well. The basic aspects of traditional theology are all here, facts which we should from time to time recall, for we live in a time when the concept of God, not only being involved in our world but also transcending it, is being blurred over with a large dose of incarnational theology. As for the command to man to "subdue" the earth, I wonder if there are any limits set to this process in Scripture?

It seems clear that man is free to destroy creation, yet his is a freedom with responsibility. The resting of the land, which Neve mentions later on, suggests there are ways in which man is to take responsibility in the process of subduing the earth. Perhaps some of these would be relevant to our discussion of man in technological society.

The section on history is perhaps the weakest, but wrestling with the Christian meaning of history is no easy task. I am not sure just what Neve means by history as the goal or norm of man's endeavor. God takes man into his continuing creative (recreative) process, and so history is time extended by a merciful God so man can work with God as co-worker in the recreative process. Man who makes a shambles of the workshop is given time, not only to put things back in order but to work on toward that new order which God has always had in mind. But God has his own time schedule and so there comes a time when man's work is done and he is held accountable for the work he has done or left undone.

In the discussion on the eschaton several positive emphases are made which we will want to touch on in our discussion. But it would have been good if in a few sentences Neve could have spelled out more what apocalyptic means, especially "misinterpretations of apocalyptic" which may well bug our discussion later.

In the third and final point ethics are touched upon--how does technological man act--and two guidelines are set forth: does man's activity add up to something which pleases God, and is it for the good of man. The question is whether technological man can actually grow up into the mature stature of Christ, and in so doing help others to that same maturity.

THE CHRISTIAN ROLE IN CREATING A HUMAN SOCIETY

R. L. Ramseyer

What is the Christian role in creating a human society? Or to put the question a bit more modestly as well as more specifically for this conference, what are some aspects of a possible missionary role in helping to create a human society in Japan? Is there such a role for us? Many of us are acutely aware of the very serious handicaps which we face in attempting anything involving significant change in Japanese society. However, I would like to suggest that we also have some unique advantages in attempting to work toward a more humane society here.

First of all, as Christians, we have as our social ideal love and concern for people as people. We believe that human beings are never to be manipulated merely as things. We believe that God loves all men and that Jesus gave himself for all men. In theory at least we exist for others rather than for ourselves. Therefore, we ought to be strongly motivated on the question of building a more humane society.

Second, each of us lives in Japan as a foreigner. Each of us has been able to look back at his own society and culture from the outside, somewhat objectively, to see culture in a sense as something apart from himself. We know from personal experience that the way that "our people" have always done things is not the only way that things can be done. This should help us to be creative and innovative in thinking about society, free to think about change, to see that people do not need to merely take things as they come.

Living as foreigners in Japan also prepares us in another way for thinking about this subject. As foreigners in Japan we have experienced what it means to be present and at the same time left out, to be part of the group of our friends, yet never a completely full member of the group, to share with our new friends in fellowship, but always to be different, never able to completely share in their experiences. This experience ought to have prepared

us to feel with the rapidly growing numbers of people who feel displaced and lost, those who feel themselves to be outsiders in an urban, industrial, computerized society; those whose existence causes us to choose topics such as creating a more human society in Japan. The sensitive missionary ought to be able to understand the problems and feelings of such people in a way that a solid citizen firmly rooted in Japanese society never can.

When our topic was assigned, we were asked to deal specifically with creating a human society in Japan.

I interpret this assignment to mean, not that Japanese society is uniquely inhuman, but rather that in some more general sense society is or has become inhuman and we are asked to deal with Japan because this is our immediate context. What then is it that we are concerned about?

Why this sudden concern at just this point in history with things like humanity and humaneness? Obviously this concern is closely tied to the fact that an urbanizing, industrializing, computerizing society is creating new problems for men and causing many to have serious concern about the possibility of losing their identity as human beings, as real persons. Moreover, these changes in human society come to us with the appearance of inevitability. The quantitative growth of human knowledge, the growth of the place of science in society, brings with it the rise of technology, and technology and science work together, each promoting the growth of the other in a relationship which can be seen as benevolent or malevolent depending on one's point of view. In any case, this increasingly scientific-technological society seems to be inevitably accompanied by the growth of cities and an urban society which is both quantitatively and qualitatively different from the communal societies in which most of mankind once lived.

Japan furnishes us with one of the sharpest examples of this change. In 1868, eighty percent of the people of Japan engaged in agriculture; in 1965, only five percent of the people were full-time farmers. In 1880, 57 percent of the national income of Japan came from agriculture; in 1960 this had shrunk to eleven percent. In 1890, ninety percent of the population still lived in rural areas; by 1960 this had shrunk to 36.5 percent and since that time the pace has accelerated.

We need to remember also, that while these changes may give us concern and we may talk about a dehumanized society, many other concerned people work hard to bring about these very changes. Japan today is looked upon not only as an example of pollution, but as an example of successful development which other less developed nations might do well to emulate. Governments have spent vast quantities of time and money promoting an urbanizing society. Prominent social scientists have spent their lives analyzing modernization, trying to discover what it is that enables an economy to "take off", what it is that enables an "underdeveloped" society to develop and become an urbanized, industrialized, computerized society like the "advanced" societies of the world. Not only government leaders concerned about national power, but men of genuine humanitarian concern work for the development of a modern urban society, believing that this really is for the benefit of human beings.

Social scientists in attempting to describe the kinds of things which happen when a society moves from the simple to the complex, from a rural-agricultural to an urban-industrial base have used various kinds of ideal or polar typologies. Perhaps the most helpful in understanding our problem is the scheme which the American anthropologist Robert Redfield developed to describe the "folk society" in contrast to urban society. Redfield's typology was based on research which he did in the Yucatan Peninsula in Mexico in the late 1920's. Redfield's folk society is

small, isolated, non-literate, and homogeneous, with a strong sense of group solidarity. The ways of living are conventionalized into that coherent system which we call "culture." Behavior is traditional, spontaneous, uncritical and personal; there is no legislation or habit of experiment and reflections for intellectual ends. Kinship, its relationships and institutions, are the type categories of experience and the familial group is the unit of action. The sacred prevails over the secular; the economy is one of status rather than of market. (Redfield, 1947: 293)

The folk society is small enough that people can know each other as people. Its members are all much the same and share the same set of values. There is a maximum of sharing and a minimum of conflict. Habits and customs are the same. Members of the folk society have a strong sense of solidarity, of belonging together. They are able to communicate intimately with each other and each person has a strong claim on on the sympathies of the other

members of his society. Redfield goes on to say,

behavior is personal, not impersonal. A "person" may be defined as that social object which I feel to respond to situations as I do, with all the sentiments and interests which I feel to be my own; a person is myself in another form, his qualities and values are inherent within him, and his significance for me is not merely one of utility. A "thing" on the other hand, is a social object which has no claim upon my sympathies, which responds to me, as I conceive it, mechanically; its value for me exists in so far as it serves my end. In the folk society all human beings admitted to the society are treated as persons; one does not deal impersonally ("thing-fashion") with any other participant in the little world of that society. (1947:301)

Described in this way, the folk society, the society which presumably we leave behind as we move into an urban-industrial age, sounds full of humaneness. It is defined as a society characterized by a rich and warm atmosphere of appreciation for people as people, in which each person is treated fully as a person, as a fellow human being. Is it this which we feel we are losing when we move into the modern urban world? Karl Marx seemed to think so-when he wrote about the alienation of labor.

What then constitutes the alienation of labour? First, that labour is external to the worker, i.e., it does not belong to his essential being; that in his work, therefore, he does not affirm himself but denies himself, does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and ruins his mind. The worker therefore only feels himself outside his work, and in his work he feels outside himself. He is at home when he is not working, but when he is working he is not at home. His labour is therefore not voluntary, but coerced; it is forced labour. It is therefore not the satisfaction of a need; it is merely a means to satisfy needs external to it. Its alien character emerges clearly in the fact that as soon as no physical or other compulsion exists, labour is shunned like the plague. (1961:72)

In other words, in modern industry, a man is treated not as a person, but as a thing, a unit of labor.

Both Redfield and Marx are attempting to describe a fundamental change in human relationships which occurs with the shift toward an urban-industrial society. In any society no matter how simple, each individual occupies a number of different positions in the social structure, playing a number of different roles. I am simultaneously a father, a son, a husband, a missionary, a citizen, an alien, and many other things. Society prescribes appropriate conduct for each of these. However in the folk society defined by Redfield, these roles are never treated in isolation. The individual is never thought of in terms of only one of his roles. In any situation all of his roles have relevance. What Marx is decrying in post-industrial revolution European society is that these roles have now become separable. A worker in a factory, while he is on the job, is only a worker, a unit of labor. Who he is, who his children are, what he does at home, are questions which have no relevance to his role as worker. In this situation the person ceases to be a person and can be treated as a thing. To some extent this trend is obviously inevitable in urban society. In a rural hamlet it may be possible to know well everyone with whom I am involved. In the modern city I am involved with far too many people and it is physically impossible for me to know them all as persons.

How then can we build community in an urbanizing industrializing society? How can we build community in which people are treated as persons? How can we build a human society today? This problem has special relevance for Japan because Japan has been able, with its paternalistic corporations, to retain longer than most industrial states what Tonnies called a *Gemeinschaft*-like society, a society in which interpersonal relationships are formed more or less on the basis of given status-roles and situations rather than on the basis of rational decisions in order to attain certain ends. Thus in traditional Japan the important social groups have been the household, hamlet, neighborhood, or corporation rather than common-interest associations. When these traditional groups are broken up under the impact of urban mobility, the individual has no basis in experience for forming new ties more appropriate to the new situation. He feels lost, displaced and dehumanized because he has no relationships in which he is treated as a total person. Thus the trauma involved in change in Japanese society may be especially intense. The psychiatrist Doi Takeo describes how the incidence of anxiety-neurosis with regard to meeting people has increased

dramatically as the basis of interpersonal relationships in Japanese society has undergone radical change. In traditional society there were relatively clear ways for an individual to develop relationships with others which would give him the psychological support he needed. In present-day urban society there are no longer such clear-cut rules, so that when the individual moves from the village to the city, or when the graduate leaves school and goes out into the world he feels lost and alone and tends to withdraw, developing a pathological fear of people whom he does not know well. In the old society there were ways for even a shy person to find a place, in the newer society this is no longer true. (1971:125-127)

From what has been said thus far it might seem as if a return to a simpler level of society would solve our problem. However no one has yet succeeded in reversing the direction of cultural evolution in any significant way although a few have built rural utopias which seem to have solved the problem for a very few individuals for a very limited time. In any case, a return to some kind of peasant society alone would not ensure a society in which people were treated as being fully human. Although Redfield based his definitions of the folk society on a study of the community of Tepoztecan in Mexico, another anthropologist, Oscar Lewis, studied the same community and found "violence, disruption, cruelty, disease, suffering and maladjustment. (1951:428) He says,

Gossip is unrelenting and harsh in Tepoztecan.... Facts about people are unconsciously or maliciously distorted.... Relatives and neighbors are quick to believe the worst, and motives are always under question.... Successful persons are popular targets of criticism, envy, and malicious gossip. (1951:,294)

One suspects that there have been dehumanizing traits in any human society in any period of history, that man has always been tempted to treat his fellows as things rather than as persons.

However, throughout human history there has always been at least a small group in which the individual could find his identity as a person. One suspects that much of the fear in present-day Japanese society arises from the feeling that this group in which the individual finds his identity as a person is rapidly shrinking and may in fact become nothing

more than the nuclear family. Thus although in one sense we are confronted with a quantitative change in the size of the significant group as it shrinks from the village or neighborhood perhaps to the extended family and kinship group and then to the nuclear family, the change is so drastic that it does become in fact a qualitative change for the person involved.

For some the search for identity in modern Japanese society has led to a kind of nostalgia for the good old days-taking up the tea ceremony, zazen, flower arranging, military songs, or fanatic dedication to the emperor. Others have attempted to form small utopian communes, often in a rural setting. But all of these attempts are essentially escapist, they deal with forms rather than with basic issues, and they provide no solution for the average urban dweller who has neither the time nor the inclination for such activities. For the vast majority of men including most of us here, the solution will have to lie within general society rather than in escape from it.

Some of us may feel at this point that the answer to our problem lies simply in more effective evangelism, in winning more men for Christ; since it is in Christ that we find the true answer to our identity problems, in Christ we become fully human. The sad fact however is that often in the presentation of the Christian gospel itself, in evangelism, we treat people as things rather than as real persons. I treat people as things, for example, when I reduce the Christian witness to what Eugene Nida calls a mass message-

simplistic answers to unasked questions.... the mass message is simply a depersonalized panacea, which fails to recognize people as people and treats them largely as statistics. Such mass production of the message denies fundamental differences in people's backgrounds and problems and ends up institutionalizing faith as a popular technique for getting something from God, rather than a personal encounter with Jesus Christ and a decision to take up one's cross as a follower of the Crucified. (1971:248)

Although Nida here seems particularly concerned with approaches which reduce the Christian message to "Four Spiritual Laws" or six verses of scripture which must be accepted to get into heaven, we could say that to the extent to which we try to force people into pigeon-holes in our evangelism, insofar as we use methods designed for "the

Japanese, "the student," or "industrial labor" as a substitute for really getting to know the individuals themselves and trying to help them see Christ as the answer to their specific problems, to that extent we are in reality denying their humanity, treating them as things rather than as persons. If instead of listening to people and finding out what questions they are really asking we use an evangelistic approach designed to answer the questions we wish they would ask or think they ought to ask, we cease to treat them as persons like ourselves with whom we must interact and instead treat them as things to be moved according to our own wishes. Often our own missionary jargon, talking about so many "contacts" instead of people for example, helps us to dehumanize them in our own minds. With our lips we proclaim Christ as the liberator in whom men find the key to being fully men, real persons as the Creator intended them to be, and at the same time our method of communication denies the verbal message, showing that we really believe that men are things to be manipulated into the Kingdom of Heaven. Insofar as we fall into this trap, to this extent we contribute to the formation of a society which is less than human.

Back then to our basic question. Staying within modern urban-industrial society in Japan, how can we build community in which men can find their identity as persons, as complete human beings? This can be broken down into two further questions. Within this rapidly changing society, how can we develop ways of ensuring that we ourselves will be truly human? And, how can we build into modern society ways of acting which will ensure that all members of society will be treated as persons rather than as things? And the answer must obviously be that as missionaries living in Japan, while there may be a great deal that we can do to provide answers to the first question, there is almost nothing which we can do vis-a-vis the second. In this society we are outsiders, strangers, and guests, never fully participating members. At best if all goes well we may be granted the status of honorary adopted brother, but we will never be full participants in significant decisionmaking. It is for this reason that I am suggesting that we restrict ourselves primarily to discussion of the first question dealing with ways in which we can act as whole persons within this society and leave the problems of structural reorganization of society to those who might conceivably be able to do something about them. This is not to say that we are not concerned about structural issues nor that if we are well informed we may not have valuable insights

which could help those who can work effectively on structural problems. What I am saying is that a meeting limited to missionaries would seem to be a peculiarly unfruitful place for discussion of this problem. In any case I would suggest that our most fruitful role will lie not in attempting to do things to make changes in this society, but rather in being or becoming ourselves some of the things which might make real community possible.

For example, real community can come only when men and women are ready and willing to open themselves up to others, only when we are really willing to share ourselves openly with other people. This is not something for which missionaries as a group are well known. We share our goods, our time, our talents, etc., but seldom do we really open up ourselves. Yet there is good evidence that this is really the way that men were created to be, that when we open ourselves up not only is life more pleasant, but our mental and physical health is much better. For example, males in Western society have a shorter life expectancy than females apparently in part at least because Western culture makes the male role less expressive, less open than the female role. The Western male, unable to open his life and share himself, is subject to tensions and frustrations which make him more susceptible to physical breakdown (Jourard 1964: 19-30). Opening ourselves up to others then becomes a step toward being what our Creator intended us to be and at the same time becomes a step toward the kind of relationships on which community can be based.

Further insight comes to us from the Biblical understanding of the marriage relationship. Oki Hideo in a recent article on the eschatological meaning of marriage suggests that in the Biblical use of the term "to know" with reference to sex and the conception of children we meet the idea that the real purpose of marriage transcends its purely biological function in the procreation and nurture of children and involves the mutual understanding of individuals as persons. In this sense then he sees marriage as a kind of model for the truly human society which goes beyond the mere grouping of individuals found among other animals and leads to a society in which people covenant together to form the social institutions which they feel to be desirable and necessary. In this sense marriage and the home become a kind of training school for developing this kind of mutual knowledge of people as persons which becomes the basis for this society.

Oki goes on to suggest that this is the mystery of which Paul writes when he uses marriage as a symbol of the relationship between Christ and the church in Ephesians five. (1971:66-68)

As missionaries, as foreigners living in a strange society, we should be acutely aware of the problems involved in building open relationships, relationships of love and understanding with those around us. In moving to a new land, a new society, we have experienced in a sudden and sharp way the problems, difficulties and frustrations involved in living among people without having the relationships with them which enable us to be fully part of their community. In some sense, this is the same kind of frustration which all men face in this urbanizing society. As one anthropologist says, "They often feel lost and alone in this new impersonal context, but they mask their insecurities with an aloof conventional smile, not realizing that the one at whom they flash this smile also wears a mask and is suffering from the same insecurities." (Loewen 1965:51) In order to protect ourselves in a strange world, in a world in which we feel insecure, we put on a mask patterned after what we think is demanded of us, so that from the outside we will appear to be what we think we need to be in order to be safe. Going back to the idea of role, we have a mask which we feel is appropriate to each of our roles. I have an ideal image, for example, of what the role of missionary demands. Insofar as I can, I try to appear in harmony with this image, hiding those parts of myself which I don't feel conform to this idealized role-image. A Mennonite missionary ought to be this kind of person, therefore I will try to appear like this, keeping back all my doubts, fears and interests which would tend to distract from this image. When I first came to Japan I was very conscious of my missionary-sensei image. I wanted people to feel that they could come to me with their problems and I would have answers for them. Therefore I felt that I must try to hide the unsolved problems in my own life. Only later did I realize that church people were fully aware of my problems, but because I felt I had to cover up, they could not speak freely with me and we were denied that fellowship which could have helped us both to grow. I tried to close off my real self from public view and let filter through my mask only that part of myself which I felt was appropriate to the role I was ' playing at the moment. What this means of course is that I was doing to myself exactly what we have said that urbanizing society tends to do. When I failed to make myself open to others, when I wore a mask which revealed only part of myself, I was treating myself as a thing, not as a person, I was dehumanizing myself. I had effectively separated my real self from the roles which I played. Naturally, if I treated myself as a thing

rather than as a person it would seem inevitable that others would also treat me in this way. It is hardly surprising then that I was unable to build the kind of relationships which lead to true community, to a truly human society.

Much of the trouble and misery which comes in human society today comes not because men have deliberately set out to do evil or harm others, but because we have grown accustomed to thinking of men as things or statistics rather than as persons. There is a story told in India about a very warm, kindhearted, do-gooder, maternalistic mother elephant who truly wanted the best society for all the animals around her. One day she was walking happily through the forest looking up at the beautiful blue sky and thinking about what a lovely day it was. Not watching where she was walking, she inadvertently stepped on a small bird and killed it. Of course she felt very bad about this, but since there was little else that she could do she gave the bird a careful burial and then went on her way feeling very depressed and watching the path very carefully. A little farther along the path she found a nest full of tiny baby birds. Now she felt terrible. "These must be the babies of the little bird which I killed. Now there is no one to care for them and they will starve, and it is all my fault. What can I do?" But then she had an idea. "Here are babies without a mother because of my stupidity. But am I not a mother? I will become a mother to these babies." And with this expression of maternal affection this kind-hearted mother elephant went over and sat down on these tiny baby birds in their little nest. The mother had fallen into the trap of thinking of herself and the babies in terms of only one of the roles that they played --parent and child--and as a result totally failed to understand the situation. Without this full mutual understanding, her attempt at help ended in tragedy, the kind of tragedy which has been repeated countless times in human society.

We can achieve this necessary mutual understanding only when we stop trying to hide part of ourselves. Obviously this does not mean that we will go around forcing our life story and all of our problems on everyone that we meet. In being open to others listening is just as important as speaking, perhaps more important. Opening myself up however does mean that I will stop trying to hide things in order to protect myself. I am no longer defensive about my weaknesses. When I do open up in this way to another, then he is helped to open himself to me and a new relationship leading to true community can be begun. Jacob Loewen records the following experience from Ecuador:

When I was introduced to one of the congregations in the Altiplano as an anthropologist I was sure that most of the Indians who were present did not know what the word "anthropologist" meant.... Preceding my talk there had been a Bible story about the public woman who washed Jesus' feet with her tears and dried them with her hair. Instead of saying some of the things that I had intended to say, I took off from this story and told them a little bit about myself. Among other things I recounted (a) frustrating preaching experience... and also pointed out several other experiences in my life, in which God had to deal with me in a special way. I ended up saying that I was very grateful that God had had so much patience with me, but that I was sure God was just as good to Indians. I was wondering now, since I was a stranger in their midst, whether they might want to share with me some of the things that God was doing in their lives.

A man got up and asked me what I would do if I had quarreled with my brother-in-law. Not knowing whether this was a real or a hypothetical situation, I said, "Now you must recognize me as a foreigner. I do not know what to do in your culture, but let's ask the people here what you should do if you quarrel with your brother-in-law. (1965:62)

Loewen goes on to relate how this sharing led to mutual confession and forgiveness and the healing of a quarrel which had divided this congregation for a very long time. Because Loewen himself was willing to open himself up and share his troubles, his problems and weaknesses, because he was willing to be seen not in an ideal role as an anthropologist or missionary, but as a real person with real weaknesses as well as strengths, those with whom he shared were also able to drop their masks and build relations between people rather than only between roles. In this way Loewen was able to make a definite contribution toward the creation of a truly human society.

This illustrates what some have come to feel is the most significant role for the missionary today, the role of the missionary as catalyst. This means that the missionary is less involved as an actor in the process of change, yet because he is there things happen which otherwise might not have occurred. (Taber 1970) Our own experiences may not be as dramatic as Loewen's in Ecuador, but each of us, in our church fellowship and in our other personal

relationships by being open and honest ourselves can help others to do the same and build the kind of social relationships which help men to find their identity as persons. However, if this is our role as missionaries, it obviously depends a great deal more on what we are than on what specific work we do.

The Christian, because he is a Christian, be he foreign missionary or Japanese citizen is in a unique position to make a contribution toward the building of this human society because as a Christian he has nothing to be defensive about, no face to save, no reason to try to hide the less lovely aspects of himself. In theory at least the Christian ought to find it comparatively easy to be completely open about himself with others. When the Christian begins to be concerned about what others think of him he has already fallen a long way from Christian discipleship. I think it quite plain in the New Testament that as Christians we do not belong to ourselves, nor do we exist for ourselves. We are rather agents of reconciliation, men who speak for Christ (2 Corinthians 5:18-20), and as agents we are concerned about what has been entrusted to us, not about what happens to ourselves.

In 1970 I interviewed a great many Mennonite church leaders, pastors and laymen, in Japan and Taiwan, asking them about missionaries for the future. Will there be a place for missionaries in the future, and if so, what will that place be? Everywhere the answer was the same. "Yes, there is still a big place for missionaries, there is much that they can do. If... if they are the right kind of person. We need men who know how to cooperate. We need men who are open and frank, men who can share themselves, men who will work as part of a team, who will do what needs to be done." These people are saying, "Give us men who are capable of opening themselves, of building relationships on a personal basis which will lead to the building of community, a real community which will include both them and us." And I strongly suspect that this need and desire is not peculiar to Japan and Taiwan, but will be found in essentially the same form in any part of the world, among any people.

These men are more concerned about what the missionary is, about his being, than they are about the precise activities which he will carry out, his doing. And here I believe is something basic which produces a great deal of tension for a great many missionaries. I imagine some of us here are growing increasingly restive because I have gone on and on without any concrete suggestions for things which we might be doing. I have done this for two reasons. First because as I tried to make clear at the beginning of this paper, I do not

believe that there is anything significant which any of us can do to change Japanese society. Obviously the social structure of Japanese society, or of any society, the structures which bind men, distort men, and make them less than human need to be changed and it is part of the Christian task to work at this change. But the major contribution which you and I can make will not be by doing something to bring about change. The second reason I have not dwelt on doing is that I believe we are called upon for something a bit more radical. Arthur Gish in *The New Left and Christian Radicalism* puts it clearly, "We are not called to make a sick world well. We are called to act well. This is a powerful political act in itself. It means being the revolution." (1970:124) This is the truly revolutionary path for the Christian. Ivan Illich tells of the following development in his own life as a missionary.

It was a turning point in my life as a mission educator when a Doctor told me, "Your pupils will deal with the indios exactly with the delicacy and loving tact with which they believe themselves treated by you." He did not tell me, "with which you treat them" ... but "with which they believe themselves treated by you." It was then I discovered that as missionaries we will be judged even more on our deep attitudes than our external behavior; that as missionaries we assume a new responsibility to discover and develop properly these often unconscious attitudes. (1970:107)

This idea of being truly open to people, of letting the human society begin with myself, is not an easy one to carry out. Last year I discussed this at some length with a group of foreign students studying in American universities. Their reaction was blunt and honest. While this may be the ideal for us as Christians, they said, we cannot open up ourselves in this way. It would leave us defenseless, at the mercy of others. Some said that they had tried it in a small way, but they had been hurt and would not try it again.

Interestingly, the most closed missionary I know also gives the appearance of being the most active in doing. Unwilling to share of self, to open up self to others, one uses one's sense of call as a kind of defense mechanism, rushing frenetically here and there in a flurry of activity. Yet there is no community and this individual is not treated as a real person by others and seems unable to appreciate people as people. Perhaps all of us are tempted to use

doing as a substitute for being and run the risk of being full of sound and fury, but signifying nothing.

Today there are many missionaries leaving Japan, frustrated because they feel that there is no longer a meaningful role for them here. And if by having a meaningful role here they mean being able to use their talents for doing things to their maximum potential, they are absolutely correct. Almost any missionary could do a more significant work in his country of origin than he will be able to do in Japan. He could preach to more people more effectively, administer a more efficient program, lead more people to Christ, witness more effectively to government and society, counsel more people who need help. Almost anything we could name can be done better in the land and culture where one "belongs." Only if we shift our priorities from doing to being can we see a creative role for ourselves in building a more human society in Japan. Here then is a unique challenge which faces us today. We can use our experience of foreignness, of being outsiders, to gain a deeper understanding of the need for community and of the relationships which can build community in our world today.

The most tersely cogent words I know on this were given to us almost two thousand years ago. Unfortunately many of us have come to regard them as somewhat trite because we learned them when we were so very young and have heard them repeated so often, often in a frivolous context. However taken seriously they hold the key to a truly human society. "Treat other people exactly as you would like to be treated by them" (Matthew 7:12, Phillips). Recognizing yourself as a multifaceted individual, see others in the same way. Refusing to hide part of yourself from others, avoid the temptation to force others into categories where they can be manipulated. If we will drop the masks which we have put on to defend ourselves, so that others can see us in all of our roles, as total human beings, we can cease thinking of each other primarily as units of some larger whole. Resisting the temptation to fit each other into typological pigeon-holes, we can learn to see each other for what we really are and treat each other as persons. As we work at this will not so much be creating a human society as we will be becoming a human society ourselves.

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A Critique of

THE CHRISTIAN ROLE IN CREATING A HUMAN SOCIETY

Clement Walbert

Bob Ramseyer has asked us to consider the question: how can we foreigners living in Japan build community in which people can find their identity as persons, as complete human beings? His answer is that we as defensive, closed, masked missionaries should demonstrate wholesomeness, acting as whole persons, by opening up, by taking off our masks, and that we should work toward building open relationships of love and mutual understanding. Emphasizing the being aspect of the missionary, rather than the doing or role-playing aspect, he concluded that only by shifting our priorities from doing to being can we see a creative role for ourselves in building a more human society in Japan.

The emphasis on being in this paper is a wholesome corrective note. However, it seems appropriate to point out a few areas in which missionaries who have developed wholeness and openness can act to help prevent the massive breakdowns of both the social order and individual personality which Toffler has called "future shock." People will increasingly need "personal stability zones" where they can establish and maintain enduring relationships through life, despite radical changes in other areas of life. Missionaries can help local congregations in Japan become this kind of community.

There will be an increasing number of people going through transitional experiences with greater frequency in technological society. Missionaries can encourage the development of laymen counselors trained to give support and give guidance to people in various transition experiences.

There is an increasing need in fast changing society for communities which keep alive older traditions, life-styles, and patterns of thinking. At the same time, Toffler suggests, enclaves of the future where radical experiments with unknowns are encouraged and permitted will also be necessary in the society of the future. Missionaries who have developed an openness toward others and an inner wholeness will need to recognize and encourage both the conservation of tradition and the breaking of traditions in the church to meet the needs of people.

A traditional role of the Christian missionary has been propagandist for his beliefs. To the extent that our beliefs help make sense of the dizzying whirl of events and processes that have shaken the foundations of society and personal identity, we should continue in this active role. If today's changes cause us to question some of our beliefs, then we should stand alongside our Japanese friends and search together for those truths that will restore our common humanity. As a whole person, the missionary needs to participate in the painful task of critically sifting our inherited traditions for the authentic message for people in a technological world. In shared activities like these, perhaps being and doing come into a wholesome and truly helpful balance.

CLOSING SERMON

Jack Marshall

I feel this morning much like one of the two cows in the pasture who looked over the fence and saw a beautiful semitrailer truck go by with its beautiful stainless steel tank. On the tank in big letters was printed, "Homogenized, Pasteurized, Inspected, Vitamin-D-Added-Milk." The one cow turned to the other and said, "Now doesn't that make you feel inadequate?"

It has been a good conference, it's been my first. And I didn't want to come. In the early years of my ministry I felt that to the holding of conferences, there would be no end. But this has been a good experience. I've enjoyed it.

The subject we have discussed has been very meaningful. The technological society reminds me of the story of an efficiency expert who came to the factory. He went up to one fellow and said, "What are you doing?" He said, "Nothing." He went to the next fellow and said, "What are you doing?" He said, "Nothing." "There you are," replied the expert, "duplication already."

One thing that our technological society has done is to give us television. Somebody said that the greatest thing about television is that it has allowed some Christians to get caught up on the movies they missed for the past 20 years.

I would like to read something to you from the book *Out of My Mind* by Joseph Bailey. "In his stimulating column in *The Church Herald* which is a publication of the Reformed Church in America, Howard Hageman says that a line from Henry Lyte's hymn, "Abide With Me," recently triggered his thinking about change.

'Change and decay in all around me I see': It dawned on me for the first time that to the author, a good Victorian that he was, the two words were synonymous. To him change meant decay. And it was as simple as that. For good Queen Victoria herself, change was something which was highly improper.

'What puzzles me,' Hageman continues and speaks here of the church in the United States, which can apply to other areas, 'is the way in which this attitude appears to have

been so thoroughly transferred to the mind of the typical American Protestant Christian. It puzzles me because it was not always thus. At the very time when Victoria was steadfastly setting her face against any change, we in this country were delighting in it. To us at that point of our history, change did not mean decay, it meant progress. With wild abandon we discarded the old and threw open our arms to welcome the new. We were people who claimed above all others to have realized that time does not stand still and that destiny belongs to those who are willing to march with the future.

We resist change. We hark back to the 'good old days.' As Marshall McLuhan suggests in his interesting analogy, our attention is fixed on the rear-view mirror of the past, rather than the scenery of the present or the curve in the road that will reveal the future. And the rear-view is rosy tinted. Everything looks great when it is past. Everything we choose to see, that is. The rear-view mirror is highly selective."

"Perhaps we oppose change because it involves risk. We know this present situation, we don't know what the changed one would be like and that's true. But all life, even simply staying with the status quo also involves risk. For the church it is the risk of a lost audience, the risk of empty pews and the risk of a vanished generation."

This conference has impressed upon my mind more than ever, the need for change. During these days, a lot has been changing in my own personal experience. I don't know what your family situation is, but if you have teenagers in your home, you are probably beginning to revalue a few things and take a new look at other things. I hope you are. And I hope you are beginning to probe, if you have not been probing already. I have three children. Two of them are married., living in the United States. These kids are very much a part of the modern scene. And I have to thank God for my kids, for they have brought spiritual renewal to my life. They forced Dad to take a look at a few things which he has not been willing to look at before. Now this can be exciting! Granted, it can also be threatening. But many of us are afraid to change because we would rather be consistent than right. And to change would mean that maybe we weren't right. Or maybe we were right for that time but we are not right today. It has been an exciting thing for both my wife and I to face this change. I said once to a group of young people, these were missionary's children, "When you stop changing, you are dead." And they said, "Mr. Marshall, that's an indictment," and they are right!

When the church stops changing or stops looking or stops probing or when we as individuals stop changing, we are dead. Change is threatening, there is no doubt about it. There is something out there and I don't know what it is, but to me, that's the challenge and excitement of the day in which we live. It's exciting to live in this technological society. There should be excitement and I hope I can leave this conference even more excited. What a day in which we live! Change may come hard, but get in on the excitement that can take place in your life, in your experience with God, as together you face today's world.

The old formulas, the old ideas we have hung on to, give us security but not excitement. And to face new situations with God brings vitality to your Christian experience whether it be in your home with your children, in your church or in the society as a whole. When you walk into that principal's office, and your boy is there, you are either going to panic or you can say, "God, this can be exciting too."

Some of us are nervous about change and it reminds me of the story of a young fellow who had a church in the country. These were down-home people, and they did a lot of shouting in their worship services. The young pastor went to the city and got educated. He decided that he had to change the whole situation so he came back and told his people that there was no need to worship God like that, and they were going to change. They were going to be a part of the sophisticated society. Well, he had everybody under his hand except one deacon who just couldn't adjust to this. And everytime he started praying, he shouted, "Oh, God!" and shouted through the entire prayer. The longer he prayed the louder he got and the more irritated the young preacher became. When the old fellow got through praying, the young man just stood there vibrating and said to him, "Deacon Jones, I told you before, God is not deaf." The old deacon looked at him and said, "Young fellow, you are right. God ain't deaf, but he ain't nervous either!" Well, we may be nervous about the changes but I'm sure God isn't.

You know, Jesus says a lot to us. I don't know if you are reading Jesus these days, we are reading everybody else. I can remember soing through a phase when I preached, "Jesus is not our example. He came to be our Savior!" And this I preached hard and long! And there were those who were preaching that Jesus is our example, and deemphasized his being our Savior. It seemed like there was no place for these two minds to get together. However, they are coming together in my personal experience. I have had a personal relationship with God through Jesus Christ for many years.

I am just now recognizing the fact that God has in mind forming me to the image of His Son, Jesus Christ. And if that is the direction God is taking me, I want to know where I am going. I've taken a new look at the New Testament, a new look at the life of Jesus Christ. It is amazing how little has been said about Jesus Christ in this conference. But He gets to you. I am a Christian and Christian means "Christ one." And a "Christ one" is one who follows Jesus Christ.

We have got a movement today called the "Jesus people."

Do you know why they call them "Jesus People?" Because a lot of these kids are simply trying to be like Jesus. That may be an over-simplification to you. But I think, gentlemen, that they are trying to bring us back to something. I am a Christian. I am a follower of Jesus Christ. Therefore I want to know what Jesus had to say. I want to know if Jesus Christ has anything to say to me today, to this situation.

As I have gone back into the gospels to look at the life of Jesus Christ, I think I am almost as excited as some of the young people. I know that you have all read things about this movement. Now, wherever you have something happening, something else always develops. But believe me, there is, at the center of all this, a group of kids who are going to force the issues with the church, just like the young people in your family are going to force the issues as far as you are concerned. They are not going to put up with the veneer or the masks. They want them torn away. The truth is, the real Jesus wants to deal with the real you. And that is what it is all about. So they are right!

Can I read you something that I think applies? Jesus said this. "One day an expert on Moses' laws came to test Jesus' orthodoxy by asking Him this question: 'Teacher, what does a man need to do to live forever in heaven?' Jesus replied, 'What does Moses' law say about it?'

'It says,' he replied, 'that you must love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind. And you must love your neighbor just as much as you love yourself.'

'Right!' Jesus told him. 'Do this and you shall live!'

The man wanted to justify his lack of love for some types of people, so he asked, 'Which neighbors?'

Jesus replied with an illustration: 'A Jew going on a trip from Jerusalem to Jericho was

attacked by bandits. They stripped him of his clothes and money and beat him up and left him lying half dead beside the road. By chance a Jewish priest came along; and when he saw the man lying there, he crossed to the other side of the road and passed him by. A Jewish Temple-assistant did the same thing; he, too, left him lying there. But a despised Samaritan came along, and when he saw him, he felt deep pity. Kneeling beside him the Samaritan soothed his wounds with medicine and bandaged them. Then he put the man on his donkey and walked along beside him till they came to an inn, where he nursed him through the night.

The next day he handed the innkeeper two twenty-dollar bills and told him to take care of the man. 'If his bill runs higher than that,' he said, 'I'll pay the difference the next time I am here.'

Now which of these three would you say was a neighbor to the bandits' victim?' The man replied, 'The one who showed him some pity.' Then Jesus said, 'Yes, now go and do the same.'

I see the pharisee and I see many of us. However, perhaps today, it can't be said that the church is not looking. I think we fall more into the category of the second man than we do of the first. But we have all identified sometime or other with the first. We would rather be identified with the pharisee than with a samaritan because it better fits the image we are trying to project. He is on his way to a meeting. He is giving the image that he is very busy. He sees the man. He doesn't let on that he sees him and walks on his way. Now thank God that day is just about to an end as far as the church is concerned.

The fact we are meeting here during these days and talking about a society and the needs of that society reveals that we are at least stopping to look, and this was the second fellow. But gentlemen, it's not enough. He stopped and looked and I can hear him say, "The poor soul-" Beautiful! He has a heart of concern. He really feels for that fellow. "Poor soul," he says, "I want to remember to tell the folks at the temple tonight about the man I saw." And that night he says to the people, "I saw a man by the side of the road. Yes, and he was all beat up, stripped naked, the consequence of sin. Let's pray for him." Well, prayer is good, but this doesn't help the man by the side of the road.

The man who did help him was a despised Samaritan. And this reminds me of a story I heard recently.

This happened to a family in the United States and if any of you have been to the United States lately, you know that our highways are being invaded. Our young people are on the road and they are all walking along with signs and they are all travelling by air, "Air you going my way?" They are all on the move. They are all dressed in comfortable clothes and many wear long hair. Well, this family was doing some travelling and they were in their big automobile, going down the road. Here was a back seat full of young vibrant children very much a part of the scene today and here are the parents in the front seat making many disparaging statements in regard to the young long haired people on the road. This went on straight across the country and the kids in the back seat were just as uptight as kids can get but there wasn't much they could say. They weren't communicating with Dad & Mom, not a bit!

Now, they were coming along this super-highway and there was a Volkswagen microbus ahead of them. Also what's happening in the United States is that these kids are getting old Volkswagen buses, and painting them up with flowers and love slogans. This family passed this Volkswagen and the parents said, "Oh no! Look at that. A whole car load of them," and zipped by the old bus. Well, pretty soon the temperature gauge on the family car started to climb into the red. Soon the steam started to pour from under the hood. Father pulled over to the side of the road and said he would go on into the next town to get help. He got on the highway and tried to flag down a car. Well, all those straight people in their beautiful cars went zooming by.

Now, who do you think stopped? You are right! The despised Samaritan. Out of this old microbus jumped long haired kids with big smiles, "What's wrong Mister? Got trouble with your car? We'll help you!" You know something? The rest of the summer he never said another word about long haired kids. Now these young people are trying to say something to us. And I think Jesus was trying to tell us something and that's why he didn't have a good hearted Pharisee do this. Now frankly, I don't want to identify with long haired kids. But when it comes to being like Jesus, I have to say in some ways they are closer to it than we are. And here, I'm glad to identify with them.

Now Jesus says, "Go and be like this Samaritan." But God I don't want to be like Samaritans, they are despised, they are looked down upon, tell me to be like a good Pharisee. But Jesus didn't say be like a Pharisee. He said be like the Samaritan. I get the picture. It's dirty. And he gets down in the dirt, he gets his trousers dirty, and the man he is helping is stripped of his clothes and bleeding and dirty. And believe me, this is a very gummy situation. I don't like this kind of situation. I don't like this kind of involvement. Yet I hear Jesus say, "If any man would deny himself," no, not deny himself candy, movies, dance or whisky. No! He said deny yourself, and I want to keep myself. And I hear Jesus say that the man who loses his life for my sake 'finds it and the man who keeps his life will lose it. You say, "But the Samaritan had nothing to lose." You are right, and he had nothing to protect. And I've got too much to protect. I've got too much to lose. And I'd rather be like a Pharisee. Jesus says, "Come on back Marshall," "Come over here and look at people and look at society, will you please?" And I look at the society but I don't think I really see it. But I want to see it. I want to get involved in its needs. Now, I don't know what I can do. I don't know how I can get on my knees and wrap these wounds. I don't know what it's all about, I don't know where God is taking me.

But I may be like the young fellow who told me not long ago, "We are not looking for men with all the answers, we are looking for men who are asking the right questions." Maybe in my experience, I am beginning to ask some right questions. I say, "God, how?", "What can I do?" Now there is an interesting thing here. This Samaritan took this man to the inn, bound his wounds, put him in the room and the next morning when he got up he went to the inn keeper and paid this man's bill and went on his way. And we say, "Wait a minute. Aren't you going to wait for your 'thank you'? Aren't you going to wait for this fellow to come down and tell you how good it was that you were the only one that stopped and helped him? Have you had a chance to talk to him yet? Have you given him your pitch? You haven't told him that you have a meeting every Sunday at 11:00 and if he can come, please make it. You haven't told him that yet, have you?"

Someone asked in this conference, what is love? I'd like to say love is giving. Giving of yourself and wanting nothing in return. That's what Christmas is all about because God

gave of Himself. And this is love and love is giving.

Now I'll tell you something. If that night there were two meetings going on, and the Pharisee was preaching in one meeting and the Samaritan in the other, do you know which meeting I would have gone to? Oh! I want to hear the Samaritan. Don't you? Maybe that's the value in what he did out there. And maybe that fellow out there in that need, somehow, somewhere, someday in God's providence will know that it was a Christian who helped him because he loved him. And there was no hook in what he did.

God speaks to me in this. He speaks to me about the society that's knocked down and bleeding and crying for help. I want to love them. And I want to give of myself. I want to give wanting nothing in return.

Here is something else that Jesus said, "Then I, the King, shall say to those at My right, 'Come, blessed of My Father, into the Kingdom prepared for you from the founding of the world.

For I was hungry and you fed Me; I was thirsty and you gave Me water; I was a stranger and invited Me into your homes; Naked and you clothed Me; sick and in prison, and you visited Me.'

Then these righteous ones will reply, 'Sir, when did we ever see You hungry and feed you? Or thirsty and give You anything to drink? Or a stranger, and help You? Or naked, and clothe You? When did we ever see You sick or in prison, and visit You?'

And I, the King, will tell them, 'When you did it to these My brothers you were doing it to Me!' Then I will turn to those on My left and say, 'Away with you, you cursed ones, into the eternal fire prepared for the devil and his demons.

For I was hungry and you wouldn't feed Me; thirsty, and you wouldn't give Me anything to drink;

A stranger, and you refused Me hospitality; naked, and you wouldn't clothe Me; sick, and in prison, and you didn't visit Me.'

Then they will reply, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and not help You?'

And I will answer, 'When you refused to help the least of these My brothers, you were refusing help to Me.'

As far as I am concerned, that's what it is all about.

I am not so concerned that we don't have all the answers. But I am concerned that we ask the right questions! And I don't know what that is going to mean. I don't know what that is going to mean to my family. Sometimes the hardest people to give to are the people next to you. But God, I am going to give to my children. And I am going to give to my wife, and I am going to give to my friends and I am going to give to the technological society that seems so uptight. The last issue of Time magazine got to me with its report on different people and the things they were doing to help people in need. And I thought, "God I am not doing what I can do in my situation right where I am! I am talking about something big out there and I am not doing enough here! So I say today, "God, bring the change to my life!" He is doing it, and it is an exciting experience. I want to reach through the faults of a technological society and touch its needs, and bind its wounds. I want to give because Jesus gave--I want to love--because He loved--and I hear Him say--oh so clearly--"Now go and do the same!" By God's grace I will.

ANNOUNCEMENTS

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