

# The Translation of the Gospel After the World-Revolution of the 20th century<sup>1</sup>

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Motto: *Future is germinating where people take time for each other (Zukunft keimt, wo Menschen sich für einander Zeit geben).*<sup>2</sup>

Ladies and Gentlemen,

We're together around the publication of the translation into Rumanian of Eugen Rosenstock-Huessy's book **The Christian Future or the Modern Mind Outrun: Viitorul creștinului sau Depășim modernitatea.**<sup>3</sup>

Now this book was my rescue in 1973, when I didn't know anyway, how to proceed for the rest of my life. At that time the book gave me the beginning of a new understanding of language, time and history. In vain I had sought for it, while I was exploring the field of hermeneutics, in philosophy and theology. Today I want pass over what happened to me. In talking together we will have the opportunity to go into that. This morning I want to speak on three topics which in my view are important in the whole oeuvre of Rosenstock-Huessy. They surely are important in the translated book we have before us. Key-notes I would call them.

For this conference I took my inspiration particularly from essays and speeches of Eugen Rosenstock-Huessy he contributed in the fifties and sixties of the last century. They are collected and edited by Dr. Rudolf Hermeier in the volume *Friedensbedingungen einer Weltwirtschaft (Peace Conditions of a World Economy).*<sup>4</sup> My theme of today I took in some variety from one of the speeches: *The goal of Economics after the Revolution of the World.*<sup>5</sup>

**First** some remarks on the theme *Society*. What is the meaning of the concept or better the name of *the Great Society* in the vocabulary of Eugen Rosenstock-Huessy?

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<sup>1</sup> This is a translation of my contribution to the conference Kirche, Staat, Korruption. Was geht das den Christen an? (Church, State, Corruption What is that to a Christian?) at the Evangelische Akademie Siebenbürgen in Sibiu Rumania 7 – 9 October 2010. Original title: Die Übersetzung des Evangeliums in einer revolutionären Welt. I had to change the title in this translation, because the verb 'revolutionise' doesn't exist in English.

<sup>2</sup> Eugen Rosenstock-Huessy, *Friedensbedingungen einer Weltwirtschaft Zur Ökonomie der Zeit*, Haag + Herchen, Frankfurt/Main 1, 1988 S. 69

<sup>3</sup> Editura Universității "Lician Blaga" Sibiu 2008. The German edition *Des Christen Zukunft oder wir überholen die Moderne* (1955) was basic to the translation. The translator was Udo-Peter Wagner.

<sup>4</sup> *Friedensbedingungen einer Weltwirtschaft Zur Ökonomie der Zeit* Eingeleitet und herausgegeben von Rudolf Hermeier, Haag + Herchen Verlag, Frankfurt/Main. I had my part in the ordering/sequence of the chapters.

<sup>5</sup> O.c. *Die Bestimmung der Wirtschaft in einer revolutionären Welt Die menschlichen Voraussetzungen einer produktiven Gesellschaft.* S. 145 – 157 Lecture in the Evangelische Akademie in Arnoldsheim July 1958.

**Second** some reflections on the word and concept of *Economy* and on its centre on the *Law of Technics*.

**Third** on the *Experience of Spaces and Times*. On the tripartite time as victor over the modern mind, being the start of an answer to the question: what does it mean to be a Christian in the next era?

## I. So first, What is the Meaning of ‘the Great Society’?

The concept was first articulated by a book of Graham Wallas. Its title was: *The Great Society* (1914). Eugen Rosenstock-Huussy uses the concept as something supra-national, not something inside the nation-state.<sup>6</sup> It’s characteristic for the epoch after the time of the nation-states, after the World-Wars. Already after the First World-War he is using it in this way. “Das weltgeschichtliche Novum ist eingetreten, daß wir eine Menschheit geworden sind”

(A Novum of World-historic importance has made its entry, that we became one humanity).<sup>7</sup> A totally new era made its break-through: since then there aren’t autonomous nation-states anymore. We get a different opposite as were formerly Church and State. “Nationalökonomie und Konkurrenzwirtschaft haben die Zukunft nicht” (National economy and competitive economy don’t have the future), he says in 1958 in *The goal of economy after the world revolution*.<sup>8</sup>

This Great Society he calls *the Daughter*. She is the daughter of the Mother-Church and of the Father-State.<sup>9</sup> I.e. she is still looking for a new name. The search for this change is her character. She is aspiring to outdo Capitalism and Communism. Although the last one got face and features in the middle of the First World War in the form of the Sovjet Union, it belongs, as also Capitalism does, to the systems of a time of the past, a time before 1918.

In the meantime she is taking her rest at the frequencies of the State and the Church.<sup>10</sup> The point is: we are in a process of the unification of the splintered earth.<sup>11</sup> Quotation: “So not only intercontinental rackets are rushing over national borders. Industry is rushing over them still more thoroughly. This industry indeed is renewing before our eyes the eon of the Pyramids. Did we give since 400 years a rebirth to Olympia and Athens and Rome, so mister Oberth and mister von Braun give a new birth to the time of the pyramids. (...) The

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<sup>6</sup> I call your attention to the list of problematical terms in the European Dictionary in the case of ‘state’ and ‘nation’ in Rosenstock-Huussy’s work *Out of Revolution* (1938. 1969) Berg Publishers, Providence/Oxford 1993 p. 477

<sup>7</sup> O.c. S. 156

<sup>8</sup> O.c.

<sup>9</sup> O.c. S. 148

<sup>10</sup> O.c. *Friedensbedingungen einer Weltwirtschaft* 1959 S. 161

<sup>11</sup> O.c. S. 160

Pharaoh's brought in every pyramid the sky on earth. We project our earth into the sky with every satellite."<sup>12</sup>

The downfall of the European world of states was experienced by Eugen Rosenstock-Huessy on the 9<sup>th</sup> of November 1918.<sup>13</sup> He had been an officer in the German army. He acknowledged the defeat and didn't return to any of the offices he was in during the time before the war: not into that of the state, not into that of the Church and not into that of the university. They all had failed. He entered a service at the Daimler-Werke in Untertürkheim, Stuttgart. Manpower and leadership he brought into conversation. For him this became his new school for the future. The *Arbeitsgemeinschaft* = *work-community* pointed the way for the future of the constitution. That was the name of the agreement between Legien and Stinnes on the 15<sup>th</sup> of November 1918, the union between employers and trade-unions.<sup>14</sup> This was and remained the basis of the new constitution of Weimar, which soon lost its stability. In Rosenstock's eyes is such a constitution the only one which can point the way in industrial life. In his *Sociology* (Volume 1) his thesis is that Credit is on the side of Enterprise and Solidarity on the side of the Working Class (Trade-Union).<sup>15</sup> They have to talk to each other! The so called Dutch model of the polder, which far after the Second World War was highly praised in the whole world, was anticipated here at the start of the Weimar Republic!

The new birth of society is happening under most extreme heavy labour pains, is accompanied by the great confusion. Rosenstock mentions how the historian and grandson of the American president, John Quincy Adams, Henry Adams 1911 foretold that technique got on in such an accelerated pace that statesmen would lose all initiative.<sup>16</sup> And he mentions a conference of the Third World Economists in Egypt, by Nasser called together in 1957: how there was a speech held by Professor Raj from Delhi, in which he indicated the enormous emigration over the ocean fading out the unemployment, which accompanied industrialisation. But how in the hardest way were stricken the so called lands of raw materials. He refused to call India and Egypt "development countries", rather they would be areas of depression. Thanks to the economy they had been year in year out depressed.

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<sup>12</sup> O.c. S. 160 "Also nicht nur interkontinentale Raketen überschießen die Staatsgrenzen. Die Industrie überschießt sie noch gründlicher. Diese Industrie erneuert ja vor unseren Augen das Weltalter der Pyramiden. Haben wir seit 400 Jahren Olympia un Athen und Rom wiedergeboren, so gebären Herr Oberth und Herr von Braun die Pyramidenzeit wieder. (...) Die Pharaonen brachten den Himmel auf die Erde in jeder Pyramide. Wir projizieren unsere Erde in den Himmel mit jedem neuen Satelliten."

<sup>13</sup> O.c. S. 156

<sup>14</sup> O.c. S. 156

<sup>15</sup> Im Kreuz der Wirklichkeit Eine nach-goetische Soziologie Band 1 Die Übermacht der Räume, Talheimer Verlag, Mössingen-Talheim 2008/2009 S. 189 – 195 Kredit und Solidarität als Glaubensartikel. E.g. "Wie der Kredit in der Bourgeoisie ihr materieller Bruchteil an Glauben ist, so ist die Solidarität des Proletriats sein spiritueller Bruchteil an Liebe." (*As credit is its material fractional part in Faith among the bourgeoisie, so solidarity is the spiritual fractional part in Love among the proletariat* S. 193)

<sup>16</sup> O.c. S. 160f.

In his book on the European Revolutions Rosentock's research showed and proved how always there were times of humiliation after a period of recklessness each revolution had. So it isn't something quite new, when after the implosion of the Sovjet Empire we now see the huge corruptions.<sup>17</sup> Until now Russia is full of this. What this implosion means, is in my eyes a question which is totally ignored, although it looks just like the implosion of the German Empire was in 1918.

How the technical unification of the World is still being executed, is all the same now fully perceptible and palpable. I only have to mention television, internet and computerisation. In its wake the destructions are till nowadays not less than they were in former days.<sup>18</sup>

## II. The New and the Very Ancient Economy

Already I have indicated what is the goal of a society with worldwide economics. It is the industry incited by technique. Every factory is a representative of this creature inspired by natural science. Inspired, I say. I mean it's under the wind of natural science. In this science mathematics plays the leading role, but it is in itself not mathematics. Math is applied. Yet still something else is technique. Technique has its life through inventions. And industry is again an institution around inventions and technique. All these distinctions use to be overlooked intentionally.

What a plant looks like you will not find in any book of a liberal or a communist writer. For me Eugen Rosenstock-Huessy's *Multiformity of Man* was the real eye opener.<sup>19</sup> The process of its origin I cannot set forth here and now.

The crucivert form of the factory is demonstrated in this book. In print you see an arrow pointing to the right side and you find the word: *future*. There you find the *inventor*. Then you see an arrow pointing down and you find the word: *outside*. There you find the *vendor*. Then you see an arrow pointing upward and you find the word: *inner side*. Here you find the *manager*. And at last an arrow pointing left and you find the word: the *past*. Here you find the *worker*. Two are transient: the worker and the inventor, two stay: the manager and the vendor.

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<sup>17</sup> The theme of the Conference in Sibiu (Hermannstadt) 2010 was: *Kirche. Staat. Korruption. Was geht das den Christen an?* (*Church. Nation. Corruption. What's that to a Christian?*) What is accompanying implosion? The denial of what has happened. See Russia in our very days.

<sup>18</sup> The recklessness of the World Revolution of the 20th century in two parts is still going on: not only communism has mutated into corruption, capitalism in its unbridled haste isn't much better.

<sup>19</sup> In German *Der Unbezahlbare Mensch*. This book has a second part in which are 8 chapters from speeches in Germany after the Second World War. Basic to all are his writings on industry in the time of the Weimar Republic. Of this second part exists an English translation of Eugen himself, which has a satirical new foreword. Its title is: *Whom Money Cannot Buy!*

Three personal names are new, only one is known before: the vendor. Initially the workers were recruited from poverty, from the lower class. And...do you know the definition of a manager? He is, according to Eugen Rosenstock –Huessy a cross-breeding of a pastor and an officer. So here you see how the new era of the factory looks like – which phenomenon it is - and how it had to borrow from Church and State. And didn't we get the many Captains of Industry? And doesn't this look like an army? 1934 Eugen himself is talking on industry in this way, writing his article: *The army enlisted against nature*.

The factory is totally different from a farm and a business in town. And we've got already a quite different sort of people.

It may be true that now the engineer is in the lead as in former (feudal) times the architect was leading the ways of the manufacturer, and still earlier the monk was leading the farmer. But now the engineer is as hunted as the worker is and sent in the same way into unemployment. Yes, the inventors are the instigators of the incessant changes in the world, but only because we have invented invention. So the inventors throw each other out. The factory itself is changing constantly and has a short life.<sup>20</sup>

On one of the conferences of the WIPOG (Wirtschaftspolitische Gesellschaft Society for Economic Policy) in 1952 as a summary at the end Eugen Rosenstock-Huessy has articulated *the law of technique (das Gesetz der Technik)*. It runs like this: *Every technical renewal extends the space, shortens the time and destroys a human group.*<sup>21</sup> In Bad Boll 1962 he elucidated this law.

So, once more, a factory in industry is quite different from a farm or the place of a craft. *It's characterized by a different order and experience of time*. It starts from the abstraction of a 24 hours day and of paying per hour. The stopwatch is its symbol.

This didn't exist before the 19<sup>th</sup> century. The lowest rung for a worker was to be a day-labourer. As abstract as the day of 24 hours is the way in which the length of time for the completion of a work is estimated at the office table. There it is that then afterwards is calculated, how many workers will be employed on the job. You see, how the workers have to serve on an abstract time-plan.

You can add to this the work in three shifts, the molecule man (1 = 3): you enter in a factory as a third of a unit, as only a power, not as a person.

Also he three times 8 hours day is as exemplary for the instituted abstract thinking.

Splendid are Rosenstock's expositions of the wages department. One starts from the cost-price per piece and all the other costs are booked as 'overhead': they are called general costs which strictly speaking shouldn't exist, e.g. costs of the inventor and of the personal of the bureau which in reality are of vital importance.

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<sup>20</sup> O.c. S. 162

<sup>21</sup> *Jede technische Erneuerung erweitert den Raum, verkürzt die Zeit und zerschlägt eine menschlich Gruppe.*

The inventions are meant for all men. Factories are producing for markets all over the world. Their tendency is a universal one. When we tell their story, we of course will hear of the new sins: the buying up of patents, the overproduction together with its absurd advertising, the thwarting of new international (or world) law on industrial order, while being backward oriented in justice in industry.

After these few descriptive indications let us for a moment look at the word “economy”. The Germans use the word “Wirtschaft”. In a telephone conversation with Dr. Andreas Möckel I said to him: we don’t have that word in Dutch. He replied: what then do you say in that case? Yes, “economie”, as in English it is called “economy” or “economics”. Or we say: household or “bedrijfsleven” = industry, business. Now when you want to know what “Wirtschaft” means in German, you will find also the word household, business or even farming. But you will find in tasting the word, seeking the etymological meaning that the meaning has moved in our times to all the things that have to be done outside the home. It’s all about “wares” and “goods”. Economy in our time is solely an economy of wares and goods. It’s not your own household, not even your farm nor the workplace of your craft, which have to care for their own reproduction.

*All reproduction of society modern industry is putting outside its own gates!!* Reproduction is a fundamental theme in the new constellation of worldwide economics. More than once Eugen Rosenstock-Huessy has called attention to this circumstance.<sup>22</sup>

At the University of California in Santa Barbara he gave a series of lectures in 1965 on this topic. The title was: From the Economy of Times to the Economy of Markets. He showed how this great biblical word *economy* at about the same time was used by the greatest American theologian Jonathan Edwards in its glorious ring, meaning the history of salvation

(household of the times), and by Adam Smith in its very restricted meaning of household of goods (not even that of families! Let alone of England itself.)

Rosenstock-Huessy himself returns to the original use, to Ephesians 1 : 10, to *the full count of times*. This finally is the title of his magnum opus (the great work) **The Full Count of Times**. Here is dealt with the figure of Epochs, the eons of universal history, the four forms of pre-Christian history: tribe, empire, people, tongue. All inaccessible to each other.<sup>23</sup>

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<sup>22</sup> In *Out of Revolution* he goes into it two times, in Chapter VIII and XII. It’s on the Reproduction of Government (Polybius). Question: “ And economy shouldn’t have to do with it, economists?” In Holland we had the famous economist Jan Tinbergen, who introduced the ‘econometrics’. The word indicates the direction of what is called economics today.

<sup>23</sup> Revelation 5 : 9, 7 : 9, 11 : 9 has the names of all these forms of humanity before Christ. I nowhere found a reference to this in the whole work of Eugen Rosenstock-Huessy. All our bible translations of the “economy of times” darken our eyes.

These differences of the biblical and our modern economies you also find in the Easter lectures 1963,<sup>24</sup> *The faith of the economists* and *The economy of the faith*. You find these speeches at the end of the book Rudolf Hermeier edited. The speech in Heidelberg 1965

*Der Beruf in neuer ökumenischer Sicht (Vocation in new ecumenical sight)* you find there also. Here he is pointing out the differences between vocation and job or function. I quote: “The whole society together has the vocation nowadays. No individual has a vocation. And the pursuits and works of the individual can only find orientation within the magnitude of the vocation of the society. And there you have to be a volunteer, prepared to be sacked and to be engaged again, to remain full of expectancy till the last.”<sup>25</sup>

Already I’ve mentioned that the daughter Society has to find her rest at her father’s, the State and at her mother’s, the Church. This means that some features of vocation and being in office remain necessary, otherwise this monster would kill us. Our last remarks therefore are dedicated to this issue.<sup>26</sup>

### III. Experience of Time and Building of Times

The book *Friedensbedingungen (Conditions of Peace)* is opened by three radio-speeches at Radio Basel 1962. They are titled: *Die mißhandelte Zeit (Illtreated Time)*. This beginning of the book has a fundamental criticism of the physicists and of the philosophy of the modern times.

Time is not “das Nacheinander der Dinge” (“the sequence of things”) as a physical definition has it. That’s as abstract as it can be. But Eugen tackles it by asking attention for the original meaning of the word “thing”. It means “a term in court” (Gerichtstermin). The things are matters of our attention which have to be adjudicated with pro and contra. And then at last “things” are finished matters, results.

For the sake of our life we have to refuse the physicists who “have the audacity, to call our time the fourth dimension of space. They have murdered God’s time.”<sup>27</sup> “Science is today

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<sup>24</sup> Reden im Süddeutschen Rundfunk. Ostersonntag und –montag 1963 14/15. 4. 1963 *Friedensbedingungen* S. 217 – 236 Radio-speeches Eastersunday and –monday 1963 14/15. 4. 1963

<sup>25</sup> “Den Beruf hat die ganze Gesellschaft zusammen. Und die Tätigkeiten und Arbeiten des Einzelnen können sich nur in dem Großen der berufenen Gesellschaft orientieren. Und da müssen Sie willig sein, entlassen zu werden und wieder aufgenommen zu werden, erwartungsvoll zu bleiben bis zum letzten. O.c. S. 280

<sup>26</sup> Unemployment should *not* be followed up by immediate re-schooling for a new job, but should be used for a period of free adult education. It should be a period of reflection on the time which has gone by and be an opportunity to get a vision on the times gone by and on the future. The status of Adult Education should be around “mourning” and have teachers who have experienced changes in life and have learned to articulate them.

<sup>27</sup> O.c. *Die Mißhandelte Zeit* 1962 in *Friedensbedingungen* S. 43 die die Dreistigkeit haben, unsere Zeit die vierte Dimension des Raumes zu schimpfen.

the big myth, with which people deceive themselves about their personal destination.”<sup>28</sup> The experience of time precedes the experience of space and is of a totally different kind. Space we experience first as a wholeness which we can divide. Time we experience in the beginning as a moment which gradually is widening. Times are founded, are evoked. By saying “Yes and No” we’re entering the times. In the changes of our lives and in our unions we’re conjugated in many more.

Therefore a human being is not something and we human people are not a bundle electrons, parts of atoms and we’re tumbling through space only in the eyes of the physicists.

A human being is somebody who at his time can say: no! Before he is in space, indistinguishable from all other things.<sup>29</sup> We are present only where have to wait and to care for each other. And therefore is the assertion of the mathematician Laplace wrong, when he states: “the past produces the present, past and present are producing the future.” “Not the electrons explain Niels Bohr. No, Niels Bohr explains us the electrons.”<sup>30</sup>

The present explains the past! In the collision of past and future the present happens.<sup>31</sup>

The present is the way in which we take part in God’s history of creation.<sup>32</sup>

And therefore we are not allowed to know ourselves. During the whole period of our life we’re living in the tension between what is and what has to come. For that reason is the philosophy of idealism when it is talking about our identity totally barren. When you would like to establish your identity, you are trying to commit suicide. In death we’re identical with ourselves. And that’s the reason why peace is high beyond our understanding.

“The scientists of today don’t know that the time, that arches from Descartes unto Planck, is a totally different time from the time they are measuring with their clocks. O’clock time is an abstract time, for it exists in two halves, in past and future. It is formed only, as is all that is abstract, when a concrete human being projects it out of himself. All mathematicians and physicists together since 300 years are present to each other, for they are able to disprove each other; they are qualified to resist each other.”<sup>33</sup>

How we descend from the lifetimes of others, come from their cross-roads and from the midst of our own life in which we change, and how we are transcending our own life-time

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<sup>28</sup> O.c. S. 51 “Die Wissenschaft ist ja heute der große Mythos, mit dem die Menschen sich um ihre persönliche Bestimmung betrügen.”

<sup>29</sup> O.c. S. 43

<sup>30</sup> O.c. S. 48 and 49

<sup>31</sup> O.c. S. 60

<sup>32</sup> O.c. S. 59

<sup>33</sup> O.c. S. 55 “Die heutigen Wissenschaftler wissen nicht, daß die Zeit, die sich von Descartes bis zu Planck wölbt, eine ganz andere Zeit ist, als die Zeit, die sie mit ihren Uhren messen. Die Uhrzeit ist eine abstrakte Zeit, denn sie besteht aus zwei Hälften, aus Vergangenheit und Zukunft. Sie wird nur gebildet, wie alles Abstrakte, wenn ein konkreter Mensch sie aus sich heraus projiziert. Alle Mathematiker und Physiker zusammen seit 300 Jahren sind einander gegenwärtig, denn sie können einander widerlegen, sie können einander widerwärtig sein.”



and get into the future – that is what the whole work of Eugen Rosenstock-Huessy envisages; that is the goal of his representation of history. Totally dedicated to the task of building the future community. First and most intimate as in matrimony, as long as and precisely because we're two, we are created in the image of God. Quotation: "Legitimate is only the human being, that the torn-to-pieces-hood of the chaos turns into peace in his hour of life, because he has been created as man and woman, old and young, torn-to-pieces and mortal, but also founding peace."<sup>34</sup>

Eugen's theme of life is, to become partaker in all epochs before and after us. It is the economy of Faith that had seized him. Just because it seems that the times are shortened and vanish from us, he is bringing us in his work the fruits from the earlier times, even of the earliest time, that of the tribes. It's his articulation of the faith in resurrection: Jesus permits us to participate in the oldest times, as already Israel had participated in the fruits of the tribes and the empire, in order to stay on the way of the Full Count of Times. We all need that...

Rosenstock never did this in a merely intellectual way!

On this I will say something as last part of what I have to say today. A few examples from his experiments in life.

Before I do, I have to remind you: they are all examples of his new way of telling the story of course, of which we're not explicit now. Only this be said: in all these examples is central the sacrifice, the real sacrifice of human life, of which the altar in the Church and the loyalty in matrimony bear witness. We are empowered by them to participate in Jesus' and Israel life and sufferings.

First example: *The hour alive*.

It's something quite different from the 60 minutes of the clock. In one single hour a teacher is able to turn around and make a correction. He may be able to discern that something has been misunderstood and make clear what was meant. He can't be chained to what he has said before and for instance on ground of that be denounced by a spy of the police.

Second example: *St. Augustin's De Magistro*.

Teacher and student in class have a relationship in which they are representing respectively the *past* and the *future*. The teacher is teaching the past having *faith* in the student and in the future he himself will not ascend. The student is learning this past in the *hope* of getting help from the approved doctrine, when time will come that he needs it. Their common time is the *present of love*. *Faith, Hope and Love* are according to Rosenstock the real powers of time.

Third example: *How a real education should look like*.

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<sup>34</sup> O.c. S. 60 "Legitim ist nur der Mensch, der die Zerissenheit des Chaos zu seiner Stunde befriedet, weil er männlich und weiblich, alt und jung, zerrissen und sterblich, aber auch Frieden stiftend geschaffen worden ist."

This is a story from the life of Emil Rathenau. He was the father of Walter Rathenau, minister of foreign affairs, who sought to be murdered in 1922, because the Weimar Republic went in the wrong direction. This Emil Rathenau founded in 1889 the first school for a new vocational training in behalf of the General Electricity Society (Allgemeine Electricitäts-Gesellschaft) in Berlin. He said at that occasion: “No one of the students, who are during three years learning among us, is allowed to be appointed by us. No, but he has to go on travel. When they come back after 4 or 5 years abroad, they will be to me highly welcome.”<sup>35</sup> What for? Because the student isn’t really competent to do anything, when he didn’t have the opportunity to weigh out his whole education in confrontation with an unknown time, into which he has entered.

When it’s the other way around, e.g. 4 weeks at the Technical High-School with 46 hours lectures a week, on vacation being in business, one has only the better monkey-training.

I don’t know whether Emil Rathenau was acquainted with Herrnhut, the movement of Zinzendorf. Who wants to be a member of this Church, has first, after confirmation, to go out into the world for a year.

In any case a good education is lasting some years and this period is experienced as a unity, as an epoch.

Eugen Rosenstock-Huessy himself in his time during the Weimar Republic had a second education, after all his education and after his profession of a professor of law and his office of a lieutenant in the army. He had it in the open field of his experiments, finding new ways for life after the catastrophe of the World-War of the European Nations and its World-Revolution. Especially the Work-camps (Arbeitslager) were for him epoch-making.

In the state of emergency in Silesia, where they should bring relief, he brought together young people from different traditions. In camp they became acquainted with each other as young men of the labour class (Socialists), young men from the farm (Roman Catholics) and students (Protestants). Eugen opened their eyes and hearts and made them understand their origins, the times of their own beginnings, in preparation to serve the destitute surroundings to be prepared for the future.

Out of these work-camps which were the model for Camp William James have come the many Services of Peace after World-War II: Aktion Sühne Zeichen in Germany, the Peace Corps in USA, Green Peace and the worldwide movement of Development of the Third World.

When serving in these services doesn’t last longer than a year, it has nothing to offer, is the opinion of Rosenstock-Huessy. We should find forms which are examples of a real sacrifice, otherwise we would fail the future. He called the time the people of the work-camps

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<sup>35</sup> O.c. *Der Beruf in neuer ökumenischer Sicht* 1965 S. 260

were together *the new Sunday*. Make exercises in resigning from the term- and production-calendar should in the future everyone. He also called these periods *incognito times*.

In Rosenstock-Huessy's great works you will find the liturgical order of the year to be the pattern/design of historical life. Necessary for our existence are the days of celebration. They tell and represent the epoch-making changes in history.

It's from the middle of the times that in the Bible history is told. Creation in the beginning is composed after the pattern of the week which Israel received in its exodus from Egypt. Eugen called the creation story a projection of Israel's experience of deliverance.

Our own changes in life should find their articulation in accordance to the great changes of the times, as already happened in Israel. We should try to find out the correspondences in our own life

Trying to tell the story which could lead to a new translation of the Gospel in our new era, I hope you had a glimmer of the 'mohehl' of my heart. He is in the Jewish religion the man who performs the circumcision. So I hope you got a glimmer of what could mean this question of telling on (Weitersagen) and translating of the Gospel.

And I thank you cordially for your attention.