



# Compendium of Slide Show Messages

accessory to Ernstraud Magazine

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Life is to promote my neighbors' welfare--not by competition, but by collaboration and sharing.

Human intelligence is the capacity  
to apply love to the details.

1



**Fair** use of our Mother Earth supports life,  
not unequal lifestyle.

2



**Consider the universe where chopsticks are six feet long:**

In the dark side people swear at the chopsticks.
In the light side people feed each other.

***This metaphor is the world in which we live!***

**Welcome to the light, where we share our happiness.**

3



Instead of resisting and opposing, rehabilitate those who accept more than their global fair share of resources--i.e., heal the greedy. Do not waste resources fighting; rather inspire changes in behavior.

4



After Having Prayed Fervently  
[...through a glass darkly]

Faith remained fixed on a light at the end of the tunnel while obstacles provoked my capabilities.  
Now I have arrived.

Oh!  
The light is a different color.

5



You can be pretty sure that  
the child sitting on the biggest pile of toys is the bully.

6



We love bullies. It is the love that heals them.

7



I cannot ask God to help me fight or defeat  
any one of God's children--that is not what God does best.

8



It is our opportunity and our destiny to dream of the better world where egalitarian happiness sharing is the peaceful rhythm of daily life. Let us not feel threatened by the promise that our common future holds.

25 Dec 2012--9



When you are not on the same page,  
open a new page and write on it together.

10



Organized religion exercises  
only as much mind control as you surrender.

April 2013--11



The most effective (positive) moral philosophy completely  
excludes the negative concepts of sin and guilt.

15 Sep 2014--12



### Fear Not God

Do certain prophets and preachers try to exercise mind control over gullible followers? I disempower the man-made myth of a jealous god of wrath, or of any god who is to be feared.

31 July 2014--13



# Speaking Truth To Power

Truth #1:

I love you unconditionally.

Absent this truth, all the others are jejune and vapid.

14



You cannot fill the low spots using nothing. Equality requires lowering the high spots. When it means "getting ahead of your neighbor," the term upward mobility is a vile obscenity.

9 Aug 2014--15



Laws do not change who we are; they reflect who we are.

23Jun2011 see EMv01n01--16



## A Tautology Worth Repeating

Our healing influence can address the emotional needs of those who have assumed power, so that they exercise greater kindness and thus increase happiness in the world.

23 Aug 14--17



## Competition Is Evil Unless

Conscionable competition is voluntary collaboration among participants who improve themselves by perfecting each other, knowingly encouraging others to higher performance.

2 Sep 2014--18



Cultivating a peaceful society is an ongoing process based on sensitivity and understanding. Cataclysmic disruption does not introduce peace or prosperity. It is proper to face the light and begin where you are. Please bring somebody with you.

19



Ask ."what is your special gift  
for the benefit of all mankind?"  
(All people are gifted.  
You are unlocking your presents.)

20



You may be pursuing happiness as a personal reward. With practice, you realize happiness through your interbeing with others. **By definition, happiness is not self-indulgence!**

21



If I am holding two clubs and we are being chased by a bear,  
I improve my chances by handing you one of the clubs.

Let us make each other productive--  
it improves all our chances.

22



Viewing life as a classroom, can you be happy while the  
largest share of the toys have your name on them?

10 May 2010--23



What you give out comes back to you.  
Are you surrounded by loving, happy people?

24



If you would influence another's behavior,  
ask the friend to teach you something.

25



I am the one who sees things as they are not—(yet).

26



True education humanizes. It is not a license to be greedy.  
13 May 2011--27



Can you make a positive contribution  
to the peace and well-being of mankind?

Any answer that you believe  
will ultimately prove to be correct.

28



Human decency is generously sharing  
the resources along life's journey.

25 Sep 2014--29



Is it necessary for one side to lose when the other side wins?  
30



Those who do not intend public correctional institutions to be instruments of rehabilitation and redemption are the people who are still waiting to realize their own redemption. Let us extend patience and hope to these people.

EMv01n03§3--31



I must experience happiness in order to share it.  
I do not ask who owns the roses before I enjoy the smell.

32



Just as hurting people hurt people, so do healed people heal people. One road to healing is to heal others. Remember, what you give out is what comes back to you.

EMv01n03§3--33



Bringing only food to the hungry prolongs both the life and the suffering. Bringing occupation (of mind and body) to the hungry heals the suffering and brings the food into being.

05 Oct 2014--34



Metaphor of answering prayers: God is not the driver who delivers cake and ice cream on demand; God is the teacher of exercise and balanced diet.

06 Oct 2014--35



--Resources may soon be in short supply.--  
The myopic: I'd better buy a gun for protection.  
The teacher: I'm going to stock up so that I will have something to share with my neighbors.

03 Nov 2014--36



Enlightenment, the supreme good, is to receive and to give education that inspires empathetic behavior.

37



I am a peace activist who does not protest or demonstrate. It is more inviting to radiate.

25 Nov 14--38



Today is important to me because somebody needs what I can do.

05 Sep 12--39



We bring the world up or down to our own level. Those who find value in themselves do not destroy that which is of value to others.

06 May 2015--40



Bombs and guns have not saved precious artifacts from destruction. Have we considered instead healing the perpetrators?

06 May 2015--41



The jealous, vengeful god of wrath is a mythological embodiment of human weakness, and, if unrecognized, an obstacle to spiritual growth.

10 Jun 2015--42



Civilizing humanity is priceless.  
Any entity willing to possess  
nuclear, chemical or biological weapons  
flounders in ignorance as a rogue state.

10 June 2015--43



I cannot resist evil with opposing force.  
Force is not an instrument of healing.

10 June 2015--44



Do you find me eccentric?  
Listening with the purpose or intent of  
correcting my errors severely cripples your learning.

12 June 2015--45



To the extent that self promotion is retention of personal  
wealth, rich people are the downfall of society. Redemption is  
the joyous devotion of those assets and resources to the  
health and education of people born into poverty.

3 July 2015--46



There is no social order until people have learned to depend on  
each other. Social order does not emerge so long as people  
pretend independent self-sufficiency.

5 July 2015--47



Egalitarian distribution of resources properly recognizes that because of their handicaps, some individuals justly require larger shares of certain resources.

11 August 2015--48



Egalitarian distribution is the level playing field that we owe the next generation.

7 August 2015--49



The attorney and the strawberry picker must be paid the same in fairness to their children.

7 August 2015--50



With empathy toward people who would be pained by the use of public funds for abortions, I ask softly for consideration of my pain when public funds are used for military purposes in violation of my core principles.

7 August 2015--51



If your organization demands changes  
and is willing to fight for them,  
you are just another hate group.

7 August 2015--52



Compulsory national service which includes conscientious alternatives to military participation is morally superior to the county's current poverty draft.

11 August 2015—53

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## §1 Pumping Gasoline

Oregon has required motorists to employ attendants to pump motor fuel. While I welcome increasing employment, especially when it includes interaction between people, this particular interaction is very difficult because under "full service" in Illinois, attendants used to top off my tank--a practice that is totally unacceptable. My knee-jerk reaction is to tax the motor fuel to provide more beneficial jobs, like playground supervision or parks beautification.

However, in the Oregonian setting, I should support the majority program if my suggestion does not carry the day. If my heart is in the right place, I will make the best of my situation. Instead of idly complaining that someone might spill gasoline on my fender, I will seize the opportunity to hop out of my car and see how well I can charm the attendant's day without micromanaging. The car will survive, I will be significantly happier, and the attendant will pass on the feeling of peace and well-being to other customers during the day. My cooperation will not only increase the peace in the legislature, it will also increase the peace in the mundane local world.

In case you missed it, please note that this allegory might be just the pattern we need in the heat of the current budget battles.

§ 2 Positive Relationships for Success

## Survival Guide

**The will to live** in harmonious fullness

*It takes a community!*

Success coaches teach us that millionaires do not feel they have *enough*.

Survival (happiness) is our *positive relationships* with other people.

(This happens to be the fundamental rule of business success.)

If you put something into the common pot (frequently called "friends"), later you will not find it empty. Let it include everyone you meet.

The need to be social is fundamental within us.

We practice our **empathy skills** in family, workplace, neighborhood, and community. Transforming **our** hearts will transform the government because we will choose leaders who represent what we are--people who can work together constructively.

### § 3 Throwing Family to the Wolves

You cannot outrun the wolf. No deer can do that.  
All you need to do is to outrun the slowest deer.

\* \* \*

We do not apply the above maxim to the human family. We do not throw our family members to the wolves in order to preserve ourselves--or do we?

Instead of encouraging the elite few to survive, humans think about how all of us might survive. We try to build shelters, grow crops, control threats, and overcome disasters for the preservation of the whole family.

We don't have to put the slowest deer on a stretcher to be carried by the other deer. We develop more sophisticated response techniques so that the slowest deer can run at its modest best and still survive. We learn to identify and manage the wolf for the benefit of our whole family. Both the pain and the glory will touch all of us.

\* \* \*

\* \* \*

The pages of this magazine stimulate you to think about differing approaches to some of mankind's affairs. The substance of the Ernstraud content is positive attitude, not final solutions. Positive attitudes lead to cooperation in action.

## The Prophetic Promise

Happiness is not so difficult:

When you have rooted greed out of your own heart,

Here is enlightened sharing:

Realizing you are not the only wise person in the world,

We project ourselves onto others:

You will envision that other people can do the same.

We bond with mankind:

By then you have made the Ernstraudian beginning and the rest is history about to be lived anew.

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## §1 How to get to a Flat Tax

The fair road to a flat income tax is bedded on flat incomes. As long as there is any form of income disparity, caring people will apply tax policy to repair the damage.

We humans are hard-wired to rise to our highest capability; we do not require money incentives to get us there. If strawberry pickers were paid as much as lawyers, I would still choose to become a lawyer. In appropriate numbers, strawberry pickers and other laborers are as necessary, and should be paid as much, as this lawyer.

People with extraordinary needs or incapacitations require extra consideration. It will probably work out more smoothly to create exceptional channels, other than tax breaks, for delivering their needs and keeping them as productive as they can be.

When we have spread the jobs and resources evenly, we are ready for a simple flat tax that will be fair to everyone.

## § 2 Labor Day Celebration

When I grew up in the Space Age, Labor Day seemed to celebrate the struggle of the common man against inhuman exploitation. The parties to labor disputes had been bitterly pitted in opposition to each other, and in this adversarial setting, workers had united to assert their dignity and overcome the greed of management. The power of collective bargaining had won improved working conditions.

Is it necessary for one side to lose when the other side wins?

Now that my adulthood falls into the Information Age, the names have changed. "Personnel Department" has become "Human Resources Department" to acknowledge that every worker is to be nurtured and cultivated to his or her full potential. By cooperating in a common enterprise, we accomplish more than by directing our energies against each other. Although we have not yet achieved equal pay between the top management and the bottom entry level, we have come a long way in recognizing that worker morale is the key to productivity. Without coercion or confrontation, enlightened employers respect and encourage human dignity as never before. We improve our lives together.

Let us hope that every Labor Day will celebrate further understanding of our shared life within the human family.

See [http://en.wikipedia.org/wiki/Edward\\_Deming](http://en.wikipedia.org/wiki/Edward_Deming) and <http://deming.org/> for background discussion of the philosophy of Dr. W. Edwards Deming, 1900-1993.

### § 3 The Open Mike Gaffe

"If you can't say something nice, don't say anything at all."

Diplomacy protects us from the embarrassing "open microphone" gaffe. How many public speakers have spoiled their images by saying or whispering out of place comments when they thought the microphone was switched off! Before the press examines our embarrassing words, let us examine our own hearts. Why should we harbor thoughts that we must not speak?

Of course some facts are confidential and there are good reasons we do not divulge them. On the other hand, a typical gaffe reveals an opinion or feeling that is more negative than factual. We can avoid blurting out something of that nature by not entertaining the thought in the first place. Instead of biting our tongues, we civilize our thinking.

For example, we can focus on the positive. The phrase "Joe just doesn't understand negotiation" should have been perceived as "Joe and I haven't agreed yet; we have some ground to cover before we take action." When I sincerely respect Joe's side of an issue, even my unguarded comments will display that respect and further a good working relationship. I won't blurt out any hurtful thoughts because my attitude will be kind and positive. Indeed, we manifest the good in ourselves when we can recognize and address it in others.

This does apply to the "other" candidates for political office.

## §4 I'm So Glad I Could Talk

Customers are always happy to hear their pianos after I tune them. Is that the only happiness they share with me? No, my other obligation is to be so kind that the customers say to themselves "I'm so glad I could talk to Kent today."

Peace activism is not only fine-tuning an institution like taxation or social welfare. It is also a commitment to delivering the message so that the audience will say "I'm so glad I interacted with Kent today." Indeed, if I do not inspire that happiness in my listener, there is little chance that my message will have a positive effect.

Undertaking to be against something constitutes being in opposition. Progress, on the other hand, is a matter of being in support of something. Peace building lifts the self-esteem and happiness of the parties to the peace.

When I try to tune two people who think they hate each other, it is crucial for both of them to conclude "I'm so glad I could talk to Kent today."

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## §1 Proving To You That You Can Do It

In one specific area, my job performance was 80% failure. My supervisors could have said "we won't give you another assignment in that field until you prove to us that you can do it." Instead, they took the approach "we are going to prove to you that you can do it." They gave me an easy assignment and plenty of time. Success changed my self image.

Can we generally have this effect on people around us? Can we prove to our neighbors that they can do the right thing? I have been called on to tune pianos in messy settings. The pianos soon match their surroundings: paper wads, pieces of candy, toys, pencils and other objects are strewn all over and within the instruments. In contrast, clean and tidy surroundings set up the expectation of good behavior, and the well-respected pianos remain clean and properly maintained.

Now the great leap of faith: if people grumble when plastic grocery bags are outlawed, can we encourage good behavior and let people demonstrate their ability to do the right thing? If we "environmental" voters bring our own canvas bags and set a cheerful example, do you suppose we can influence our neighbors by using exemplary actions instead of laws?

## § 2 A Poem about Generation

The house I occupy  
Does not shelter the presently homeless.  
If I did not have a house either,  
How would the homeless come to  
Recognize his homelessness?

Except for minerals like salt,  
What I eat was once alive.  
Did I bring about its death?  
Because my food did not spring forth  
spontaneously in the wild,  
It was cultivated for my consumption.  
Did I bring about its life?

Physically I am the top of a food chain.  
Intellectually there is not even a  
Definition for the top of the chain.  
Is my intellectual death (wrongness)  
Or my life (rightness)(house)  
Merely a prerequisite for  
The next element in the chain?

04 December 2004

### § 3 Civilization: the Absence of Retribution

Those who do not intend public correctional institutions to be instruments of rehabilitation and redemption are the people who are still waiting to realize their own redemption. Let us extend patience and hope to these people.

Just as hurting people hurt people,  
so do healed people heal people.  
One road to healing is to heal others.  
Remember,  
what you give out is what comes back to you.



Prisoners may obtain some relief through talking about themselves, taking classes, and otherwise developing themselves. Beyond that, however, lies the even more powerful personal growth that comes through fostering some other life form. The "bird man of Alcatraz" is one illustration of the healing influence obtained from living beings. Gardening, forestry, farming, animal husbandry, nature conservation, pet care--anything involved with nurturing living things--will be therapeutic, uplifting, and inspiring to those who need help improving their own lives.

## §4 Do Healthy Lives Cost Jobs?

Recent headlines have asserted that curbing environmental pollution will cost jobs. On the other hand, rampant pollution is known to cost lives. Let us change the job situation so that we do not perpetuate injurious conditions--so that full employment will not kill people.

Let us preserve physical, mental, and spiritual health: physical health as in freedom from man-made hazards and preventable diseases; mental health as in positive attitudes of loving ourselves so that we have love to share with others; spiritual health as in developing empathy which promotes equal well-being throughout the whole human family.

An economic system takes known natural and human resources and distributes them over measurable needs. If the system rewards some people at the expense of others, we seek to adjust the system so that it will serve all of us fairly. It takes resolve to reduce pollution health risks first, then arrange the economic consequences accordingly, constructively absorbing the workforce which was previously generating environmental damage. We are not slaves to the present harmful state of affairs, and must not be passive victims of bad conditions. Intelligence is the ability to reconfigure society's demands so that the jobs we ask people to do are constructive, not destructive. We will redistribute social burdens to reduce environmental health costs and to distribute the resulting costs fairly over a healthier population: we will create the right jobs.

It does take some social cooperation to achieve this net result. Shall we set out together to get there?

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## §1 I Should Compromise?

Have you told your elected representative not to compromise? Shame on you! -- Of course, that depends on what you mean by compromise. We praise "I will not compromise myself" when that means shunning graft. We disrespect "I will not compromise the exact details of the plan that I am proposing." That proposal divides; it does not govern.

The purpose of government is to meet human needs. If we have no needs in common, we lose our purpose to have a government. The reason to elect legislators is to address our shared needs.

Once we identify a shared need, we can fairly have a diversity of plans aimed at meeting the need. When those plans become personal hobby horses aimed at popularity and influence, they are no longer properly aimed at our needs. They obstruct constructive collaboration.

We assemble "the assembly" in order to work out the details of our common enterprises. If you and I propose completely divergent details, our task is to discover or create new details acceptable to both of us. Failing that, we cannot be governed; the law remains silent.

Let us say to our elected representatives: "We have hired you not for your sugar-coated campaigning, but for your ability to cooperate and create something that does not yet exist." Those who understand will liberally share the credit when the task is accomplished.

## § 2 Non-Governmental Organization

In international relations, a non-governmental organization (NGO) is well recognized and accepted as an agency for providing social services without having law-making authority. It is time to extend the same principle to the neighborhood level.

Cultural diversity in the United States has reached the point where unanimity is hard to achieve. We have probably always been unanimous in condemning murder and stealing, but never in embracing a particular religion. Where we agree, it has been relatively easy to codify behaviors through public laws. Where we disagree, public laws have been slow to emerge or to endure the test of time.

The absence of agreement leaves a social void; we might even disagree about whether there is a void that needs to be filled. Some of us feel freed from unwanted control, while others feel a need to be grounded in something identifiable. This is hardly an area where a single government prescription will fit all of the people.

So how do we address the areas where we differ so fundamentally? The individual does not benefit by being cut loose and set adrift. There remains a need to be social; it is fundamental within us to do things together. We have reservations about surrendering to social control while we value the positive reinforcement of social support. Herein lies the nub of nongovernmental organization: we seek institutions which combine our efforts, that is, organize us, while they do not impose controls over us. We band together in voluntary associations according to our own preferences.

The key to utilizing NGOs is to identify which social functions need to be governed by public laws and which prosper under voluntary associations. In some places, the employer provides the social glue that encompasses needs outside the workplace. Elsewhere, patronage and party loyalty provide a social framework. Religious practice routinely involves comprehensive social participation. Secular community organizations engage the public for shared activities that address shared needs.

We need NGOs in areas where we are not unanimous. We need the flexibility to socialize without surrender to uniform control, and seek to perfect the associations that help us to do so.

### § 3 Why do Americans Hate Each Other?

How do I know Americans hate each other? I watch their behavior: they compete against each other. By perpetuating a system that bestows its wealth on the most aggressive and most greedy, many people around me demonstrate a poverty of empathy and understanding. They have surrendered happiness.

Having no enemies to hate, I must propose a conjecture: I would have to hate a person terribly to want to force him to live on less than I have. Lacking that hate, I cannot take more than my fair share out of the common pot. Indeed, I cannot abide that some individuals take less than my share out of that same pot.

There is a demeaning myth that excellent human performance is motivated only by fear or greed. This myth denies the personal satisfaction that comes from good performance. Dignity is doing my best in return for my fair share of resources. A company robs me of that dignity when it offers unequal wealth in order to bribe me to amass an unfair share for myself or for my company.

The corporate myth maintains that talented individuals will leave the company if they are denied these excessive bribes. In other words, if I promise never to pay anyone more than average income, all the executives in my company will quit. Enter collective bargaining: if all the companies around me make the same promise, where shall the overpriced executives go? They will find themselves thankful when they have an income at all, and their job satisfaction will come from good performance, not from bribes.

It is essential not to have an underclass of people who are so desperate that they will compete against (undersell) each other and force wages down. At the other end of the payscale, it is important not to let companies compete against each other to force elitist wages up!

Employers, unite! For starters, if we all pledge that no family will receive total compensation more than double the median household income, grossly excessive salaries are gone. The saved resources provide for research, increase starting salaries, improve working conditions, and lower prices--in other words, they raise the standard of living in society at large.

Since the formula really is so simple, it is tempting to find targets to blame. However, blame is not a constructive mindset; it is akin to cursing the darkness. Lighting a candle is overcoming the present disease at all levels, focusing on improvement. First, parents teach children to reciprocate parental love and generosity. Families provide the earliest environment for acting out empathy. Schoolteachers elucidate ways to collaborate and not to compete. Graduates refuse to be paid more than average total compensation. It then follows that united employers keep the above pledge to pay no more than average income. As a mathematical consequence, without fabrication of nonexistent imaginary resources, nobody is paid less than average income.

These positive steps can be accomplished without conformist utopian institutions and without the tyranny of government coercion. They are to be implemented by the voluntary good will of the people who will benefit the most: all of us! It has been said there are two kinds of Americans--those who are rich and those who plan to become rich. That individual mindset prevents achieving an egalitarian society through techniques such as progressive taxation. The cure begins with the pledge "I will never be rich." Fortified with that foundation, we do not depend on government to legislate our morality.

All right, back to my original question: Fellow Americans, do we really hate each other? When will we love each other enough to collaborate? Our happiness awaits.

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## §1 The Bare Face of Truth

Ernstraudian flagship has for years been the Ernstraud Encounter, a skeletal outline for productive dialog based on genuine interaction. The process is not an exercise in polished prose: using the outline, the conversants build an original structure in real time. They work out the revelations and breakthroughs they encounter along the way.

Memorized platitudes fall away as the parties realize success in their present activity, not in prepared individual goals. The process is revealing, measuring and exposing each participant's adeptness at understanding as dialogue proceeds with slow deliberation before measured speech.

The genuine encounter occurs in present being; it cannot be preprogrammed or commercialized. Let us hope that nobody will attempt to hire a facilitator. Doing so would abdicate the obligation of candid honesty and responsiveness to the dialogue partner.

While some of these encounters involve elaborate formality, others occur regularly in ordinary daily conversations graced by mutual respect. Always, the parties grow together.

# Ernstraud Encounter

Two individuals have prepared to meet in friendship--or to learn friendship. They may be diplomats of hostile countries that speak different languages, or they may be next door neighbors practicing the same religion. Something has motivated them to come together: whatever their life stations may be, they follow these steps to greater understanding and common achievement.

## Identifying Me -- two sessions

*How can I know you if I don't know myself?*

**I. This is who I am.** (Constructive self-image: I bring a talent.)

no false pride, no false humility

understanding why I am on earth, my gift to mankind

perception of myself and of others and our relationships

not a therapy session -- apply my talent to our result

**II. My critics say this of me.** (I understand how others see me.)

perception, trustworthiness--I am fair

empathetic understanding of other perspectives

accommodation of this external perception

valuation of others, including you

continuation, strength--I proceed thoughtfully

self confidence in the face of doubt

willingness to incorporate and synthesize

On with the Business -- two sessions

*Each participant has been awaiting this moment of helping.*

**III.** Your strength serves your concerns.

(I tell you your strengths.)

Accommodating the criticisms seasons your resolution.

I perceive your talents as possibilities for solution.

I formulate queries that deepen your confidence.

You create a new reality which is not a win-lose duality.

We, the conversants, become stronger *with* each other rather than *against* each other.

**IV.** We proceed to the identified shared issues we have brought into this encounter.

There is no distinction between YOUR concern and MY concern; we are sharing common burdens.

We are collaborators on mankind's concerns.

\* \* \* \* \*

*If the participants have come together from antagonistic positions which they hope to resolve, specific discussion of their differences may begin after stage IV is reached and sufficient bonding has occurred. Up to this point, the encounter has consisted in taking and sharing information for the purpose of forging a team capable of facing substantive issues.*

### §3 Observations

Dialectic: Thesis + Antithesis => Synthesis  
(Bring something into existence that was not there before.)

**"We see things not as they are, but as we are."**

- H.M. Tomlinson

*When you are not on the same page,  
open a new page and write on it together.*

- Kent Busse

In the **Ernstraud Encounter**, each stage is treated in sequence. Issues of disagreement are barred until stage IV; what would have been a battle becomes a collaboration. One stage might be substance for less than an hour, or for a day.

Disengagement periods (rumination breaks, silent reflection) provide time for taking private notes, sharing meals, hearing or making music together. Silent rest time can be more helpful than meaningless banter. The conversants demonstrate their tact and mutual sensitivity in setting the pace.

Using constant application of the Golden Rule, the **Ernstraud Encounter** thoroughly exposes each conversant's capacity for *empathy*. You might try imagining both sides of the encounter in advance as you would play both sides of a chess board; this is one technique of getting into the other person's mind. Remember to be flexible, because in the live encounter the other side is not likely to play out exactly the way you imagined it, just as in a chess exercise. The surprises will be particularly educational.

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## §1 Survivor's Guilt

-- take time to smell the roses --  
love not only yourself, but also your life

We who enjoy comfort and privilege live in danger of feeling guilty about enjoying life while the world is overly populated with unhappiness and outright misery.

How can I enjoy myself while other human beings are not enjoying themselves? This disposition is blatant fraud. It improves nothing about the world. If I race to the worst at the bottom, that detracts from, and denies, the good at the top. Worthy enjoyment acknowledges that which is good. I must experience happiness in order to share it.

How can I be innocent while escaping the suffering experienced by others? Guilt actually does attach to enjoyment that causes the suffering of others. Luxury obtained through exploitation is indeed guilt. Intelligently ending overconsumption does alleviate suffering. On the other hand, smelling the roses is appreciating existence, not exploiting it. Being awake to pleasant experiences sustains my strength as I alleviate suffering of others; I am not helping you enjoy your life if I hate mine. I do not ask who owns the roses before I enjoy the smell.

## § 2 Power of One -- Power of Me!

It's up to ~~the government~~ me.

Racism, religious intolerance, public slaughtering (capital punishment), female genital mutilation, and ritual human sacrifice are blemishes on human society. Somebody had to think them up before they became institutional practices. Somewhere, something went wrong: well-adjusted individuals will not pass racist laws; the enlightened faithful will not condone human sacrifice under any name. These sins have to be removed the same way they came about: one conscience at a time.

Let me illustrate with my experience of Switzerland. My friends and I sometimes left items on the train--clothing, cameras, umbrellas. We reported each instance to the SBB railroad, and selected the station where we would pick up the found items. We did not regularly lock our bicycles; the locks could be popped off very easily. I knew that this condition was not the result of laws against stealing, because I had grown up in a country with laws against stealing which had very different results. Obviously Swiss people return private property because the individual Swiss are honorable people. From that personal honor emerges a collective conscience even capable of democratic taxation, humane distribution of wealth, and universal healthcare. Through personal honor, the Swiss are able to carry out nurturing, constructive relationships and to enjoy a peaceful and healthy society. This is my direct personal experience.

In general, government does not create good or bad people. The opposite is true: good people create successful government. When individual people have a constructive mindset, they combine their good intentions. Government reflects the quality of the people--even in non-democratic states.

Herein lies relief from the litany of sins that opened this article. We shape our society when we first obtain the light for ourselves, and then lovingly propagate that light to those around us. Laws against stealing do not end theft. Public policies do not end graft. Laws enforcing religious practices do not create faith. Instead, individual people discern beneficial behavior and implement it. Growing out of that process, public laws articulate the practices on which the individual people agree. It is not the laws themselves, but rather the individual people who formulate and embrace those laws, that advance us together into a happy future.

Therefore, let us not condemn the people or institutions of our government. Let us not anticipate that government can cure social ills. Instead, let us carry out good behavior in a way that persuades others to do the same. We will eradicate poverty when we individually overcome greed. The government cannot do that for us; nobody can leave it to his neighbor to be modest. People mimic good models as readily as any other, and with far more pleasure. Good government is the result of the example we set and inspire in each other. You and I are the creators of shared happiness. The question is not "why can't [the government] ...?" The question is "what shall I ...?"

### §3 Nuclear Weapons Again

but a different lesson this time

The social sins listed in §2 above have not ended the human species. Nuclear and biological weapons do pose that threat. Therefore I regard it a crime against humanity to invent, manufacture, develop, test, possess, or use any of those weapons. It saddens me that some of my friends are not motivated by the same conviction. What shall I do now?

Here is the problem: developing godlike character includes -- indeed, requires -- loving all of God's children, including the ones who have perpetrated all of the sins including tolerating nuclear weapons. Writing the articles v01-n01§1 (kindness in the face of not getting my own way) and v01-n03§3 (personal redemption) has significantly increased my capacity for this kind of love.

It is not enough to say that I will hate the sin and love the sinner. Loving the atomic bomb maker as a sinner is a distorted application of self-righteousness. I trust my moral compass, but it is not the universal standard for identifying sins or sinners. Indeed, identifying sins and sinners is not for me. It is divisive, futile and useless.

Unredeemed, I quoted Jeremiah 17:5 "Cursed be the man that trusteth in man, and maketh flesh his arm." Today I build bridges instead. Writing about personal redemption has changed my view of non-pacifists whose votes cancel out mine. Those very people are my beloved neighbors.

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## §1 How to read Ernstraud Magazine:

What you understand surpasses what I intend.

Ernstraud Magazine involves thought and discussion to stimulate learning, not indoctrination. Your response may be consonant or contrasting. The meaning and impact of each article will be individual to each of you, according to the experience that you bring.

This approach avoids using absolute definitions of terms to produce academic rigor and consistency. It is grist for the mill of human understanding, sometimes abstract and sometime concrete. It moves from one possible viewpoint to another in order to explore multiple aspects of an issue, always showing that there is more than one way to appreciate reality. Above all, it requires every reader to define and understand terms so as to make passages meaningful—that is, to take definitions from the context. With that mutual accommodation, we will make progress together.

You contribute to the discussion when you pass along material in conversation, by email, or through other means. Note also that the Ernstraud Magazine Forum at <http://www.ernstraud.org/forum/> provides a centralized place for discussion. As readers join the forum, its value will increase and the content of the magazine will be enriched. Please join!

## § 2 Generation to Generation

This self-reassuring self-compliment happens to be sincere.  
Take from it such inspiration as you will.

My parents sacrificed a great deal to leave the country of Adolf Hitler so that I could be born in the country that gave the world nuclear weapons, where profit motivated robber barons buy the government and exploit the cheap labor of a permanent underclass which they perpetuate.

At the end of my church service in Switzerland, the force that brought me back to America was the University of Chicago which, translating from the Latin "alma mater," became the mother of my soul. Although this institution appears to be financially founded upon the suffering of the underclass, and presently to exercise hegemonic control over its neighborhood, I acknowledge its irreplaceable contribution to my appreciation of the humanities, of the scientific method, and primarily of independent thinking.

Judging by outward appearances, my children might possibly believe that they are beneficiaries of WASP class privileges, being Americans in a time of scientific enlightenment. This may be an element, but it is not the foundation, of their well-being. America is also home to millions of people who are hungry, and people who fear for their personal safety. Often my heart longs for my ancestors' German society that glorifies hard work, thrift, environmentalism, and universal health care.

In actual fact, the foundation under my children is the practices of a church in which (a) I have never, throughout my 71 years, known or even heard of any person (even marginally participating) who was involuntarily hungry, and (b) they wake up every morning in the full confidence that their earthly parents, like their heavenly parents, are completely faithful to their covenants and to unconditional love of their children.

This is the true heritage that my parents passed on to me, and no greater blessing can possibly pass from one generation to the next.

### § 3 Pursuit of unhappiness

Humans are distinct individuals, and at the same time very much alike. For example, I may prefer kale and you may prefer spinach, but neither of us escapes preferring to eat something.

We reveal ourselves through choices regarding creature comforts, intellectual pursuits, group activities, self-expression, and spiritual awareness of other beings. We differ in the things we choose, but we're all the same in the fact that we make these choices.

Choosing our actions is broadly referred to as the pursuit of happiness. Often we are not happy with the outcome of our choices, especially when there are forces acting within us of which we are not conscious. Nevertheless it would indeed be uncommon to say that we deliberately set out in the pursuit of unhappiness.

This assertion makes it difficult to comprehend political bickering in place of action, extrajudicial murder, weapons of mass destruction, overconsumption in the face of starvation. It puzzles the mind that the governmental elite could single out any or all religions for persecution, or encourage repression of sexual minorities. It defies reason that a corporate executive could walk away from a company having accepted more money than the laid off employees will ever see in an entire lifetime.

These egregious imbalances of power must surely gestate in the repressed darkness of unconscious misunderstanding of happiness. They challenge us to ceaseless wakeful sensitivity. The path around the pitfalls of unhappiness is the enlightenment that binds us to, not separates us from, our fellow humans.

## § 4 Happiness = Sharing

The fundamental way of happiness  
is to consider the other ahead of the self.

Is a human born selfish, or born unselfish? In other words, does positive behavior result from nurture, or from nature? Is it human nature to be kind?

Academic studies first clarify terminology. As always, the answer you receive is highly dependent on – almost contained in – how you ask the question. Scientific inquiry, which may be carried on within a system of values, reveals relationships without imposing prejudged values.

Religious doctrines, applied dogmatically, can amount to prejudged values that impede enlightenment. On the other hand, there is an open-ended approach in a Buddhist teaching which proposes that a human being contains positive seeds and negative seeds. Humans have agency to water the positive ones. This framework, like the scientific one, allows constant evaluation during the journey to enlightenment. The human spirit is always challenged to discern the better way.

Ernstraud Magazine concerns happiness sharing. Like religion, it aims toward a plan of happiness. Based upon a long life of observation, the writer has concluded that happiness is shared, not imposed. The very nature of happiness is social, not selfish. Indeed, the principle may be summarized in the writer's signature tag line of many years:

*Life is to promote my neighbors' welfare--not by competition, but by collaboration and sharing.  
Human intelligence is the capacity  
to apply love to the details.*

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## §1 Fight for Principles?

If you want to fight for your principles, you are of another world. In this one, love succeeds through cooperation.

Does this teaching help us to deal with tyrants and hate groups? Indeed! If we are in loving cooperation with unpopular minorities, scapegoating and other despotic practices atrophy without a fight. Hate groups are powerless to take away the fruits of love. Surrounded by citizens of high principles, the madman cannot instigate oppression.

It is pointless to squander effort on opposing and complaining when instead our effort could ignite exemplary achievement. The positive good we do accomplishes what protest cannot bring into being. Society is well ordered when right thinking is locally contagious—that is, when we improve government by exercising kindness toward our neighbors.

I am a peace activist  
who does not protest or demonstrate.  
It is more inviting to radiate.

EMC slide 38

## § 2 Demonstrations!

Public demonstrations look like requests  
for other people to do something.

Don't you just love it when your neighbor comes over to demand that you shovel your sidewalk? Does your senator feel the same way when presented with "demands"?

The world needs more kindness, but I should not tell that to my grouchy neighbor or my senator in an unkind tone. When my nearest neighbors and I are on good terms socially and fulfilling each other's emotional needs, we will not collectively choose leaders who impose their principles by constructing a police state or applying military power.

After peace begins with me in my pluralistic surroundings, it spreads out to my community and state, and on to the rest of the world. My first contribution to the world is to make my own home and my closest neighborhood havens of love and kindness. At the other end of the causality chain, the intended result is that the powerful countries release weaker countries or populations from historical oppression, domination and exploitation.

The greater international good is not understood by, and therefore cannot be achieved by, those who do not embrace diversity in their own families and neighborhoods with empathy, love and understanding.

If I demonstrate for world peace and am not loved by the richly diverse people closest to me, I am a zero.

What you give out comes back to you.  
Are you surrounded by loving, happy people?

EMC slide 24

### § 3 We Love Bullies It's the love that heals them.

Let us not be judgmental of others for their lavish trinkets, their insensitivity to inequality. Bragging and wealth display are attempts to compensate for feelings of inadequacy. Sufferers need the warmth of people who value love over materialism. Enlightened simple people, who have learned to depend on each other, become an example to lonely powerful people who have isolated themselves by trying to rise above others.

The bullying few disgrace themselves by hoarding the resources that would otherwise benefit the many. Those who become isolated by having too much can learn compassion from the natural kindness of those whose best efforts fall short of providing enough. Anger, resistance and opposition fail to redeem the bully. We who have less material wealth need to disseminate the fruits of love and sharing so that our warmth will trickle up to those who have more resources than empathy. The foundation of progress is love.

## §4 Reality Checks

The Ernstraudian teachings are a  
**MODEL FOR FAILURE**  
without these *REALITY CHECKS*.

**Burnout** does not bless anyone. Attempting to run faster than you have strength is an expression of your own **greed**. Radiating light into the darkness influences what comes back to you, but ***do not expect to bale alfalfa hay the day after you plant the seeds.***

**Rights** are inseparable from **responsibilities**. Thinking otherwise leads to patronizing and pity which rob us of the **opportunity to grow**. Successful counselors do not accept the deed to, or responsibility for, the problem.

There must be something left of the teacher after the encounter. Parents pay loving attention to their children's criticisms, but **we do not heal the aggressor by being vulnerable** to swindling, manipulation, physical violence or psychological abuse.

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## §1 The Only True Church

Do you belong to the only true church? Perhaps you have friends who belong to the only true church. Most likely the club encompasses several churches.

Can members of "the only true church" define what the term means? Is the phrase an intellectually honest conclusion of verifiable scientific investigation? Is it rather the bleating of Orwellian sheep (Animal Farm, 1945) reciting a political slogan?

If religion is the practice of love, can it ever be anything but true? However, the valid practice of love does not assure that every statement by every teacher is and has always been unambiguously, rigorously accurate. Individual claims can be scrutinized for historical and intellectual accuracy, but one specific church is not an exhaustive, exclusive realization of the collective human condition.

Is arrogating to oneself the designation "only true church" an attempt to denigrate every alternative? Does it expose a craving for superiority and power?

Might all people of good will please turn away from this divisive and hurtful appellation!

## § 2 Why Not To Boycott

1) Being self-employed (i.e., everybody is my boss), I hope that customers will hire me because of my good character and well-developed professional skills. If "good character" means that I agree perfectly with the customer's political orientation or social values, then I will lose all of my customers--it does not lie within me to be a clone of another person or of all people. Reasonable people differ; every customer will find some point of disagreement. While always open to reason, I trust customers not to boycott me "for the good of my soul."

2) I cannot join the boycott of local markets, because I do not want my close friends to lose their jobs. The US did not boycott Bangladeshi clothing imports, because doing so would have destroyed the livelihoods, meager as they were, of thousands of Bangladeshi workers. Instead, the US banned child labor (Harkin Bill) with a reasonable transition period to allow countries to comply. (<http://snd.sc/104SV1F> at 3.19) The current discussion of labor safety standards likewise calls for productive negotiation of better conditions, not a boycott that would end the livelihood itself.

3) Commerce requires collaboration. The above examples illustrate that fragmenting human effort into small homogeneous compartments not only restricts diversity, it also destroys livelihood that happens through commerce. Boycotts look like hostile separation into opposing camps. Regardless of the good intent of the boycotters, they drive people apart. Negotiation (based on genuine understanding and accurate documentation) draws people together in pursuit of mutual improvement: "He drew a circle that shut me out; heretic, rebel, a thing to flout. But love and I had the wit to win; we drew a circle that took him in." (Edwin Markham; citation found 05 May 2013 at [www.quotelady.com/authors/author-m.html](http://www.quotelady.com/authors/author-m.html))

The perils of our time are fragmentation, compartmentalization, greed, and gridlock. To improve universal quality of life, I plead with all people to turn away from demands and boycotts, and instead to negotiate sharing and cooperation ([www.cooperatetobehappy.org](http://www.cooperatetobehappy.org)).

## § 3 Choosing Servitude

There is a cultural tradition that looks to soil and coffee to teach that the darker color is richer and more satisfying. A different tradition proposes that god left some people in the oven too long, took others out too soon, and made the middle group exactly right. Yet a different tradition associates divine light with the color white and eventually applies that association to skin color. Although such self-acceptance (not only of skin color) has sometimes been diabolically corrupted into a sense of superiority, basic mental health does include being happy in one's own condition. The simplest expression of health comes from Brian Tracy, my favorite success coach, who teaches the chant "I like myself."

Healthy self valuation prepares the individual for a positive role in society. It does not require, and is not achieved by, elevating self over others. While it is natural to adopt a religious construct that emphasizes one's talents, only morally corrupt man-made gods allow people to exercise ascendancy. We pursue health in order to benefit others. Divine favor (natural talent) expresses itself in service, not self-promotion.

1. In Genesis 13, Abram, the wiser older brother, gave Lot first choice of a land to occupy. Yielding the advantage was part of Abram's fulfillment (success), not a detriment to it.

2. The individual is vaccinated against seeking material advantage by the Buddhist teaching that one does not take that which is not offered.

3. In Matthew 23, Jesus set a high standard, declaring that the moral or intellectual leader voluntarily chooses the role of servant.

America is founded on succeeding from a position of material disadvantage, as proclaimed on the Statue of Liberty in Emma Lazarus's words

Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tossed, to me:  
I lift my lamp beside the golden door.

Mental health protects us from feelings of exceptionalism: one cannot successfully claim religion or nature as grounds for accepting a position of advantage. Self-confidence is the strength to rise above self-seeking, to the benefit of the community: in Ernstraudian terms, "Life is to promote my neighbors' welfare."

#### § 4 This Is Not Pornography

Many years ago the local art museum displayed a painting of a nude waif standing against a black background which scarcely disclosed either a floor or a back wall. Upon entering the gallery a viewer might wonder whether the picture represented a young Lolita discovering the power of her body to attract an adult male. Upon closer approach, the viewer might wonder whether the painter meant to entrap the hidden pedophile in each male viewer. Then upon recognizing the expression of bewilderment and terror on the girl's face, the viewer could see the subject as his own daughter or sister who had been stripped of her clothing before being pushed into the gas chamber. At that point it becomes impossible to associate the painting with any degree of prurient excitement. May art generally invite this power of progressive observation and lead to wisdom. May we be conscientious artists.

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## §1 The Gender Binary Is a False Construct Why secular same-sex marriage is a fundamental human right

What it is

Can you define male and female unambiguously? Do human variations constitute exceptions to your category definitions? Do you succumb to a strict binary model of gender?

Traditionally humans have been regarded as male or female according to external physical characteristics visible at birth: sex organs. Contemporary science has progressed far beyond this simplistic method of defining gender. Perhaps the easiest illustration centers on the word "intersex" which can apply to atypical organ development or to the presence of XX chromosomes in some cells and XY in others within the same individual. A brief internet search immediately shows that gender and sexual orientation involve complex physical, chemical, physiological, psychological, environmental, emotional, hormonal, and biological factors. The gender binary (either "male" OR "female") is thoroughly inadequate, being clearly inaccurate for a significant number of humans.

## Why it matters

Sometimes sexual taboos have counterparts in racial taboos. Consider, for example, the high school teacher who believed interracial marriage was wrong and told biracial children in the school that they should not exist. A similar threat lies behind stigmatizing persons who fall outside the gender binary. Should these outside-of-traditional-categories individuals be made to internalize “I am offensive to God”? How can this concept, akin to the Calvinistic total depravity doctrine, exist in modern theology centered on God’s universal love?

A theology based on inaccurate observation and ignorance of science is simply wrong inasmuch as it does not account for (and apply to) all of God’s children.

## What to do

Conversion therapy has been thoroughly debunked. Gender reassignment surgery, while providing an option to some people, is hardly to be applied as a legal requirement for all gender dysphoria. Sadly, those whose vision is limited to ancient understanding tend urgently to seek to simplify complex situations with corrective treatment—to cut the patient to fit the traditional bed. In contrast, those with the courage and foresight to endure some ambiguity and uncertainty will concentrate on new questions without imposing old answers.

In the past, ensconced organized religion imposed dogmas upon scientific research (for example, attempted to quash understanding of the heliocentric solar system as promoted by Galileo). We note particularly that the Bible has not helped as a primary textbook for celestial mechanics. As we expand from solar system to galaxy to universe to multiverse, progress depends on formulating new questions and recognizing when our answers are only partial explanations. Similarly, traditional theology

is not the primary tool for the study of biology (including evolution and sexuality), and the realism of our moral judgment is improved as we acknowledge the additional tools that become available over time, accepting that we do not know as much now as we will know in the future.

The search for better insight into, and classification of, gender and sexual orientation does not threaten the morality of devotion and fidelity. Rape and unwelcomed seduction are never justified by the pathological mental state of the perpetrator. Likewise sexual minority status cannot justify unbridled license. When the rules governing sexual behavior accommodate the inherent complexity of gender, they will continue to respect the rights of all individuals, including progeny, while rejecting coercion and domination by individuals or by the state. Social morality matures as it combines scientific fact with well-mannered self restraint and interpersonal decency.

According to many positive examples, it appears that the state interest in stable families is well served by committed same-sex marriages grounded in the fundamental human right of association, and state-enforced definitions of chastity are not in the public interest.

Now in deference to theology

Parenthood is not required for salvation. The above discussion does not in any way defend promiscuity. Copulation or shared sexual stimulation between people of spiritual commitment is a conditional privilege of mutuality and consent, not necessarily available to all persons. Religious marriage continues to be a vow of celibacy commencing at such time as either partner no longer enjoys intercourse.

## Epilog

Please do not read the preceding paragraph as a dogmatic polemic. Knowing the gentleness of the author (me), I recognize it as a heartfelt poignant declaration of genuine love.

### §2 Fear Is Not Godly

Many sermons attempt to teach that “fear of God” means “love of God.” I find this doublespeak unnecessary and unwanted because it is misleading to invoke and then whitewash a strongly negative word when the good news can be better expressed with strong positive words. Fearing venomous animals has a logical function; fearing a personal God does not.

I fault the Old Testament for its undercurrents of exceptionalism and fear. That god favors certain children over others (an adulterous king is not stoned to death; chosen people are commanded to commit genocide) and kills those who disagree with him. Indeed, the jealous god of wrath appears as a racist, sexist, homophobic, exceptionalist, isolationist, genocidal megalomaniac who brooks no opposition. This story of fear should be stored on the academic shelf next to Greek mythology—a study of human weakness, not explication of a deity to be emulated.

The mind control of pain avoidance contrasts with my appreciation of the Buddhist teaching that accurate understanding purifies motivation to constructive action, which is living the peace that liberates us from suffering. Enlightenment is presented in strong positive words.

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## §1 Peace, not war, through religion

Does one kill in the name of religion? The Old Testament recounts great genocides and encourages capital punishment. Even the jealous God himself slaughters those who yield insufficient obeisance.

"Religion" that promotes chaos and mayhem substitutes domination for rational behavior. Even as mythology, these passages become tools for mind control, rule by fear.

After liberation from this human error, I am left with the peaceable portions of religion, which teach human cooperation and reverence for life.

Scaled up to the world level, this logic suggests that people who obstruct universal shared happiness have failed to purge their irrational belief systems and corrupted mythologies. Contenders in strife and warriors of all stripes find no true justification coming from religion. Indeed, they have corrupted their religion and debased themselves through that religion.

Setting aside the myths, purging the doctrines of war, is a happy journey into the light.

## § 2 Old Testament Pacifism

1. The overarching story of the entire Old Testament tells of a people who fell into decay because they relied on the arm of flesh instead of on the Lord. [Note, unfortunately, that in 2 Chronicles 32:8 the Lord preserves his people by fighting their battles--how much better if that were only a metaphor!]

2. When there was fighting to be done, the Lord made it clear that it succeeded on His strength, not on the strength of man. This is the story of Gideon, where too many volunteers showed up for a military campaign. The Lord went through almost-random selection processes to send most of them away (Judges 7) so that they would not boast that they had accomplished the task on their own strength (Judges 7:2). [The fighting they did was sickening genocide, but that is another story (Judges 8).]

3. Do you remember when King David was severely chastised by the Lord and given a choice among three very heavy penalties (1 Chronicles 21:9-17)? Do you remember the sin? He had taken a census (1 Chronicles 21:1-4). In those days the first census number was "men who draw the sword" (1 Chronicles 21:5-8). It was clear that the Lord did not want the military strength of the kingdom to be measured, for the same reason cited above.

4. Do you recall when the women sang "Saul has killed his thousands, but David has killed his ten thousands" (1 Samuel 21:11)? This was foundational to the extreme jealousy Saul felt toward David (1 Samuel 18:7). It was also the reason that David was denied the blessing of building the temple. Although David wanted very much to build the holy structure, he was allowed only to gather

the precious materials for it, which he did (2 Chronicles 5:1). It was explicitly left to Solomon to build "Solomon's Temple" so that it would not be associated with a man of war (1 Chronicles 28:3).

The sins of adultery and murder were a private matter between David and the Lord. The above numbered points had social significance: the man of war is in disrepute before the Lord. To the sensitive reader who ponders more than the guided tour, these Old Testament texts are cracks through which pacifism can sprout.

### § 3 Motivation other than Fear and Greed

It has been said that Nobel laureate Karl von Frisch primarily studied the wiggle dance of bees (instead of the sound accompanying the dance) because of his own hearing limitation. (See, for example, the photograph at <http://advocacy.britannica.com/blog/advocacy/2008/07/t-hree-pioneer-observers-of-animal-behaviour/> possibly showing a hearing aid.) If valid, this observation supports the proposition that we are inclined to investigate the world around us according to our own capacities. We see the world through our own colored glasses, or through our own perception matrices.

It is said that people are motivated only by fear and greed. Deprivation, lack of privilege, punishment and suffering all speak to fear, while appetites, materialism and power all speak to greed. Some people casually assert that all human behavior occurs as a response to one of these powerful motivations. However, making this claim demonstrates total deafness to social values such as empathy. In other words, failing to recognize, acknowledge, or account for motivation by higher social values results from deficiency: if you don't possess those capacities, you don't search for their role in human

behavior.

Looking beyond a purely mechanistic model of human behavior, one eventually recognizes other motivating influences. To start out, one might regard the primitive human being as comprising seeds for good and seeds for evil so that human behavior emerges from watering the good or the evil. This reasoning posits a multifaceted nature influenced by selectable nurture. It results in a less simplistic, more developed understanding of human behavior.

While a spiritually dead researcher studies only fear and greed, an idealistic researcher studies the higher motivation that activates stronger and more important human capacities. Politicians and other advertisers need this fundamental truth:

Distinguishing between negative and positive motivations enables overcoming both fear and greed instead of pandering to them.

We choose every day between self-centered materialism on the one hand and genuine happiness (the public good) on the other. Let us as a society set the tone of public relations by blocking out base appeals and acting energetically on a vision of the good we can do together. We are wise enough and strong enough to extinguish the profit motive everywhere. In doing so, we will encourage and uplift instead of competing against; we will be constructing rather than opposing.

I call on every person to be sensitive so as to appreciate and address the empathy, not the greed, of every other person.