

Christianity and Politics:

War and order MC

Walter Sundberg

Presupposition: The Authority of Scripture

Presupposition

“As the primary condition of union, we declare our joint, unanimous, and unreserved acceptance of all the canonical books of the Old and New Testaments, as a whole and in all their parts, as the divinely inspired, revealed and inerrant Word of God, and we declare our submission to this as the only infallible authority in all matters of faith and life.” *Constitution of the American Lutheran Church 1960*



- Gerhard Ebeling 1912-2001), *The Word of God and Tradition*, (1968) 11-31.
- Church History is “the history of the exposition of scripture.”
- Threefold form of the Word of God

Christ

the message about Christ

the canon

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Church History is “the history of the exposition of scripture.”

Augustine (354-430): "I have learned to hold the scriptures alone inerrant." Letter to Jerome quoted approvingly by Luther; in German "nicht irrig" (PNF, 1, 350; LW 41, 25)



Karl Barth (1886-1968) on Anselm (1033-1109)

Anselm's rule: "If a proposition accords with the actual wording of the Bible or with the direct inferences from it, then naturally it is valid with absolute certainty, but just because of this agreement it is not strictly a theological proposition. If, on the other hand, it is a strictly theological proposition, that is to say a proposition formed independently of the actual wording of Scripture, then the fact that it does not contradict the biblical text, determines its validity. But if it did contradict the Bible, however attractive it might be on other grounds, it would be rendered invalid." (Barth, *Anselm: Fides Quaerens Intellectum* (1931) p. 33.

All matters related to salvation are "plainly and clearly unfolded in Scripture" so that "unlearned believers who read with devotion and attention" will understand them.[i]

[i]... Heinrich Heppe, Reformed Dogmatics, rev. Ernst Bizer; tr. G.T. Thomas (Grand Rapids: Baker Book House, 1978) 32-33 quoting Markus Friedrich Wendelin (1584-1652).

The Lutheran theologian, Johann Andreas Quenstedt (1617-1688), asserts that the Bible contains: "no lie, no falsehood, not even the smallest error either in words or in matter, but everything, together and singly, that is handed on in them is most true, whether it be a matter of dogma or of morals or of history or of chronology or of topography or of nomenclature; no want of knowledge, no thoughtlessness or forgetfulness, no lapse of memory. . ." Johann Andreas Quenstedt (1617-1688), Theologia didactico-polemica (Wittenberg: Johannes Ludolphus Quenstedt et Elerdi Schumacheri Haeredes [Matthaeus Henckelius], 1685) I: 77. Quoted and tr. in Arthur Carl Piepkorn, "What does "Inerrancy" Mean?" Concordia Theological Monthly, 26 (1965) 578.

"Fundamentals" General Assembly 1910

- 1) the inerrancy of scripture,
- 2) the virgin birth of Christ,
- 3) a substitutionary doctrine of atonement,
- 4) the bodily resurrection of Christ,
- 4) the veracity of biblical miracles.



Hans Gerhard Stub 1849-1931

The Chicago Theses 1919 All Lutheran bodies represented in the National Lutheran Council are agreed in the fundamental doctrine that the canonical books of the Old and New Testaments are the inspired and inerrant Word of God, and the only rule of faith, doctrine and practice.

The Minneapolis Theses 1930 The synods signatory to these articles of Agreement accept without exception all the canonical books of the Old and New Testaments as a whole, and in all their parts, as the divinely inspired, revealed, and inerrant Word of God, and submit to this as the only infallible authority in all matters of faith and life.

United Testimony in Faith and Life 1952 We bear witness that the Bible is our only authentic and infallible source of God's revelation to us and all men, and that it is the only inerrant and completely adequate source and norm of all Christian doctrine and life. We hold that the Bible, as a whole and in all its parts, is the Word of God under all circumstances regardless of man's attitude toward it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17)

Constitution of the American Lutheran Church 1960 As the primary condition of union, we declare our joint, unanimous, and unreserved acceptance of all the canonical books of the Old and New Testaments, as a whole and in all their parts, as the divinely inspired, revealed and inerrant Word of God, and we declare our submission to this as the only infallible authority in all matters of faith and life.

"Evangelicals and Catholics Together" 1994 We Affirm Together

Jesus Christ is Lord. That is the first and final affirmation that Christians make about all of reality. He is the One sent by God to be Lord and Savior of all: "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4) Christians are people ahead of time, those who proclaim now what will one day be acknowledged by all, that Jesus Christ is Lord. (Philippians 2) We affirm together that we are justified by grace through faith because of Christ. Living faith is active in love that is nothing less than the love of Christ, for we together say with Paul: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2) All who accept Christ as Lord and Savior are brothers and sisters in Christ. Evangelicals and Catholics are brothers and sisters in Christ.

We affirm together that Christians are to teach and live in obedience to the divinely inspired Scriptures, which are the infallible Word of God. We further affirm together that Christ has promised to his church the gift of the Holy Spirit who will lead us into all truth in discerning and declaring the teaching of Scripture. (John 16) We recognize together that the Holy Spirit has so guided his church in the past. In, for instance, the formation of the canon of the Scriptures, and in the orthodox response to the great Christological and Trinitarian controversies of the early centuries, we confidently acknowledge the guidance of the Holy Spirit. In faithful response to the Spirit's leading, the church formulated the Apostles Creed, which we can and hereby do affirm together as an accurate statement of scriptural truth.

“Politics” is the art of living together in Society

“War” is the continuation of politics by other means

Carl von Clausewitz {1780-1832}

Politics: War

Conflict/ Catastrophe at the Beginning

- **2 Peter 2:4** 4 For if God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment;
- **Jude 1:6** 6 And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day;
- **Revelation 12:7-9** 7 **And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, 8 but they were defeated, and there was no longer any place for them in heaven. 9 The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world-- he was thrown down to the earth, and his angels were thrown down with him.**
- **Genesis 1:2** ² the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters.
- **Deuteronomy 32:8** ⁸ When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God (LXX).

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- **Psalm 82:1-8** ^{RSV} A Psalm of Asaph. God has taken his place in the divine council; in the midst of the gods he holds judgment: ² "How long will you judge unjustly and show partiality to the wicked? *Selah* ³ Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. ⁴ Rescue the weak and the needy; deliver them from the hand of the wicked." ⁵ They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken. ⁶ I say, "You are gods, sons of the Most High, all of you; ⁷ nevertheless, you shall die like men, and fall like any prince." ⁸ Arise, O God, judge the earth; for to thee belong all the nations!
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- **Isaiah 14:12-15** ¹² "How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! ¹³ You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; ¹⁴ I will ascend above the heights of the clouds, I will make myself like the Most High.' ¹⁵ But you are brought down to Sheol, to the depths of the Pit.
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- **Luke 10:17-20** ¹⁷ The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!" ¹⁸ And he said to them, "I saw Satan fall like lightning from heaven. ¹⁹ Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. ²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."
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- **Revelation 9:1** ^{RSV} And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key of the shaft of the bottomless pit;
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- **2 Peter 1:19** ¹⁹ And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.
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- **Revelation 22:16** ¹⁶ "I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star."

St Augustine on the origin of conflict:

The gift of creation is freedom of the will. Freedom of the will engenders the will to undo. The result is conflict. But Augustine goes further by contending that this conflict is so essential to the nature of creation that creation itself must be understood as warfare. The state of nature thus is a state of war. Scripture seems to point to this truth, however obscurely, as it witnesses to a great primeval calamity when "war broke out in heaven" (Rev. 12.7) and "God did not spare the angels

when they sinned, but cast them into hell and committed them to chains of deepest darkness” (2 Pet. 2.4; see Jude 6; Mt. 25.41).

Augustine seeks to ground this obscure biblical witness theologically in an interpretation of Genesis 1.3: “God said, ‘Let there be light’; and there was light.” He acknowledges that his interpretation is a matter of speculation because, “the matter is so profound that it may give rise to many interpretations.”[1] Augustine asserts that the original conflict of creation was entailed by the creation of light. When God said “Let there be light” it could only be at the expense of darkness. Augustine understands light versus darkness not as the dialectic of abstract categories, but as the clash of spiritual beings. The light brings forth the angels; created by God, bestowed with the gift of freedom; able to obey, thus giving meaning to light; or to rebel, thus giving meaning to darkness. Freedom means that angels have intelligence, the power of choice, the capability to change in an environment without coercion.[2] These attributes allow the angels to desire God and serve him willingly. This is why the light is “good.” These same attributes permit other angels to choose darkness. But choosing darkness ultimately serves God’s plan for it brings about a greater good: “[God] foreknew that some of the angels, in their pride, would wish to be self-sufficient for their own felicity, and hence would forsake their true good; yet he did not deprive them of their power, judging it an act of greater power and greater goodness to bring good even out of evil than to exclude the existence of evil.”[3] Good out of evil is what Christ accomplishes. Christ is “the light of the world” (Jn.9.5).

Israel at War

Exodus 15 Then Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD,
for he is highly exalted.
Both horse and driver
he has hurled into the sea.
²“The LORD is my strength and my defense^[a];
he has become my salvation.
He is my God, and I will praise him,
my father’s God, and I will exalt him.
³The LORD is a warrior;
the LORD is his name.
⁴Pharaoh’s chariots and his army
he has hurled into the sea.
The best of Pharaoh’s officers
are drowned in the Red Sea.^[b]
⁵The deep waters have covered them;
they sank to the depths like a stone.
⁶Your right hand, LORD,

was majestic in power.
Your right hand, LORD,
shattered the enemy.

Rahab

"I know that the LORD has given you the land, and that dread of you has fallen on us, and that all the inhabitants of the land melt in fear before you.

¹⁰ *For we have heard how the LORD dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites that were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.*

¹¹ *As soon as we heard it, our hearts melted, and there was no courage left in any of us because of you. The LORD your God is indeed God in heaven above and on earth below.*

¹² *Now then, since I have dealt kindly with you [Rahab, you will recall, gave the spies sent by Joshua protection so that they would not be discovered], swear to me [says Rahab to the spies] by the LORD that you in turn will deal kindly with my family. Give me a sign of good faith*

¹³ *that you will spare my father and mother, my brothers and sisters, and all who belong to them, and deliver our lives from death."*

(Jos 2:9-13 NRS)

The rabbis, across the ages, have been obsessed with Rahab, passing on stories about her. She was, they taught, one of the four most beautiful women to have walked the earth; four being the symbolic number of the earth, east and west, north and south. This means that Rahab was not Princess Kay at the Minnesota State Fair. She was not Miss America. Rahab took on the best of international competition. Helen of Troy, eat your heart out!

Rahab, disturbingly, blossomed early, becoming a prostitute, and a very good one, at the tender age of 10; so the rabbis said. When the Israelites show up on the east bank of the Jordan Rahab is fifty, still a ravishing beauty, and she knows all about this strange people with their austere, cruel desert God, before whom all other gods pale by comparison, including Baal, her river god. How does she know this? For forty years, so say the rabbis, she bedded down the movers and shakers of society, kings and princes from every land, the Elliot Spitzers of a by-gone era, and through them, by pillow talk, kept herself informed about politics and diplomacy among the nations. This is how she kept up with the deeds of the Israelites told in the Word of God.

This Word proclaims that the Lord can dry up the water so that his people can pass through; then the Lord can use the water like a plaything to drown an army. And that's just at the start of Israel's remarkable forty-year journey that Rahab heard about beginning at age ten. Now at fifty,

she has heard a lot more. Rahab knows that any people or city that gets in Israel's way is toast. The two kings of the Amorites, Sihon and Og, are gone.

It is a great sacrifice. Remember who she is. She is a daughter of her city; she is wired into the male elite. She is a faithful follower of her demon god, a fertility god who makes himself present in sexual acts of all kinds, bringing to the sensuous deeds affirmation, satisfaction, and the physical abundance of the earth. Baal is a party god, a god of good times: Friday night at the frat house, spring break. Sex is Rahab's religion and personal identity. She likes to party and does it every day.

This she gives up. Fear has changed her behavior; made her wise. She knows that even though the Jordan is at full flood, that her river god has made a fierce wall of water with level five rapids that will flip any canoe or rubber raft, the Lord will make the Jordan dry up so that the Israelites under General Joshua, weapons at the ready, can cross over to the west bank. Rahab knows that even though her city has an ancient foundation—archaeologists tell us that Jericho was old when the Sumerians were young—its walls will come tumbling down. And that the Lord, thumbing his nose, will use the city's own sacred rituals of procession to bring the walls down. This God is to be feared. He is relentless. Rahab fears the Lord.



Reflection on the Jews:

If the statistics are right, the Jews constitute but $\frac{1}{4}$ of $\frac{1}{4}\%$ of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of.

He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contribution to the world's list of great names in literature, science, art, music, finance, medicine and abstract learning are also way out of proportion to the weakness of his numbers.

He has made a marvelous fight in this world in all ages;
and has done it with his hands tied behind him. He could be vain
of himself and be excused for it. The Egyptians, the Babylonians and
Persians rose, filled the planet with sound and splendor, then faded to dream stuff and faded
away; the Greeks and Romans followed, and made a vast noise, and they are gone; other peoples
have sprung up and held their torch high for a time, but it burned out, and they set in twilight
now or are vanished. The Jew saw them all, beat them all, and is now what he has always was,
exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his
energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew, all other
forces pass, but he remains. What is the secret of his immortality?

Mark Twain (*Harper's* September, 1899)

I Samuel 4. 1-11

¹And the word of Samuel came to all Israel.

Now Israel went out to battle against the Philistines; they encamped at Ebene'zer, and the
Philistines encamped at Aphek. ²The Philistines drew up in line against Israel, and when the
battle spread, Israel was defeated by the Philistines, who slew about four thousand men on the
field of battle. ³And when the troops came to the camp, the elders of Israel said, "Why has
the Lord put us to rout today before the Philistines? Let us bring the ark of the covenant of
the Lord here from Shiloh, that he may come among us and save us from the power of our
enemies." ⁴So the people sent to Shiloh, and brought from there the ark of the covenant of
the Lord of hosts, who is enthroned on the cherubim; and the two sons of Eli, Hophni and
Phin'ehas, were there with the ark of the covenant of God.

⁵When the ark of the covenant of the Lord came into the camp, all Israel gave a mighty shout, so
that the earth resounded. ⁶And when the Philistines heard the noise of the shouting, they said,
"What does this great shouting in the camp of the Hebrews mean?" And when they learned that
the ark of the Lord had come to the camp, ⁷the Philistines were afraid; for they said, "A god has
come into the camp." And they said, "Woe to us! For nothing like this has happened
before. ⁸Woe to us! Who can deliver us from the power of these mighty gods? These are the gods
who smote the Egyptians with every sort of plague in the wilderness. ⁹Take courage, and acquit
yourselves like men, O Philistines, lest you become slaves to the Hebrews as they have been to
you; acquit yourselves like men and fight."

¹⁰So the Philistines fought, and Israel was defeated, and they fled, every man to his home; and
there was a very great slaughter, for there fell of Israel thirty thousand foot soldiers. ¹¹And the
ark of God was captured; and the two sons of Eli, Hophni and Phin'ehas, were slain.

Jeremiah 7. 12 Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it for the wickedness of my people Israel. **13** And now, because you have done all these things, says the Lord, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, **14** therefore I will do to the house which is called by my name, and in which you trust, and to the place which I gave to you and to your fathers, as I did to Shiloh. **15** And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim.

Abraham Lincoln (1809-1865)

**Washington, D.C.
September, 1862**

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both *may* be, and one *must* be, wrong. God cannot be *for* and *against* the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party -- and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose. I am almost ready to say that this is probably true -- that God wills this contest, and wills that it shall not end yet. By his mere great power, on the minds of the now contestants, He could have either *saved* or *destroyed* the Union without a human contest. Yet the contest began. And, having begun He could give the final victory to either side any day. Yet the contest proceeds.

New Testament

Two Kingdoms

Matthew 22:15-22 *15 Then the Pharisees went and plotted to entrap him in what he said. 16 So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. 17 Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" 18 But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? 19 Show me the coin used for the tax." And they brought him a denarius. 20 Then he said to them, "Whose head is this, and whose title?" 21 They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." 22 When they heard this, they were amazed; and they left him and went away.*

This saying opened up a new section in the history of the relationship between politics and religion. . . [I]t is precisely this separation of the authority of the state and sacral authority, the new dualism that this contains, that represents the origin and the permanent foundation of the western idea of freedom. From now on there were two societies related to each other but not identical with each other, neither of which had this character of totality. The state is no longer itself the bearer of a religious authority that reaches into the ultimate depths of conscience, but for its moral basis refers beyond itself to another community. This community in its turn, the Church, understands itself as a final moral authority which however depends on voluntary adherence and is entitled only to spiritual but not to civil penalties, precisely because it does not have the status the state has of being accepted by all as something given in advance. Joseph Cardinal Ratzinger, Church, Ecumenism & Politics, tr. Robert Nowell (New York: Crossroads, 1988), 160f.

Luke 3:14 Soldiers also asked him, "And we, what shall we do?" And [John the Baptist] said to them, "Rob no one by violence or by false accusation, and be content with your wages."

The Centurian

Luke 7: 1-10 When Jesus had finished saying all this to the people who were listening, he entered Capernaum. ² There a centurion's servant, whom his master valued highly, was sick and about to die. ³ The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴ When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, ⁵ because he loves our nation and has built our synagogue." ⁶ So Jesus went with them.

He was not far from the house when the centurion sent friends to say to him: "Lord, don't trouble yourself, for I do not deserve to have you come under my roof. ⁷ That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸ For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."

⁹ When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel." ¹⁰ Then the men who had been sent returned to the house and found the servant well.

What does the Early Church Teach?

"The early Christian community understood Jesus' commands to prohibit the bearing of arms. Christians refused to join the military, even though the Roman army of the period was as much a

police force as a conquering army. Those who converted to Christianity while in military service were instructed to refrain from killing, to pray for forgiveness for past acts of violence, and to seek release from their military obligations. A striking example of the pervasiveness of pacifism in the early church is the fact that Tertullian and Origen—church fathers who stood at opposite poles regarding the relation of faith to philosophical reasoning—each wrote a tract supporting Christians’ refusal to join the military.

A profound change in the Christian attitude toward war occurred at the time of the Emperor Constantine, whose conversion to Christianity helped bring the Christian community from the fringes to the center of Western society. From the time of Constantine to the present, pacifism has been a minority view in the Christian church.” David A. Hoekema, *Christian Century*, 22 October 1986, p. 917

The Guidance of the “Teacher of the Church”: Thomas Aquinas (1225-1275)

Whether it is always sinful to wage war?

- **Objection 1:** *It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mt. 26:52: "All that take the sword shall perish with the sword." Therefore all wars are unlawful.*
- **Objection 2:** *Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Mt. 5:39): "But I say to you not to resist evil"; and (Rm. 12:19): "Not revenging yourselves, my dearly beloved, but give place unto wrath." Therefore war is always sinful.*

Objection 3: *Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin. . .*

On the contrary, *Augustine says in a sermon on the son of the centurion [*Ep. ad Marcel. cxxxviii]: "If the Christian Religion forbade war altogether, those who sought salutary advice in the Gospel would rather have been counseled to cast aside their arms, and to give up soldiering altogether. On the contrary, they were told: 'Do violence to no man . . . and be content with your pay' [*Lk. 3:14]. If he commanded them to be content with their pay, he did not forbid soldiering."*

We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum,—we have left nothing to you but the temples of your gods. For what wars should we not be fit, not eager, even with unequal forces, we who so willingly yield ourselves to the sword, if in our religion it were not counted better to be slain than to slay?

Tertullian, Apology ch.37

So we sojourn with you in the world, abjuring neither forum, nor shambles, nor bath, nor booth, nor workshop, nor inn, nor weekly market, nor any other places of commerce. We sail with you, and fight with you, and till the ground with you; and in like manner we unite with you in your traffickings—even in the various arts we make public property of our works for your benefit.

Apology ch.42

1. It is reported that Marcus Aurelius Cæsar, brother of Antoninus, being about to engage in battle with the Germans and Sarmatians, was in great trouble on account of his army suffering from thirst. But the soldiers of the so-called Melitene legion, through the faith which has given strength from that time to the present, when they were drawn up before the enemy, kneeled on the ground, as is our custom in prayer, and engaged in supplications to God.

2. This was indeed a strange sight to the enemy, but it is reported that a stranger thing immediately followed. The lightning drove the enemy to flight and destruction, but a shower refreshed the army of those who had called on God, all of whom had been on the point of perishing with thirst.

3. This story is related by non-Christian writers who have been pleased to treat the times referred to, and it has also been recorded by our own people. By those historians who were strangers to the faith, the marvel is mentioned, but it is not acknowledged as an answer to our prayers. But by our own people, as friends of the truth, the occurrence is related in a simple and artless manner.

4. Among these is Apolinarius, who says that from that time the legion through whose prayers the wonder took place received from the emperor a title appropriate to the event, being called in the language of the Romans the Thundering Legion.

Eusebius, Church History (Book V)

Chapter 5.

(c. 171-177)

...we do, when occasion requires, give help to kings, and that, so to say, a divine help, putting on the whole armour of God. And this we do in obedience to the injunction of the apostle, I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; and the more any one excels in piety, the more effective help does he render to kings, even more than is given by soldiers, who go forth to fight and slay as many of the enemy as they can. And to those enemies of our faith who require us to bear arms for the commonwealth, and to slay men, we can reply: Do not those who

are priests at certain shrines, and those who attend on certain gods, as you account them, keep their hands free from blood, that they may with hands unstained and free from human blood offer the appointed sacrifices to your gods; and even when war is upon you, you never enlist the priests in the army. If that, then, is a laudable custom, how much more so, that while others are engaged in battle, these too should engage as the priests and ministers of God, keeping their hands pure, and wrestling in prayers to God on behalf of those who are fighting in a righteous cause, and for the king who reigns righteously, that whatever is opposed to those who act righteously may be destroyed! And as we by our prayers vanquish all demons who stir up war, and lead to the violation of oaths, and disturb the peace, we in this way are much more helpful to the kings than those who go into the field to fight for them. And we do take our part in public affairs, when along with righteous prayers we join self-denying exercises and meditations, which teach us to despise pleasures, and not to be led away by them. And none fight better for the king than we do. We do not indeed fight under him, although he require it; but we fight on his behalf, forming a special army— an army of piety— by offering our prayers to God.

Origen Contra Celsum VIII, 73

Just War Theory

Cicero, Augustine, Aquinas

Francisco de Vitoria (1486-1546), Francisco Suarez (1548-1617), Hugo Grotius (1583-1645), Samuel Pufendorf (1632-1704), Christian Wolff (1679-1754), and Emerich de Vattel (1714-1767).

The warrior Ethic: Homer, *The Illiad*: *time* (honor), *geras* (prize). *Kleos* (glory).

Cicero (106-43 B.C.), *de Officiis* (On duties 44 B.C.) I.11

For since there are two ways of settling a dispute: first, by discussion; second; by physical force; and since the former is characteristic of man, the latter of the brute, we must resort to force only in case we may not avail ourselves of discussion. The only excuse, therefore, for going to war is that we may live in peace unharmed; and when the victory is won, we should spare those who have not been blood-thirsty and barbarous in their warfare. For instance, our forefathers actually admitted to full rights of citizenship the

Tusculans, Acquiens, Volscians, Sabines, and Hernicians, but they razed Carthage and Numantia to the ground. I wish they had not destroyed Corinth; but I believe they had some special reason for what they did - its convenient situation, probably - and feared that its very location might some day furnish a temptation to renew the war. . . **Not only must we show consideration for those whom we have conquered by force of arms but we must also ensure protection to those who lay down their arms and throw themselves upon the mercy of our generals, even though the battering-ram has hammered at their walls. . .no war is just, unless it is entered upon after an official demand for satisfaction has been submitted or warning has been given and a formal declaration made.**

But when a war is fought out for supremacy and when glory is the object of war, it must still not fail to start from the same motives which I said a moment ago were the only righteous grounds for going to war. But those wars which have glory for their end must be carried on with less bitterness. . . .From Pyrrhus [King of Epirus, Battle of Heraclea 284 B.C.] we have this famous speech on the exchange of prisoners:

- **"Gold will I none, nor price shall ye give; for I ask none;
Come, let us not be chaff'ers of war, but warriors embattled.
Nay; let us venture our lives, and the sword, not gold, weigh the outcome
Make we the trial by valour in arms and see if Dame Fortune
Wills it that ye shall prevail, or what be her judgment.
Hear thou, too, this word, good Fabricius: whose valour soever
Spared hath been by the fortune of war - their freedom I grant them.
Such my resolve. I give and present them to you, my brave Romans;
Take them back to their homes; the great gods' blessings attend you."**

What is the evil in war? Is it the death of some who will soon die in any case, that others may live in peaceful subjection? This is mere cowardly dislike, not any religious feeling. The real evils in war are love of violence, revengeful cruelty, fierce and implacable enmity, wild resistance, and the lust of power, and such like; and it is generally to punish these things, when force is required to inflict the punishment, that, in obedience to God or some lawful authority, good men undertake wars, when they find themselves in such a position as regards the conduct of human affairs, that right conduct requires them to act, or to make others act in this way. Otherwise John, when the soldiers who came to be baptized asked, What shall we do? would have replied, Throw away your arms; give up the service; never strike, or wound, or disable any one. But knowing that such actions in battle were not murderous but authorized by law, and that the soldiers did not thus avenge themselves, but defend the public safety, he replied, "Do violence to no man, accuse no man falsely, and be content with your wages." Luke 3:14 But as the Manichæans are in the habit of speaking

evil of John, let them hear the Lord Jesus Christ Himself ordering this money to be given to Cæsar, which John tells the soldiers to be content with. "Give," He says, "to Cæsar the things that are Cæsar's." Matthew 22:21 For tribute-money is given on purpose to pay the soldiers for war. Again, in the case of the centurion who said, "I am a man under authority, and have soldiers under me: and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it," Christ gave due praise to his faith; Matthew 8:9-10 He did not tell him to leave the service. But there is no need here to enter on the long discussion of just and unjust ways.

Augustine, Contra Faustum, 22,74 (397)

Back to Aquinas. . .

A great deal depends on the causes for which men undertake wars, and on the authority they have for doing so; for the natural order which seeks the peace of mankind, ordains that the monarch should have the power of undertaking war if he thinks it advisable, and that the soldiers should perform their military duties in behalf of the peace and safety of the community.

- ***I answer that,*** In order for a war to be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. . .

- ***Summa: Part II, Question 40***

- ***Secondly,*** a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (*Questions. in Hept., qu. x, super Jos.*): "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."
- ***Thirdly,*** it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says (*De Verb. Dom. [*The words quoted are to be found not in St. Augustine's works, but Can. Apud. Caus. xxiii, qu. 1]*): "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good."

Just War: *Jus ad bellum*

- Possessing a just cause
- Declared by proper authority

- Right intention
 - Reasonable chance of success
 - End proportionate to means
 - Discrimination (restraint in combat and victory)
- **Whether it is lawful for clerics and bishops to fight?**
 - **Objection 1:** It would seem lawful for clerics and bishops to fight. For, as stated above (Article [1]), wars are lawful and just in so far as they protect the poor and the entire common weal from suffering at the hands of the foe. Now this seems to be above all the duty of prelates, for Gregory says (Hom. in Ev. xiv): "The wolf comes upon the sheep, when any unjust and rapacious man oppresses those who are faithful and humble. But he who was thought to be the shepherd, and was not, leaveth the sheep, and flieth, for he fears lest the wolf hurt him, and dares not stand up against his injustice." Therefore it is lawful for prelates and clerics to fight.
 - **Objection 2:** Further, Pope Leo IV writes (xxiii, qu. 8, can. Igitur): "As untoward tidings had frequently come from the Saracen side, some said that the Saracens would come to the port of Rome secretly and covertly; for which reason we commanded our people to gather together, and ordered them to go down to the seashore." Therefore it is lawful for bishops to fight.



Old Saint Peter's

(A large force of Saracens landed at Porto and Ostia in 846, annihilating the garrison of Nova Ostia.

The Arabs struck following the Tiber and the Ostiense and Portuense roads, as the Roman militia hastily retreated to the safety of the Roman walls.¹

At the same time, other Arab forces landed at Centumcellae, marching towards Rome.

Some basilicas, such as St. Peter's and Saint Paul Outside the Walls, were outside the Aurelian Walls, and thus easy targets. They were "filled to overflowing with rich liturgical vessels and with jewelled reliquaries housing all of the relics recently amassed". The most important among them were the golden cross erected above the alleged tomb of Petrus, the so-called *Pharum Hadriani*, and the silver table donated to the church by Charlemagne, and adorned with a representation of Constantinople.⁴¹ As a result, the raiders pillaged the surroundings of the city

and desecrated^[5] the two holy shrines. Some historians believe the raiders had known exactly where to look for the most valuable treasures.)



The Leonine Wall

***On the contrary,** It was said to Peter as representing bishops and clerics [Mt. 16.52]: “Put up again thy sword into the scabbard.” Therefore it is not lawful for them to fight.*

Martin Luther 1485-1563

If anyone attempted to rule the world by the gospel and to abolish all temporal law and sword on the plea that all are baptized and Christian, and that, according to the gospel, there shall be among them no law or sword—or need for either—pray tell me, friend, what would he be doing? He would be loosing the ropes and chains of the savage wild beasts and letting them bite and mangle everyone, meanwhile insisting that they were harmless, tame, and gentle creatures; but I would have the proof in my wounds.

LW, 45, 91

“Whether Soldiers Too Can Be Saved” (1526)

. . . many soldiers are offended by the occupation itself. Others have so completely given themselves up for lost that they no longer even ask questions about God and throw both their souls and consciences to the winds.

LW, 46, 93

For whoever fights with a good and well-instructed conscience fills a man’s heart with courage and boldness. And if the heart is bold and courageous, the fist is more powerful, a man and even his horse are more energetic. . . .

93

The married estate is also precious and godly, but there are many rascals and scoundrels in it. In the same way with the profession or work of the soldier; in itself it is right and godly, but we must see to it that the persons who are in this profession and who do the work are the right kind of persons. . .

94

What men write about war, saying it is a great plague, is all true. But they should also consider how great the plague is that war prevents. . .the small lack of peace called war or the sword must set a limit to this universal, worldwide lack of peace which would destroy everyone.

96

Back to the Bible

Luke 3:14 4 Soldiers also asked him, "And we, what should we do?" He said to them, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages."

Meditation on the Soldier

David Lipsky is a writer for *Rolling Stone* magazine who has done a series over the past few years profiling this generation of college students. He has visited and written about 35 colleges and universities, among them our most prestigious institutions. His editor asked him to profile West Point. At first he balked. Like most Americans, he was entirely cut off from military life. He didn't know a colonel from a corporal. He was a proud anti-war baby boomer for whom Vietnam was the defining experience. He reluctantly agreed to a couple of weeks, which turned into months, and then to years. The result is a book published in 2003: *Absolutely American: Four years at West Point* in which he follows a group of men and women from boot camp to graduation.

The students at West Point are like other kids on college campuses. They like to have fun: drinking, dating, hanging out. They play with computers, downloading music. When it comes to the dreams of a young person between the ages 18 and 22, the cadets have the same dreams. They love the world and its pleasures. But they are different. For one thing, they live under regimented discipline. This obviously sets them apart. But there is something else about them that strikes Lipsky as much more important. Now as I describe this "something else" I want you to think about your experience as a young person, perhaps in college, and what it taught you.

What surprised Lipsky—the anti-war baby boomer on assignment for *Rolling Stone*—what sets students at West Point apart from other college students is that they are happier than other students. It is not a perfect happiness. There is discontent. There are those that don't make the grade and feel left out. But there is still at the center of the place an anchor of contentment, a focus of meaning that makes life worthwhile. West Point teaches not career but calling. The cadets are not there to learn how to make money, but to serve. Above all, and I quote from a review of the book in *The New York Times*: “West Point teaches young people to be willing to die for the sake of others; which is not on the curriculum of the Ivy League, or about anywhere else.” This is sacrifice. The ancient centurion—about whom Jesus said, **Luke 7:9** “*I tell you, not even in Israel have I found such faith*”—would understand it. And the cadets are happy.

They will need this happiness because they will be tested. If they stay in the service, they will spend their lives and the lives of their families, going where they are assigned, from post to post, every couple of years. In the prime of life when they are raising their children, they are not going to own a home, send their kids to one high school for four years. And after a couple of moves their possessions will be beaten up misplaced or stuffed in a box. And they may be called on to face death.

Politics: Order

Two Kingdoms

Matthew 22:15-22 15 Then the Pharisees went and plotted to entrap him in what he said. 16 So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. 17 Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" 18 But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? 19 Show me the coin used for the tax." And they brought him a denarius. 20 Then he said to them, "Whose head is this, and whose title?" 21 They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." 22 When they heard this, they were amazed; and they left him and went away.

This saying opened up a new section in the history of the relationship between politics and religion. . . [I]t is precisely this separation of the authority of the state and sacral authority, the new dualism that this contains, that represents the origin and the permanent foundation of the western idea of freedom. From now on there were two societies related to each other but not identical with each other, neither of which had this character of totality. The state is no longer itself the bearer of a religious authority that reaches into the ultimate depths of

conscience, but for its moral basis refers beyond itself to another community. This community in its turn, the Church, understands itself as a final moral authority which however depends on voluntary adherence and is entitled only to spiritual but not to civil penalties, precisely because it does not have the status the state has of being accepted by all as something given in advance.[i]



[i]. Joseph Cardinal Ratzinger, Church, Ecumenism & Politics, tr. Robert Nowell (New York: Crossroads, 1988), 160f

What Belongs to Casear

Romans 13:1-4 NRS Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. 2 Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; 4 for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer.



Fall of Rome to Alaric 410 A.D.

Augustine, *City of God*

Civitas terrena = Civitas diaboli

Origin in fratricide (Romulus kills Remus)

Roman *pietas* based on “avarice, ambition, pride (Sallust)

- **Self-love** **peace**

The Christian position implied two classes of duties, spiritual and secular, which might on occasion come into apparent opposition but which could not be ultimately reconcilable, and

similarly it implied two institutional organizations which remained distinct, though each needed, and in all normal cases received, the support and aid of the other.

- George Sabine, *A History of Political Philosophy* (3rd ed.), p. 186

If anyone attempted to rule the world by the gospel and to abolish all temporal law and sword on the plea that all are baptized and Christian, and that, according to the gospel, there shall be among them no law or sword—or need for either—pray tell me, friend, what would he be doing? He would be loosing the ropes and chains of the savage wild beasts and letting them bite and mangle everyone, meanwhile insisting that they were harmless, tame, and gentle creatures; but I would have the proof in my wounds.

LW, 45, 91

Freedom for the People

Descending View

Political life has its legitimate authority resting in a supreme sovereign.

God

Pope

King

People

Ascending View

Political life finds legitimate authority from below in the people



Marsalis of Padua 1275-1342

“Because the governance of the church is so infected, the entire mystical body of Christ is sick.”

The Defender of the Peace (1324) 2.24.11 God

John Calvin 1509-1564



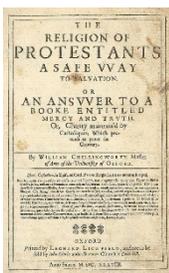
... however these deeds of men are judged in themselves, still the Lord accomplishes his work through them alike when he broke the bloody scepters of arrogant kings and when he overturned intolerable governments. Let the princes hear and be afraid.

Institutes IV/20/31

... obedience to [secular rulers] is never to lead us away from obedience to him to whose will the desires of all ought to yield, to whose majesty their scepters ought to be submitted.

IV/20/31

William Chillingworth 1602-1644



Take away this persecuting, burning, cursing, damning of men for not subscribing to the words of men as the words of God. . . I say take away tyranny and restore Christians to the first and full liberty of captivating their understandings to Scripture only; and as rivers when they have a free passage run only to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus moderated may quickly reduce Christendom to truth and liberty.

Protestants, A Safe Way of Salvation (1637)

Exodus 15 Then Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD,
for he is highly exalted.
Both horse and driver
he has hurled into the sea.
²“The LORD is my strength and my defense^[a];
he has become my salvation.
He is my God, and I will praise him,
my father’s God, and I will exalt him.
³The LORD is a warrior;
the LORD is his name.
⁴Pharaoh’s chariots and his army
he has hurled into the sea.
The best of Pharaoh’s officers
are drowned in the Red Sea.^[b]
⁵The deep waters have covered them;
they sank to the depths like a stone.
⁶Your right hand, LORD,
was majestic in power.
Your right hand, LORD,
shattered the enemy.

Right Ordering of Government

Aquinas

I answer that, Two points are to be observed concerning the right ordering of rulers in a state or nation. One is that all should take some share in the government: for this form of constitution ensures peace among the people, commends itself to all, and is most enduring, as stated in Polit. ii, 6. The other point is to be observed in respect of the kinds of government, or the different ways in which the constitutions are established. For whereas these differ in kind, as the Philosopher states (Polit. iii, 5), nevertheless the first place is held by the “kingdom,” where the power of government is vested in one; and “aristocracy,”

which signifies government by the best, where the power of government is vested in a few. Accordingly, the best form of government is in a state or kingdom, where one is given the power to preside over all; while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rules are chosen by all. For this is the best form of polity, being partly kingdom, since there is one at the head of all; partly aristocracy, in so far as a number of persons are set in authority; partly democracy, i.e. government by the people, in so far as the rulers can be chosen from the people, and the people have the right to choose their rulers.

Calvin Institutes IV/20/8

And certainly it were a very idle occupation for private men to discuss what would be the best form of polity in the place where they live, seeing these deliberations cannot have any influence in determining any public matter. Then the thing itself could not be defined absolutely without rashness, since the nature of the discussion depends on circumstances. And if you compare the different states with each other, without regard to circumstances, it is not easy to determine which of these has the advantage in point of utility; so equal are the terms on which they meet. Monarchy is prone to tyranny. In an aristocracy, again, the tendency is not less to the faction of a few, while in popular ascendancy there is the strongest tendency to sedition. When these three forms of government, of which philosophers treat, are considered in themselves, I, for my part, am far from denying that the form which greatly surpasses the others is aristocracy, either pure or modified by popular government, not indeed in itself, but because it very rarely happens that kings so rule themselves as never to dissent from what is just and right, or are possessed of so much acuteness and prudence as always to see correctly. Owing, therefore, to the vices or defects of men, it is safer and more tolerable when several bear rule, that they may thus mutually assist, instruct, and admonish each other, and should any one be disposed to go too far, the others are censors and masters to curb his excess.

This has already been proved by experience, and confirmed also by the authority of the Lord himself, when he established an aristocracy bordering on popular government among the Israelites, keeping them under that as the best form, until he exhibited an image of the Messiah in David. And as I willingly

admit that there is no kind of government happier than where liberty is framed with becoming moderation, and duly constituted so as to be durable, so I deem those very happy who are permitted to enjoy that form, and I admit that they do nothing at variance with their duty when they strenuously and constantly labour to preserve and maintain it. Nay, even magistrates ought to do their utmost to prevent the liberty, of which they have been appointed guardians from being impaired, far less violated. If in this they are sluggish or little careful, they are perfidious traitors to their office and their country.

But should those to whom the Lord has assigned one form of government, take it upon them anxiously to long for a change, the wish would not only be foolish and superfluous, but very pernicious. If you fix your eyes not on one state merely, but look around the world, or at least direct your view to regions widely separated from each other, you will perceive that divine Providence has not, without good cause, arranged that different countries should be governed by different forms of polity. For as only elements of unequal temperature adhere together so in different regions a similar inequality in the form of government is best. All this, however, is said unnecessarily to those to whom the will of God is a sufficient reason. For if it has pleased him to appoint kings over kingdoms and senates or burgomasters over free states, whatever be the form which he has appointed in the places in which we live, our duty is to obey and submit.

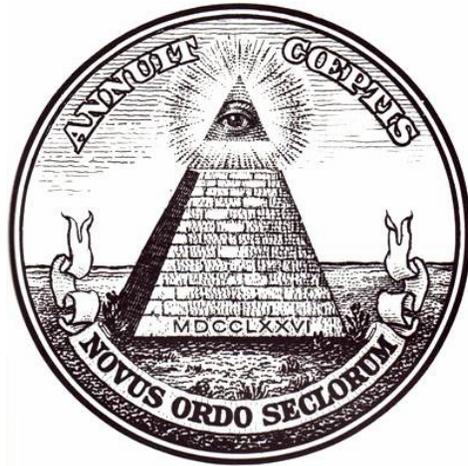
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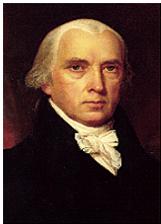
“Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from all perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element.”

“The failure of this experiment of communal service, which was tried for several years, and by good and honest men proves the emptiness of the theory of Plato and other ancients, applauded by some of later times, — that the taking away of private property, and the possession of it in community, by a commonwealth, would make a state happy and flourishing; as if they were wiser than God.”

William Bradford, *History of the Plymouth Plantation*,



James Madison (1751-1836)
Federalist Papers Nos. 10 and 51



- 1) Commercial activities soften fanaticism. They teach compromise, prudence; they focus attention on small gains and losses. They protect what is noble without being themselves noble.
- 2) To focus energy on material objects rather than spiritual objects prevents bitter dissention. Material objects are divisible; spiritual objects are indivisible.
- 3) Commercial activities pit interest against interest and thus work against the growth of a dominant majority.
- 4) The greatest enemy of a republic is envy. The only way to defeat envy is when citizens of every class have a well-grounded hope for improving their condition. . .

“SELF ACROSS TIME”

- 5) The protection of property is crucial to the maintenance of rights for all. Property is the material art of living.

In its larger and juster meaning, [property] embraces every thing to which a man may attach a value and have a right; and *which leaves to every one else the like advantage*. . . [A] man has a property in his opinions and the free communication of them. James Madison, *The Papers of*

James Madison, 14 (6 April 1791-16 March 1793), eds. Robert A. Rutland *et al.* Charlottesville: University Press of Virginia, 1983)

Alexis de Tocqueville (1805-1859)



Democracy in America, (first volume, 1835; second volume, 1840). Translated with Introduction and Notes by Harvey Mansfield and Delba Wintrop (Chicago: University of Chicago Press, 2000) Translated by George Lawrence; edited by J.P. Mayer (Garden City: Anchor Books Edition, 1969)

- The law, voluntary associations (family, schools, fraternal groups), religion
- Religion is indispensable to the maintenance of democratic institutions
- Democracy is the release of human energy and creativity in freedom
- The dangers of prosperity

If you give democratic peoples education and freedom and leave them alone, they will easily extract from this world all the good things it has to offer. They will improve all useful techniques and make daily life daily more comfortable, smooth, and bland. Since their social condition by its nature urges them this way, there is no need to fear that they will stop. . .

But while man takes delight in this proper and legitimate quest for prosperity, there is a danger that in the end he may lose the use of his sublimest faculties and that, bent on improving everything around him, he may at length degrade himself. That, and nothing else is the peril . . .

In all nations materialism is a dangerous malady of the human spirit, but one must be particularly on guard against it among a democratic people, because it combines most marvelously well with that vice which is most familiar to the heart in such circumstances.

Democracy favors the taste for physical pleasures. This taste, if it becomes excessive, soon disposes men to believe that nothing but matter exists. Materialism, in its turn, spurs them on to such delights with mad impetuosity. Such is the vicious circle into which democratic nations are driven. It is good that they see the danger and hold back.

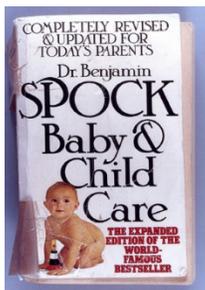
II, pt. 2, ch. 15

There is an innumerable multitude of sects in the United States. They are all different in the worship they offer to the Creator, but all agree concerning the duties of men to one another. Each sect worships God in its own fashion, but all preach the same morality in the name of God. Though it is very important for man as an individual that his religion should be true, that is not the case for society. Society has nothing to fear or hope from another life; what is most important for it is not that all citizens should profess true religion but that they should profess religion. Moreover, all the sects in the United States belong to the great unity of Christendom, and Christian morality is everywhere the same. . . .

Most religions are only general, simple, and practical means of teaching men that the soul is immortal. That is the greatest advantage which a democratic people derives from beliefs, and it is tht which makes beliefs more necessary for them than for all others.

Thus, then, when any religion has taken deep root in a democracy, be very careful not to shake it, but rather guard it as the most precious heritage from aristocratic times. Do not try to detach men from their old religious opinions in order to establish new ones for fear lest in the passage from one belief to another the soul may for a moment be found empty of faith and love of physical pleasures come and spread and fill it all.

I Pt. 2 ch.



Fortunate are the parents with a strong religious faith. They are supported by a sense of conviction and serenity in all their activities. Usually they can pass on their faith to at least a majority of their children.

Many of the people who have no religious faith are doubly deprived today because they don't have much belief in man either. We live in a disenchanting disillusioned age—not about things, but about human beings. . .

This has been evident in the increasing tendency in literature, plays and movies in the past fifty years to play down the kindly and spiritual aspects of man and to focus on the crude, animal side. Manners in social life have been coarsened. . . Many youths cultivate dishevelment as if they are ashamed to be human and a few of them withdraw from society altogether.

The disenchantment has been caused in part by the rapid strides in the sciences of biology, psychology and sociology, which have seemed to stress man's closeness to other animals, the crudeness of his basic instincts, the mechanicalness of his behavior patterns. Perhaps even more basic has been the weakening of the authority of religion in the minds of many people caused by the increased authority of the sciences. This has greatly diminished man's former feeling that he was a very special and noble creature created in God's image.