

what every human being needs is to discover himself as a man and as a perfectible man in the light of Jesus Christ. No man is an empty bag. The problem is not to put new contents into the bag, but to help tidy up that which is already in it, in order to be able to receive, in a harmonious form, that which is missing. It is to show the difference between what one is and what one should be. With a clear vision of his problem, man feels challenged, by his existential emptiness, to seek his ontological vocation. It is a question of trying to reach the fullness of his human condition given in Jesus Christ.

"Evangelization must tend to the "creation" of interior tensions for the discovery of our "to be" and "should be." The *evangelization of tension* goes out from the reality according to which there are, in every man, two deep realities: an *Imago Dei* distorted by sin and, as a logical consequence, the *necessity of completion*. Unfortunately, many are using conscious or unconscious mechanisms in order to ease the interior tension until it almost disappears. Yet the existential emptiness remains. The psycho-theological presuppositions developed in the present work determine the method we have called "*evangelization of tension*."

## GUILT CONVERSION AND MODERN PSYCHOLOGY REPORT

Chairman: A. Martinez

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The content of Dr. Leon's paper should be communicated to all who are involved in evangelism. This was the overwhelming conclusion of the participants in the group. The material Leon presented received enthusiastic acceptance in the group. A chief concern of the participants was that his books should be translated into English.

The significance of Leon's ideas lies in the damage that is being done to many members of congregations because of pastors' ignorance of the points covered in the study paper. This makes it imperative, in the opinion of the participants, that the Congress take steps to disseminate this material.

Leon's paper begins with a treatment of guilt as related to evangelization and conversion. Drawing from the works of other psychologists, Leon distinguishes between "existential guilt" and "neurotic guilt." For him, existential guilt is a realistic and healthy recognition by an individual of his own sin. Neurotic guilt, on the other hand, is the sick obsessive preoccupation of a person who has failed to recognize the expiation that the Lord Jesus has made once for all on the Cross. People who are predisposed toward neurotic guilt tend to seek out preachers who will punish them by continually emphasizing their badness. A neurotic interaction (*symbiosis*) can thus be established between neurotically guilt-laden persons and preachers who themselves have a neurotic need to inflict suffering on others. It constitutes a masochistic-sadistic partnership between persons whose problems feed on others' sickness.

This kind of dynamic may seemingly be effective in producing "conversions," states Leon, but cannot be seen as the result of the Holy Spirit's work. It is to be shunned, because instead of producing spiritual healing, it promotes emotional and spiritual sickness.

Quoting from Sargent, Leon points out that some preachers resort to brain-washing techniques to produce conversions, and that this brainwashing corresponds with identifiable physiological laws. Leon insists that brainwashing is not an ethical tool for the evangelist to use in proclaiming the Gospel.

Leon's paper distinguishes between sin as a theological issue and guilt (the subjective awareness, conscious or unconscious, of sin) as a psychological issue. The preacher has to deal with sin because it separates man from God, but he must not resort to tormenting guilt feelings in a neurotic manner.

Evangelical preaching, states Leon, should insist on the new birth as the beginning of a process of perfecting the image of God which is in every man. In order that the newborn Christian experience this perfecting of the divine image that is in him, hermeneutic and exegetical preaching is necessary.

From the lively interaction and contributions of those who participated in the discussion resulting from Dr. Leon's paper, the following

recommendations emerged:

1. *See that Léon's books are translated into English.* He has written three books dealing with the subject, thus making an important contribution which should be available to a wider segment of the evangelical world. Partly as a result of the participants' encouragement in this regard, Dr. Leon has taken some preliminary steps to publish his works in the United States.

2. *Discourage all methods of evangelism which violate the message of the Gospel.* These would include, among others, the sadistic stimulation of neurotic guilt and brainwashing methods mentioned above.

3. *Promote training programs for pastors and evangelists, which seek to unify theology and counseling.* Theology is needed for the understanding of God's purpose and message. The principles of counseling are necessary for the sensitive and effective communication of this message to man in his real condition.

4. *Pastoral counseling should be considered as a matter of concern in evangelism.* One participant quoted from Eric Berne the fact that in the United States more than 70 percent of those who seek counseling, consult a pastor or priest. This exemplifies the responsibility which Christian workers have in the area of helping troubled people.

#### Conclusion

The Gospel and its cause can be enhanced or discredited accordingly as it is proclaimed with integrity or for the satisfaction of an unhealthy or selfish need. Our hearers will be healed or harmed by the announcing of the Gospel compassionately or self-seekingly. Therefore we urge that the points contained in this paper, which identify some distinctions between a wholesome evangelism and a sick parody of our redemptive message, be made known on a wide basis so that all who are concerned with the task of evangelism can benefit by them.

## CHRISTIAN PERSONAL AND SOCIAL ETHICS IN RELATION TO RACISM POVERTY, WAR, AND OTHER PROBLEMS

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This essay is "to evaluate current personal and social ethics in hindering and furthering the proclamation of the Gospel; to show the implications of the Gospel for contemporary social ethics including sex (marriage, divorce, promiscuity, pornography), wealth (capital, property, profit, poverty), race (racism, casteism), political power (bribery and corruption), and war."

Within the imposed space limits we can do little more than project a brief exposition and evaluation of current moral theory and practice in relation to the Gospel, and a similarly brief discussion of the Gospel's implications for five central issues which the assignment subdivides into thirteen specific concerns. It seems best, therefore, simply to offer summary statements suitable for consideration and expansion in group discussion.

#### 1. Introduction

a. Civilization is not merely a product of human aspiration, nor solely a by-product of the Gospel; it springs, rather, from God-given gifts of creation and reflects God's creation-mandate that man subdue the world to the ethical and spiritual purposes of the Creator.

b. Human sinfulness pervades all fallen man's motives, and conditions all his works and goals. Man was made not for civilization and culture but for God; man in sin tends to assimilate revelation to civilization, however, so that civilization becomes the channel through which human life is thought to gain meaning and worth.

c. The truth of revelation ranges itself critically alongside all achievements of civilization, and judges these by the Kingdom of God. God's covenant and commandments, set forth intelligibly in the prophetic-apostolic Scriptures and manifested in Jesus Christ, define the content of Christian morality. The Christian's task is not merely to preserve an inherited civilization or culture but to promote the Kingdom of God; only the divinely-given principles of social morality assure public justice and human welfare. Christian mission in the world includes an open declaration of God's purposes and commandments as they relate to sex and marriage, labor and economics, civil government and public life, since these constitute the criteria by which God wills that all men should live in society, and by which men and nations will finally be judged.

d. Because of his revolt against the God of creation and inordinate desires, fallen man represses and distorts the moral claim universally exerted by God in history and in conscience. Since a morality predicated on human expedients cannot ongoingly sustain civilization, its moral foundations inevitably weaken and crumble. The Christian mission in