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PARTIDO DE LA RAZA UNIDA DE NUEVO MEXICO

ON THE QUESTION
OF
CHRISTIAN THEOLOGY

DISCUSSION BULLETIN NUMBER SIX

by
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ON THE QUESTION OF CHRISTIAN THEOLOGY

Introduction.

As with all discussion bulletins, this bulletin is composed only of the opinion of the author until it is accepted by the entire body of the State Convention of the Partido de la Raza Unida as the official viewpoint of the Party. The bulletins are produced for the purpose of generating discussion on the questions which are relevant to us as a Chicano people and as a political party oriented toward the liberation of the Chicano people, and the author as well as the Party invite discussion of this bulletin, the positing of other viewpoints or criticism of the opinions expressed in the bulletin or the positing of counterpositions for the purpose of discussion. These should be forwarded to the State Chairperson for further distribution into the counties, or may be copied for dissemination to the counties by the writer with the provision that the State Chairperson and the State Central Committee also be provided with such documents.

On Theology and Politics

Theology has a dictionary definition as being a "study of God and his relation to the world," and it goes on to add, "esp. by analysis of the origins and teachings of an organized religious community (as the Christian church), etc.. This is an issue which is of strong importance to the Chicano/Mexicano community due to the fact that over time, our people have had strong ties to the Catholic religion, or, many, having fallen out with the Catholic church have converted to Protestant religion. Nevertheless, the fact of the matter is that the great majority of our people belong to some form of organized religion.

Marxist doctrine has long challenged the religious affinity as being, "the opium of the Masses," which has kept them from rising up against capitalist exploitation through a "pie-in-the-sky" concept which stressed that the poor would receive their just reward in the afterlife, and that there should not be excessive stress placed on attempting to change conditions here on earth, or, "render unto Cesar that which is Cesar's," which was interpreted as being not to try to change the temporal political order. This interpretation has been taken over by much of the "new left," as well as by many Chicano activists who feel the church has played a negative and reactionary role in the Chicano/Mexicano community, which has kept us from confronting the system which oppressed us and kept us in colonial status for the 133 odd years.

In opposition to this viewpoint, pointing to the Catholic priest/revolutionaries, organizing for community services or offering a different perspective of the bible, there have arisen organizations like Católicos por la Raza, the Community Organized for Public Service (COPS) of San Antonio, and the Liberation Theology movement of América Latina and Aztlán. These state that the hierarchy of organized religion has in fact allied itself with reactionary or oppressive government, but that the message of the bible and Christ are being selectively used or misinterpreted by the Church officials for their own purposes and that true Christianity is in fact revolutionary, against oppression and

unjust distribution of the world's resources, which God placed on the surface of the earth for the benefit of all mankind, and that God demands that we feed the hungry, clothe the naked, and in general assist the poor in material as well as spiritual status. The major reinterpretation of this comes in Gustavo Gutiérrez' Liberation Theology, which has influenced a large number of priests all throughout América Latina and Latino priests in the United States who wish to alter the social order and establish a socialist order.

Essentially, Christian theology goes back to the concept of the creation, if one follows the aspects of biblical terrestrial development biblically literally, and it proceeds with the concept of the first human beings being created, given a paradise, being cast out for disobedience, but from then on mankind would have to earn his livelihood through the sweat of his brow, or as Marx would call it, labor. Still, God loved his creation such that he developed a covenant with mankind, to provide for his salvation, although the rules were strict and punishment for breaking them swift and harsh, according to the Old Testament texts, and there existed the chosen people, the Hebrew people, who were later to become the Israelites. The coming of Christ established the new covenant, according to Christian theology, which broadened the possibility of redemption and salvation for all human beings through the blood of Christ, and opened the possibility for universal salvation, not just that of the chosen people.

The precepts of Christianity became solidified with foundation of the original church by the apostle Paul and his followers as well as other of Christ's disciples, and this became institutionalized as what we today know as the Catholic Church, which has its seat in Rome, where it is led by the Holy Father, the Pope, who is to be considered as the disciple of Christ and as the final authority on the matters doctrine of the Church. Because of many factors, including the desire not to be subject to the domination of Southern European peoples, there was a break in the church under the leadership of Martin Luther and John Calvin, which was later extended by the formation of the Anglican Church because of the marriage restrictions and other secular restrictions placed by the Catholic church on its faithful, and this led to what is today the large number of sects and denominations of Christian belief.

In the initial stages, there developed a strong animosity in the Protestant sects against the Catholic Church, Southern Europeans and the people of color, or what we today know as the Third World, and there also developed what came to be known as the Protestant Ethic of thrift, frugality and hard work and that God rewarded those possessed of these virtues; while those who did not possess them were destined to poverty and thus deserved their fate. This situation is strongly exemplified by Charles Dickens in his novel A Christmas Carole. Other nativist concepts were expanded by the addition of the Social Darwinist theory of the survival of the fittest, and the Capitalist North Europeans were naturally the fittest, because they began to militarily occupy the rest of the world, and this was theologically backed up the theory of Manifest Destiny, that it was God's will that the caucasian people, especially the North European stock should spread themselves all over the world.

The anglo/latino conflict became extensive and worldwide, as the two distinct camps struggled under their secularized concepts of religion, and this conflict continued as the Protestant missionaries sallied forth to replace the Catholic Franciscans, Jesuits and other orders, taking a different message of Christianity from that which had been propagated by the Catholic missionaries of Spain. We can contrast the religions in many ways, but we first need to note that Catholicism was not blameless of poverty and intolerance, for, just as Dickens showed England's poverty under protestantism, Victor Hugo in Les Miserables and Miguel Cervantes in Don Quijote de la Mancha showed the misery that existed among the poor classes in France and Spain, and all of the countries in Europe under Christianity were involved in the Crusades against the Muslims, who derive their origins in many ways as a religion with roots in the Old Testament.

The rivalry of Northern vs Southern Europe, and of Protestantism vs Catholicism in many cases took on the dimensions of religious as well as political, social and economic conflict, and the fear of the "Church ridden" Catholic Mestizos and Criollos of América Latina still haunts many anglos, as does the supposed world "papist conspiracy," which many rightist tendencies in the United States revile in their literature. And, despite the ecumenical movement, there is still much suspicion among the religions, and there are religions which do not accept the ecumenical movement at all, but who rather tend off in their own sectarian directions.

With the predominance of the North European caucasians, the Protestant missions have attempted to take their proselytizing for new converts into Catholic countries and sections of the United States, while the Catholic church has warned its faithful against the temptations of the missionary, with many homes sporting the label, "this is a Catholic household". In many cases, the conflict is said to stem from the acceptance or non acceptance of the concepts of the role of the Virgin Mary in scheme of the concept of salvation as well as the role of the saints and the concepts of miracles and post christian appearances of the Virgin Mary, such as in the case of the miracles at Guadalupe, Garabandal, etc., but it seems that many of these questions are being resolved, and there is a move to reunify the Christian Church.

With the formation and expansion of the secular state, the so-called separation of Church and State has been a popular principle, but in most cases, the church either acquiesced to the concepts of the state or even parroted the dominant ideology of the state, as has been the case of the church in the United States and many other countries. This has occurred because of the fear of censure of the states against, the church, be it capitalist England or the United States or in dictatorial Mexico of Porfirio Diaz or Pinochet in present day Chile. It has also been motivated by the fear of repression should a "communist take-over" occur, which would place restraints and censure such as that which presently exists in the Soviet Union and in other bureaucratic worker state countries. For many reasons, the Church in most countries of North European descent and of South European descent have not taken on the repression of the state and the callous disregard of human welfare on the part of the capitalist class of the advanced western countries.

In the twentieth century, the Protestant church has begun to undertake relief missions along with its proselytizing, establishing relief funds, with many churches establishing rescue missions in the poor slums of New York, Chicano and other large cities, as well as establishing medical and other aid in its missions overseas and in the Americas, and more recently, the Catholic church also went into the relief assistance arena, especially with the establishment of the Campaign for Human development, which funds self-help community projects. In the 1960's, there began to be the establishment of secular movement within the framework of the Christian churches, with the entry of ministers like Martin Luther King and priests like the Barragan brothers in the Black and Chicano Movements and in taking postures against the war in Viet Nam.

This was the start of an era of activism in the secular arena by the clergy which was to have a broad impact, because it took the message of the Movement on the street to the pulpit and took people to the streets in protest, many of whom would not have heeded the radicals and organizers who were moving the people against secular injustice. But, this was done mostly on the conscience of the individual priest and/or his interpretation of his duty to his flock or congregation, and there were also many in the churches who inveighed against the militance in the streets as the apostles of the devil and the clergy who participated as dupes (as occurred in the Immaculate Conception and Presbytirian churches in Las Vegas, New Mexico during the 1973 demonstrations), but this did not stop the development of lay Christian movements for justice, despite the attempts by the higher clergy, especially in the Catholic church to stop them.

With the appearance of the Liberation Theology movement, which as of yet has no real counterpart in the Protestant churches, there occurred the establishment of a politicized, conscientizing theology which challenged its adherents and all of the priesthood to undertake the task of improving the human condition and establishing a just social, political and economic national and world order, not just token condemnation of the existing order, in other words, the establishment of a Christian Socialist society based on a just distribution of the resources of the earth for everyone and based upon the tenets of the bible and faith, hope, and in particular, love. Citing many passages of the Catholic bible which denote secular terrestrial responsibility, as opposed to the spiritual exigencies stressed by the majority of the clergy in the churches, and going beyond the demands for reforms sought by the liberal clergy.

This movement is taking hold among the Chicano/Mexicano clergy in the Southwestern present day United States, Northern Mexico, despite the efforts of the anglo church hierarchy to insulate the Chicano clergy from its influences, and the church is attempting to limit the number of Chicano radical bishops and seminary students who are received into the priesthood, but the movement has taken effect, in the position that the United States border be opened to the people of America Latina and that the status of all undocumented immigrants be legalized. It has shown up the support of the Chicano and some anglo priests for the efforts of Chicano community groups and in some cases even in support of the efforts of the Partido de la Raza Unida to gain political control for the Chicano people.

The Church and the Chicano/Mexicano

When the Spanish came to the Anishinabe lands which later came to be called the Americas, they brought with them the Catholic church and faith and, once they became convinced that the Indians were human and had souls, attempted to convert them, using them as economic slaves at the same time, despite the protective laws passed by the crown in Spain. The resulting mixture of Indigenous and Spanish blood which created the Mestizo also created a Catholic church which was different from the Church in Spain, which concentrated on the ascetic aspects of religion. The Mestizo church enlivened the Catholicism brought over by the Spanish and began to develop a much more tolerant clergy, even revolutionary clergy, as evidenced by the liberation movements stated by the priests Miguel Hidalgo y Costilla and José María Morelos y Pavón in whose tradition Padre Antonio José Martínez defended the rights of the Nuevo Mexicanos against the attacks of Archbishop Lamy.

With the expulsion of Spain, which had initially established a very rigid and later more liberal doctrine of faith and observance, the native clergy created a very secular church which dealt with the daily problems of the people and attempted to resolve them as well as working in behalf of the people in many ways, including participating in the political process, as did Padre Antonio José Martínez in the government of the province of New Mexico under México. With the coming of the Anglo and Bishop Lamy, things changed in New Mexico as well as the rest of the conquered territory, because the Catholic clergy which were brought into the territory were trained in the rigid Catholic religion of Europe and were fearful of the reprisals which could occur from the predominantly Protestant government and people of the United States.

The Anglo Catholic church attempted to deMexicanize and "deheathenize" the Mexicano people in the newly conquered territories and inculcate European values and the Capitalist United States values of the time of the industrial revolution. They met with strong resistance, as the Mexicano people maintained their humanistic religion in their homes and in their private chapels, especially the Penitentes in New Mexico and Southern Colorado. The Penitentes maintained the culture, language and hegemony of the Mexican people in these areas and formed the nucleus of Mexicano political power and organization until they were broken as an independent organization and were made a secular organization of the Church and began to lose their impetus until the recent revival of the groups. Yet, they were the mainstays of Chicano Mexicano culture in Northern New Mexico and Southern Colorado and have to be recognized as such.

The Catholic Church's anglicization coincided with the Mexicanization of parts of the Protestant clergy and churches, which began holding services in Spanish as the Catholic church was ending them, and which gave the Mexicano preachers a great deal of leeway as to their involvement in the Mexicano community, and this produced some great civil rights activists such as Don Ernesto Hill and Don Oscar Hill of the Partido de la Raza Unida and the rise of Reyes López Tijerina of the Alianza Federal de Pueblos Libres, but it also gave rise to the

"holy roller" sects which criticize secular political participation and particularly socially disturbing movements which challenge the capitalist precepts of "free enterprise" in favor of a socialist economy, which would justly distribute the fruits of society.

The hierarchy of the Catholic church has in particular attempted to stifle any sociopolitical consciousness in its clergy, but nevertheless, a number of Chicano seminarians have managed to slip through their nets to become the committed Chicano clergy of the present day church, such as Bishops Flores and Sánchez and a larger number of Catholic priests, but the road has been long and hard, because the seminary has been geared toward anglicization, and many have dropped out before completing the seminary, and many of those who have completed their seminary work have not been allowed to be received in the priesthood, so the number of priests who sympathize and work with the Chicano Movement are few, and those who work under the precepts of Liberation Theology are even less, but their numbers are growing, and they are becoming more vocal and more active and developing ties with the radical priests of America Latina as well as developing ties with the community and passing radical positions over the objections of the more conservative anglo bishopry, and along with the Chicano Movement, it is becoming international as well as dealing with the community needs of the parishioners, and just like the Chicano Movement, it is developing its own communications network outside of the church hierarchy and channels, and it is converging on the Chicano/Mexicano/Latino Americano Movement and the international movement for human rights and a more just world social, political and economic order.

Nevertheless, there has developed a strong debate in the Chicano Movement over the role and the relevance of the church, whether it be the stilted hierarchical church or even the church of the Liberation Theology movement, and under the influence of Marxism in the Chicano Movement and the attack on Theology from the Old and the New Left, the whole question of religion is being brought into the fore and in many cases is alienating the Chicano and Chicananglo left from the Chicano/Mexicano community, but among many of the youth, especially those under the influence of Marxist thought, it calls into question the need for religion or the church and tends more toward the concepts of straight materialism, since religion, theology and the church seem to be indifferent or at least ineffective in the arena of social and economic justice. That is not to say that there is not a reaction toward rejection of the Chicano Movement and a tendency to enter into solely the religious aspect, because this too is visible in the Chicano Movement, as well as an attempt to reconcile these two positions by participating in the Chicano and the charismatic movements as well.

The role of the church in the past has come in for very strong criticism from the Chicana feminists of both the anglo and Chicanista tendencies for its suppression of the possibilities of women's development by maintaining the aspects of the traditional household and traditional women's roles and for its opposition on such questions as divorce and abortion, and for sustaining male domination in many of the spheres of life as well as not allowing women in the priesthood

and numerous other reasons, but the majority of Chicana/Mexicanas still have a large role in the Catholic church, though the tendency is becoming less in the case of the younger Chicana/Mexicana. As with younger Chicanos, in some cases the Chicanas are entering the charismatic and revivalist religious tendencies, while others are forgoing religion altogether in the pursuit of the Marxist materialist ideal and the concept of total female equality with males and the classless sexismless society. Part of this challenge is based on the physical role of the church, while aspects which are coming under attack are some of the theological fundamentals of Christian religion, such as the concept of Eve and the original sin, the concept of woman being created as the companion of man and supposed to be subjected to him, the role of the woman in the structure of the family, etc..

A further stimulus to the separation of Chicano/Mexicano activists from the church is the example of the countries considered to be revolutionary in their discouragement of church attendance and belief in the supreme Deity, and for the same type of aspects promoted by the Positivists of the 19th Century, that humanity can understand all things through science and that humanity can advance through material progress. This is further reinforced by readings of Marxist literature and the lack of response of the church for such a long period of time to the temporal needs of human beings and the massive hunger and starvation which we have come to recognize through the mass media and the swifter recognition of national and international problems. The church's role in opposition to socialist movements has also caused a rift with the youth who want concrete and material solutions, and these are the crossroads at which the Chicano Movement will be shortly, as we need to decide the question of the relevance of the church.

Some Theological Aspects and considerations

In a sense, the debate on the theological question, whether it be Christian or any other form, is, in effect, what is our purpose upon the earth?, and are we transcendental beings, be it through a soul, karma, or whatever form of non physical corporeal life, or are we just the animal products of evolution whose entire span of being is limited to the corporeal existence we are traversing here on earth? Marxism relies on the premise that we are products of evolution solely and are subject to scientific laws of development, and, when it deals with the question of prior or anterior existence, it denies these aspects as being unproven and unscientific, therefore non-existent or irrelevant to the human material condition, and that reliance on a deity detracts from the resolution of human problems by human beings and leads to fatalism or acceptance of the human condition and detracts from struggle to improve the human condition.

In large part, we can affirm that the institutional church has been guilty of not dealing with this aspect of reality, but as Gustavo Gutiérrez so aptly revealed in Liberation Theology, the Jewish, Christian and Muslim bibles all deal with these fundamental questions of human necessity and distribution, and both the old and new testa-

ments deal with the question of meeting physical necessities as well as ministering to spiritual needs, and they place definite requirements for works along with spiritual development of oneself as an individual, but the majority of Christianity has played on this latter aspect, and it is on this aspect of individual responsibility that many of the capitalist premises, such as "free enterprise," "freedom of choice," and "individual responsibility" as a counter to social action on a scale massive enough to deal with the problems are based. Many of the common or mutual assistance acts on a social scale are ignored, as are the precepts of clothing the naked, feeding the hungry and helping the poor are ignored, except as an afterthought, or charity, once one's own personal needs are met.

In Exodus 15-16, when Moses is leading the sons of Israel, Jehovah brings forth the food from heaven and commands the people to take the quantity they need for their tents and their families according to the number of people; this does not condone gluttony or excessive accumulation. The sons of Israel gathered, and some gathered less and some more than they needed, but verse 17 reveals that those who had gathered more than they needed did not have more, and those who had gathered less than they needed did not have less, but rather everyone had the food he needed. Verse 18 tells us that each had only what he could consume. Other questions are also dealt with, such as the question of immigration, in which Exodus 22-29 states that the stranger shall not be mistreated or oppressed, because the Israelis were strangers in the land of Egypt, and if money is given to the poor, it shall not be as a creditor or a usurer to him. Exodus 22-23-10 states that food shall be set aside for the poor.

Speaking in the Gospel of Saint Matthew, 25-34 Jesus notes that, "Come, you who are blessed in the sight of my father, take possession of the kingdom prepared for you since the creation of the world," because, "I was hungry, and you fed me; I was thirsty, and gave me drink; I was a wanderer, and you took me in; I was naked, and you clothed me; I was ill, and you came to visit me; I was a prisoner, and you came to see me." Christ continues saying that the just will ask when this was done, and the response is that, "And the King shall respond unto them: Truly, I say unto you that when you did this for the least of my brothers, you have done it for me." At the same time, those who have not done these things will be condemned, and the just shall have eternal life (Sagrada Biblia Nacar Colunga, Biblioteca de Autores Cristianos, Madrid, Edicion de 1975, 25-34--25-46, p. 1265, translated by the writer).

Gustavo Gutiérrez in Liberation Theology cites these and many other passages in his treatise that Christianity does indeed have a temporal responsibility, and as such, when fully practice, can be held responsible for the production of the same benefits as are generally attributed to the precepts of the conception of a socialist society. Both the Old and New Testament are filled with constant references to the attention which should be paid to the temporal sphere and to the well being of the people. This was also a concern of Jesus during his Sermon on the Mount, because God was aware of the fact of the physical as well as the spiritual necessities of the human being, but this does not in any way diminish the fact that the important aspect, the spiritual

development of the human being, is the prime purpose of the human being upon the earth, and this is what is being sought as the end result of our time in this life.

This adds another dimension to the Marxist concept that what is of primary importance is the material well being of the human being. The Old Testament makes constant reference to the development of intelligence in the Proverbs I, in such titles as: Exhortation to Study and Knowledge, The Excellence of Knowledge (or wisdom), Invitation to Knowledge, Knowledge in the the Creation, The Banquet of Knowledge ("walk on the path of knowledge;...To 'fear' Yave /God the Father, or Jehovah/is the beginning of knowledge..."), thus we can state that the entire foundation of Christianity is not solely on faith or on extratemporal matters, but rather there is a grave concern for the development of the total human being and for his total welfare, but the concentration is on the most important aspect of our development, and our physical well being is auxiliary to that; that is what allows us to transcend our physical necessities.

At this point, we have to consider the two arguments, the one, that we as human beings are eternal (or, in the case of sinners, at least long lived in the sense of the soul) or whether we are short lived, solely limited to the temporal plane, and as such, our primary concern should be life on the temporal plane and the development of the highest possible standard of living and the development and expansion of the frontiers of science. Christianity and Christian principles do not preclude this, they enhance it and offer us an extension of the possibilities for potential and development of the human species.

There are a number of arguments that we could make in favor of the existence of ourselves prior to and after this existence, and perhaps the strongest is the Einsteinian conception that matter can neither be created or destroyed, only transformed. It is interesting to note that we as human beings are directed by electrical impulses emanating from our brain, but they are controlled and move our brain and our body with purpose and direction, which is not true of energy in its free state in nature; this requires intelligence and intelligent direction and purpose. The Marxist would argue that we react to our surroundings and circumstances, in arguments similar to the arguments of Skinner that one learns language through stimulus-response, which Chomsky disproved with his concepts of creativity, and it seems that the truth lies somewhere inbetween, because, some stimulus response is used in language learning, but there is a great deal of creativity. Life and human actions are the same, we do have some response to stimuli in our environment, but there are many creative actions which we initiate which are creative and perhaps may have no terrestrially utilitarian function, but they are undertaken nevertheless.

Physical and psychic research have shown that there is substantial change in the physical properties of the human body upon death, and there have been cases where persons have been clinically dead and have returned to indicate that there was a continuation of existence after separation from the physical body, and many describe the fact that they have seen beings of light. This is described in a number of

accounts of the afterlife, as well as being described as occurring terrestrially; this is done by Carlos Castaneda and other writers, and it is described in Matthew 17-2, "And he was transformed before them; his face glowed like the sun and his clothing became white, like the light." The extraordinary prowess of certain persons who have practiced mental disciplines, such as the yogas indicate that there is a more than merely human prowess within the physical body, and it is difficult to describe it as anything more than being a "soul."

It is also quite interesting that there are also many similarities between the creation theories of the universe in the "Big bang theory" and the "Steady state theory," which can be found in Proverbs 8-23 through 36. Marxist theory adds much to our comprehension of the functioning of the temporal world, but it does not deal with the totality of the human being, as can be seen by the lack of inspiration in many of the countries where atheism is enforced as official policy of the state and where there is no active religion. This is not to say that organized religion as it is applied in the limited sense as the enjoiner of the capitalist system *should be accepted,* is what the Theology of Liberation is attempting to rectify by utilizing the entirety of the biblical concepts to create a whole society which concentrates on the development of the totality of the human being.

Both the solely spiritualist aspects of Christianity which have been used by the church hierarchy to avoid conflict with the temporal state and the temporal arguments of the Marxist theorists fall short of considering the totality of human potential, both in the temporal and post temporal planes, and this is a matter which must be considered by any serious scholar, and in the realm of human development, there is no room for myopia, we must not deny ourselves any avenues of potential development, and there is far too much documentation which is indicative of an afterlife and a purpose of human development which operates bases upon certain general principles which can be ascertained through carefully considered readings of the Christian bible, whichever version one chooses, and which can be corroborated as having certain effects from a given action upon the psychological makeup of the human being, as many psychologists can corroborate when certain human acts result in psychological dysfunction.

Professor Donald J. Kreitzer in his unpublished manuscript, "Thaddeus: An Account of the Hereafter" brings forth some interesting observations which seem to clarify certain concerns about the concept of the totality of human life, in which he indicates that there is a pre-existence, from which we come into the next stage of development, which is the temporal plane, where we are tested as to our preparedness for further development on the next plane. Dr. Kreitzer states, "The atheistic answer, which denies the existence of God and of survival after death, ignores certain phenomena that cannot be explained away," and he also rakes the organized religion across the coals, stating, "Commonly, the answers given these questions by the traditional religious sects are not much better, tending to be either simplistic or hopelessly obscure."

Psychic phenomena, as Kreitzer states, are at the point where they cannot be ignored, and even the Soviet Union is experimenting with psychic phenomena and have a number of very adept persons in the realm of psychic production, and experiments in the United States have also shown that there are occurrences which can be produced by certain individuals which go far beyond the possibility of chance occurrence.

Marxist ethics have stated that ethical assumptions must be based on the measure of human good as defined by the state of the working class and that there are no objective standards against which to measure human ethics, but yet there is the recognition that certain acts, such as unrestrained sexual expression causes social dislocation, as does unrestrained social behavior, which causes the Worker State socialist economy countries to reinvent many of the same moral precepts of behavior control which have been established under Christian doctrine.

In socialist circles outside of the Worker States, there is beginning to be a questioning of the way the bureaucracies are managing the economies and are suppressing the populations of the countries for the benefit of the bureaucratic elite, and the same argument can be used against the theologians who have stilted the potential of human development through biblical interpretation which does not go against the state apparatus and attempts to focus solely on the spiritual aspects of the Christian tradition, and there are similar movements in both camps to break the situation of stilted bureaucracies of the Christian church and the "socialist" state, the Samizdat Movement and similar movements in the Soviet bloc countries and the Liberation Theology in the Christian Church, and in all likelihood, the answer lies in the middle ground. Working on the development of a society which will promote the development of the whole human being in the temporal plane while allowing for human development on the spiritual plane.

In my view of human development, there are a series of stages of human development through we pass up to the state where the electric current which motivates and directs our actions no longer need to be encased in the container of the human body in order to be a viable entity functioning in the universe, and we would be overly and unduly haughty to believe that we were the only beings in existence in such a vast universe, and that there could not be or is not a being whose development is such that it surpasses the state and development of any entities living in that universe or that, like a good father, attempts to guide our growth and development without unduly interfering in that development, and that there are beings in intermediate stages of development which attempt to affect our actions for good or evil, just as this occurs on the human plane. If we are to be truly scientific in our analysis and not just dead end positivists or existentialists, we must keep an open mind as to all possibilities and potentials and use all of which is beneficial to human development, and I am of the opinion that Christianity used to its full potential and not being stilted in the manner which has occurred under the bureaucratic church can contribute to the develop