Xty and the Social Order.

PART I.

Has Xty anything to say about the social order?

If Xty were wholly transcendental, as some make out, it would (otherworldly) not have anything to say.

Indeed, some trouble to make out that it has;

only: they dont care.

What is Xty? Or rather what does it mean that it is the trelation of man to God as vrevelaed tous in Jesus Christ? What has this relationship to do with society? Everything.

a/ The Jowish religion held NATO MARKATONN that the Willl of d (theocrapy) God was fulfilled in society. Inevery detail, material and imaterial.

b/ Jesus lived inthis the organization and confermed this Idea

He meant this by saying that fac the cameto fulfil the Law.

e/ let there was a fundamental difference: it was thedis:

covery that society consituted of indiv

viduals (Souls) and the Will of God

was fuflilled in their personal relations

tionship, in community. COMMUNITY is

Makind asaperonal relationship of indiv

a direct i.e./
viduals, the UNIRVERSAL COMMUNITY, is
the fulfilmentof the Will of Cod.

Saciety MANNEMBRANNON defined as a relatio ship of individule, and extended some to include the waterfunction (irrespective of class

whatwe call Internationalism to day

" " an easiMistrian society.

an sagualiatrian society, the complianess of policaland economic democracy to-day.

Xty is that force of life that has entered the history of mankid muscome 1900 years ago, and which reavealed to us throughthe life, the teachings and the death of weight Jesus inwhatmanner we may be saved. It is throughthe transformation of mankind into a universal community. Unless we will do this, we must perish.

PART II.

The essence of the world crisis: The time has come when a new move towards community is hence when it humanity isto survive.

Notional problems: Responsibility in the political sphere; no responsibility in the economic, Democracy and Capitaism incompatible.

International cooperation impossible for thereason.

Compromise; readjustient; temporary sacrifice.

not sufficient unity to shoulder them.

The crude and caidlish ides of profit beingthe onlypossible basis of economics; in fact this is maistaking an spisode for manking.

iggerant andbarbaric idea
The mountainment matternation being the ultimate units of the history of mankind is mistaking an episode for the history of mankind.

of course, man lives not of thespirit alone, of course, it is good and natural toman to love and enjoy the narrower wrold inwhich he is rooted . Buthat is not Profit and not Nation And alism.

Thus Xty holds the key to the solution of the Social Crisis.

'ts central case is the denial of comunity, the deinal
to advance to the next stage of comunity, to fulfill
the pressing command of the true nature of , man.

MARXISM: Karl Marx started dexactify 100 years ago on his career as a MARKEM thicker with theological work called Kleanthes (1836) " a pullosphical and dialectical treatis on the Nature of Divinity, in its manifestations KINNELINAL different

as pure Idea, as Religion, as Nature, and as History".

Christianity wasfor Marx the religion kat exochen as Democracywar the constitution kat exochen. Socialism is the realisation of the true mature of man which is fulfilled in direct, personal, i.e. human relationships. Harx was certainly atheist, but a fulfilled anything but a philosphical mat/eralist.

(Theseson Feuerbach).

Marism is an effort to relate eneternal"time"to temproal time. To tellyou what MINIMUMENT the time is. CONCLUSION;

Xty, this sternal force, is at work again innew and new forms in out time.

The New Social Order - from the roint of view of Caristian Principles.

WHAT IS WRONG WITH THE WORLD?

Our moral conscience has outgrown social reality.

Since the War numerity has realized that neither in the life of Nations nor in the life of Society Christian principles are reigning.

Humanity in danger of life. Strug le between the forces trying to edapt the life of the Nations and of Society to Christian principles.

WHAT ARE THESE CARISTIAN PRINCIPLES?

The responsibility of every human soul before God.

DET IS CAPITALISM A HINDRANCE TO THIS?

Because (Society does not allow us in every day life to be as unsublished we could be and constines even subject to be as Analysis of market-society:

- A) isolating human beings from each other.
- E) "fragmintation" of the producer's life.
- c) "solitting" and "durlication" of of the personality. (Dop-pelganger-Theorie)

THE ECONOMIC CLISIS IS THE STRONGEST EXPRESSION OF LACKING SELFDETHREINITION;

WIT HAS THE ATTREPT TO ACHIEVE EQUALITY AND SELFDETERMINATION IN THE FREEENT NARRET-SYSTEM LED TO A CHISTS OF THE BIRST ORDER?

Contradiction between political democracy and economic autooracy -- or: between political equality and economic inegality.
THE THREE SOLUTIONS: Polshivism-socialism-Pascism.

A) Communists propose to hand over undertakings to the politi-

) focialists really agree fundamentally but record it as eases

tiol particle should same to met by the democraticing of

economic life.

- C) Fascism proposes to hand over the functions of the political

 Etate to the leaders of industries ("Ausgliederung")

 THE GREAT SIMILARITY OF THE OPPOSING SOLUTIONS WHEN REGARDED FROM THE GUTSIDE.
 - A) Inegality of the range of functions. ("Kompetenzen")
 - B) The recognition of fundamental economic limitations.
 - c) Planning, rationalising, etc.

Between Communism and FastistiCorporationism the difference is so difficult to state that it seems hardly possible withour reference to historical categories.

ON PATERIALISTIC GROUNGS PASCISE HAS MON, SOCIALISE HAS LUST.

Fascism is based on the recognition that Freedomis inconsistent with material welfare in a highly organised capitalist society.

regation of christian principles, affirmation of heathen (pager) volues; none, remains, byth of the Blood, Catalanning values vitality, Life force, War and Strife, (Ville our Macht) Leadership, etc.

Opposition to Christianity fundamental; demoranise with churches only superficial.

\$00141/17017000 SOCIAL PROGRESS WILL BE DEFEATED BY PASCISE UNLESS PROGRESS RELIES UPON ITS RE-LIGIOUS SOURCES?

The New Social Order --- from the point of view of Yarist-

What is wrong wit. the world?

Moral conclousness has out-gorown accist conditions.

Am terrific conflict has begune.

princiles.

Fascism is the attempt to 5 ve from this dilemma by radically refusing the to acknowledge the Laws by which Homanity has been governed these 2000 years.

What are the Christian princ ... estant work for andw order?

The Responsibility of every human soul before God

-tunt staday we can will be fulfilled.

This principle does not only include Equality of human beings, but also aconcept of abreedom of selfrealisation, the freedom to be as good as we can. Because society of today does not allow us to be as good as we would allways be and some times evenire—this is the real reason why it is destined to die.

Why is Capitalist society a sinder ance to two moral development of kark kind?

Because everyd y life, the life of man asa producer and peasuer is organised so a s to me

make egotism, greed, selfseeking into the only ration 1 attitude
allowed by circumstances. But that would only
encourage to be bad, would not prevent to be
good. What people are prevented by to begood,
isthat there is no possibilit of realisis
the meaning of the service can renders to
man asaproducer, nor the meaning of the burden

Characteristics of amarket -society.

In Capitalisia greybuly; certianied

man means to man as a consumer.

productive to regard the service he does to the other man , as a corvice renderedto Himself! The "Idea" of service does not change this f ct.b cause you don't knowshome you do a service to and evenif you chance to know, it would be mere selfdeludion to do as if you wrer producing for his sake for you must ctually go on roducing even if hewere not existant -- simply for your own sake! Similar is the cus: ,yes worse even , wilman as aconsumer. The consumer may have theldeathat he is being helped in his nee by his fellows (which actually is the fact0, yet in as a reality , he will be handled a s the peson who does a service to the producer -- paradoxy could hardly be more apparent tage it is here, It is actually the consumer, the person living upon societ who appears as the the one rendering aservice to his fellows, miest the producerwho toils and creates ther by actually plays the role of the superfluos being :: suprfluos , because there are toomany of them on the m market -- no, much better than - p rasite!

Thamarket does the trick

A) It is amoninefor producing Egotism even then and
there were no Egotism is no inclin tion to it.

It is amachinery which isolates one human being from the other inth ir capacit and economic catities that is just intal r everyday ife. Each single person lives us it /fff were in aneconomic "Jenseits" with res est to his fellows. For each single person the rest of humanity his beyond the pale .- * # # / fr / fr / Human beings are connected with cach other by the wor of a Centre tay all bound up with without in any case being conn cted with each other! The strings 1 they ir e bound to gethe by all run through the Market! Inthis way the market isolates one person from an other. It connects goods with each other but only by cuttingoff its roducers personally from the other My interest, wy kno w ledge nevertranse mas the market! I cannot keep an I on m goods once they have reached the market. There they are ex mulfedby "the Market", and hopey/eth/ the producer has n because tools and machineswhich are only aphase in production are separated from b in terms of proprietorship(Capital) Karl Marx

The State is to-Day a third source of "fragmention "of prescrality which is rather as litting up of personality . The active cityzenship seems who ly sepa to from passive citizenship. As itwere two humanities were in Existen co. Humanity has a "Doppelganger" -- a system most conducive to a shifting of responsibilities!! Karl Mark De Man? on the "other Mark".