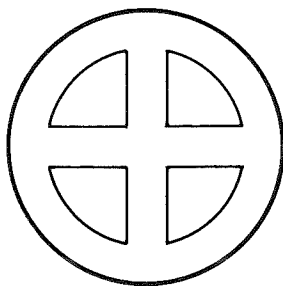
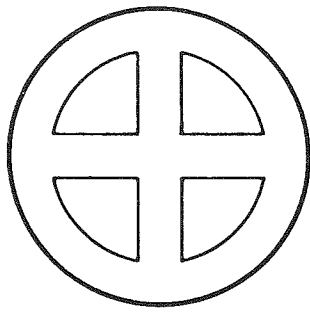


Dialogue Willis Harman & Jürgen Moltmann



Lutheran Brotherhood Colloquium on the Church in Future Society

The Woodlands Inn, Houston Texas • January 29 - February 2, 1979



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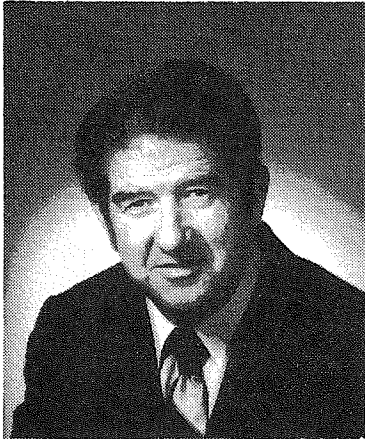
The Lutheran Brotherhood Colloquium on the Church in Future Society was a conference of 250 Lutheran leaders and ten nationally-known futurists. It was the first such event ever held by Lutheran Brotherhood, a fraternal benefit society serving Lutherans nationally, and was the result of consultations with several U.S. Lutheran church bodies. Among the concerns which were expressed by the church bodies in these consultations was the need for more disciplined emphasis on anticipated future changes as they influence congregational life.

The purpose of the Colloquium was to increase awareness of anticipated future change so that appropriate planning can be effected to strengthen the Lutheran church, especially at the congregational level.

All U.S. Lutheran church bodies were invited to take part in the planning, and nine participated by sending representatives, including six national presidents. Ten Lutheran church bodies were represented among the participants in the Colloquium.

The Colloquium was organized around five themes:

	Theme	Presentors
Monday	The Reality of Change	Alvin Toffler
Tuesday	Problems of the Future	John Platt Theodore Gordon Jürgen Moltmann
Wednesday	Human Values & Potential	Willis Harman Jean Houston
Thursday	Defining the Task	Warren Bennis Hazel Henderson Robert Jungk
Friday	The Role of Leadership	Harlan Cleveland



Willis Harman

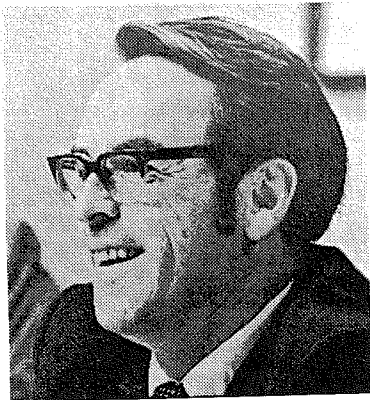
Associate Director, Center for the Study of Social Policy and Senior Scientist, Stanford Research Institute.

Throughout his career, Dr. Harman has specialized in areas of policy analysis, social forecasting, technology assessment and analysis of major societal problems. A member of the Stanford faculty since 1949, he has written texts and papers on engineering, alternative futures, educational policy and humanistic psychology. In 1958, he was recipient of the George Washington Award from the American Society for Engineering Education for his outstanding contribution to engineering education.

Dr. Harman has been a consultant to the National Goals Research Staff of the White House and a Fulbright lecturer on communication theory at the Royal Technical University in Copenhagen. In his speech to the 1972 White House Conference on "The Industrial World Ahead: A Look at Business in 1990," he stated that "contemporary political, military, economic, ecological, and social crisis are reflections of an underlying moral and spiritual crisis of civilization, and their resolution depends on the resolution of that deeper crisis." For a period he was active in the newly formed Association for Humanistic Psychology, serving as a member of the Executive Board and as a member of the Editorial Board of *The Journal of Humanistic Psychology*.

Harman believes that there now are signs of a profound transformation of western society characterized by a new image of man. This new image may espouse a pair of complementary ethics: an "ecological ethic," which recognizes the limited nature of available resources and sees man as an integral part of the natural world and a "self-realization ethic," which asserts that the proper end of all individual experience is the further evolutionary development of the emergent self and of the human species, and that the appropriate function of all social institutions is to create an environment that will foster that process.

Dr. Harman holds many professional appointments, including: president, Institute of Noetic Sciences in San Francisco (founded by astronaut Edgar Mitchell), member of U.S. Department of Commerce Technical Advisory Board, Association for Humanistic Psychology and Institute of Electrical and Electronics Engineers (fellow). He is listed as an exemplary "futuristic thinker" in *An Introduction to the Study of the Future* (World Future Society, 1977). His more recent publications include: "Understanding Social Change" *Futures* (April 1978); "On Normative Futures Research" *Policy Science* (1975); "Humanistic Capitalism: Another Alternative" *The Journal of Humanistic Psychology* (Winter 1974); "Key Choices of the Next Two Decades: A Look at Business in 1990" *White House Conference Proceedings* (1972); "Old Wine in New Wineskins" in *The Challenge of Humanistic Psychology*, J.F.T. Bugental, ed. He is author of a recent book entitled *An Incomplete Guide to the Future* which summarizes his first ten years in futures research.



Jürgen Moltmann

Theologian and Professor of Systematic Theology, University of Tübingen, Germany.

Dr. Moltmann, author and lecturer, is noted as one of the leading systematic theologians of the world. In 1944 he was inducted into the German army; a year later he became a prisoner of war and served three years of forced labor in a concentration camp. It was during this period that he began his study of theology and continued it after his return to Gottingen in 1948. After Vicariat duty in Berlin and in Westfalen, he began as minister in the community of Bremer-Wasserhorst. He later taught at the Ecclesiastical high school in Wuppertal and in 1963 became Professor of Systematic Theology and Social Ethics at the University of Bonn.

In 1967 he assumed his present position; during the academic year 1967-68 he was a visiting professor at Duke University in North Carolina and the University of California at Santa Barbara. During his visit to Duke University, he co-authored a book entitled *The Future of Hope* which was the result of a Duke consultation on "The Task of Theology Today;" he is considered the founder of the "theology of hope" school of thought. In his book, *The Passion for Life: A Messianic Lifestyle*, he writes: "It is my expectation that theology will increasingly enter into the practice and experience of the people and that the congregation will more and more come to express its pains and joys in theology. ... (Therefore) let us make the congregation strong. The large supra-congregational organizations of the churches often relieve the congregations of independence and responsibility. But in the last analysis, in the times of contempt and persecution, the Church stands or falls with the gathered congregation and with no one else."

Dr. Moltmann is a member of the Synod EKC (Evangelical Church of Germany), the board of directors of the Ecumenical High School at Bossey and the Paulus Society. He is a frequent contributor to numerous theological journals and also publisher of *Evangelical Theology*, *Evangelical Commentary*, *Proclamation and Inquiry*, *New Forum* and *Public Forum*. Dr. Moltmann has completed two works on the study of Dietrich Bonhoeffer and has published numerous articles and books, many of which have been translated into English. Some of his more recent books include: *Theology of Play*; *The Gospel of Liberation*; *Man: Christian Anthropology in the Conflicts of the Present*; *The Crucified God*; *Religion and Political Science* (several authors); *The Experiment Hope*; *The Theology of Hope*; *Hope and Planning*; *The Church in the Power of the Spirit*; *Origins of the Theology of Hope* by M. Douglas Meeks (an analysis of Moltmann's theological background) with a forward by Moltmann.

Dialogue: Dr. Willis Harman/Dr. Jürgen Moltmann
Dr. Robert Marshall, Moderator

Delivered on January 31, 1979 at the Lutheran Brotherhood
Colloquium on the Church in Future Society.

MOLTMANN:

As a guest from outside I asked an American to be on the panel also so that I would not bring my foreign thoughts too much into the debate. I found this a very interesting and stimulating lecture. The lecture raised two wishes in me: one, to have more time to think about it before raising some questions and the second, I wish my colleagues from the department of psychology at Tübingen would have been present, especially on one point (this was in the beginning of the lecture), the critique of the technification of knowledge. There a development comes to an end, I have the feeling: the technification of knowledge, that we try to know something in order to control it, that we see the limitations of this way of knowledge. This is really a landmark in development -- not that we stop developing knowledge in this way, but that we see the limitations. Knowledge is no longer the way to success. There are other ways of knowledge, especially from my experience in meditation. We do not try to know something in meditation in order to control it, we try to know in order to participate in it. So there is a social dimension in the knowledge itself. I would like later on to discuss this a little bit further.

I'm correct to say that one of the methods of the technification of knowledge is proveability or repeatability. Only things which you can repeat can be proven. Now how is this in the extension of the present paradigm, in the new experiences you have been talking about -- unconscious and extensive knowing, etc.? Are these experiences repeatable so that they can be proven? Or are these unrepeatable singular experiences? If so, about a unique experience there can be no proof, but I can tell the story about it and perhaps many experiences of our lives are not repeatable so that we cannot prove them scientifically but we can tell their story.

This was one of my questions: if you go beyond the technification of knowledge, what happens to the verifiability, etc.? And then there's another realm of questions concerning prayer, meditation, spiritual experience and what you said at the end about guidance. Perhaps we can go to this realm of questions later. But let me first of all say that I rejoice listening to a scientist who goes beyond the limitations of the technification of knowledge.

MARSHALL:

Do you have a response?

HARMAN:

Well, let me just make a brief comment about that. The "technification" term: as soon as I have introduced a term I begin to feel embarrassed about it, so I am not trying to add a new word to the language here, but this manipulative prediction and control emphasis in science, I tried to suggest, is a characteristic of a culture. It means that science as we know it, conventional science, is a certain kind of an artifact of our culture and there are other knowledge systems in other cultures and there may be another knowledge system in our future. This relates, I think, among other things to the feminist movement because part of that movement is a reassertion that there are other things to do with reality than try to manipulate it, that there is a kind of accepting, joining way of knowing and way of dealing with the environment around us.

Now you raised some questions which relate to science rather than to knowledge in a somewhat broader sense. For example, you mentioned that you would like to have your psychologist colleagues have a chance at me. I think I can anticipate how it would come out, because there is a certain sense in which we have a psychology presently, especially in American universities, which is based essentially on manipulation and deception. If you have ever watched psychologists conduct their experiments with sophomore students and come out with their conclusions, one of the common ways is to trick people into doing something and then study their behavior. It is a psychology which in a way treats people as objects. People can be manipulated, pushed around, enticed into doing things and so on. That is one kind of psychology and if your end objective is to manipulate people, to predict and control people, then of course that is the kind you aim for.

But let me ask you just to consider in your own mind how different the psychology would be if we said, "Let's build a different kind of psychology now in addition, which is one based on trust, in which we take the deepest part of our own meaning and experience and we try to share that and we try to build up whatever kind of knowledge we can about whatever is universal to humankind." Then you raise the question with regard to that kind of psychology or knowledge, do you then get repeatable experiments? Well there is an assortment of reasons that you not. Physicists, of

course, are familiar with the observer effect, that if you are going to study a very small particle and its motion, just the very fact of observing it, of bouncing a quantum of light against it, or in any way interfering with it to make an observation, that changes the experiment. Well, how much more so does the observer change the experiment if our minds are all joined in ways that are rather subtle and that we had not taken into account? So that is one of the reasons you don't expect repeatability but another reason is that you are dealing in an area where the object, if we may call it that, being studied has free will, whatever you want to make of that philosophical point. Let's put it another way: the person being studied, the person about whom you are generating this psychology, at least feels as though he or she has free will and acts that way.

So, a prototype of the kind of science that this might be can be found in psychoanalytic theory. Notice a couple of the characteristics. One is that if you are going to talk about the unconscious processes as they are talked about there, first of all you take the experiences of a large number of people and try to find out what they have in common. There has to be a bond of trust so that they report accurately. Then the next thing you do is to try to get some concepts to work with, some sorts of metaphors. Freud came up with metaphors or concepts like ego, superego, id. Now nobody ever saw a superego, nobody ever made a measurement on a superego. Nevertheless it turned out to be a useful thing to talk about, but it was inferred from the experience. You infer from the general experience that if we postulate something like a superego, you can talk about it. And, then you can talk about how that is built up from certain kinds of experiences in infancy and childhood and so on. So in this area, those who have already studied it (and they have studied it for thousands of years in various traditions) have made some use of the reports from trusting groups of individual explorers and they have made some use of metaphors or concepts that might be useful, and they have also warned, "Don't mistake that metaphor for the reality." So there is precedent in the various religious traditions.

Now what I would like to ask back to Dr. Moltmann is the question (and I would like to have you answer not as a professor or as a Lutheran or as an anything else except just as a feeling person), how do you feel about the proposition that so far there are good reasons that we have built up different kinds of religious traditions, different kinds of theologies, philosophies, but all dealing with same root experiences somehow? How do you feel about the proposition that we might be at the point where by opening up

our minds and relaxing our control over the particular metaphors we are using and trying to obtain some consensus by developing trust among our reportings, by developing some methods based on inference, that we might then call out with some sort of global understanding of the whole, as contrasted with a diversity of separate religious traditions which have some areas of similarity but some very significant differences?

MOLTMANN:

The answer leads then to another question. Let me answer it in this way. I see a radical alternative in this way. This longterm modernization trend you described was in the interest of dominating the world. Science was a method to control. From Francis Bacon on to Descartes and others, science was a way to dominate, to make humankind master and owner of nature, as Descartes said. The question is whether we can break with this interest behind science and technology and knowledge, the interest in domination, and change this into interest in participation.

Excuse me, the time is short. The experiments you referred to -- that is to dominate an ashtray by your mind or to make the mind predominant over biological processes, or the guidance of General George Washington during the war to victory -- these examples were from my impression still in the domain of domination, not yet in the domain of participation. You see the Greek philosophers, the monk fathers and the church fathers understood reality with their eyes, looking at it so long until they themselves became a part of the flower, of the sunshine, or of the appearance of God. And in modern language, we have another sense through which we understand things: that is the hand. We want to grasp something, control it, in the German language we begriefen, that is an analogy from the hand, no longer from the eye. Theory comes from the eye but a Begriff concept comes from the hand. So, do we really want to bring this world domination thing to a end and change it to a participation system? Then I would agree completely with what you have said. But I was ambiguous about my impression. Is this implication of recent findings an extension of our kind of world domination, now to dominate our body, to dominate things through the mind, or do we really want an alternative?

And let me put this also, your last remark on the novus ordo seclorum, the new order for the globe. That's a good idea but please ask the other peoples on the earth whether

they would agree or not. Otherwise it would be a kind of American imperialism which belongs to the realm of domination, not yet to the realm of participation.

HARMAN:

You are absolutely right to catch me up on those two points. I did choose some examples that have more to do with domination and the reason, I am afraid, was a rather defensive one. That is, I was attempting to indicate the places where even in its own attempts to understand the world and in its own terms, there are implications that go far beyond the ability of the present scientific paradigm to handle it. But I think it is a very important point that you add, that in suggesting that we need a complementary paradigm, that participation rather than domination is indeed an essence of it. And some of the implications having to do with joining another part of your mind in order to request guidance or joining minds together of course have much more to do with the participative aspect.

I just came back from a meeting in Mexico City of various delegates from the Third World countries who were analyzing and debating about the kind of new international order that they want, and it was a very interesting meeting which had an important point I think is relevant here. There were representatives from a great number of countries (I don't know what number but I would say 70 or so anyway) and one might have expected that various concepts of a new international order would vary along the dimension from left to right, and of course they did. But that turned out, I think, not to be a very important dimension at all, because the real problems that were being referred to are problems of advanced stages of industrialization and they don't seem to be much more solvable in the Communist framework than they are in the capitalist framework or the frameworks in between, so that what showed up much more clearly to me was another dimension.

I will characterize it in terms of two ends of the spectrum. One was the predominant group (which may have been 90% of the group, it was certainly the loudest voice), which in essence was saying, "You do have a way to control the world, to control the economy, to bring us all sorts of material good things, and we want in. You have this long modernization trend and although we're down at the beginnings of it, we want to move as fast as we can." And so much of the dialogue about the new international economic order is that. But there was another voice that was weaker,

that is I think very significant for the future, and it was something quite different. That is, "That is not what we want. We do not want to become Westernized, we do not want to become modernized in that sense. We want a more equitable distribution of resources and of finished products and of wealth and of income, but we want emphasis on liberation. We want emphasis on preserving the values, the insights of our own culture." Since many of these are either traditional cultures or coming out of traditional cultures, there is a strong emphasis on the participation, on the joining. And so, in what by some was called "liberatory development" there was a strong insistence that, "We have a kind of knowledge of our own, we do not want that to be replaced by the technocratic sort of knowledge of the West and that self-reliance, self-development, better understanding of our own culture, preservation of the values of that culture, those are what are wanted in the new international order." My guess is that as we get farther down the time track that voice is going to become louder.

Now as I go back into the history of the United States and try to read this and even as I go back into my own very early childhood, it seems to me that the novus ordo seclorum did indeed mean an order which would be accepted and acclaimed by the rest of the world. In fact, when I was very young, in elementary school, there was no question in anybody's mind that America was bringing to the rest of the world democratic processes and material things of life and there was no cynicism in this at all. Nor was there any cynicism, bitterness, or negativity about the attitudes of people who came to visit America and did view it as the hope of the world. We can hardly remember that that could ever have been so, so many things have been happening in the meantime and we are now the oppressor rather than the hope of the world in the eyes of many. But it seems to me from all the signs that I can see that this is an accurate reading of the tradition of the founding fathers, that there could only be one order of the world. It is not American, it just happens that we are setting up an experiment early. But the one order of the world is democratic, it is participative, and it does have the divine guidance in the capstone position and nothing else will work. So we may, by a very, very devious path, eventually find our way toward that again.

MARSHALL:

I think you have posed a problem here by the use of such words as "participation" and at the same time holding up before us new kinds of human power that can be exercised.

If I may summarize it in terms of psychic power, it would be my suspicion that some people will be able to exercise this and others will not, that there will be different degrees of capability here as in most things human. And therefore there will be the question of how, with this variety, is participation worked out for all the various kinds of personalities and powers that are at use? Or, if we go to the global picture that you have given, which I think is accurate in terms of the minority at the conference about which you spoke, that we are likely to see an increase in the desire for retaining cultural identity and diversification. If there is to be that kind of variety in the world, then it becomes more difficult to talk about the "new world order" because we are starting from different emphases. And the kind of thing that you spoke of as a consensus on the validity of the subjective, I believe was your terminology, becomes more difficult rather than less difficult. And it seems to me that we stand a good chance that instead of finding a commonality on which the various religious traditions can settle, agree, that we at least stand on equal possibility of these pressures for a greater diversification. And we see that already in our own society, as these new psychic things come up people tend to make religions out of them, cults, whatever. Now, if that is a part of the phenomena that we cannot ignore, first of all, how is participation accomplished, how does it take place, how does it happen? Dr. Moltmann said meditation is social. I think I know some meditation that isn't social and I'd like to hear a bit of elaboration about this. But how does the participation take place, at what points does sufficient consensus occur, that we can live in one world with the kinds of diversity that I would perceive?

HARMAN:

I think you have asked a couple of very important questions. Let me try to deal with them briefly at first. Certainly the potential uses of psychic power are like the potential uses of a hammer: you can build a house with a hammer, you can bash somebody's head in with it, similarly it is true here. Now our usual approach to that sort of thing is to put in safeguards and laws and use a kind of power approach. But it seems to me as we begin to understand this neglected part of ourselves, we also recognize that different approaches to power are probably going to fit. Stop and think about the fact that in a family you have people with varying degrees of power, regardless of which kind of power you want to talk about. There is no equality in a family and yet within the good family struc-

ture there is a way of dealing with that and there is a way of dealing with it participatively. So what this amounts to is observing that we probably are going to have to get more like families in our various kinds of groups if we are going to handle even the things we already have, let alone any new powers.

Let me just say in passing though, that I hope that the emphasis of what I said doesn't come out to be an emphasis on psychic powers. I had to introduce those in order to drive the point home that we've got to talk about some things we don't ordinarily talk about. We've got to talk about some things that are not in our ordinary knowledge system, and you point to some things that you can see and measure and get hold of, to justify talking about some other things like the power of prayer that are little bit harder to get hold of. But please don't distort the emphasis that I intended.

Now, on the diversity matter, I think you are absolutely right that diversity is a key to the future. No matter which direction you look you find it there. Let me point out one aspect of this. If there is going to be any major transformation society, we have to think about how it is going to happen. I think we can already see where the force is coming from if it is going to be large enough to change around these institutions with their high inertia. And that is from the kinds of social groups that I mentioned somewhat earlier. But you will have to think of a process. A society with these rigid institutions and high-momentum kinds of institutions -- how could you conceive of that ever changing around? I want to point out two things. One is that rather major changes have taken place sometimes and the force for those changes has been a challenge to the legitimacy of the old order. The most obvious example is the disappearance of the legitimacy of political colonies shortly after World War II. If you had been thinking about this at the beginning of World War II, you would have had a hard time imagining how, in a very short number of years, political colonies all around the globe would be no more. They would be independent countries, and with remarkably little bloodshed. And how did it happen? Because the idea of political colonies became not legitimate. There are other ideas like the idea of slavery. This particular nation was set up on the basis of monarchical government being not legitimate in a certain sense. So, that is a tool which has been used and will be used more, such as challenging the legitimacy of those who have the power to bring us a nuclear-based future.

Now, the other mechanism that needs attention is something that has been identified by some anthropologists, including Luther Gerlach at the University of Minnesota. I'll say it only once. He calls this a segmented polycephalous integrated network, the acronym being SPIN. But essentially what he is pointing to is that when you look out and see the force for change, you see a little group pushing for energy conservation, and another little group working toward a feminist cause and so on. But it is gradually appearing to people that this network is really one whole and that these different thrusts are in somewhat similar dimensions. And so for instance, there is a book coming out later this year by Marilyn Ferguson identifying that this network is really there and its leaders are beginning to talk to one another and to recognize that this is a powerful force for change, even though it is very dispersed. The title of the book, which reflects the transcendental emphasis in some of these groups, is The Aquarian Conspiracy. The whole point of course is that it is not a conspiracy at all, but it is a new belief system manifesting itself with different emphases in different kinds of groups.

Now it is inherent in that change process that in the very force for change there is a tremendous amount of diversity. Each of those groups is independent. It has its own leader. It is going its own way. But it is still an organismic part of the whole. It is an organic change and it is moving toward an organically-related society. So there is no conflict, logically or politically, between diversity (small, independent, self-governing groups) and still some consensus on the whole about how we ask where we are going and what kind of answers we are getting together.

MOLTMANN:

May we change to the subjects you touched at the end of your lecture? Perhaps these are of common interest here. You touched on the question of prayer, meditation, spiritual experience, and guidance. I don't want to embarrass you, but can we ask you to explain a little bit more from your point of view what prayer is and what prayer means? I observed that you did not refer to the other side of prayer and guidance. I do not know very much about George Washington but at that time the question for guidance was directed toward Providence. So guidance and Providence were the two things and is not prayer determined by the face of God you see? So there are different experiences in prayer, not because there are different people in the world but there are different faces or images of transcendence. So

this theologian would like to know more about the other side. The psychologists may talk about the experiential side of prayer and spiritual experience, etc. In this field later on I have another question about discerning the spirits but it is not necessary to touch them here.

HARMAN:

Let me make a very brief comment and see where it goes. I think this question gets us to the heart of a very important matter, which is the question I asked you originally about how you and various other people in this room feel about the proposition that there might indeed be some progressively-funded body of knowledge that eventually gets built up and eventually may be not too far away. I did use the word "prayer" and I meant it in a very broad sense, recognizing that there is a tremendous variety of things that go by the name of prayer, meditation, contemplation. But let's look at one specific aspect of that. If we don't restrict ourselves for the moment to any one tradition but think about it more generally, prayer sometimes seems to be the particular aspect that I am referring to: the asking for guidance from the higher mind, the Holy Spirit, whatever. Sometimes it seems to be asking for help from the higher part of your own mind. Sometimes it seems to be asking for help from Jesus Christ. Sometimes it seems to be asking for help from the Holy Spirit, which seems to be somewhat different, or asking for help from God. But in many traditions, of course, these are somewhat different ways of talking about the same thing, because one recognizes that the individual mind is not separate from other individual minds either existing now or existing in the past, and is not separate from the universal mind.

So my guess is that if we try to make any progress at all in these directions, we will end up just as the physicists already have, having to talk about multiple metaphors. The physicist talks about light being particles sometimes, waves sometimes, and doesn't get very upset by the fact that some things are seen more clearly in one metaphor or one set of terms and some things are seen more clearly in another. Similarly we may have to come to a situation where if we are going to communicate with one another, to share experiences which do seem to have somewhat different aspects, we may recognize that there are some aspects of this experience that seem to be clearer when I talk as though I myself were relating to something else. Some aspects may seem clearer

when I use a somewhat different metaphor and I act as though I am talking to some other part of myself. Some aspects may seem to better fit an image of myself talking to the whole. Possibly we are introducing divisiveness, introducing separation by insisting on one or another of these metaphors, one or another way of talking about things. Possibly we with religious interests are going to, as I think the scientists are, become far more humble about the universal validity of some of the ways we have of talking and recognize that some of the alternative ways that look to be contradictory are instead not contradictory but complementary.

But I think this does get us exactly to a question that has to be on the minds of some people as they go into the cluster groups and that is, what about the apparent conflict between the uniqueness of Jesus Christ in one tradition and the seeming lack of attention to that in some other tradition?

MOLTMANN:

Do you really believe that this is a multiple metaphor, that they are exchangeable at will? I've talk about that. It looks like you can just take this metaphor or that metaphor for prayer. As a Christian, the Our Father is not exchangeable for me to the Shema Yisrael (Deut. 6:4) for example. I cannot at will take today a Jewish prayer, tomorrow a Hindu prayer, on Sunday a Christian prayer and exchange them at will. I think we would not take these seriously enough if we say it's just exchangeable.

HARMAN:

Suppose we change the wording just a little bit. Don't say "exchange at will," implying that this is just some arbitrary choice. But the question is, could you find meaningful a Jewish prayer, a Hindu prayer, a Zen exercise, a Christian prayer? Could you find meaningful sharing with one of your brothers or sisters somewhere else on the globe any of those experiences or a succession of those experiences?

MOLTMANN:

Yes, in encounters with Jews and Hindus and Buddhists, I get a deep respect for Judaism, Buddhism, Hinduism, but I can never become a Jew, a Buddhist, a Hindu and a Christian at the same time. That is, it is a question of my existence

and therefore this is not a multiple metaphor, that I can slip into this skin and into that skin. The differences are so great that only respect for the other is a way to share some of their experiences. I must confess that I tried hard, but I don't believe that I can understand a Buddhist. I can have respect for him, but I cannot become myself a Buddhist.

HARMAN:

Let me just make one more comment. Respect is a long way from unconditional love, defenseless bonding, true empathy, so we may do things by stages. I can never be a woman physically, I probably cannot ever be a woman psychologically in some sense. I can have respect for a woman and maybe that is a step forward, but I believe I can find a kind of union with a woman which allows me to understand (in a sense that is far, far deeper than respect) what it is to be a woman, and more or equally importantly, to understand the woman in myself. Now from that standpoint, it seems to me that one can go far, far beyond standing apart from and respecting other religions around the globe. One can enter into a love relationship in such a way that one can really participate even though there is a sense in which one can never be born Buddhist.

Now, I think our main function here is really to raise points into discussion that probably will be in the dialogue for a long time to come, and I am sure there are many in this room who feel closer to your point of view on this than they do to mine. I believe I would just as soon leave it here and urge that at least we have raised one of the essential questions that so far we have tippy-toed all around in all of the discussions that I have been in on during these last couple of days, and that is the question of openness to exploring toward a universal understanding of our deepest spiritual, existential nature. I hope this adds some fruit to the discussion groups. I don't think I can say anything further on the topic myself.