

THE FUTURE OF CHRISTIANITY 1941

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See p. 11 and Dr. Christian J. J. 116

57

Not every circle is vicious. Any human life contains circular movements, as for instance the digestive process and other metabolisms, daily routines and rituals, and the older we grow, the more parts of our experience are apt to become recurrent habits rooted in the past and impressed upon us by the grinding process of repetitive recurrence. But part of our life is still free even then. As long as a man can reject any one of these habits at will, he has not reached the stage of complete mechanisation; he still can be directed to new shores. At this moment, your life and mine are in a delicate balance between our fixed capital investment and our free choice for change or selection. Life rests on this polarity of recurrent and dirigible life. The man who has no choice whatsoever left, and who cannot even reject one of his choices made previously, is a prisoner—either a life-long prisoner in jail, or a prisoner of his own petrefaction. He has no future.

1900 years ago, Christianity discovered the danger of the vicious circle of man, of nations, of whole societies; and again today the vicious circle looms large as a real danger. When this danger encroaches on life, man must conquer a new dimension; man must break out of the circle of his own logic by a mental evolution. He must direct the uninvested part of his life capital towards new goals.

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This power of evolution enables man to progress

own life from one mentality to another. A child becomes an adolescent, an adolescent a man, a man a husband, a husband a father, a father, a judge, a teacher and a sage. Then he founds a home himself, he educates his children, he administers the affairs of the community, and finally he exemplifies tradition to the young - like Justice Holmes for instance, each time man's heart moves in another circle and by the discovery of the new circle, the heart of man forces upon his mind a new mental attitude that corrects the philosophy belonging to his former phase of life.

Our heart is always drawn toward the future and directs our minds to a wider and wider human fellowship. We owe this orientation to christianity. Christianity is the compass by which we can hold our course into the future. Today, genuine direction toward the future is generally called "progress" or "evolution." But progress and evolution are Christian terms discovered by the fathers of the church. Progress is our movement along the trail;

evolution is the process by which this is achieved.

Modern man, modern science, modern politics have lost the trail. They begin to move in vicious circles. They have no future. They cease to be a part of Christianity.

Now, many a scientist, business man and politician is quite ready to quit Christianity, but they usually mean to keep scientific progress, business expansion and political advances. Christianity and progress have fallen apart. But unfortunately you cannot abandon the one and save the other.

Now no business man or professor likes to be looked upon as an Osage Indian and no modern man connects the simile of the dog running in circles to himself. You may shout at me "why should you know any more about the vicious circle than I? You are not our better nor are you wiser than we. How can you proclaim that modern man, even academic men, have lost their membership in the fellowship of evolutionary progress? How can you claim that modern science has begun to move in vicious circles?" In short, you may answer, "physician heal yourself!" and it is true

that my position would be hopeless if mankind were the same today as it was 1900 years ago. During the first thousand years of Christianity, he who testified for Christianity had to hold himself aloof from the ordinary world, had to speak from a realm outside in order to make himself heard. But now, up to 1900 years of Christianity, this is no longer necessary. And I appeal to you now on the basis of a common experience, and by acknowledging this experience, we will recognize our common danger. We have all had our breakdowns, you all know how you have had to dispense with some small or large part of your world - a former friend, a bygone environment has had to be excluded from your present life. These elements have ceased to be a part of your world. You have outgrown them, and you have added a new dimension to your world. It is on the basis of this experience of outgrowing alone that grown up people can communicate with each other seriously. To have outgrown a part of the old world, and to have added new dimensions to your inner world is the only possible common platform for a lecture on the future of Christianity.

Only people who have survived ~~the~~ to some measure inward loss and defeat can understand each other on the topic of genuine future.

We must have experienced a breakdown of a too simple logical pattern and have been forced to find a new one. We must realize that we cannot escape the danger of the self-centered vicious circle until we can get together and listen to each other to establish together a common front against this danger. 7

Philosophy cannot communicate to men an understanding of future of direction, of evolution, or of values because it makes its appeal to reason. And "reason" with a capital R is man's mind before he has experienced death and birth, or in other words: Philosophy appeals to man before he has lived. Christianity is no philosophy. All Christian speech is rooted in the experience gleaned from confusion, from a breakdown of reason in the face of a new period of growth, a new evolution of our minds. Obviously, only by an excess exceeding our habitual reasoning can we outgrow our mental habits. And only the experience

of outgrowing mental habits makes man human!

It may be noted, in passing, that even the most Christian philosophers always knew that philosophy appealed to the reason of man before he had lived. Anselm of Canterbury said that philosophy tried to prove things "Velud ante experimentum"². This happy phrase significantly enough has been slurred over in modern translations.³

But Anselm's phrase constitutes a real key for our own understanding. Philosophy talks to man as though the experiment of living had not yet taken place, ~~so-to-speak~~, before the experiment, so to speak. "Reason" always argues before the event, before our soul has been incarnated, before God has come into the world.

Christianity however, communicates *velud poste experimentum*, as though you and I had lived a full life already; at least we may assume of each other some shedding of our dead skins, some evolution. I base my reasoning on the crucial experience of mental forsakenness in all of you;

2. The "Itinrarium mentis in deum" by Bona Ventura - A classic on this problem of "excessus" from one mental level to the next.

3. Anselm of Canterbury, "Deus homo? II,9. The latest translation renders "velud ante experimentum" simply as without experience.

by mental forsakeness I mean the temporary blackout of the mind that comes from any breakdown in mental habits when we are thrown out of gear because we must face defeat before a new life can begin for us. I should not treat you as my fellow men nor as my equals if I appealed to your reason as though you were isolated unevolved minds. This, to me, is the contemptable and disgusting attitude of all purely reasonable argument. Members of the audience are treated like clever children who have never survived the short livedness of their logical syllogisms and never grown up to mental fellowship through the experience of breakdown and recovery. It is the one sweet fruit of 1900 years of Christianity that philosophy can appeal to your power of resurrection after the mental breakdown caused by the crucial conflict between the dog in us that is running in a vicious circle because his master's trail is lost, and the man in us who has outgrown at least one vicious circle already and found the trail again - perhaps by leaving your homes and coming to this university to enlarge the circle of your life this mental forsakeness, anxiously deprecated by

reason as unnecessary, unsound, not to be allowed, has been the hygiene of all living souls during the last 1900 years, the basic assumption of philosophy that reason is the right and only court of appeal for a speaker seems to me outdated. I consciously challenge this basic assumption of all philosophy; I would bore you otherwise, and I certainly could not come to any common understanding with you on anything that is important. We only know what is important after we have faced mental dangers, separately, and when we treat speech as our means of carrying the fight on together. The people who report facts to your reason, pose as strong minds who have the nerve to stand alone. I do not pose as strong and I do not think that you are any more conceited than I am. I appeal to your power of surviving this mental breakdown - I mean that - and of coming to life again, after the confusion on a more mature level, in a new dimension, with a new current of speech connecting us and mankind.

By treating each other not as smoothly running "Reasons" but as persons who have grown up from one state of mind into

another, we can cooperate, we can stave off a relapse into the vicious circle. I shall try to proceed in this manner because Christianity has endowed us with this possibility of appealing to each other on the basis of our souls growth and evolution. Any science that is worth while must treat man as a soldier in the war against the vicious circle. And a scientist, a philosopher, a historian, a biologist, a sociologist who goes on appealing to reason alone deprives science of its meaning in the Christian Era. The meaning of science in the Christian Era lies in the struggle against the vicious circle, the struggle for the rebirth of humanity in a better world. A science whose soldiers do not recognize that they receive their stipend as scientists for this purpose work outside of the framework of the Christian Era. Scientists, by their lives, may testify to man's fight against the vicious circle. And their lives may then inspire and orient future generations in the same way. But the social triumph of science endangers this example in orientation. Nothing fails like success; a man's success nearly always lands the admiring imitator

in a vicious circle. Jesus had to avoid success to free all Christianity forever from the vicious circle of imitation.

The future of Christianity is a bad title for a lecture. It implies that the speaker can make a special contribution for classifying Christianity by adding perhaps a remark on the future of this otherwise familiar subject. This of course is nonsense. Christianity and future are not two nouns that can be glued together or torn apart ad libitum/ like the future of Duke University or the future of horse-racing. Whereas it is up to us, whether we wish to consider the future of these institutions or not the relation of Christianity and the future is given. Christianity is the very process of finding and securing man's future. Christianity is the founder and trustee of the future. It attempts to force a genuine free future upon man who otherwise stays put in a circular movement. There is no real future outside the Christian mentality. All other so-called futures are cyclical changes. And mere changes are sub-human. When you marry and divorce and re-marry just for a change, when you chase one job after another, as a cat may chase her tail,

your power of having a life history decays. Just for a change, is no human category, because man makes history by deciding which changes are necessary and desirable and which changes must not be made.⁴ Christianity is called a historical religion because it has taught ~~which~~ what history means, all history is either oriented by this fact or it is a mere catalog of changes. Christianity says that man's life has a beginning, a middle and an end. And it also says the world has a center, a start and a destination. And without this belief, we retain from all historical data, "just "1066 and all that," nothing but meaningless chaf. This rejection of historical meaning is taking place before our eyes. In my home town of eleven hundred people, in Vermont, this year at Easter time, a poem was read in the woman's club stating that before Christ, ~~anno Domini~~, after all, made no difference, that there was no such thing as a Christian Era. When such a doctrine can be proclaimed in Vermont ~~and~~ (of course the Nazi repudiate the Christian Era too) The abolition of the Christian Era and that means the

4. "When it is not necessary to change, it is necessary not to change." by the Duke of

abolition of orientation, must have gone pretty far. In 1934 James Breasted, the most amicable of men, the famous egyptologist/and/myself were the guest speakers ~~at~~ ^{of} the American Historical Association, at which time I heard it explained "thank God we are through with the 4,000 years of revelation" (meaning Israel and Christianity). And he added that Franklin D. Roosevelt could now line up directly with the great Pharaohs of Egypt 4,000 years ago, for social progress - social progress with the omission of 4,000 years ! !

The future of Christianity and the future in Christianity to day are both abandoned by millions. At the same meeting in my home town at which the anno domini poem was read, a guest speaker asserted that civilization was obviously at an end, but, after all, that was not so bad, had not the dark ages prevailed for many a century, and then a glorious renaissance burst forth? But singularly, she forgot to add that man had survived the dark ages by his faith in the future. By an ardent belief in an end of time, a last judgement, a final coming of the word made flesh.

She forgot to add that this glowing faith in the real future had brought about all rebirth from generation to generation, in Franciscans, protestants, puritans, and perfectionists, and in the Renaissance itself which she so greatly admired.

Also at the same meeting in 1974 at which James Breasted made this statement that dumped 4,000 years of molesting revelation as worthless litter, a Chinese Christian found the courage in his Christian faith to read me a poem on China's faith. Each stanza had this refrain:

"There is not even a chance for tears,
There is not even a chance for tears,
The China of 4,000 years is gone."

A strange coincidence it would seem: The chinese took comfort in his newly conquered Christian faith; in it he could survive the fall of China's 4,000 years. But the others, unasked, unchallenged, undefeated outwardly, threw away the pearl of their faith and hope. They stepped outside of their own civilization liptheartedly, with a "well, it seems to be all over;" and invited us to wait a few hundred years outside in utter darkness. However, by discarding the Christian Era and destination they lost all

orientation in time. Obviously this step is so arbitrary that it shakes all the confidence of the laymen in the meaning of history. The assumption of the "dark ages," as postulated by the protestants, is already a big order to swallow: it meant a thousand years of corruption and superstition. But now all revelation of 4,000 years goes overboard. Well, if 4,000 years have erred, we cannot look towards the coming years for instruction and betterment.

The poet with her abolition of anno domini and ~~the~~ of our era, and the speaker with her possible renaissance of American civilization after 800 years of new darkness, prove the inevitable consequence of apostasy from the future: these good people have lost orientation. Humanity without beginning and end is like a man who is lost in the woods and wanders in circles. They begin somewhere and end where they started. They are lost in a meaningless cycle of Spenglerian ups and downs. Civilization and dark ages and renaissance chase each other. The human heart is not master of its eternal life, instead the human mind is the spectator of these cosmic revolutions. So all paganism must think in circles and

cycles and eternal recurrences. Plato's great year of 1461 years, the Hindu revolutions of many worlds and millenniums the doctrine of an inevitable rotation in forms of government,⁵ the germanic "twilight of the Gods", at regular intervals, the Mexican myths, Hitler's brushing aside of a "whole solar constellation" which he proclaims to be over - are all examples of cyclical thinking. This thinking is logically justified, it is proven and sober because it is based on experience, it is courageous since it faces the world squarely. This thinking then, embodies all the best virtues of the heathen: justice, courage, prudence. But it is a faithless, a loveless, and a hopeless thinking, having all the secular virtues, it lacks the cardinal virtues. This thinking is void of a genuine concept of "future"; it treats life as if it followed the laws of dead matter. This thinking takes its clue from physics and the observation of external nature, stars and stones ~~and dead matter~~ are corpses. In this case the dead stars become our only measurement and standard for time. The astronomical calendar

5. In my autobiography of western man called out of Revolution 1938, p.453 ff. I have shown how the Christian Era has avoided the circular movement from monarchy thru aristocracy and democracy to dictatorship which is today advocated as

orients us with the help of dead bodies. Stars are dead - their corpses. The University is strewn with corpses. Our life is imprisoned among these corpses.

Spengler, Breasted, the women's club speakers, they have all given up the eternal future of living men in favor of the mechanical future of dead institutions. The masses are told to capitulate before this relapse into a cyclical mythological paganism. You⁴ hear the word myth used frequently in our days. The myth is the form of mental life that paganism chooses: life without the intermission of death, without the breakdown and a resurrection in your heart and in my heart. Paganism puts its faith in the automat of the solar calendar; and borrows for its stone heart the future that stones have: mechanical rotation in circles, eclipses and epicycles. The future of life, however, cannot be bought for any other price than the admission of death. Stones don't die, have not the privilege of dying, but all living creatures survive death incessantly. All the millions of cells in your body are regenerated in furious processes; and since our biology is based on the constant reproduction of new cells and the death of old

cells, our lives do not move in circles, but through the catastrophic events of birth and death. The cross is an attempt to express this universal behavior of all living matter as against the mere rotation of astral bodies. The globe or the circle are sub-vital categories of thinking since man's life is not round but crucial. Every child knows this: then you may say "why had Spengler and Huxley ever a chance with their spirals or circles?" Why does man hesitate for a moment in choosing the simile for his own life?

Man's body contains one element that is half dead and half alive: his brain. The brain's grey matter consists of cells and is alive. But it cannot be regenerated. The brain cells are units, they live and die to themselves. Any impression made on the brain is indelible. Our mind is incurable. And so the brain is half alive and half dead. And we have paid a terrible price for the centralization of the mind in our skulls. If the mind has its way man's life is explained in images taken from dead matter. And that is the reason why especial effort is needed to prevent the mind's error. Since the mind forgets that the rest of man's body is continually being regenerated,

becomes necessary to check the minds obtuseness. The open mind is a very clever, a very smart device to cover up this, its eunuch character. You find modern minds hunting progress daily. "Are we not progressing?" These voracious news reporters and news readers seem to ask, as if in fear of being set down as unchangeable. But these news mongers are the most static of men, actually. Don't you see that they may use this quantity of news daily? Their brain needs the stimulus of news because, from its own inner process, no new life can come. No new cell is produced in the brain; the news from the outside must take the place of new life inside. The brain is the most conservative part of our body. And scholars are the most inveterate conservatives of society. Economists still believe in the gold standard when nobody else does. Philosophers argue about the "freedom of the will" when every child knows that the "will" has no freedom but that "love" has. The child knows that "will" is not free because it wants to live, but "love" is free because it can choose to die. Now, spirit is the process by which this exceptional castration of the grey matter is overcome. Spirit coordinates the mind with the rest of our body. Our bodies age

quite normally; our minds would remain childish forever except for the spirit. The cultural lag has become intolerable today just for this reason that the brain cells don't die and we lack the spirit for regeneration! Spirit is the pressure of the heart to force the mind into the regenerated processes of the other parts of our system. Spirit substitutes for the unavoidable sterility of the grey matter the growth of new circles of fellowship between individuals. The older a person, the wider must be his world of thought if he is to be kept mentally alive. Since the brain cells are in a blind alley biologically, the spirit unites man in ever growing fellowship with opponents of sex, age, opinion, class, nation. And so the false lag of his brain is repaired. When a man is as lonely as most modern men seem to be, then his body may be fifty and yet his mind will still be only 12 yrs. old. The spirit can change that. It can give the mind the status of a living creature which grey matter by itself has not. For living creatures bear fruit. The spirit bears fruit. It survives the grey matter of finite minds. It introduces the element of growth, known to the rest of the body, to the

in our hearts is the future. The body rotates in a physical world, the heart rotates in the growing social world; the mind serves both. Human hearts are drawn to each other. The spirit corrects the mind. New fellowships, new groups, new constelations spring ~~up~~ up and defy the laziness of the observing mind. The curse of our times is a so-called open mind, that can never stop opening itself. The blessing of all time is the open heart which out of its abundance speaks the word of destiny which leads out of the impasses of the brain. Obviously, a brain that observes can only observe recurrences. But a heart which serves can serve the appointed end. If your heart can make a decision today because it beats the final tact of God's creation, then the apple need not fall down from the tree and your brother Abel must not become the victim of your envy and no myth or ideology needs to linger beyond its appointed time. Your heart can arrest physical pauses and social habits. Hearts can do what the mind is incapable of doing, by its very composition: they can bury the dead in time, because they can ~~anticipate~~ anticipate the worst. That is all

it can do: it can make the future grow by taking the first step into it. This is all we know of an open future. "Whether to win or whether to loose to no good man is told." While the heart wings upon the future it leaves behind the recurrent precedence upon which predictions are based. Pagans always preceed and predict from precedence. Christians remain unpredictable.

The certainty that the end of time directs your heart and my heart today is the only distinction between myth and faith.

When a good friend of mine ascribed every evil of our times to the fact that our railroads were bankrupt, I called attention to Henry Ford and our glorious highway system and the Pan American Airlines. But still he believed that the end of time had come because his railroad ^{bonds} ~~lines~~ were worth nothing. The world was going to hell, and a new Ku Klux Klan would revenge him soon, and restore the railroads and govern the country with an iron rod. I finally asked: "well in your eyes then, the railroads are a part of the American Constitution?" "Of course they are," was the reply. A finite relative thing

was enthroned and given a place in the constitution. But the

constitution itself was to be broken by the new Ku Klux Klan.

In other words my friend was willing to overthrow the whole

order to get rid of a part of it because of the railroad myth.

Placing a transient thing in the center, as though the rail-

roads had neither a birthday or a day of death, he created a

myth that was going to bring death and violence to thousands

of living beings as victims of this myth. Any myth must lead

to bloody sacrifices because the kernel of any myth is a

transient thing to which we attribute immortality. Now when

this kernel is not allowed to die, somebody else has to die

instead. It is not far from this point to the Fascist revival

of the myth.

But do not seek the myth in politics only. The route of fascism and all mythologies, the route of all modern paganism, political or otherwise is in the abuse of science.

The academic world is responsible for communism and fascism,

Nazism and Spenglerism. Scientists have created their sep-

arate world of the mind without acknowledging their indebtedness

to our era for creating
~~to the creation of~~ one time for the whole world by the

incarnation. Instead of bewailing the political errors of

our times, you, my academic friends, should bewail the misery of our sciences. The people of this country are healthy. The hearts of americans are still Christian. But the pride of the scientists has failed to respect the pillars of time, ^{erected by lived life.} ~~the~~ The pillars of time, and the direction of time, are ~~direction of time, as~~ established by lived lives, not by the mind or thought of academic fields. ^{Science} ~~When we~~ abolish ^{god} Jesus as the center of history; we no longer admitted that the beginning before all beginnings, the creative ^{life, and causal causes} ~~the final causes,~~ from the beginning of life, and (the redeeming solutions from the appointed end of all life met for the first time in him. So that he became the center between all past and all future. Abolishing our oldest brother ^{as} the first man from the end we lost the Christian Era. Loosing the era we lost orientation. "loosing orientation we ignore the center for the heart of man, the "future", and the mind ceased to stem from the future. It was treated as an observer of physical facts. The mind which stirs in us because our soul tries to gain its ultimate end, was degraded into a mere concomittant or parallel to the body. Man seemed to use both, mind and body, for living in happiness himself. However, whereas the body lives forward

the mind can only be enlightened by the light reflected back to us from the end of time. Bodies are our routes in the beginning, our minds crown our lives because they operate from the end of time backward. There can be no silence without a conference. When science came to consider the minds of the scientists themselves as a mere machine that ran in the same race with the body from the past toward the future, the whole distinction between end and origin, death and birth was abandoned. Science concentrated on recurrences not only in nature, but in the society itself of which the scientist forms a part. The business cycles, Spengler's seasons, curves, probabilities, trends, became the accepted tenets. None of these movements have beginning or end. And we know already, that anything that has neither a proper beginning now an end, that cannot die in its own accord, is a myth, an ideology, and "ism". The Osage Indians are the pattern of our whole society when its open future withers under the magic spell of science. You will protest and say: "but have we ever given in to the circles completely? Have we not compromised between life and death by speaking of "dynamic" life in contrast to static?

Oh how tired I am of the word dynamic. What if I am asked to be static or dynamic or even that I shall go up stream against the trend? Don't you see that dynamic is in no way more excellent than static because it too lacks direction. A dynamic individual - well any criminal is dynamic. Persons are not dynamic but oriented: they can distinguish beginning and end. A more subtle compromise between the stars and the heart beat is the image of the spiral. Life moves in cycles but "upward". My heart is as bored by spirals as by cycles. I find no comfort in these figures of speech. Well I have to live today and tomorrow. And the higher of the spirals tomorrow is relative only to the appearances of today's world. But I decline to take God out of today's world and to wait for him until the spiral winds its way higher. God is here today. He may not be visible in those appearances with which the spiralists deal. But in the cross of real life future is here already, the perfect feature is within our hearts as much as the imperfect past.

Most of these compromises who used the word dynamic, active, spiral, used to believe at least in the progress of

science. And progress is not merely active or spiral or
✓ dynamic. Progress is final or it is not progress. But I am
sorry to say that many sciences are liquidating this residue
of their Christian basis. They are reaching the final stage
of decay in which their research itself begins to move in
vicious circles. The pride of individual science is reaching
its end today in the inevitable catastrophe in store for all
grey matter: in the vicious circle. Biblical criticism today
is back to 1770, to the year in which it started. Historic
criticism is back to the days before Wolfe. Economics is
back to the physiocrats and mercantilists, and as far as I
understand it, physics has been saved from this fate only by
Einstein. History is back to the chronicles, since it has become
social history. Large academic fields fall prey to the mental
death of the vicious circle. The myth of a purely scientific
progress has led the scholars to saw off the trunk of Revel-
ation of which their science was but a branch. And as we see
the Greeks and Romans in the first century of our era, fight for
the repetition of their mental activities, so we see modern
scholars today live mentally on the side of these beaten and

defeated minds. The book by A. ~~Mock~~ on Conversion is written wholly from the viewpoint of a Roman Pagan who is disgusted with Christianity. This fashion which has been so familiar with us since Gibbon, is a peppery ingredient when it is understood as irony, but most scientists of today prefer to think that they themselves are in the position of the Roman lawyers and Greek Orators, who carried on their silly and obsolete literary and legal arguments many centuries after Paul had tried to teach in Athens. The Athenians and Romans of today are our sociologists and psychologists ~~of today~~, biochemists, historians, lawyers, and theologians who try to preserve progress in their field outside the framework of beginning and end created by the Cross. No science can prove the beginning or end of man. No science can orient man. Lived life is the only orientation for life that has to be lived. Birth and death both are outside the field of reason because reason is the appeal to that part of our body that is neither born nor killed within our lifetime: the grey matter of the brain exists as a dynamic mechanism if not permanently regenerated by the efforts of the heart. Hence, reason ignores birth

and death if it is not overwhelmed by the heart. Sitting in the waiting room of a great hospital, I went through the biology and physiology books on the shelves. Some of them did not have the word in the index, those which did mentioned it toward the end of the book, on let us say, page 934. One book defined life as a factory which is able to build new factories. The author of this miraculous abracadabra for 10,000 American students who all defined life as a factory that can produce new factories, omits the simple fact that the first factory dies, becomes a corpse. The first inexorable definition of life is that it is the process that produces death, corpses. From the man's definition, a homunculus bred in a test tube, neither born nor alive, nor ever dying, is the outcome of living. Yet this same man came out of his mother's womb and will have to give up his spirit into the womb of time. But the expert's grey matter can't face the human being's actual experience. Scientifically, he cannot take cognizance of the most ^{me} elementary facts of his own existence as a layman. As a layman he knows that he lives because he is born, and that he thinks because he must die.

progress of Science before the progress of mankind . However you can only save your science and all Science when the progress of mankind is first ascertained, ~~by~~ ^{by} neighborly movements of your hearts toward the common goal. This progress of mankind is blocked by the self-centeredness of each particular science and department. Today science disposes of its subject matter in a sovereign manner. In dealing with dead objects, Man is in God's place and may dispose of them. But when it comes to Man, to society, to economics, to history, science proposes and God disposes.

It is the love of science which makes me speak here in favor of a society in which science can progress. Progress is the life blood of science. Progress is impossible in a society that has lost direction. But if our students, if we ourselves, if workers, and farmers could experience not only the calendar of the dead past but the calendar of the future, if they could learn to use our past for initiating social orbits science might retain its place within society. But science is Caesar today and does not render to God that which is God's.

The scientist may shrug his shoulders and explain:

"If we are so bad as you make us out, you only refute Christianity. After all, the bankruptcy of our progress must involve all Christianity. If we are bankrupt, Christianity is bankrupt too." Yes Christianity is bankrupt. But there is a difference. When you and I go bankrupt, we are finished. When Christianity goes bankrupt, it begins all over again. Christianity has always been bankrupt. Its power rests in this, in the great outcry, "My God, My God why hast thou forsaken thee?" By this cry, Jesus became our brother. If Jesus had not prayed in these words of the 22nd Psalm, he would not have become our equal. But by giving up the power of his spirit for this one moment, he created his unanimity with all men. All minds are bankrupt at times; Christianity is based on the discovery that our minds are as mortal as our bodies. The life of the mind is intermittent. The condition for living faith is that it remains intermittent. One thousand years after Christ, the then new science of theology was founded by Anselm of Canterbury with the outcry "What shall your servant do, exiled so far away from you?" Baron von Haugel never wearied of proclaiming

this process of intermittent faith, which alone admits death where it belongs in our world view.

The perpetual bankruptcy of Christianity is its condition for creating new fellowship on the basis of this very experience. Every Christian community or movement is the result of tears shed in common, of a bankruptcy faced in the fellowship of hearts that have survived defeat.

Christianity has created true future. Israel had prepared this by creating true beginning. The Bible is the book that fights relative man-made beginnings and end. You all know the first word of the old Testament: "In the beginning God created the Heaven and the earth". Thus Israel testified to the one ~~my~~ beginning, the one divine creation before all mythological creations. The Old Testament purifies the air of the myths of local heroes or God's. Today when the myth is praised and the Jews are persecuted, the two attitudes are one and the same reaction. *abolish the true birth of all things; they* The myth weavers also abolish the genuine future. The last word of the New Testament is "Come, Oh Lord, come." It is the inspiration by the word from the end of time that deflates our programs and

purposes. God's word is ~~always~~ spoken to the end, from the future back into the present. God's word is never the word of the past. It is God's word only as it speaks to us from our appointed end. But I have often been surprised to find how few people were willing to accept the full implication of John, Chapter I, verse I. "In the beginning was the word and the word was with God." The implication is that the word is ~~in-~~
~~deed~~ dissolubly connected with the future too, for God is he who shall be and the first coming of Christ into the world receives meaning only from the second coming. ^{If} Only then did the first coming start the ~~movement~~ ^{movement} which it proclaimed to start; a movement towards the end. And if John did not expect the word to come, *he could not have said that it had come. Because the word from the end reached the center of all times in Jesus, John I, 1 and Revelation are in perfect agreement*
After a century of biblical criticism and historical analysis it may be hard for you to believe me that Jesus was only deified because he was the first man who stepped from the end of time, the first man of destiny. He tied his time no longer to the beginnings but to the final destination of mankind. In Jesus's cross the beginnings of antiquity all come to an end and all the ends of modern man make their beginning.

Jesus was not a prophet of things to come as John the Baptist was, Jesus was the first final man, who lived from the end of time back into his time. How much more must be said of Jesus as the perfect man in the literal sense of this much abused term: "Perfectus" means to be created finally, to your final stage. When Jesus explained "Factum est" he also signified "Perfectus sum".

The ends of modern science are not the real ends of all time and when postulated as such they upset Christian life. They do so because they upset the balance between the finished and unfinished parts of creation. Modern man wishes to have certainty before he acts. There must be no "unknowns" or unchecked "variables" in his experiments. He wants to have all the means at his disposal before he acts. The mechanic's mind is right in requiring the tools before he starts repairing a car; the contractor is right when he asks for the money and materials before he starts building. The mechanic and the contractor both build a thing known in the past. Neither is creating "future". Mechanics and contractors dominate the modern scene. This has never happened before. And therefore

the modern scene ignores the creation of "future".

The future is secured by men who are pessimistic about the time that remains for the salvation of a crumbling world but optimistic of their powers and willing to take all risks, defy all rules. The builder believes that the earth will stand and last for a long time. On this he depends on the proven rules and constance of physics and mechanics and on the construction of girders, braces, beams, on stress and pressure and friction. In other words the non-believer in all of us, the earthly man, the master mechanic, is optimistic about the length of time ahead of him but unshakably considers himself bound forever to the rules and regulations dictating the nature of his works. For the mechanical and the academic mind both take it for granted that the year 2041 will take place in an orderly manner. and that the precedence and rules and regulations, as determined in the past, must limit their freedom of action. For the mechanic, alright! But for men concerned with the living of life, of persons or of political bodies, this is a false spirit. It underlies all our social convulsions today. The

key to lasting life is the Christian concept. The Christian concept is the opposite of that of the mechanic. As Chesterton said so inimitably well: "And the end of the world was long ago." The Christian has the end of the world, of his world, constantly in mind. He has survived its end already, more than once, and now he faces it again. There will be no time, no next century, no 2041. This world is turning to ashes. He sees clearly that in this world the blood of the heart no longer pulses. It is mechanized, institutionalized, rationalized, organized. It has no soul. One blow and it must fall. For no one is willing to die for it, and a world for which no one will die is not alive. When the women's clubs speakers have no better connection with this world than to accept its end mentally, when the only relation between you and your world goes through the observing mind, this world is at an end.

But "the end of the world was long ago" and the first day of creation is before us. We live in the first day again. There are no precedents. There are no rules and regulations, conventional channels and organizations. Beginning and end have changed places. And again the real world, God's

world must have its dawn, right now. This gives us the power to begin anew, the vision that God's time, which is both of one end and one beginning, inspires and survives many beginnings and many ends of men's endeavors.

The way in which the death of a society is ~~conquered~~ overcome is not by the observation of the facts or the preservation of the rights or the reservation of front seats. Instead of letting society break down you had better let your brain cells be broken down by the spirit that demands from us an answer to this question: What is a yet unfinished, uncreated, unprecedented, uncomprised in the vicious circle of our thinking? And we shall always find that the man of the future is not created and that the future of all Christianity is safe as long as two or three Christians of the future are in mankind.

I shall have to deal with the potential Christians of the future in a special address. Their lives will not follow any known pattern of Christian life and so I tremble when I mention this topic of the Christians of the future. I feel that I have reached the pillars of Hercules. It is a

herculean task to speak of these men new types of atlas,
who support heaven on earth. Compared to today's address
of 'The future of Christianity' is after all a mediterranean
problem that lies between the more or less familiar shores
of every Christian soul. I have not added a word to the
teachings of the fathers on this subject. Furthermore,
every Christian knows how genuine future is created out of
the abundance of the heart, the speech of the mouth, and
the incarnation of our acts, or he could not be a Christian.
And the topic of the future of Christianity is of universal
interest today. At Easter time, a friend of mine in Europe
wrote to me after an interval of five years of complete
silence. His letter consisted ^{of} ~~of~~ three numbers from a
collection of texts from the fathers of the church. When I
looked them up they described the horrors and signs of the
anti-Christ at the end of times, and the singular temptations
of our times because they are times of the end. Thus the
question of the future of Christianity weighed uppermost in
his mind and is on the mind of every soul that senses the love
of God. whosoever experiences this love and only he can speak