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MODERN WARFARE

THE CHRISTIAN DILEMMA

THEOLOGY, NEWS AND NOTES • MARCH 1981

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Editorial

Modern warfare threatens the human race. At Fuller, this reality has elicited a concerned response and formal resolutions from both students and the Joint Faculty. Some of these concerns are now before you in this issue of *TN&N*. In it we have put together a range of perspectives for your consideration. The current situation is analyzed in an article by Bob Aldridge, and in a question and answer session between writer Thomas Lehman and Senator Mark Hatfield. Don Heinz and Martin Scharlemann represent just war positions from different perspectives while the articles by Ched Meyers and Jim Wallis are directed toward a re-evaluation of support of nuclear war efforts. But before you proceed, I would like to share some of my own thoughts.

Christians continue to support and pay for the means of modern warfare, some with enthusiasm, some with indifference and some with reluctance. It is argued that nuclear weapons are necessary to preserve certain values and balances, and the risks involved are worth taking. I believe, however, that the values to be defended are, even in the church, either misunderstood or overemphasized. Primary among these values is political freedom. Such freedom, it is said, is not only good in itself, but it must be preserved against Communism which hinders the proclamation of the gospel. I certainly would not argue that political freedom is not a vital issue, but we should avoid ascribing more value to freedom than it is given in Scripture. Scripture places high value on political freedom, but this type of freedom is never promised to the Christian. Instead, we are told that with or without that freedom, God will give us strength to witness faithfully to him as he achieves his purposes. Those who argue that our warheads are needed to protect our freedom so the gospel can be spread, implicitly endorse a low view of the power of God. They also ignore the example of faithful Christians under repressive political systems. (These same Christians have understood and witnessed to another freedom about which Jesus spoke in Mark 8:35 and Luke 12:4—Christian freedom from the fear of death.)

Along the same lines, some Christians fear that to give up nuclear weapons will allow evil to triumph unhindered. This is debatable. Refusal to support the means of genocide need not be an abdication of freedom and justice. Any realist will recognize that the greatest threat to true freedom and justice is manifest in the potential of, and preparation for, nuclear war. The enormous expenditure of resources on the military (the United States' budget now projects 184 billion dollars in fiscal year 1982) prevents the possibility of justice for the hungry. But besides that, should a nuclear war occur, it would so destroy the quality of life that freedom would be rendered a vapid concept.

Regardless of the preceding reflections, can we not agree that the biblical exhortation to love our enemies is highly relevant to this discussion? Some have — to page 30



Bron Raymond Taylor is well-suited to integrate this particular issue of *TN&N*. He is a recent graduate of Fuller Theological Seminary where he chaired the Human Concerns Committee. This group put before the student body and eventually the Joint Faculty, *An American Confession*, a document which called for the church in America to seek repentance and acknowledge the danger of nuclear weapons.

He directed the Interfaith Center for Reversing the Arms Race on an interim basis last year. Currently, he is a teaching assistant at the University of Southern California, pursuing a doctorate in social ethics. His book reviews have appeared in the *Occasional Bulletin of Missionary Research* and *The Reformed Journal*. His article, "A Study of Violence and Mission in the Book of Jonah" recently appeared in *Radix*.

In his book *The Non-Violent Cross*, James Douglass reflects on the holocaust book by Andre Schwarz-Bart, *The Last of the Just*. Rabbi Solomon Levy, standing in 1240 before St. Louis, King of France, and about to be tortured for his faith, asks: "If it is true that the promised Messiah has already come, why have you not forgotten how to wage war?" Later in the book the modern Jew Ernie Levy tries to explain Christianity to his girl friend, as they are rounded up for the camps. The Christians "take the cross by the other end and make a sword out of it."

How is one to account for Christian willingness, throughout the centuries, to learn the waging of war? This essay traces the development of just war theory in Christian theology as a way of understanding Christian compliance in war. Next the question is raised as to whether the contemporary application of just war theory must lead to the condemnation of all nuclear war. Finally, the dilemma of life in an atomic age occasions the asking of foundational questions in Christian theology and ethics.

What would the Good Samaritan have done had he come on the scene when the robbers were assaulting the man by the wayside? Paul Ramsey, the ethicist who has tried to resurrect just war theory in modern Protestant thought, argues that its roots must be found in the Christian agape command. While the disciple is called by Jesus to turn the other cheek, the New Testament love command seems to invite and demand the helping and defending of the neighbor. The theological grounding for just war theory, Ramsey thinks, arises when Christians reflect on how to hedge and restrain the necessary force used when protecting the neighbor from harm. Thus, even if it be true that Christians prior to the conversion of Constantine were predominantly pacifist, the just war theory, which is normally traced to the post-Constantinian period, actually represents a modified solution, because of changed circumstances, to a fundamental problem going back to the New Testament itself.

The so-called historic peace churches (Friends, Brethren and Mennonites), the Anabaptist tradition from the 16th century, and some other thinkers, ancient and modern, prefer to see a Constantinian "fall" of the church, in which the Christian community exchanges its pacifism for the privileges of empire. The social-historical

location of just war theory is then discovered to originate in the compromised situation of the 4th century Christian community which is now the state church, and not in the situation of early Christianity. Whether or not there is a fall from a Golden Age, a sharp focus on the post-Constantinian church is in order for anyone who wishes to consider the powerful role socio-economic-political variables play in the development of a Christian ethos.

To return to the just war tradition, its first major theorist is surely Augustine, in the early 5th century, as he works out a Christian theology of history. Borrowing from Cicero, Augustine argues that the state may use force within the limitations of proper purpose establishing justice, securing peace, authority and conduct. In the 13th century Thomas Aquinas advances just war theory. Armed force must be engaged in by order of competent authority, must be truly necessary for the achievement of a just cause and must be carried out with the right intention that good prevail over evil.

This development of just war theory may be viewed within the wider context of attempts to humanize armed conflict. Ancient wars had seemed more violent, random, uncontrolled. There were attempts to structure greater rationality into the use of force and direct it toward potentially moral ends. Feudalism reduced the anarchy following the dissolution of the Roman Empire. Chivalry organized and disciplined battle. The late 10th century Peace of God emphasized the sacredness of the lives of Christians and declared churches and the common people immune from attack. The late 11th century Truce of God greatly delimited the days and seasons of war. A 12th century Lateran Council unsuccessfully tried to outlaw such new weapons as the cross bow and long bow—an indicator of the impermeability of weapons technology to ethical thought. The medieval



HEINZ

The 'End' of Just War Theory

DONALD HEINZ

Donald Heinz is a Lutheran minister, an associate professor of religious studies at California State University, Chico, and current president of the western region of the American Academy of Religion. His Ph.D. in religion and society is from the Graduate Theological Union in Berkeley, his M.Div. and S.T.M. from Concordia Seminary, St. Louis.

Ramsey rightly emphasizes that all the Protestant movements except the Anabaptist carried the just war theory into their theological traditions.

period was also capable of producing the holy war, the crusade.

In the 16th and 17th centuries moral philosophers Vitoria and Suarez provided further refinement of just war theory in the Roman Catholic tradition. They considered both self-defense and redress of injurious actions as morally appropriate and added to the Thomist stipulations that such war be a last resort only and be fought by proper means.

Ramsey rightly emphasizes that all the Protestant movements except the Anabaptist carried just war theory into their theological traditions. (Ramsey perversely persists in always labeling pacifism "sectarianism.") Lutheranism considered the state an order of necessity after the Fall, its use of force ordained by God as appropriate to the reality of a sinful world. Calvin emphasized armed force as a branch of the retributive justice entrusted by God to the state. Some would say the new Protestants, like their Constantinian counterparts, rushed to assure their rulers there was nothing to fear from the new Christian politics.

The modern age has seen movement back and forth between the barbarity of ancient war and the more humane war which just war theory in part attempted to foster. Protesting the horror and devastation of the wars of religion, 1618-1648, the Dutch legal theorist Hugo Grotius elaborately defined and limited the objects, means and consequences of war in his great work. For a time wars were fought without devastating whole societies. Then the period of strife from the French Revolution to the defeat of Napoleon, 1789-1815, saw new ideological wars involving whole societies. Except for the American Civil War there were no such wars in the 19th century. The elaborate codifications and limitations advanced then in international law were all widely abused amidst the barbarities of World War I. Raymond Aron has argued that an elaborate canopy of ideological justifications had eventually to be erected when the enormous and surprising human cost began to be confronted as that war continued. Only a sacred crusade could justify such carnage. The Second World War was even more totally ideological, the Axis claiming "Tomorrow the

World" and the Allies demanding "Unconditional Surrender." During that war and since there has occurred a gradual abdication of all moral judgments relative to military decisions.

It is no news that a new age dawned at Hiroshima. In the 1963 encyclical *Pacem in Terris* Pope John XXIII wrote: "Thus in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice." As just war theory is no static doctrine, but an ongoing dynamic attempt to limit the purposes and conduct of warfare, Roman Catholic moral theology in this encyclical, in the absolute condemnations of Vatican II, and in the work of the majority of its contemporary ethicists has begun insisting that no modern nuclear war can possibly meet the classic criteria for a just war. Above all there would be massive destruction of non-combatants and means out of all proportion to ends. The good expected from nuclear war could not outweigh the evil done. At the same time, some political theorists were projecting the total collapse of social organization and the economic bases for life in the event of such a war. The result would be not the freedom and security which had justified the war, but totalitarianism and an apocalyptic landscape of desperation and want.

Protestant theorists have generally reached the same conclusion. John Bennett, using just war arguments and others, is a leader among those ethicists moving toward what is now called "nuclear pacifism," although he has not been willing to advocate unilateral nuclear disarmament.

It needs to be said amidst this "end" of just war theory in the nuclear age that many 20th century critics have argued that just war theory has always been uselessly abstract and never successfully applied. No nation state, they argue, was ever deterred from a war it wished to wage because of just war theory. Indeed, such a "Christian" theory has functioned to legitimize wars, never to prevent them. Religious sanctions encouraged nations rather than restrained them, thus accomplishing precisely the opposite of the historic aspirations of this tradition. Further, this tradition only insured that "Christian nations" would clothe their war plans in such seemly moral dress that most of their own citizens would be deceived amidst utter hypocrisy.

Yet more may be said for the tradition, even now. Ramsey has tried to develop careful stipulations within which certain types of limited nuclear war could meet

just war criteria. While he has been labeled a hawk and his rigorous work has been seen by some as clear evidence of the moral bankruptcy and mad rationality of the nuclear age, Ramsey would insist that precisely his kind of efforts are necessary if the church is not totally to abdicate its role in the moral restraint of war. Roman Catholic ethicist J. C. Murray was also convinced that the Christian just war tradition must continue to keep open the moral space between a soft pacifism and a cynical, hardened realism, between universal atomic death and total capitulation to totalitarian powers. Both he and Ramsey find in the natural law tradition the resources to argue again the ability and necessity of human rational action in public policy. Both insist on the responsibility of Christian ethics to contribute, in the public arena, to the proper terms for rational debate, to clarify the climate of moral opinion and to form the public conscience. Less indebted to the natural law tradition, Bennett is a leader among those Protestant ethicists who have made similar arguments. It may be said in passing that if one grants all the legitimate use of force under the most enthusiastic view of the state as God's instrument and entertains the most permissive interpretation of just war theory, there would remain vast amounts of war-mongering for Christians to protest—nearly all of it.

Granting the caution of Murray and the attempts of Ramsey to continue to make room for a theory of statecraft with legitimate use of force, thinking Christians will need to come to terms with the powerful consensus in Protestant and Roman Catholic ethics that all or nearly all nuclear war is impossible on just war grounds. The directions of recent American nuclear policy as well as the destructive "trading of cities" contemplated during the Cuban Missile Crisis, not to mention the obliteration bombing of World War II, suggest appalling departures from the entire just war tradition, if it ever did carry the weight of moral restraint.

This article has been conservative in its presentation. Its thesis is that on the strict grounds of the historic just war tradition, a tradition which has always been "realistic" in its granting the necessity of armed force to nation states, nuclear war has become a near impossibility morally. Surely Christians reflecting on the stance they are called to take in a nuclear age will want to consider whether there are even more

powerful arguments in other Christian approaches, in the new examinations of biblical ethics, in the witness of the historic peace churches, in advocacy for the untried power of nonviolent resistance.

Finally, the desperate dilemma of the nuclear age must be allowed its full weight in the pressing of new questions which go beyond historic just war theory.

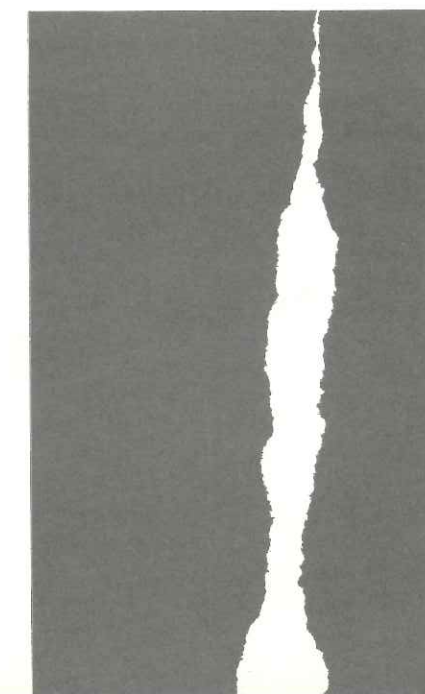
1. *We need to see the nuclear problem as one instance among many of a modern technological determinism in which ends and means are irresistibly transferred from moral agents to technological possibility.* The power of the historical moment to swamp ethical thought needs seriously to be addressed, as Robert Batchelder has already argued in his *The Irreversible Decision: 1939-1950*. In this study of the development and use of atomic power he shows how paranoia and possibility conspired in a powerful historical moment to overwhelm the historic restraints of just war theory, especially regarding non-combatants.

2. *We must re-examine the hermeneutical presuppositions which underlie the varying Christian traditions in theology and ethics.* The force of the nuclear question will test the adequacy of prevailing paradigms and approaches.

3. *The appropriateness of the Bible or divine command as a sole methodological principle in the doing of ethics needs further scrutiny.* What is one to make of the tongue-tied approaches of the articles on war and peace in *Baker's Dictionary of Christian Ethics* or the strange silence of Carl Henry's work when it comes to this subject? And this is to pass over those approaches on the evangelical right which cry persistently for an even higher American nuclear profile. Advocates of

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... thinking Christians will need to come to terms with the powerful consensus that all or nearly all nuclear war is impossible on just war grounds.



An Interview With Senator Mark Hatfield

Senator Mark Hatfield (R-Ore.) was a political science professor at Willamette University when he was called to what has become a lifetime of public service. He was elected Oregon's Secretary of State in 1957, Governor in 1959 and U.S. Senator in 1967. He now chairs the Senate Committee on Appropriations.

Hatfield has related his political experience to his Christian beliefs in two books: *Between A Rock and a Hard Place* and *Conflict and Conscience*.

Interviewer Thomas Lehman lives in Washington D.C. where he works for a public interest organization. He was formerly on the field staff of the Coalition for a New Foreign and Military Policy. Lehman is a graduate of Bethel College.

Lehman: In the *Washington Post* of Jan. 23, 1981, Secretary of Defense Weinberger is quoted as saying that his mission is "to rearm America" and that there is a "need to add greatly to America's military strength." How do you respond to Secretary Weinberger?

Hatfield: When Secretary Weinberger talks about rearming America, I think that is subject to interpretation. When he talks about strengthening our military system, if it means addressing the particular problems of military pay, operations and maintenance, and the early warning system which has suffered literally thousands of failures over years, I'm with him. If, on the other hand, Secretary Weinberger means committing this nation to new exotic weapons systems like the MX missile, then no, I am not supportive of that, nor will I change that position.

Lehman: Why do you oppose the MX missile system when the Pentagon has testified here on the Hill that it is vital to our national security?

Hatfield: I will stand in the school doorway, if necessary, in whatever legitimate role I can play to block the MX missile. It is unnecessary to our military defense because of not only the cost, but also the fact that it catapults us into a pre-emptive strike position. It sends us into a policy of supporting counter-force weapons systems and we need not escalate the arms race to that point.

Lehman: There have been charges made recently that the United States has been following a policy of unilateral disarmament under Presidents Nixon, Ford and Carter. Have we been disarming unilaterally?

Hatfield: No, we've not been disarming

unilaterally. We have been increasing our arms buildup. We've been spending more money on the military. If one measures the national security by the amount of money we spend, we have certainly been increasing the escalation. I don't subscribe to the prevailing view that every dollar you spend for arms buys another dollar's worth of security, but for the hardliners, this seems to be the criteria to use. Today we are facing \$150 billion in arms expenditures for fiscal year 1981. There are those who estimate it will go up to \$200 billion very soon. President Carter left a recommendation to President Reagan to increase it by \$25 billion. Obviously, we are increasing the Pentagon budget and it has been increasing over the years.

Lehman: Some people have advocated a nuclear moratorium as a means to slow the arms race. What is a nuclear moratorium?

Hatfield: A nuclear moratorium, which I have advocated, would freeze, for both the Soviets and the Americans, all nuclear weapons development, testing and deployment until we get a meaningful arms limitation treaty. A moratorium would enable us to scope out and know exactly what we are able to achieve through arms limitations treaties. It would move beyond the charades we have gone through with SALT I and SALT II and allow us to have meaningful negotiations with the Soviets before we get the counterforce weapons on line. Once we get to that threshold of counterforce weapons being deployed, these Strangelovian weapons are going to make it impossible for us to really meaningfully negotiate and achieve an arms limitation. I feel very strongly that once we embark upon the development of the MX missile and counterforce weapons, arms limitations will be beyond us.

Lehman: Will you actively support a nuclear moratorium in the 97th Congress?

Hatfield: Yes, I think we could, but it should be coupled with the Shallow Underwater Mobile (SUM) program which is a proposal I have suggested. SUM would place our Minuteman III missiles on submarines to create moving targets for all our missiles. Right now, 24 percent of our missiles are land based. If the Russians knocked out all of our land based missiles in a first strike, we'd have over 3,500 missiles left on submarines and bombers that we could launch as a counterattack. The Soviets, on the other hand, have over 70 percent of their missiles land based, which is highly vulnerable to a first strike attack. SUM would remove the argument to move to a counter-force weapon system, such as the MX, and make it more feasible to negotiate with the Russians because we will not have moved to that higher threshold that necessitates more complicated negotiations. Also, I think we will have removed the incentive for the Russians to have a first strike because they would not be able to knock out our missiles.

Lehman: In the last election, the economy was a major issue. What impact does military spending have on the economy?

Hatfield: The economic impact is very obvious. First, every dollar spent on the military has the least multiplicable impact of any dollar spent at the federal level. This means it creates the least new jobs. In fact, it really becomes a diminishing dollar for the economic growth we need for jobs in this country. They used to argue that military research is transferable to private industry, but as we develop more of these exotic weapons systems, there is a rapid diminishing rate of transferability of technology into the private sector. So, what we are really doing is putting billions of dollars into a department that gives little economic help to the rest of the economy. Actually, it is probably a minus factor, because the military has attracted scientists out of the industrial community which desperately needs their input.

Lehman: What impact will the increases in military spending which President Reagan advocated during his campaign have on domestic social programs and foreign aid?

Hatfield: This remains to be seen. I don't believe the American people are going to achieve some control on federal spending by placing under careful scrutiny every social program of government (such as education, health care and food stamps), and not the Pentagon. We are also going to have to carefully examine military spending by cost analysis. To exempt the military from that kind of scrutiny will not get the support of the American public. The American people are saying that no program should be exempt from the kind of cost analysis we are using to get better results from our investments. An example of this was an amendment in the lame-duck session of Congress last fall to cut 4.7 percent in all federal programs with the exception of the military. Fortunately, we were able to defeat that amendment by a very small margin, but some of the votes we then had on our side have been replaced by people who will probably be on the other side of the issue. I don't think President Reagan can expect to get the same kind of support, nor can he sound credible to the American people by saying we can exempt the military from any cost analysis, when in the military we've had the poorest economic efficiency record of any agency in the government. We've had 400 percent, 500 percent and even 600 percent overruns in military contracts for equipment which I think is intolerable.

Lehman: In the 96th Congress, you were a leader in opposing draft registration, nerve gas production and increased spending on nuclear weapons. Will you take that same role in the 97th Congress?

Hatfield: Yes indeed! My views have been arrived at through study and analysis and therefore, just because we have a new administration, I don't change my views like you change a suit. I've held these views for 20 years, some for 30 years, and I am going to work with the Reagan Administration where I can work with them, and I'm going to stand firm and have my input on those issues where my views are dissimilar.

Lehman: All presidents from Eisenhower to Carter have at some point in their administrations stressed the dangers of the nuclear arms race. Yet the arms race continues and is now accelerating. Why haven't our presidents been able to curb the growth of nuclear weapons?

Hatfield: These presidents were very sincere, but we've had a lot of rationales that

... in the military we've had the poorest economic efficiency record of any agency in government.



HATFIELD (LEFT) AND LEHMAN IN WASHINGTON, D.C.

The time to negotiate is when we are at parity with the Soviets and that is where we are today.

somehow we cannot afford the risk of peace. We can risk war, but we can't risk peace. Today we have a unique circumstance in history. We are at what the Pentagon has called rough equivalence with the Soviets on major arms. This rough equivalence gives us the opportunity to negotiate a meaningful arms limitation. If one side is more powerful than the other side, the weaker side doesn't want to negotiate until it has achieved parity with its adversary. The time to negotiate is when we are at parity with the Soviets and that is where we are today.

Lehman: In past writing, you cite three traits of the right-wing, these being hyper-nationalism, manipulation of religion and racism. Is the evangelical community being manipulated by the Right today?

Hatfield: I think there is evidence that some of the right-wing political groups, and let me underscore the term "political," have viewed the political potential of the evangelical conservative community. I have a strong feeling that the right-wing political groups have acted as the seducer in their relationships with the evangelicals. They have been far more interested in taking over the religious community than the religious community has been interested in being taken over by the political groups. However, there are those individuals within the evangelical community who have seen the possibility of achieving certain political prominence, and perhaps even political power, and have moved to fill those political vacuums in the evangelical community. But I do think some professional right-wing leaders such as Richard Viguerie have seen in the religious community a certain alliance or coalition that they have been able to form. I think this is very dangerous. First of all, there is not a monolithic evangelical community, but among the more politically conservative evangelicals, there is a degree of inexperience perhaps from being away from the political arena for so long. Now that this new found sector has emerged, it is vulnerable of being manipulated by those very able, clever and astute politicians of the Right. I have not been concerned that we are going to have a new religious takeover. My basic concern is the politicalization of the gospel. And on this, I think I have a right to hold my brothers and sisters accountable as they have a right to hold me accountable within the body of Christ. The gospel is the person of Jesus Christ. It is not the Panama Canal treaties. It is not the ERA or any of

these other political issues that have become a new political gospel. (Which I fear is being substituted in the minds of some as the true gospel.) In other words, when people judge other's salvation on the basis of their political stances rather than on their relationship to Jesus Christ, I think we have a clear case of apostasy.

Lehman: What responsible action can you suggest for Christians concerned about the arms race?

Hatfield: I think first of all, like any other very complex issue, Christians have to be willing to stand up to the issue head on and recognize that it is not going to go away merely by avoidance. By standing up, I mean standing with intelligence, with information and with understanding. There are two obstacles to this, the first of which is fear. There is a tremendous amount of fear in the land and historically, when there is fear, people have tended to turn to authoritarian leaders and simplistic answers. I think Christians have to be a balance to this fear. Christ dispels fear and we do not have our trust and security in institutions created by people. Our ultimate trust is in the gospel of Christ. Now that should free up the mind to be able to think clearly, where a lot of people are incumbered by that fear because they are thinking more with their glands than with their minds. Second, I think Christians should realize that much of the arms race is caused by the existence of the Soviet Union and Communism. That is a legitimate concern. There is an adversary relationship there whether we like it or not. We can't fluff it over. But we have to also realize as Christians that there are many instrumentalities of power and response that we can use (other than going along with the crowd) that say an arms buildup is the only answer. Let me illustrate my point. Communism exploits the environments of disease, poverty, ignorance, inequity and injustice. It seems to me that as Christians we have ways to drain the breeding grounds of Communism, and that is one way to deal with this world. Instead of sending arms to some of these poor countries, saying "Oh, build up a big army to resist Communism," perhaps we should be sending aid to build an agricultural revolution, to develop a food base, a health system and an educational system. This

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Suggesting that nuclear warfare is unthinkable amounts to irresponsible evasion of an international burden. For neither China nor the Soviet Union has removed this item from its agenda of potential instruments of conquest, as witnessed by the fact that both have spent incalculable funds to construct vast underground shelters for the purpose of having a remnant of mankind — their kind! — survive and rebuild the social order. Our unwillingness to reckon with such a worldwide disaster as a nuclear exchange would serve as one more illustration of the truth expressed in the lines from Moore's *Sceptic*: "Whole nations, fooled by falsehood, fear, or pride, / Their ostrich-heads in self-illusion hide."

The danger of accidental war involving the Great Powers has rarely been greater than now. Any such conflict could quickly escalate into a nuclear exchange, especially if either the U.S.S.R. or the U.S. come to the conclusion that its vital interests are under lethal threat.

It would be the depth of folly to shape national policy on the assumption that the availability of such dreadful weapons as men have now created will keep nations from using them; for miscalculation and irrationality remain as much a part of the human scene as ever before. In fact, the development of the means of mass communication, and the invention of devices for manipulating the minds of the total citizenry of a given country, have helped to enlarge the dark shadows of mankind's predatory and destructive inclinations. In short, the possibility of nuclear war is an ever-present nightmare, haunting all of mankind day and night. Accordingly, certain ethical considerations surrounding this frightening eventuality need very much to be discussed.

The most crucial questions, of course, confront the president of the United States and his counterparts in other nations who must make the final decisions in an unmasked confrontation with the question: Do we, or do we not, go nuclear at this point? These men occupy positions of such vast power that they cannot afford circumventing the central moral issue: Is it ever right to resort to nuclear arms? If so, when is it justified?

It may be argued that war is never justified. In an absolutist sense no one can question the fact that war is always wrong. However, the terms "wrong" and "right" may be used in two different senses in such contexts. Killing another man is normally a violation of the Commandment, "You shall

not kill." Yet taking the life of that person in self-defense turns that act into something that is not really wrong. In fact, it may be very right.

Similarly, wars are always evil; yet a nation's resort to combat for the purpose of upholding the cause of freedom may be a proper action. For in this case a choice has been made in the interest of what is less wrong and, in that sense, right. This is known as an application of the principle of double-effect: selecting the lesser of two evils.

In our day a point has also been made of the fact that the size of the quantitative leap in the destructive power of nuclear bombs has raised the issue of such a conflict to a qualitative level beyond and outside previous arguments for a just war. To be sure, there is a moment in ethics when quantity may change the quality of the situation or question at hand in terms of moral values. However, in contemporary international relations, the size of such other problems as maintaining the opportunity to live in freedom, and the chance to improve justice, has grown to the point of creating countervailing concerns of sufficient weight to compel us to ask whether the moment of such a leap by way of quantity to quality has in fact been reached. That is to say, the defense and extension of liberty as well as of a just social order, in the face of totalitarian and authoritarian aggression, have become items of such great urgency that these concerns counter-balance the issue of the jump inherent in moving from conventional arms to the destructive power of nuclear weapons.

History has given birth to many tyrants; but not until this century has it been possible to establish political regimes which are both determined and able to control people's inmost thoughts. These demonic practices have been made possible by the

Nuclear Warfare: Some Ethical Considerations

MARTIN SCHARLEMANN

Martin Scharlemann has viewed the arms race issue as a pastor, military chaplain, writer and seminary professor. He was ordained a minister of the Lutheran Church-Missouri Synod in 1934. After several years as a chaplain in the U.S. Army and Air Force, which included overseas service during World War II, he retired with the rank of Brigadier General. He joined Concordia Seminary in 1952 as professor of biblical interpretation and while there wrote several books and often toured the world as a visiting professor. Dr. Scharlemann is active on the executive committee of the Missouri Coalition For Peace Through Strength and the Social Concerns Committee of his denomination.



SCHARLEMANN

When cornered like wild animals, nations tend to fight back with everything available, including MIRVs.

technological advances of recent decades. Men can and are being reduced to the level of living in anthill societies where they cease to be persons by virtue of the fact that every opportunity for making a significant choice has been taken from them. They are, by design, turned into something much less than their Creator intended them to be.

We must be clear in the matter of realizing that three notions of freedom are today contending for the hearts and minds of men everywhere. One of them says liberty is my right to do as I jolly-well please. That, of course, is not liberty at all; it is license. It is as destructive as the waters of a river overflowing its banks and destroying everything it touches.

Totalitarianism insists that freedom is the individual's responsibility to do what he must do. And how does he know what he must do? The Party tells him. It sets up its own set of values and procedures, declaring them, and them alone, to be valid. There can be no room for choice, as every dissident in the U.S.S.R. will testify. By way of contrast, the Judeo-Christian tradition has consistently upheld the conviction that freedom consists of the opportunity to do what ought to be done. That definition provides the elbow-room for choice. It encourages personhood.

It is against this kind of background that the question of resorting to nuclear weapons needs to be raised. It is tempting to do it the other way round; to depict in graphic detail the horrendous consequences, let us say, of a hit on New York by a 20-megaton nuclear warhead and then, in light of such descriptions, to declare that a nuclear exchange is never ethically justified. It must be granted that the results of a nuclear attack are hard to "stomach." Every humane instinct in us cries out in revulsion against such an application of man's inhumanity to man. Yet such a response tends to mislead persons into believing that the choice will never have to be made.

If human beings were totally rational, the possibility of nuclear war could be dismissed out of hand. But they are not, particularly when they wield the instruments of political power. When cornered like wild animals, nations tend to fight back with everything available, including MIRVs.

In point of fact, the question of nuclear warfare must be viewed at a level beyond

mere humanism. Man is not the measure of all things. There are higher claims on our processes of evaluation. One of them is the fundamental issue of the nature of the human being. Is he just another configuration of matter? Or was he created to be a creature that may be expected to use his opportunities for making the basic choices of life?

If the latter is the case, as the Judeo-Christian tradition insists, then worldwide conspiracies against the free world and massive programs of conquest and even genocide ought to be resisted at every level of human ingenuity and capability. If, in this kind of confrontation, the point should be reached where it became apparent that the last vestiges of human freedom would be erased by one more massive hostile or subversive action, a resort to a nuclear attack might well become justified.

Lady Bird Johnson once observed that her husband feared most the pressure of those who insisted that the United States drop the bomb on North Vietnam to get that war over with. At that time the president could not have anticipated all the evils which have been turned loose in South East Asia by letting Hanoi off the hook, so to speak. In the '80s it has become mandatory to ask which is the greater evil: the oppression, the outright starvation of millions of human beings, the problem of the refugees, deliberate genocide, on the one hand; or, on the other, the calamity of atomic destruction of one of the centers of blatant and blasphemous activities against all that the Creator intended for mankind? By way of hindsight, President Johnson might have considered the pressure to use "the bomb" less fearsome. For anything so demonic as a world-wide Communist victory must be contested at any cost. There are indeed circumstances under which it would be better to be dead than Red, especially when the moment arrives that the hard choice has to be made to preserve the last bastion of freedom in the world.

It may be useful, in the present context, to be reminded of the fact that nuclear energy itself is not the world's greatest problem. After all, the universe is full of nuclear energy. The sun is a natural hydrogen bomb, in whose central core some 650 million tons of hydrogen are consumed every second to form about 645 million tons of helium with nearly five million tons of heat and light radiated away from the surface of the sun each second. Moreover, all the other galaxies of our vast universe contain an equal number of such

fiery stars. In fact, if this were a universe without hydrogen bombs, this would be a dead world; with neither light, nor warmth, nor life.

The crucial issue in this whole area of discussion is man himself. Like Prometheus of old he has stolen fire from heaven, so to speak. That may well be the *hybris* of our age. For this fact men deserve the kind of judgment pronounced over Prometheus: that an eagle prey on his liver every day. For, as Bernard Baruch told the first session of the UN Commission on Atomic Energy, "science, which gave us this dread power, shows that it can be made a giant help to humanity, but science does not show us how to prevent its baleful use." And so a kind of "balance of terror" has beset the nations of the world for the past generation.

The concept of God's judgment must be factored into the whole question of nuclear warfare. It is proper to ask why the Creator should tolerate for very much longer the current indifference to his call, the defiant blasphemy of his holy name and the massive rebellion against his will? After all, he is the Lord of history and a nuclear conflagration may well be his way of bringing history to an end for a creation which stubbornly refuses to accept his will and his ways.

Any ethical considerations of the issue at hand must also be reckoned with the fact that human beings are given the opportunity to use their time on this little planet as a place of preparation for the life to come. That certainty turns death into the door to eternity. Now, what if men and women insist on declining this one-time opportunity? What if they deliberately and defiantly reject God's offer? What if there are not 10 righteous persons left in Sodom and Gomorrah? Is there any reason that fire and brimstone should not "rain out of heaven," as the Genesis account puts it?

As part of their insolence, people tend to exaggerate the importance of history, ignoring the nature and scope of Divine Providence. As a result, one of the serious fallacies in treatises on nuclear warfare is the underlying assumption that it is possible for mankind to steer the course of history in a particular direction toward the achievement of predetermined ends. For almost a

generation many books and learned essays have been written and published on the subject of a possible nuclear holocaust. Yet, as we look back on the actual course of events, it is difficult to detect even a ripple that may have been caused on the surface of contemporary history by these eloquent discourses. In the face of hard facts, those who cling to the belief in man's mastering history can only conclude that the blame for mankind's predicament rests on those who control it, particularly those militarists and politicians who stubbornly refuse to run things in accordance with their carefully argued plans.

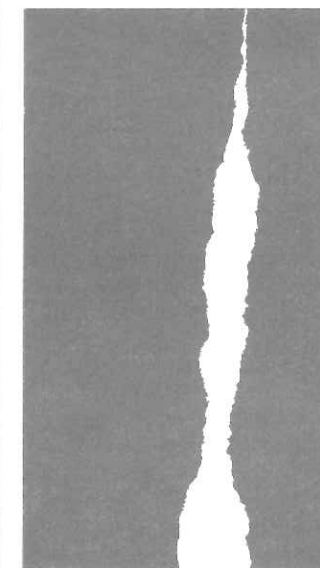
All this is not said to minimize the responsibilities of those who must ultimately face the awesome question: Do we; or don't we? The burden of what we have been trying to say is that any decision reached should stem from more than human instincts. Ethics involve more than an exercise in humanism. The choice should be made on the basis of an appreciation of the nature of Divine Providence, an awareness of the Creator's expectations of his creation and an unambivalent commitment to the primacy of freedom and justice as the non-negotiable ingredients of the kind of life intended for men by their Creator, even in their fallen estate.

In the meantime, the awesome possibility that nuclear destructive power may fall into hands of madmen ready to blackmail all of mankind, can and ought to elicit from churchpeople in particular the kind of crying in the wilderness which, in days of old, called men to repentance and to see things God's way. For, in fact, he is still a God of mercy. In his gracious providence he may well decide to spare mankind its most unimaginable horror by granting the leaders of nations such wisdom as will make it possible to extend the borders of freedom and the boundaries of justice to the many millions who long for these blessings day in and day out.

Some other words spoken by Bernard Baruch at the dawn of the atomic age may well serve as the text for evaluating the issue of nuclear power:

We are here to make a choice between the quick and the dead. That is our business. Behind the black portent of the new atomic age lies a hope which, seized upon with faith, can work our salvation. If we fail, we have damned every man to be the slave of fear . . . Yet terror is not enough to inhibit the use of the atomic bomb. ■

. . . nuclear destructive power may fall into the hands of madmen ready to blackmail all of mankind.



America's Misunderstood Nuclear Strategy

ROBERT C. ALDRIDGE

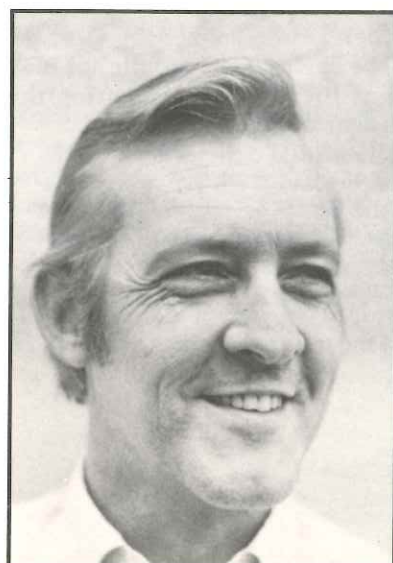
Robert C. Aldridge is a former aerospace engineer who invested 16 years in designing submarine-launched ballistic missiles and the Mark-3 Multiple Individually-Targeted Reentry Vehicles (MIRVs) for Poseidon submarines. He resigned from that position when he felt the Trident missiles were intended for first-strike use and is now self-employed as a researcher, writer, lecturer and consultant on military technologies.

He is author of *The Counterforce Syndrome: A Guide to U.S. Nuclear Weapons and Strategic Doctrine and First Strike*. His articles have appeared in newspapers throughout the world and in magazines such as *The Nation*, *Bulletin of the Atomic Scientists*, *The Progressive* and *The Christian Century*. Aldridge's papers on disarmament have been well-received at several international conferences on the subject. His efforts on behalf of peace were recognized recently when he received the Martin Luther King Fellowship of Reconciliation Award.

As an aerospace engineer who used to design submarine-launched ballistic missiles I saw the essence of Presidential Directive 59 (PD-59) a decade before it was written. In late 1970 I led an engineering group helping to develop the multiple warheads for Poseidon and Trident missiles. Under my wing fell the concept studies for a maneuvering warhead for Trident. With abashed interest I discovered in secret reports that the U.S. military was interested in greater precision for its weapons—a precision far exceeding that necessary under its announced deterrence policy whereby each superpower threatens massive and unacceptable retaliation against the opponent's cities and manufacturing areas if the opponent strikes first. Weapons to fulfill that purpose have been in both Soviet and U.S. arsenals for years. The precision I discovered in those reports was only necessary against targets which required destruction before they were used, such as destroying missile silos before their missiles are launched. I became very uncomfortable knowing I was helping to develop such an aggressive weapon.

In 1972 information leaked to the media that military planners were interested in more accurate and powerful missile warheads but it was quickly hushed by a Pentagon spokesman who said they were not planning a first strike force but only developing the technology to destroy "hard" targets (cf. UPI dispatch in *San Jose Mercury*, August 10, 1972, p. 1). He did admit under questioning, however, that once the technology is available it would be an option for some future president to deploy that capability.

Seeing that announcement in the newspaper meshed with what I had discovered behind the scenes and my interior unrest soared. I wanted to shout, "Hey people, pay attention! We are striving for first strike capability!" But I was shackled by secrecy.



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It was not long after that I resigned my position to start private research on military technologies. I could see the urgency that people understand this trend in weaponry.

I have discovered that the shift from a pure deterrence strategy started many years ago and that there is actually a duplicity in strategic policy. Paul Nitze, former deputy defense secretary and now policy chairman for The Committee on the Present Danger, pointed out in the mid-1950s that there are two definitions of the word *policy*. There is first of all an *action policy* which the Pentagon will follow under various contingencies. But there is also an *announced policy* which is for the purpose of political and psychological effects (*Foreign Affairs*, January 1956, pp. 187-189). Deterrence has been the announced U.S. policy. Until recently most people believed our missiles were aimed at cities and industrial plants, and that we would only fire them if the Russians used nuclear weapons first. But as former Defense Secretary James Schlesinger testified to the Senate in 1974, most of the 25,000 strategic targets were military targets such as missile silos and bomber bases. It was also in 1974 that Schlesinger revealed the new targeting doctrine of selectivity and flexibility, a euphemism for limited nuclear war. That strategy was outlined in National Security Decision Memorandum 242 (January 17, 1974) which is the parent of PD-59.

It has been a misinformed public that has believed the United States would never use nuclear weapons until the Soviets use them first. No administration has ever made such a pledge. On the contrary, John F. Kennedy once said, "Khrushchev must NOT be certain that, where its vital interests are threatened, the United States will never strike first" (*Newsweek*, April 9, 1962, p. 32). Richard Nixon reportedly hoped to use nuclear weapons in Vietnam (*San Jose Mercury*, November 11, 1975, p. 21). Gerald Ford refused to rule out first-use of nuclear weapons saying, "The United States has the policy that means we have the maximum flexibility for the determination of what is in our national interests" (*San Jose Mercury*, June 26, 1975, p. 1). More recently Jimmy Carter pledged non-use of nuclear weapons against a non-nuclear weapons state "except in the case of an attack on the United States" (Press Release 237 cited in *Department of State Bulletin*, August 1978,

p.52). It is significant that he did not specify the attack had to be nuclear. Taking hostages from the U.S. embassy in Iran could be interpreted as an attack on the United States if it served the administration's interests.

With regard to interests, national interests can often be translated to mean business interests. It is often described by how many billions of dollars are invested in a certain country. Moreover, the military-industrial complex is a real alliance, and industry seems to be calling the shots as high ranking corporate executives are appointed to the decision making positions in government. Admiral Hyman G. Rickover told legislators that "the great difficulty in conducting defense business is most of the top officials come from industry. They naturally have an industry viewpoint. . . . Since most of the positions are filled by business people, naturally, we are going to have a business flavor in government" (*Defense Procurement in Relationships Between Government and its Contractors*, Joint Economic Committee, April 2, 1975, p. 2).

It has been my observation over years of research that the driving force behind the arms race is business profits. Pentagon contracts now total close to \$50 billion a year and overseas arms sales adds another \$15 billion. That represents a lot of business and the profits on investment are high, often ranging between 25-50 percent annually.

Keeping the weapons business going has developed into what I call the greatest deception ever played on the American people. Taxpayers and voters continue to support the arms race because they are afraid of Russia and afraid for jobs and the economy. An example of the former is the constant reminder that the Soviets have more missiles which carry more powerful bombs. That is true but far from being the entire picture—or even the most important part of the picture. Whereas the U.S.S.R. has the edge in brute strength, we excel in technological finesse. We were first to put numerous bombs on one missile so it can destroy many targets. That gave us the two-to-one lead in deliverable strategic warheads. U.S. weapons are also more accurate so we don't need as big a bomb to destroy the target. That allows us to put

more on each missile. To top off that advantage, more American missiles are ready to fire at any time, and more of them work as intended after being launched.

A striking example of this deception is how the new MX missile is justified on the premise that the Soviets will soon be able to demolish most of our intercontinental missiles in silos. They could do that, the justification argument continues, and still hold back enough of their missiles to threaten our cities if we retaliate against theirs. At face value it sounds convincing that we need a mobile MX missile which can move about and hide, and which will also be accurate enough to destroy the remaining Soviet missiles when we do retaliate. But it is never explained why Soviet planners would believe it advantageous to destroy the 25 percent of our strategic bombs that are on silo-based missiles—especially when those missiles are not accurate enough to threaten Soviet silos. (MX would have that precision, however, and could thereby trigger the Soviet first strike it is supposed to prevent.) Over half the U.S. strategic bombs are on missile-launching submarines and there are always enough at sea to cast serious doubts on any notions the Soviets may have about deterring retaliation against their cities. The whole concept is incredible and no military planner could believe a selective nuclear attack would not escalate to total destruction on both sides.

The picture becomes even more startling when we recognize that the United States, not the Soviet Union, also has the lead in other technologies that would make a first strike unanswerable. Whereas U.S. submarines are invulnerable at sea, we are close to being able to track every Russian submarine in the ocean so that an attack sub or patrol bomber can tail them, and sink them on command. We also have a variety of nuclear and non-nuclear interceptors in development to shoot down Soviet satellites and missiles. In addition, killer lasers and sub-atomic particle beams are also in the works for that purpose, well ahead of the U.S.S.R. Without early warning and communications satellites Moscow would have a difficult time getting the fire command to its missile commanders before their missiles are destroyed. Shooting down surviving Soviet missiles that were fired in retaliation would make a U.S. first strike unanswerable. Finally, we have a significant lead in electronics, computers and sensors by which to command and coordinate all of

Taxpayers and voters continue to support the arms race because they are afraid of Russia and afraid for jobs and the economy.

On Hardness of Heart

JIM WALLIS

Jim Wallis was a student at Trinity Evangelical Divinity School when he and several other students founded the *Post-American*, a periodical which has evolved into the influential, biblically radical *Sojourners*. In addition to his editorship of that magazine, he is pastor of the Sojourners Fellowship, an ecumenical church community in Washington, D.C. Wallis was one of the principal drafters of the Chicago Declaration issued by Evangelicals for Social Action in 1973.

He is author of *Agenda for Biblical People* and his upcoming book on the Christian and nuclear warfare will feature the views of famous evangelical leaders.

This article was originally a chapel address delivered to the Seminary community on March 5, 1980.

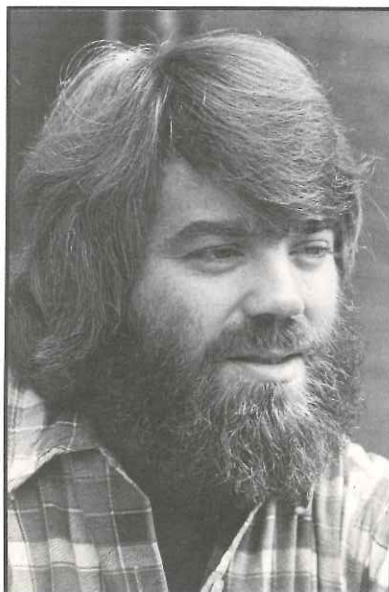
"I appeal to you therefore, my brothers, my sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship or your reasonable worship. Do not be conformed to this world but be transformed by the renewal of your minds so that you might prove what is the will of God, what is good and acceptable and perfect."

Paul is saying that worship, is presenting our bodies, our very selves, our very being, everything that we are, every part of our life, everything we have to give, as a living sacrifice. That's what worship is for Paul. Those liturgies, and times of ceremony when we gather to worship are simply the occasions to which we focus the rest of our lives. It is, in fact, the content of our worship. And Paul goes on to say in the same breath, and the same thought, "Do not be conformed to this world." Phillip's translation renders, "Don't let the world squeeze you into its mold," and the New English Bible says, "Don't adapt yourselves anymore to the patterns of the world's system."

Paul is saying that conformity to the world by adapting ourselves to the pattern of the world's system, is not simply a social action or a political responsibility. It's a failure of worship. And he goes on to suggest that we need to be transformed so that we might discern the will of God, be able to prove what is good and acceptable and perfect and hear God speaking to us.

Now, it may be that if we are unable to hear the Lord speaking to us, God may not be alive in our midst. If we're not hearing or discerning what God's will is for us, it may be because we have become conformed to the world.

I want to discuss what some people still think is a political question. It's a question that tests the integrity of our worship as



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the people of God. For there is a pattern, a myth, a lie, a structure which we have become conformed to, and our conformity betrays our worship. That pattern now threatens the world with something it has never quite experienced before: the possibility of total destruction in a nuclear war. Human beings, creatures so prone to greed and irrationality and violence for so long, now have the technological capacity to devastate the earth and one another.

Arms control experts and scientists from around the world now rate the prospect of nuclear war as quite probable and even inevitable by the end of this century. They are predicting a crisis of survival and it certainly is that. But for biblical folks, it is more; it is also a crisis of faith because to plan for nuclear war, in which tens and hundreds of millions of people would die in the name of national security or in the name of anything, is to exalt the nation above everything else—including the survival of the rest of God's creatures and God's creation. That is idolatry of the worst kind.

Our confession of faith in Jesus Christ and his Kingdom rings hollow when we accept our nation's intention to make nuclear war on other human beings. There was a TV documentary called "Holocaust." Many saw it and learned what happened to Jews in Nazi Germany. That documentary was shown on German television and the children of Germany asked of their parents questions. The first question was, Where were you? Where were you when all of this was going on? What did you do and what did you say? Secondly, where was the church? What did it do? What did it say? What didn't it do and what didn't it say? The German children couldn't understand how something like that could be allowed to happen.

The holocaust that we now face makes Auschwitz seem minor by comparison. And the question of the German children is the question which is now directed toward us. There is no theology, no doctrine in the whole history of the church, no teaching on questions of violence and war that could ever justify nuclear war. It doesn't matter where you start. You start with the cross, you start with the Sermon on the Mount, you are a pacifist or you believe in all of the different varieties of just war theory. It

doesn't matter. I have yet to hear anyone in the church—no theologian, no priest, no pastor, no lay leader—who will offer a theological or biblical defense of nuclear war.

By any traditional standard of church teaching on the subject, nuclear war is outlawed. But if there is no real theological debate on the issue, then why? Why the dreadful silence? Why the church's accommodation and complicity in preparations for nuclear war?

Something has happened very subtly but powerfully to each one of us, that begins to explain the silence and our dreadful participation in the illness of mind and spirit which now makes us ready to make nuclear war.

Thirty-four years ago something happened to change the world in a profound way. On that day a great leap forward was taken in the magnitude of the human capacity for doing evil one to another. We have all heard the accounts of Hiroshima and Nagasaki. We've listened to the stories of the survivors and we have seen and heard how some of our most hardened political and military leaders on that day gasped at the horror of the new weapon. On that day we were faced with a choice. We could have been shocked and repulsed by what we had done. We could have realized that while Hitler may have been defeated, the victory of the spirit of Nazism was evident in the ashes of Hiroshima and Nagasaki. We could have been faced with how low we had descended and we could have been shaken out of our lethargy that day. We could have been moved to restore sanity and peace again to the world, but another choice was offered that day. That choice was to descend even further into the moral abyss by justifying what we had just done, and then moving to create political, ideological and national security rationales for the use of this new weapon, then seeking to turn that weapon to political advantage and build more.

To choose the first course would have been to regain our moral senses, or, in biblical language, "to redeem the day," even a day as awful as Hiroshima (August 6) and Nagasaki (August 9, 1945). To choose the second course was to sink into moral numbness and depths. It was to enter into a condition that the Bible calls "hardness of the heart."

Scripture speaks of hardness of heart as a dulling, a numbing, a paralyzing of moral sensitivity. So, to choose to make nuclear weapons part of our national life, and to

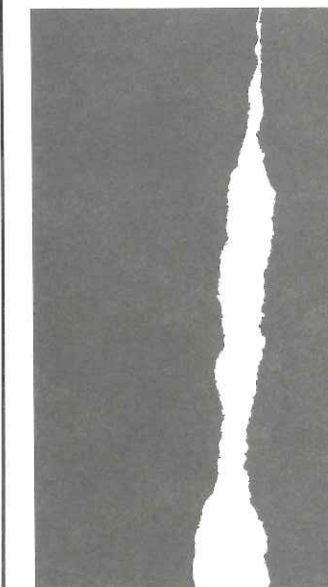
decide to live with those weapons, was to make hardness of heart a national necessity. We could only live with those new weapons and be prepared to use them if we were willing to numb and to kill some very basic moral values still present among us.

The cost of our choice to make more nuclear weapons instead of laying them down at the beginning has been more than any of us have yet to realize. Our hardness of heart now is revealed as the moral price of nuclear weapons. That hardness of heart now permeates everything. The Pentagon couldn't exist without it. It has captured the White House, it has crippled the Congress, it has paralyzed the pulpit. Hardness of heart, biblically speaking, is not the deliberate doing of evil. Hardness of heart is the loss of the ability to distinguish between good and evil. It is a numbing of the good and a blurring of the evil. It is like dead nerves that no longer feel, eyes that no longer see, ears that no longer hear, minds that are clouded and human hearts that are closed to the pain of other people.

The public is ruled by confusion and fear. The key is to understand that we are not immune from that same hardness of heart. We are all deeply affected by it while our political system is ruled by it. I am suggesting that when we decide not to sit still any longer, not to remain silent but to turn our minds, hearts and bodies toward peace, we act on behalf of peace. We must never say "they are wrong and we are right" because the reason we act for peace is because we don't want our hearts to remain hard any longer. We act for peace to be reminded of God and reminded of each other. To have our hearts softened, is to raise our voices so that with God's help, others may begin to see how hard and rigid we have become.

The antidote for Christians to hardness of heart is the presence of Jesus. How can we understand Jesus in the face of nuclear holocaust? I struggled with that for a very long time. How was I to find Jesus in the midst of the chilling and endless statistics about how much death and destruction would be caused in a nuclear war? It was one day when I was gazing at a picture—the picture that many have probably seen—the picture of the impression left on a wall in Hiroshima, where a man used to be. When the explosion hit Hiroshima, the power was so great that the man was vaporized. But the light was so blinding

There is no theology, no doctrine in the whole history of the church, no teaching on questions of violence and war that could ever justify nuclear war.



The nuclear arms race will not finally be overcome with simply an appeal to fear. Fear is the basis of it all.

that it took his picture on a wall. We are left with that form of a man. As I gazed at that picture, I realized something that I had never realized before. Jesus was alongside that man who left only a shadow on a wall. He was there with the victims. He felt their terror and he felt their pain. He was among them and he was in the inferno with them. What was done to them, in other words, was done to him. "As you have done to each of these my brethren, you have done to me," includes Hiroshima and Nagasaki.

We Christians know that on the cross, Jesus Christ took our place. He represented us. He took upon himself the wrath that we deserved. As I used to sing as a child, "He paid it all." The death of the Japanese thousands and the spirit of violence which killed them, all impinged on Jesus at Calvary. The heart, the mind and the body of the crucified God took on the slaying of those thousands. As at every other slaying, Jesus was among the victims at Hiroshima. Perhaps that helps us comprehend the meaning of the millions who would die in nuclear war. My trouble is that my mind isn't big enough, my heart isn't large enough, to get around those statistics when people tell me that tens and hundreds of millions of people will die in nuclear war. I don't have any way to conceive of that.

And so they run by me, they pass over my head and I have a hard time understanding the human reality of what those statistics mean. It has been helpful for me to realize the meaning of the millions who would die in nuclear war by understanding that Jesus is the central victim, standing with every other victim of nuclear war; knowing each victim. Each hair on every head he would have numbered; every passion, every fear, every love, every life would be familiar to him; each death he would feel.

So it is accurate to say that every missile, every nuclear warhead now aimed, is aimed at Jesus. All that are aimed at Russian, Chinese and American families are also aimed at Jesus. And those who aim them and see no victors would see this victim even less. But he is there. Every nuclear attack will be against him. The missiles are vials of wrath which he has already borne and will bear again if nuclear war breaks out. Every silo and every launcher will empty its destructive contents on the one who has borne the sin of the world.

But the Good News is that when all our sin was laid on him, it did not overcome him. Death did not overcome him. The grave was denied his victory. The witness

of history and the witness of his followers is that Jesus Christ is risen. He is alive. He has triumphed over it all. And he is the victor over every sin, every hate, every violence, every fear, every war, every death and every nuclear weapon. Nothing is stronger than his victory—nothing past, nothing present, nothing future.

The Crucified One has prevailed over every power—including the nuclear power. He bore the full weight of the world's sin and therefore he has already borne the full weight of nuclear horror. He has overcome it all. Paul says he disarmed the principalities and powers. He says he made a public spectacle of them. He led them in his triumphal procession, which is to say, he exposed their lies. He showed them for what they were. He unmasked the illusion of their power and he stood free, free of their rewards, their punishments, their threats. Free of their control.

He defeated them by letting them do their worst to him. Then he vanquished them with the power of God's love and weapons stronger than any weapon this world has ever known. The confession of the faithful throughout history has been simply: he suffered, he died, he rose again. The witness of the New Testament makes it clear that if we live with him, he invites us to suffer with him, to die with him, to let go of all things and rest only in the protection of his love and his truth.

We are invited to celebrate the victory of Christ which means, simply, to live as if we believe it to be true. There is so much theological affirmation of the victory of Christ in the church and so little evidence that the Christians actually believe it to be true. To believe it to be true is to experiment with the truth of it in our lives as we risk our security, our comfort, our resources, our time, our energy . . . our very lives for the sake of his victory.

There is only one way to show the world that we believe the victory of Christ and it is not by our creed, but by our lives. The nuclear arms race will not finally be overcome with simply an appeal to fear. Fear is the basis of it all. More fear will not overcome it. Nuclear terror will only be overcome with something stronger than

— to page 28

"To say that war has become total is to say that the reach of modern weaponry now makes every soul on earth a quite possible victim of sudden hell. It is to say that weapons have become absolute, and that every calculation from on high includes a military calculation. . . ."

World War III is already so total that most of its causes are accepted as "necessity"; most of its meaning as "realism." In our world "necessity" and "realism" have become ways to hide lack of moral imagination. . . . One reason for this lack . . . is what must surely be called the moral default of the Christians."

—C. Wright Mills, "A Pagan Sermon to the Christian Clergy," 1959¹

The biblical dictum that "without a vision, the people perish" (Prov. 29:18) has become in our time the preeminent ultimatum to the church in its responsibilities to history. The historical cul-de-sac into which our creation, stockpiling and utter dependence upon genocidal weaponry has forced us makes it imperative for the church to embody an alternative. Sociologist Mills' stinging words ask Christians to reconsider their vocation as agents of moral vision and hope. Our traditional guidance on matters of war and peace — that is, principles regarding "justifiable" military involvement — have ceased to be either meaningful or fruitful in offering moral direction in the face of modern technological militarism.² There is a profound need for theological and practical reconstruction concerning Christian "response-ability" towards the deepening crisis of the proliferation of nuclear weaponry.

The following reflections on the Epistle to the Ephesians are offered at a moment when the church needs a new vision regarding war and peace. Ephesians can be considered "the crown of Pauline writings" because here Paul's theological thought, especially about the church, reaches a stage of development which exceeds all that preceded it.³ More importantly, in this Epistle we have a "manifesto for the mission of the church."⁴ Yet it remains one of the most difficult to interpret, and consequently one of the most widely misunderstood books in our canon.

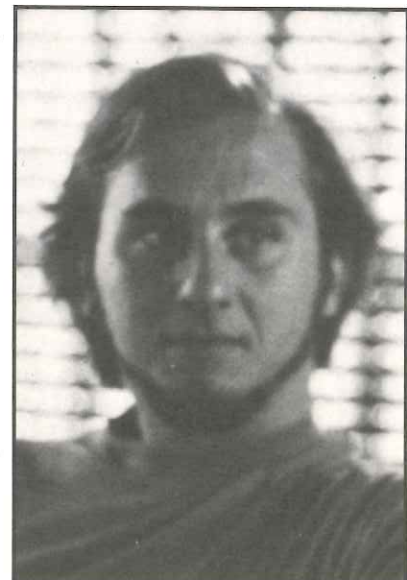
Ephesians is a work filled with both vision and realism. I hope to outline here a fresh approach to Ephesians, one both exegetically sound yet directly shaped by the present nuclear crisis. The following studies intend to capture the movement of

theology and paranesis in this Epistle: from its heralding of the abolition of enmity at the cross, to the militantly evangelistic vocation of the reconciled community, to the final exhortation concerning resistance to the "powers." It is hoped that this, considered in light of the gravest dilemma of our time, will suggest new paradigms of the church's understanding of her own life and mission in the world, especially her protracted struggle with evil in history.

A World Divided

Before probing the Ephesian vision of the gospel, a word must be said about our own present "realities." The primary fact of world history today remains the hostile deadlock of the Cold War. The political geography of its current resuscitation is significantly more deadly than the early post-war and Eisenhower years, however. The insecurity of both superpowers as they experience the break-up of their previously unchallenged "spheres of influence" has been coupled with the ascendancy of the strategic notion that nuclear war can be fought and won, intensifying the probability of nuclear conflict.

To understand the Cold War is to see its roots in what we may call a "bi-polar" worldview. "East" and "West" still assume inherent conflict in their respective interests and values at virtually every level: the economic, social, political and religio-moral. This perception guides foreign policy, determines domestic priorities and most importantly, shapes the national mind. The competition of ideologies has become a cultural phenomenon, and has served as the index of all political judgment in both east and west. And from the institutionalization of the Cold War have sprung two "logical corollaries," which form the foundation of the modern arms race. The first is the militarization of the economy, society



MEYERS

Armed With the Gospel of Peace: The Vision of Ephesians

CHED MEYERS

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The cosmic rift of 'enmity' is the central antagonist in the Ephesian drama of redemption.

and technological development, with the definition of "national security" in exclusively military terms.⁵ The second is the modern strategic logic of "deterrence,"⁶ which has become, in both substance and myth, the justification for nuclear weapons.

We may theologially apprehend "bipolar politics," by redefining it as the "absolutization of enmity." We ought to recognize historically and sociologically that such constructions of reality are of ancient human design. Imperial cultures in particular have always attempted to reduce all socio-political pluralisms to a basic mythological polarity: Greeks and barbarian, Roman and pagan, the Qumranite "Sons of Light and Sons of Darkness," Jew and Gentile, Aryan and Semite, or in our time, "free and Communist." It must be conceded that usually these political mythologies have received religious sanction. If today the Cold War is not positively buttressed in our churches, it is so much a part of our *Weltanschauung* that to question it feels like heresy. Karl Barth, writing in 1960 to the American church, knew well the frustration of seeing this enmity control Christian faith:

I do not comprehend how either politics or Christianity require or even permit . . . the conclusion which the West has drawn with increasing sharpness in the past 15 years. I regard anti-communism as a matter of principle an evil greater than communism itself . . . Have we forgotten that what is at stake in this "absolute enemy" relationship . . . is a typical invention of (and a heritage from) our defunct dictators — and that only the "Hitler in us" can be an anti-communist on principle? . . . What kind of Western philosophy and political ethics — and unfortunately even theology — was it whose wisdom consisted of recasting the Eastern collective man into an angel of darkness and the Western organization man into an angel of light . . . bestowing on the absurd "cold war" struggle its needed higher consecration?"⁷

The theology of Ephesians challenges this institutionalization of the society's enmities in the church. The cosmic rift of "enmity" is the central antagonist in the Ephesian drama of redemption. Ephesians offers us a "politics of the atonement," which we must rediscover for a world in lock-step toward its own destruction.

The Mystery of Reconciliation: Ephesians 1-2

Ephesians has to do with the design of God for the re-establishment of peace in the universe. This theme, in characteristic

Pauline fashion, is stated in the opening "eulogy" (1:3-14),⁸ especially verses 9-10:

He has made known to us the mystery of his will — according to his favor which he has set forth in him for administration of the fullness of time — to gather up all things in Messiah . . .

In these verses the second and third clauses are parenthetical, such that the first and fourth clauses each introduce the two major kerygmatic themes of the Epistle. The revelation of the mystery of God's will and the reunification of all things in Christ together "provide the philosophical groundwork of the Epistle."⁹

The divine will (cf. 1:5b,11c) is introduced as a mystery, but is neither gnostic nor esoteric: it is "made known."¹⁰ God designated Christ to inaugurate a whole new order (*eis oikonomian*)¹¹ whose "time has come."¹² Verse 10, called by Marcus Barth, "the kernel and highlight of the Great Benediction," establishes reunification¹³ as the essence of this Mystery, with the scope of the vision universal (*ta panta*). The remainder of the Epistle is concerned essentially with the incarnation of this vision among the people of the heritage, those who believe (1:12,14,18f).

The theological argument begins with the necessity of conversion, which is likened to resurrection (2:1-6). The community which is rooted in and dependent upon God's grace (2:7-9) views conversion as the fundamental force which reshapes the life of a people given to "good works" (2:10). At the outset we should note two factors central to the writer's thinking. First, he consistently addresses the community as a whole, not just individual believers. Barth is correct in noting that "the special concern of Ephesians is to present the gospel as a message related to man's social essence and existence."¹⁴ Second, unbelief is likened to a "way of life"¹⁵ which "follows" (RSV) the course of the world and the spirit of the "powers" (2:2). Both introduce the basic Ephesian dualism: the conflict within salvation history between the people of God and the powers.

The next section (2:11-22) is considered to be the "theological core" of the Epistle. These verses identify the church as "an exhibit, so to speak . . . of the vast cosmic order which will be the final product of God's redemptive purpose."¹⁶ To make his case, however, the realism of the author demands that he first recognize human

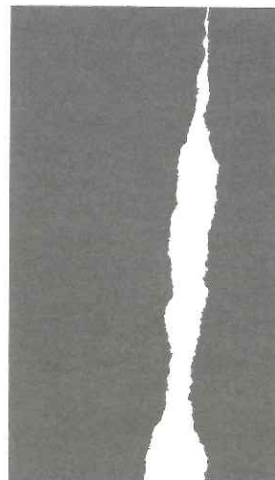
enmities. He chooses the rift that is the singularly most difficult dilemma facing his church: the alienation between Jew and Gentile. Not only did this polarity threaten the essence of Paul's gospel (Gal. 1:6-9), but it was also considered in the ancient world to be the "prototype of all human hostility."¹⁷ No enmity was more total, no alienation more comprehensive (political, religious, cultural) than that between the Jews and Gentiles in the Hellenistic world.¹⁸ It is precisely this "worst case" that the author assaults with the "word of the cross."

Ephesians 2:11-22, a careful, rhetorical construction,¹⁹ starts by reminding the readers of the deep alienation of Gentile from Jew (2:11-12). Verses 14-17, a "midrashic" reflection upon Isa. 57:19, then assert that "in Christ Jesus" peace has been declared and enmity abolished. This amazing fact is not seen as a result of human achievement but as a creation (2:15) of Christ, who has

made us both one
broke down the dividing wall, in his
flesh the enmity
abolished the law with its commands and
ordinances
so as to create in himself one new human-
ity in place of two
so making peace
reconciled both in one body to God through
the cross
killed the enmity in himself.

The result is that the gospel has become the message of peace (2:17, 6:15), and that a "third force" has entered history: the church, the reconciled humanity (2:18-22).

It is theologically remarkable that the movement of the passage is unambiguous in its subordination of reconciliation with God to reconciliation of our human enmities: "most amazing is the fact that in Paul's (or the pre-Pauline hymn's) argument, peace between Jews and Gentiles precedes the description of the peace between God and man."²⁰ This is the very strongest way, in Pauline thought, of



expressing the imperative-indicative relationship in salvation. M. Barth emphasizes the confessional force of the passage:

To confess Jesus Christ is to affirm the abolition and end of division and hostility. . . . To say "Christ" means to say "reconciliation" . . . If he "is peace," then he is by nature a social, even a political event, which marks the overcoming and ending of barriers however deeply founded and highly constructed . . . the attribute "Christian . . . means . . . showing solidarity with the 'enemy'" . . . When this peace is deprived of its social, national, or economic dimensions . . . then Jesus Christ is being flatly denied.²¹

Ephesians does not idealize any sudden end to enmity in the world; rather it calls for a "unilateral" ceasing of hostilities in the church, rooted in the "ceasefire" of the cross. Just as the cross abolished the Law (2:13), which finally was the *sine qua non* of Jewish identity, so this passage calls us to renounce fundamental national identities, recalling the description of the early Christians found in the Epistle to Diognetus:

They have no cities of their own . . . but at the same time they exhibit the constitution of their own commonwealth as something quite paradoxical. They reside in their own homelands — but as aliens. Every foreign land is home to them, every homeland a place of exile . . . It is they who hold the world in unity.

W. Rader, in a recent and important study of the history of the interpretation of Eph. 2:11-22, has pointed out the necessity of recovering a "Christological" approach to international relations:

Traditionally, theology has either regarded differences of race and nation as irrelevant to its work, or else it has dealt with them under the doctrine of creation. By contrast, a Christological approach would consider as a clue to the meaning of the contemporary (problems) . . . Christ's reconciliation of Jew and Gentile. It would consider the implications of the fact that the life and death of Jesus Christ and the beginnings of his church took place amidst forces of group hostility similar to those of today . . .

C. H. Dodd addressed the vision of this passage to "the international enmities which have devastated our world" in a 1951 lecture entitled "Christianity and the Reconciliation of Nations."²³ It would seem that the atonement leaves the church no room for participation in the institutionalized enmity of the Cold War. That such a soteriology in practice seems improbable to us is a profound testimony to our unbelief. It is nevertheless the realism of Ephesians which describes this new social possibility

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'ceasefire' of
the cross.

The call to preach this gospel to the powers is exhorted by one who surely knows the consequences of such a mission. . . .

of reconciliation as a "mystery," an unprecedented creation: improbable, but now the ground of our faith.

A Church Militant: Ephesians 3-5

The Ephesian kerygma of reconciliation, inaugurated by Christ in the life of the church, leaves us with a theological problem. It is the problem of the reality of evil in the world as enmity continues in defiance of the "Christ event." Must we therefore "spiritualize" this peace, or perhaps conclude that Ephesians is naively optimistic regarding human nature? Interpreters have done both. The objections of "Realpolitik," leveled incessantly at modern "disarmament" advocates, can now be aimed at the ecclesiology of Ephesians.

Anticipating our objections (as if we could "object" to his Christology) the author interrupts himself in 3:1 to offer a meditation on how we must carry on the Messianic vocation. In a profound transition from 1:10, he now portrays the *Apostle* as the "administrator" of God's grace (3:2).²⁴ The next section (3:1-13) returns to the "mystery" (3:3,4,9),²⁵ now understood as reconciliation (3:6), and portrays its revelation as a dynamic, ongoing process. The mystery has at last been made known to the Apostle by the spirit (3:4-5), to the church and the world by the Apostle (3:7-9) and (in an astounding claim) to the "powers" by the church (3:10). This is the first indication of the "mission" of the church — a militant, evangelistic vocation which has been divinely purposed (3:11-12).

In the last three decades there has been renewed theological interest in the "principalities and powers." According to J. H. Yoder, "a body of exegetical literature has been building up, slim in quantity but impressive in the consistency with which several different readers come to basically similar results."²⁶ Evidently we may see in this idiom a whole cosmology of "political theology." From Jewish apocalyptic to the Roman emperor cultus, the view was widespread in the Hellenistic world that spiritual forces operated behind or parallel to human institutions. The New Testament appropriates this view into its mainstream, referring to the "powers" in both personified and abstract terminology. Almost all the primitive confessions include the belief that these powers, who are in rebellion to God's cosmic lordship, have been "broken"

in Christ (cf. Eph. 1:20f), though they yet remain active and unsubmitive (cf. 2:2). Cargounis sums up well both the meaning of the idiom (parallel to its LXX counterpart in Daniel 7) and its theological significance in Ephesians:

... here it is a personification of spiritual potestates. . . . It consists of the complex made up of the invisible guardian, the human delegate and the entire state mechanism that make possible the execution of the *archon's* projects, in short, the genius of a nation. . . .

The importance of the powers for the Ephesian *mysterion* is borne out also by the fact that Ephesians has relatively much to say about them and further the observation that the real antithesis in Ephesians is not between the Jews and the Gentiles but between the church and the powers.²⁷

We discover then in chapter 3 that the peace gospel is militant, with the final offensive led by the church which is to take God's "wisdom"²⁸ to the powers "that futilely contend with God for the allegiance of God's own creatures" (cf. 2:2).²⁹ This reflection is bracketed however, with a crucial note of realism: the Apostle of the mystery is in jail (3:1,13). These two reminders introduce the notion of "costly" reconciliation. The call to preach this gospel to the powers is exhorted by one who surely knows the consequences of such a mission in a world of persistent enmity!

After a pastoral prayer (3:14-19) and doxology (3:20-21),³⁰ the writer begins the formally paraenetic part of the book. In 4:1 the resumptive diction recalls Romans 12:1, and sets the theme of the second half of the book as "living in fidelity to the call." It is instructive to observe the structure of the parenesis, which is full of traditional material,³¹ up to the "haustafel" at 5:21. Five sections are decipherable, each beginning with a "refrain" consisting of combinations of the resumptive particle *oun* and the verb *peripateo* (4:1,17; 5:1-2a, 7-8,15). The first section emphasizes unity in the community's life (4:2-16), while the second and third (4:17-32; 5:1-6) deal with the imperatives of moral fidelity.³² The final two sections concern the "prophetic" vocation of the community (5:6-14) and the need for constant sobriety, discernment of the times and thanksgiving (5:15-20). This structure reflects the author's sense of the dialectical relationship between the embracing of the new life and renunciation of the old.

Ephesians 5:6-14 is of special interest in light of 3:10 and the church's mission. The attempts of the "children of disobedience" to seduce the community away (5:6) from its

ground of reconciliation returns the writer to the necessity of engagement with evil. The community, again here (as throughout the Epistle) reminded of its own conversion (5:8), is called to disassociate itself from evil (5:7), while continually discerning what the good is (5:9-10). Its stance before the "works of darkness" in the world is described as two-fold. First, noncooperation³³ with what is evil is enjoined (5:11a), but we are called to more than this.³⁴ We are to pursue a prophetic "unmasking" of those deeds (5:11b),³⁵ for only light can expose the darkness for what it is (5:13), calling for repentance and conversion (5:14). In the dualism of Ephesians, good and evil are not static categories, but dynamic allegiances. Mitton says of 5:11: "Mere neutrality or unprotesting toleration is not enough. Evil must be actively opposed by being exposed. . . . Evil prospers when good men are content to ignore it and do nothing about it."³⁶

This text speaks to our historical moment with stinging relevance. The use of thermo-nuclear weaponry is stipulated as an "intolerable evil," by most theological and ethical traditions,³⁷ yet the churches cannot formulate a practical ethic of noncooperation. And what of our prophetic vocation in an age of genocide? Indeed, the cryptic comment that "it is shameful to even speak about the atrocities perpetuated in secrecy" (5:12) takes on new meaning in a national security state. We have all learned to live with the "psychic numbing" of the thermo-nuclear age; we have adapted its language that is devoid of existential meaning.³⁸ When will our mythological heroes such as "Titan," "Trident" and "Poseidon" be unmasked as the gods of our age? When will the church address the reality of nuclear war as it has been described by the physicists and physicians? This is to say nothing of the fact that millions of Russian Christians are targetted with missiles which American Christians have paid for, helped manufacture, and approved of, which ought to be for us a profound theological, as well as moral, dilemma. The Ephesian themes of noncooperation and prophetic unmasking surely become intelligible to us in such a situation!

The theological response of Ephesians to the fact of sin is not constrained to bow to "tragic necessity" to justify moral atrocity. Rather it envisions a people, who because of their constant struggle to maintain their

own moral integrity, can seek to prophetically expose evil as evil. We must move beyond contemporary technocratic monisms:

The ethical dualism of Ephesians demands that the church recognize that it is radically and essentially different from the society around it, and that under the power of the Spirit it is to live by values often as opposite the society's values as light is opposite and incompatible with darkness. . . . Until the ethical dualism of church and society brands the conscience of the American church, its prophetic voice will remain muted.³⁹

Yet the Ephesian dualism is not final: God's *oikonomian* will transfigure history. It is up to the church to not resign itself to the fatalism of "omnicide," but to present hope by struggling to be what our heritage claims we are: a moment of transnational reconciliation, to "the praise and glory of God."

The Church and Nonviolent Resistance: Ephesians 6:10ff

Ephesians 6:10-20 forms the culmination of the parenesis, and should be treated not as an afterthought but as a necessary theological conclusion of the claims of chapters 1 through 5. The author leaves us not only with a mandate but also with a word about method, addressing the nature and means of the struggle, and a consideration of its consequence.

The introduction (6:10) stresses empowerment from the Lord's strength,⁴⁰ "from here on." Verses 11-13 emphasize the need for the community to "stand fast" in its heritage, and to "resist" the attempt of the powers to seduce it away. These are instructions for the "what, who and when" of the struggle. It is the "tactics" (NAB) of the devil that are to be withstood (6:11).⁴¹ We cannot resist demonic "ends" with demonic "means." Next, it is to be clearly understood that it is not humans ("blood and flesh") who are to be struggled against but the more profound powers that control us (6:12). These are listed in an evidently hierarchical manner: the rulers and (local government?), the "world rulers of this darkness" (a reference to the emperor and Empire?) and the spiritual forces of evil

When will our mythological heroes such as 'Titan,' 'Trident' and 'Poseidon' be unmasked as the gods of our age?

In the technological society, our underdevelopment of 'spiritual weaponry' bears a direct relationship to the overdevelopment of weapons of our own apocalypse.

which stand behind these institutions.⁴² Finally, we are told to stand "in the day of evil," which is to be understood eschatologically and proleptically: the great Test is coming, yet is already here (6:13). These "instructions" are so that, having so understood the struggle, we might stand (6:13c). They repudiate the notion of literal warfare, by insisting that we must resist induction into means which equate the killing of people with the conquering of evil.

This understanding is further strengthened by the writer's redaction of the "spiritual armor" tradition in the next part (6:14-17). He rejects the classical Old Testament tradition of "holy warfare" for the visions of Isaiah, cf. 11:4-5; 52:7; 59:14-17.⁴³ Even here, however, vengeance is missing, replaced by the "gospel of peace" (6:15). Distinctively Christian warfare is waged only with "the Word" (6:17).⁴⁴

Here Paul affirms neither that a cause can be so just as to justify war with all available weapons, nor that the outcome of certain battles . . . proves the righteousness of a cause . . . in the biblical sense . . . faithfulness, salvation, and peace for the poor and needy . . . (are themselves) the war to be waged by the saints.⁴⁵

The entire parenthesis closes with the traditional exhortation to prayer and watchfulness (6:18), directed generally towards all Christians who struggle with evil (6:19), and specifically towards Paul. Paul here is seen as the model Christian warrior, whose status ("an ambassador in chains") is viewed as the result of bold proclamation of "the mystery of the gospel" (6:19-20). The call to preach to the powers (3:9ff) has reached the inevitable conclusion of "spiritual warfare": the apostle is in the Empire's jails.

Ephesians 6:10ff is not decipherable as anything other than an exhortation to nonviolent resistance to evil. The fact that it has not been so interpreted is a hermeneutical problem, not an exegetical one. In the technological society, our underdevelopment of "spiritual weaponry" bears a direct relationship to the overdevelopment of weapons of our own apocalypse. We would do well to explore, as a "hermeneutical clue," the modern tradition of militant nonviolence as practiced by Martin Luther King and Mohandas Karamchand Gandhi. Gandhi described his "method" as *satyagraha*, "truthforce." One is deeply struck at the similarity between the political and spiritual theory of *satyagraha* and the polemic of Ephesians 6:10ff. In the history of theology and ethics, the unique contribution

of both is not that they recognize evil, nor even that evil must be opposed, but rather lies in *how* one combats evil. Both set about to transform the concept of "enemy" and the concept of "war."⁴⁶

If, as 2:11ff so clearly argues, all national, racial, cultural and economic enmity has been abolished in Christ, then "worldly warfare," which necessitates enemies, is precluded for the believer. Does this mean passivity towards evil? No. It means active participation in the "real" battle, resisting the powers — those structures, ideologies, governments and spirits which presume and promote division, hatred and murder. The "enemy" is enmity itself. The "holy war" against evil has been transformed in Christ, where the means and ends of the kingdom have been united. The church has been enlisted in the Messiah's "peace war," the mystery and wisdom of God.

Conclusion

Having briefly discussed some exegetical and theological elements in Ephesians, we can now attempt to step back and observe the "movement" of the Epistle. The body of the letter may be outlined as follows:

- I. 1:3-14 Eulogy
(Prayer/confession, 1:15-23)
- II. The Gospel in the Church — Peace
2:1-10 The conversion of the church
2:11-22 Reconciliation of Jew and Gentile in Christ
- III. The Gospel in Mission — Evangelism
3:1-13 The mystery revealed and preached (Prayer/Doxology, 3:14-21)
- IV. The Gospel in the Church — Unity and Love
4:1-16 The body upbuilt in love
4:17-5:5 Moral fidelity: the new and the old life
- V. The Gospel in Mission — Prophecy
5:6-14 Light exposing darkness
5:15-20 Vigilance and praise
- VI. The Gospel in the Church — Mutual Subordination
5:21-6:9 Family relationships
- VII. The Gospel in Mission — Resistance
6:10-17 The armor of God
6:18-20 Prayer and proclamation

This view of Ephesians helps us see the dialectic relationship between the inward and outward orientation of the church, and will help us appreciate the seemingly paradoxical movement of the Epistle from cosmic

peace to cosmic warfare. Ephesians has too long been expositied as an ethereal tract concerned with the mystical union of the individual believer with the risen Lord, and a lofty doctrine of the church. Such an understanding simply does not do justice to the author's realistic and hopeful treatment of salvation history, evil and struggle.

Ephesians has recast the kerygma into an eschatological struggle between Christ's inauguration of peace and the powers' perpetuation of enmity. At the heart of this cosmic and historical conflict stands the church, the "called out" community (*ekklesia*). These people inherit the messianic vocation (5:1): to practice love in all its relationships, to expose evil, to nonviolently resist the powers and to proclaim boldly the good news of God's peace to the world. It is this vision of "hope" that the author prays will "enlighten" our understanding of our calling in Christ (1:18).

Perhaps the radical message of Ephesians is both foreign and undiscernable to us because of the significant hiatus between our experience of the church and the Epistle's vision. It is also probable that the moral rigor, dualisms and apocalyptic undertones of Ephesians do not at all sit comfortably with those of us influenced by a theological climate still dominated by a host of political and philosophical neo-realisms. Yet, the "realisms" of the past three decades have demonstrably failed us. We must begin to open our theological vision and our sense of the possible to include the imperatives of militant, suffering love and resistance in a history increasingly haunted by the demonic spectre of annihilation.

It is ironic that Ephesians, which more than any other piece of New Testament literature, speaks straightforwardly about matters of "war" and "peace," is rarely heard from in the contemporary discussion. We have relegated war and peace problems to "social ethics," which is more or less professionally insulated from significant encounter with biblical insight,⁴⁷ and rely upon the "wiser" categories of the classical tradition with its concern for paradigms of obligation and principle for the military enterprise. No matter how stretched or abused these propositions become in light of modern technologies, we insist that the just war "vision" is the only appropriate philosophical framework for the consideration of enmity and conflict in the world.

Yet there are signs of dissatisfaction with this approach in the church and a new openness towards the Bible. We may note

the sudden rediscovery of the "demonic" in Western theology after the Nazi Holocaust.⁴⁸ Similarly, the waning practical and theoretical vitality of the just war vision has quickened many to search for new paradigms of conflict resolution. The once promising but now badly faltering experiments of the U.N. suggest the necessity for new models of group loyalty beyond nationalism. And certainly the advent of technologies that threaten both the humanity and indeed the future of our life has forced us to reconsider the meaning of the apocalyptic in our own time.⁴⁹ These are all clues that urge us to reopen the hermeneutical question; for though the author of Ephesians could not have directly anticipated our peculiar modern dilemmas of technological militarism and Cold War, his theological vision has found a striking new and urgent relevance in our "age of ultimatum."

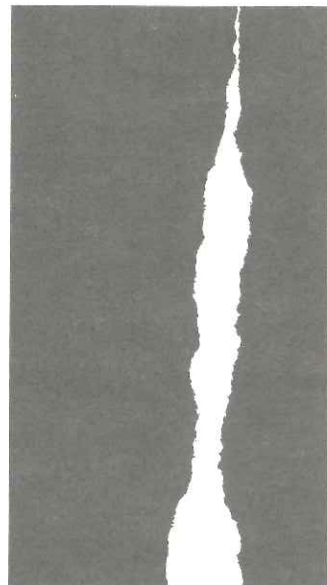
The last two years have demonstrated the persistence of the politics of Cold War, such that the absolutizing of enmity hangs over our heads like a Damoclean sword. If the historical meaning of salvation is the guarantee of a future of eschatological joy (Eph 2:7), then surely our faithlessness is implicit in the futurelessness of a nuclear militarized world. It is arguable that the pre-eminent historical design of the forces of Death is Omnicide, and in thermo-nuclear weapons and the strategic doctrines that administrate them, we have come perhaps irreversibly close to this reality in our own time. It is to be desperately hoped and prayed that the church might recover its vocation as envisioned in Ephesians. In giving its own life to discover reconciliation and to vanguard resistance to the powers of Death, the church can shatter its complicity in the Cold War and rediscover the "good works which God has prepared for us, that we should walk in them" (2:10). May our gospel again become "the gospel of peace!" ■

REFERENCES

1. *The Causes of World War Three*, Ballentine, 1960, pp. 165ff. Still, 20 years later, it remains one of the most brilliant polemics ever written against the Bomb.
2. There are of course those who still wish to argue this point, but cf. R. Wasserstrom's conclusions concerning the central problem of just war — the killing of the innocent — in light of modern war, in his essay in *War and Morality*, Wadsworth, 1970, pp. 100ff.
3. C. Mitton, *Ephesians*, Oliphants, 1976, p. 2.

Ephesians has recast the Kerygma into an eschatological struggle between Christ's inauguration of peace and the powers' perpetuation of enmity.

... enmity hangs over our heads like a Damoclean sword.



The debate concerning the Pauline authorship of Ephesians of course still rages; cf. the helpful recapitulations in J. Kirby, *Ephesians: Baptism and Pentecost*, SPCK, 1968, pp. 3-56, and M. Barth, *Ephesians*, Anchor Bible, Doubleday, 1974, pp. 4-51. In my view it is enough, considering the inconclusiveness of attempts to prove date, place and purpose to simply affirm this encyclical as "Pauline" and concentrate on exegesis.

4. Cf. H. Culpepper, in an article by this title, *Review and Expositor*, Vol. 76, No. 4, Fall 1979, pp. 553-558.

5. The parallel rise in Cold War culture and the "military-industrial establishment" in post war America demonstrates a kind of synergism that was predicted by John Foster Dulles in 1939 in *War, Peace, and Change*:

In order to bring a nation to support the burdens incident to maintaining great military establishments, it is necessary to create an emotional state akin to war psychology. There must be the portrayal of an eternal menace . . . This involves the development to a high degree of the nation-hero, nation-villain ideology. . . .

6. The political and psychological aspects of deterrence as a logical outgrowth of bi-polar world views are discussed at length by Franck in *Sanity and Survival: Psychological Aspects of War and Peace*, Vintage, 1967, pp. 115-151. It must be stressed, however, that technological developments (specifically "counterforce" capabilities) on the one hand, and the exponential "horizontal proliferation" of nuclear weapons capacity on the other, are rapidly rendering "deterrence" obsolete.

7. From "Recapitulation Number Three," *Christian Century*, January 20, 1960, pp. 72f.

8. See C. Cargounis, *The Ephesian Mystery*, CWK, Gleeprup, 1977, for a discussion of the Eulogy as prefiguring the content of the entire Epistle, pp. 45-52.

9. F. Beare, *The Epistle to the Ephesians*, Interpreters Bible X, Abingdon, 1953, p. 739.

10. Cf. G. Bornkamm, "Mysterion," *TDNT* IV, p. 824; Barth, 123.

11. There has been much discussion as to whether *oikonomian* refers to the "plan" or "dispensation" or to the actual execution of such, e.g. "stewardship," "administration." The latter sense seems best, as Beare, who renders it "with a view to giving it effect" (619) and H. Moule, who comments that Christ's "management" will at length conduct the whole operation to a goal" (*Ephesian Studies*, Revell, 33).

12. The phrase "fullness of time" is striking, cf. Mk. 1:15. According to E. Jenni, *kairos* is to be seen as a technical eschatological term in later NT literature ("Time," *Interpreters Dictionary of the Bible*, IV, p. 645). The image is of Christ ushering in the vision "when the time was ripe" (Mitton), and is reflected also in 5:16 and 6:13.

13. *Anakephalaiousthai* here seems not to imply "summing up" (as in Rom. 13:9) but the gathering together of previously alienated constituencies. Cf. S. Hanson, *The Unity of the Church in the*

NT: *Colossians and Ephesians*, Uppsala, 1946, p. 126.

14. Page 802; cf. 44f. In 2:1, as throughout Ephesians, the pronoun "you" and all the verbal imperatives are in the second person plural. In verse 3, *hemeis pantes* is a clear reference to the whole church. Ephesians addresses a community of faith.

15. The verb *peripateo* is a technical paraenetic term in Pauline literature, appearing 20 times outside of Colossians and Ephesians. A contemporary synonym for it might well be "praxis." The term brackets 2:2-10, exemplifying how closely intertwined paraenetic and kerygmatic elements are in Ephesians.

16. M. Scharlemann, "The Secret of God's Plan: Studies in Ephesians, Part Four," *Concordia Theological Monthly*, 41, (July 1970), p. 411.

17. D. Smith, "The Two Made One: Eph. 2:14-18," *Ohio Journal of Religious Studies*, 1, (January 1973), p. 35.

18. The dimensions of this enmity are in detail in G. Dix, *Jew and Greek: A Study in the Primitive Church*, Westminster, 1953.

19. H. Merklein has devoted an entire book to this section (*Christus und die Kirche: Die Theologische Grundstruktur des Epheserbriefes nach Eph. 2:11-18*, Stuttgart, 1975), and Smith's study outlines the background of the terms in Hellenism. Kirby (pp. 156f.) outlines the evidence for seeing vv. 11-22 as an "elaborate chiasmus" stylistically.

20. Barth, 275; cf. Smith, p. 50, note 43.

21. M. Barth, *The Broken Wall*, Judson Press, 1959, pp. 43-45.

22. *The Church and Racial Hostility: A History of Interpretation of Eph. 2:11-22*, Tübingen, 1978, pp. 259f.

23. The Burge Memorial Lecture, SCM, 1952, p. 21.

24. On Paul's "administration" of the gospel and mystery of I Cor. 4:1f, 9:17, Col. 1:25f.

25. Besides *mysterion*, two other key terms from the Eulogy are repeated here in this section: "revealed" (3:3,5,10) and "gospel" (3:6,8). All three reappear in 6:19.

26. *Politics of Jesus*, Eerdmans, 1972, p. 137. Yoder summarizes these findings in chapt. 8.

27. Cargounis, pp. 159, 157. He also offers an excursus on the meaning of the phrase "in the heavenlies," pp. 146-152. Cf. also R. Yates, "Principalities and Powers in Ephesians," *New Blackfriars*, No. 690, 1977, p. 316-321.

28. Cf. the similar interplay of *sophia* with "mystery" and the powers in I Cor. 2:1-8.

29. J. Sampley, *The Letter to the Ephesians*, Proclamation Commentaries, Fortress, 1978, p. 36.

30. Similarly, he also precedes the kerygmatic section with a prayer (1:15-19) and a confession (1:20-23).

31. E.G. the so-called "vice" and "virtue" lists;

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Alum News

Marriages

Jerry Ableidinger (MDiv'77) married Sue Sondker on August 2, 1980, in Puyallup, WA.

Thomas C. Barnett (MDiv'79) married Lynann Patton on August 2, 1980, in Vacaville, CA.

Births

Christine Joy Ayers was born on April 23, 1980, and was adopted on June 24, 1980, by Diane and Alex Ayers (MDiv'70). Alex is serving as pastor of First United Presbyterian Church, Lakota, IA.

James Alexander Becker was born on January 10, 1980, to Mary and Bruce Becker (MDiv'78). Bruce is serving as pastor of First United Presbyterian Church, Paulding, OH.

Mary Berkley was born on October 15, 1979, to Deborah and Jim Berkley (MDiv'75, DMin'80). Jim is serving as pastor of Dixon Community Church, Dixon, CA.

Melissa Anne Bixler was born on April 8, 1980, to Robbin and William Bixler (PhD'79). William is serving as a staff psychologist at Philhaven Hospital, Lancaster, PA.

Adam Samuel Bryant was born in Kerala, India, on June 27, 1979, and was adopted in June 1980 by Robyne (X'76) and David Bryant (MA'75). David is serving as a missions specialist with Inter-Varsity Christian Fellowship.

Elizabeth Ann Daniels was born on May 15, 1979, to Sheryl and Denver B. Daniels (MDiv'75) in Independence, IA. Denver is serving as pastor of First Presbyterian Church and Cono Center Presbyterian Church, Rowley, IA.

Kathleen Elizabeth Dreisbach was born on February 25,

1980, to Martie and Bruce Dreisbach (X'77). Bruce is serving as marketing research director for David C. Cook Publishing Company.

James Powell Duvall was born on January 17, 1980, to Lynn and Ron Duvall (MDiv'77). Ron is serving as acting pastor of Little Church of the Desert (Presbyterian), Twenty Nine Palms, CA.

David William Hays was born on April 30, 1979, to Mary and Lloyd Hays (MDiv'77). Lloyd is serving as a producer in media ministries at St. Paul's Episcopal Church, Darien, CT.

Sean David McGeeney was born on October 26, 1979, to Diane and Bob McGeeney (MDiv'78). Bob is serving as assistant pastor of First Baptist Church, Bremerton, WA.

Laura Ann Miller was born on April 25, 1980, to Susan and Ralph Miller (MDiv'79). Ralph is serving as assistant pastor of First Baptist Church, Anacortes, WA.

Robert David Rose was born on June 21, 1979, to Mary and David B. Rose (MDiv'78). David is serving as pastor of Belgrade Federated Church, Belgrade, MT.

Jill Turner was born in March 1980 to Diane and Michael Turner (X'75). Michael is serving as associate pastor of Blue Ridge Presbyterian Church, Kansas City, MO.

Lauren Beth Waite was born on March 16, 1980, to Gail and Doug Waite (MDiv'78). Doug is serving as pastor of Avon United Methodist Church, Mt. Vernon, WA.

Publications

David A. Fraser (MDiv'75) is co-author with Ed Dayton (MDiv'67) of *Planning Strategies for World Evangelization*, published by Eerdmans.

Larry Lenning (ThM'74, DMiss'79) is author of *Blessing in Mosque and Mission*, published by William Carey Library. He is serving as pastor of Bethlehem Lutheran Church, Granada Hills, CA.

Ted Proffitt (MDiv'71) is author of "Update on Ebla," published in the *TRACI/ETS Journal* (December 1979); and "Mycenaean Tablets and Demetrius the Silversmith, Acts 19:23-28," published in the *Near East Archaeological Society Bulletin* (Winter 1980).

The 50s

George Haroldsen (MDiv'53) is serving as a marriage, family and child counselor in Oceanside, CA. On June 20, 1980, George and Harvey Lifsey (BD'64) performed the ceremony that united their children, Jonathan Lifsey and Deborah Haroldsen, in marriage.

Dick Kroeger (BD'52) is serving as director of the Open Door, a student ministry of the United Presbyterian Church on the Eastern New Mexico University campus.

K. H. Loudon (MDiv'54, PhD'74) is serving as a psychologist in San Jose, CA.

Bob Rhinehart (X'53) is serving as head of the chaplain service, VA Medical Center, Boise, ID.

Herb Swartz (BD'59) is serving as a teacher and coordinator for the academic master plan at Eastern Mennonite College, Harrisonburg, VA.

John Winston (BD'50) is serving as a coordinator with Evangelical Christian Education Ministries, Evanston, IL.

The 60s

Alex B. Aronis (MDiv'63) is serving as pastor of Union Church of Manila, Philippines. His wife is **Carol Davies Aronis** (STB'62).

W. Ward Gasque (BD'64, ThM'65) is serving as president of New College, Berkeley, CA. He is the co-editor of *In God's Community*, published by Harold Shaw Publishers.

Donald H. Madvig (ThM'60) is serving as pastor of Ravenswood Evangelical Covenant Church, Chicago, IL.

Duncan McIntosh (BD'61, ThM'64) is serving as director of church growth, evangelism and discipleship programs with the Board of National Ministries of the American Baptist Church, Valley Forge, PA.

Bruce Redding (BD'67, DMin'76) is serving as pastor of Douglas Baptist Church, Frederickton, New Brunswick.

Arden L. Snyder (PhD'65) is serving as a psychologist with the Mason Clinic and Virginia Mason Hospital, Seattle, WA.

The 70s

Dan Armstrong (MDiv'74) is serving as a chaplain at Yokota AFB, Tokyo, Japan.

Bob Blincoe (MDiv'77) is serving as pastor of St. Andrews Presbyterian Church, Strathmore, CA.

Jim Conway (DMin'79) and his wife, Sally, are the recipients of the 1980 "Distinguished Parents" award from Taylor University, Upland, IN.

Miriam Dixon (MDiv'78) is serving as assistant pastor of

Northminster Presbyterian Church, Seattle, WA.

Greg Fell (MDiv'76) is serving as the 1980 chairman of the Sacramento (CA) Area Sunday School Convention.

Ron Foster (MDiv'78) is serving as pastor of Mt. Hope United Church of Christ, La Mirada, CA.

Terry Hershey (MA'78) is serving as personnel director with Language Institute For Evangelism, Los Angeles, CA.

Jim Hutchens (DMiss'74) is serving as pastor of Potomac Chapel, McLean, VA.

Paul Mannes (MDiv'78) is serving as assistant professor of Greek and New Testament at Whole Word Theological Seminary, Oakton, VA.

Donald W. McCullough (MDiv'74) is serving as pastor of Solana Beach Presbyterian Church, Solana Beach, CA.

Ruben Paredes (MDiv'76) is serving as a missionary in Peru with Latin America Mission.

Alice J. Petersen (MDiv'79) is serving as assistant pastor of College Hill Presbyterian Church, Cincinnati, OH.

Armando Ramirez (MDiv'77) is serving as pastor of El Siloe United Presbyterian Church, Los Angeles, CA. He also serves as host of "Reporte Publico" and co-host of "Demos Gloria A Dios" on Channel 40 in Los Angeles.

William Saxby (MA'78, PhD'81) is serving as a psychologist at Thomas Chittenden Health Center, Williston, VT.

Jim Townsend (PhD'79) is serving as Bible editor with David C. Cook Publishers and his wife, **Lucy Townsend** (MA'80) is serving as a free-lance writer and as an adult education teacher at Elgin Community College, Elgin, IL.

Robert Van Ingen (MDiv'73) is serving as a chaplain with the Army Air Defense Battalion in Germany.

John A. Wells (MDiv'72, DMin'80) is serving as an

Army chaplain at Ft. Myers, VA. Recently he was promoted from Captain to Major.

Herbert Works (DMiss'74) is serving as an administrator in the personnel division of Christian Missionary Fellowship, Indianapolis, IN.

The 80s

David C. Cerling (PhD'80) is serving as a staff psychologist for Southwestern Indiana Mental Health Center, Evansville, IN. His wife, **Ellen Klein Cerling** (MA'79) is serving as a high school speech teacher for Warrick County Schools.

Douglas Meye (MDiv'80) is serving as associate pastor of First Baptist Church, Chino, CA.

Charles A. Wilkerson (MDiv'80) is serving as associate pastor of First Central Presbyterian Church, Abilene, TX.

Alumni Chapters Begin

The Alumni Cabinet's intention to better serve the alums through an Alumni Chapter Program has met with resounding success. Four chapters were launched during this last academic quarter alone!

The new chapters, Santa Barbara/Ventura/San Luis Obispo, San Fernando Valley,

Chicago and San Diego, were inaugurated with banquets featuring speakers from the Seminary. Some of the chapters have already followed up on the success of the banquet by holding continuing education events like "A Morning with Malony" (psychology professor H. Newton Malony) which was held March 14 at Bel Air Presbyterian Church.

Alumni chapters seek to give alums a common ground for fellowship and a chance to stay in touch with the current scene at Fuller. Chapter continuing education events have already been proven to be alluring attractions.

Interested in beginning a chapter or joining an existing one? Please contact George F. Ford, director of alumni and church relations.

Alumni Set New Record

The alumni responded generously during the November 1980 Phonothon, and set a new record—\$20,012 in pledges for the ministry of Fuller Theological Seminary.

For five nights an assiduous crew of students, alumni and administrators telephoned Fuller's graduates. Calls to alums as far away as New York and Hawaii disclosed a mutual appreciation for the preparation for ministry received at Fuller. Over 430 pledges were accepted, setting yet another record this year.

Thank you, alums, for your unremitting financial support and constant prayer for the mission of the Seminary.

1981 Alumni Day Planned

Alumni who made the pilgrimage to Pasadena last June were not disappointed. Alumni Day proved to be a rewarding experience for all.

It was a day filled with reunions, Christian movie screenings and practical workshops. And it extended into an evening banquet with an appropriate culmination; Mel White delivered a powerful keynote address and the musical presentation of Ken Medema was a most moving experience. Over 650 came to the Huntington Sheraton Hotel for the Banquet, including graduating students, faculty, administration and trustees.

Fret not if you missed the 1980 Alumni Day. The 1981 event promises to be equally as exciting (and innovative).

Friday, May 15 is the date to mark. Under the theme "Stress and the Ministry" the 1981 Alumni Day will be kicked off with (what else?) a 10km jogathon at nearby Brookside Park. Then it's off to relevant workshops on stress, a communion service and class reunions.

At the end of the day participants will "mosey on down" to the Payton corral for a good old Western barbeque featuring the prolific Doc Lew Smedes and some outstanding Christian music. Cost for the day: Approximately \$12.50

Alums' Giving Grows

The role of the alums in supporting the ministries of Fuller's three schools is of paramount importance. Not only do alums offer financial support—they form a solid body of informed opinion that is worth its weight in gold when it comes to interesting other people in the purposes and needs of the Seminary.

Alum giving has, over the last two years, grown significantly. In 1978-79 they

gave \$29,000, in 1979-80 they gave \$56,000, representing a remarkable 47 percent increase. It is this that has encouraged the Seminary to set a goal of \$100,000 for the year ending June 30, 1981.

The Alumni Fund has two main purposes: to underwrite student scholarships and to help the Seminary meet its ever increasing operating costs. Both are vital to the life of Fuller.

Gifts earmarked especially for alumni use, proceeds from mail appeals and Phonothons are automatically part of the Fund which the Alumni Cabinet hopes will reach the \$100,000 mark this year.

PLACEMENT OPPORTUNITIES

These churches or organizations have contacted Fuller Theological Seminary for assistance in filling vacancies. If you are interested in any of the possibilities please contact Dr. Gloryanna Hees, Placement Office, Fuller Theological Seminary.

Minister to College and University Students. First Presbyterian Church, Berkeley, California. Candidates need not be ordained.

Pastor and Assistant Pastor. Noroton Presbyterian Church, Darien, Connecticut.

Pastor. Small Presbyterian Church in Anchorage, Alaska.

Summer intern. First Presbyterian Church,

Anchorage, Alaska. This position majors on youth work, but a good in-depth pastoral training program is proposed as well.

Assistant Pastor. Montecito Presbyterian Church, Montecito, California. Responsibilities: give assistance to senior pastor, work with all fellowship groups, train personnel in the area of home ministry, visitation, teach new member seminars, adult classes.

Minister of Christian Education. Pilgrim Armenian Congregational Church (Presbyterian), Fresno, California. Responsibilities: Sunday school, youth groups, family life and adult education, some counseling.

Director of Youth Ministries. Mercer Island Presbyterian Church, Mercer Island, Washington. Emphasis on small group involvement with the youth—approximately 60. Main responsibilities: leadership training, counseling, specific program planning, representing the church in community/church activities and in the Seattle Presbytery.

Director of Youth Ministries. Glenkirk Presbyterian Church, Glendora, California. Responsible for directing the overall ministry to the youth, including junior high, senior high and college.

Director of Street Ministries. Arcadia Presbyterian Church, Arcadia,

California. Responsibilities: counseling youth in problems related to drugs and alcohol, counseling parents of youth involved in crisis situations, maintaining 24-hour Hot Line Crisis Service.

Junior High Ministries and Minister of Education. First Presbyterian Church of Colorado Springs, Colorado.

Minister of Education. Park Street Church, Boston, Massachusetts. Ability to work with all ages, but with special emphasis on the family. Team ministry situation.

Minister to Young Adults. Rolling Hills Covenant Church, Rolling Hills Estates, California.

Pastor. Covina Evangelical Free Church, Covina, California. Seeks pastor who meets the scriptural qualifications of I Timothy 3:2-7.

Director of Youth and Young Adults. Fair Haven Reformed Church, Jenison, Michigan. Includes: youth pastoral care; training leadership, offering career guidance, coordinating Sunday school, mid-week youth programs, organizing recreational programs.

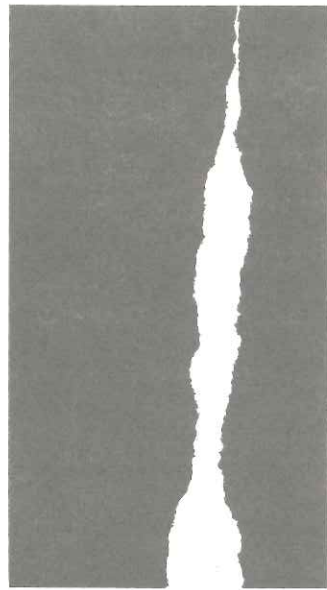
Pastor. Faith Baptist Church, Honolulu, Hawaii.

Minister to Youth. Peace Community Church, Frankfort, Illinois. Includes senior high, junior high, elementary school grades fourth-sixth.

Professor of Religious Studies. Doane College, Crete, Nebraska. Liberal arts, church related college with 650 students.

Instructor of Religious Education. Augustana College, Sioux Falls, South Dakota. Private, liberal arts, undergraduate institution with 2,000 students.

We are those who believe that the way of Jesus is better and stronger than nuclear war.



On Hardness of Heart

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fear, and that is hope. Christian hope. Christian hope sees the world realistically. No false optimism here. Therefore, Christian hope sees the nuclear situation realistically, honestly, soberly. It is not underestimated in any way.

But you see, Christian hope also sees the victory of Christ realistically and does not underestimate that in any way. Christian hope sees the victory of Christ as more real and powerful and stronger than even nuclear war. The hope to turn back the forces leading to nuclear war or the hope strong enough to enable us to live through it can only come from him, which is to say that we confront the nuclear powers not with our own resistance only. We confront them with the victory of the very life of Christ among us.

In other words, we are people who believe in something different than the lies, logic, assumptions and patterns that are leading us to nuclear war. We are people who are no longer controlled by the fear, hysteria and confusion which is used to continue to keep the population complacent and willing to accept it all. We are those who believe that the way of Jesus is better and stronger than nuclear war. If we believe that he will overcome, then we are free to live with that confidence now, free to resist the forces of logic that are impelling us toward nuclear war. We are free to be fools who don't believe the logic that is being used now to justify the annihilation of millions of people.

The foolishness of the cross has always seemed foolish to those who are perishing. Churches have issued statements of concern about nuclear war. They have offered their concern for a world about to destroy itself. But they have said mostly what they want other people, the government and citizens to do. The church has failed to say clearly and unequivocally what it will and will not do in the face of nuclear holocaust.

We have yet failed to say that as for us, no matter what anyone else does, we as Christians will refuse to cooperate any longer with this country's preparation for nuclear war on every level—research, development, testing, deployment and the use of nuclear weapons. We have yet to say that we will withdraw our energy, time, jobs, resources and financial support to that momentum leading to war. Neither

have we said that as much as it depends on Christians, if all others consent, we will refuse so that nuclear war will not be possible.

No matter how hard the times may become, we are those who never can lose sight of the victory of Christ. That victory in history is assured. It has already been won for us, and Christians are those who have the eyes to see the whole world in light of it, to evaluate everything by it and above all, to act upon it. Christ's life planted among us is stronger than our fears and stronger than all the forces around us. It is the only thing that is stronger than the momentum carrying the world to the brink of nuclear war. The demonstration of the Christian community in the face of that threat must simply be the clear proclamation that it is not we who shall overcome, but it is *he* that shall overcome.

Despite the pretensions of the nuclear powers, we are those who know that the Lamb who was slain has begun his reign. ■

America's Nuclear Strategy

— from page 13

this first strike machinery. I have dealt with the elements of a knockout first strike in detail in *The Counterforce Syndrome* (Institute for Policy Studies, 1901 Que Street NW, Washington D.C. 20009) as well as a comparison of Soviet and American technologies.

Let me now turn to public fear for the economy. A major aerospace journal recently editorialized that talks to reduce nuclear weapons in Europe have "started to unravel all the patient and protracted U.S. negotiations with NATO nations for theatre nuclear force modernization" (*Aviation Week & Space Technology*, October 20, 1980, p. 19). The editor conveys a picture of layoffs and lost contracts if we can't station Pershing-2 and ground-launched cruise missiles in Europe. He seems to show no interest in reducing the possibility of nuclear war that banning such weapons on both sides would have.

Legislators also balk at cutting military spending because of losing weapons contracts in their districts. Final arguments to save the B-1 Bomber, for instance, focused on layoffs rather than its need for national defense. But contrary to the general belief that our economy depends on military contracts, reputable studies have shown

that building weapons is inefficient at producing jobs. A Library of Congress investigation initiated by Congressman Les Aspin, the Public Interest Research Group of Michigan and Mid-Peninsula Conversion Project in California have all shown that shifting government funds to other sectors of the economy will create more employment. This is best summed up by the September-October 1977 issue of *The Defense Monitor* (Center for Defense Information, 122 Maryland Avenue NE, Washington D.C. 20002).

I am convinced that when Americans better understand the intricacies of the arms race, the secrecy and deception, and the nature of the weapons in development, they will not allow it to continue. Understanding is the key. It takes first of all an openness to accept new information which contradicts previous beliefs. It takes a freedom from biased influences such as job attachment or tradition. In the final sense, understanding required an objective and uninhibited search for the true facts—not an easy task considering the pressures which act upon us daily. Courage and determination are essential. A set of values predicated on religious and moral principles is indispensable. This, I believe, is our only hope of avoiding nuclear catastrophe and bringing about the peace and freedom from fear which we all desire. ■

The 'End' of Just War Theory

— from page 5

such a position must come forth with its careful grounding in Christian theology and ethics—or surrender their Bible-based claims. Or should one concede the Anabaptist argument that the politics of Jesus are all too clear?

4. Has previous ethical thinking imagined the possibility of a "novum" of such magnitude that it renders all previous ethical approaches irrelevant? Is the atomic age such a total novum?

5. The atomic age presses us to think through again our theologies of Providence. Today one can see an apocalyptic excitement among some who look to nuclear conflagration as God's way of bringing in the Kingdom. Others wait with unblinking calmness for disaster, certain that Christians can do nothing to prevent it, certain that the church must be waiting to preach the gospel when those who survive come out of the caves. Are there other approaches? Is the Augustinian-

Calvinist transformationist vision not only dormant but dead? Is there Providence in the Catholic peace movement, in Anabaptist communities?

I write this essay having just preached on the New Testament lesson for the church's celebration of the Epiphany of our Lord, 1981, Ephesians 3:2-12. Where is this church through which God reveals his ultimate mystery and makes known to principalities and powers his divine wisdom? Do we as the church on earth have any meaning at all as a world-wide community—of dissent, of resistance, of conscience-shaping—as a locale in which God promises to produce something new? Or will we always collapse the universal Christian community into the sum total of individual Christian citizens who do their national duties along with everyone else? ■

Armed with the Gospel

— from page 24

baptismal motifs of "put on" and "put off"; formulas such as 4:11f, 32b, 5:5; and confessional or hymnic fragments such as 4:5f, 8, 5:2, 14. Cf. Barth, *Ephesians*, pp. 6-10, 462ff, 550ff. A discussion of the literary influence of the catechetical tradition of the primitive church can be found in E. Selwyn, *The First Epistle of Peter*, Macmillan, 1946, pp. 363ff.

32. R.A. Culpepper offers a helpful discussion of ethical dualism as "the philosophical perspective which informs Pauline ethical instruction," in "Ethical Dualism and Church Discipline: Eph. 4:25-5:20," *Review and Expositor*, Vol. 76, No. 4, Fall 1979, pp. 529-33.

33. The *sunkeinōneite* implies solidarity (Phil. 4:14) and participation (Rev. 18:4). The root *-koin-* in Gk. corresponds to the similar English root "coop"; thus in its negative sense, "noncooperation."

34. The *mallon de kai* in v. 11 is emphatic.

35. Though according to Büschel (*TDNT II*, p. 474f.) the verb *elencho* has four possible meanings. Bauer (with e.g. Calvin, Abbot, Wescott, Dibelius, Mitton and Houlden) translates it in 5:11 as "reveal or expose." The parallel use of the verb is in John 3:20, cf. Kirby p. 167.

36. Mitton, p. 184.

37. E.g. the United Nations General Assembly has declared the use of weapons of mass destruction "a crime against humanity and civilization" (Res. 1653, Session XVI, 11/24/61), and has also condemned the stockpiling of nuclear weaponry, (Res. 3168, Session XXXI).

38. Cf. R. Gardiner, *The Cool Arm of Destruction: Modern Weapons and Moral Insensitivity*, Westminster, 1974, esp. chap. 5; P. Furfey, *The Respectable*

I am convinced that when Americans better understand the intricacies of the arms race, they will not allow it to continue.

Christians are . . . refusing to be divided by antiquated debates about pacifism.

Murderers: Social Evil and Christian Conscience, Herder and Herder, 1966.

39. R. Culpepper, pp. 533, 537.

40. The theology of grace in Ephesians demands that *endynamousthe* be rendered passive, as most modern translations have corrected the AV and RSV. "In the strength of his might" echoes 1:19 where it also precedes reference to the powers.

41. The scant philological evidence for *methodini* does not force us to render the noun in derogatory tones as do most translations (wiles, schemes, etc.).

42. Even if we do not deal "severally" with the terms as e.g. Wescott suggests, the strength of the list is not reduced. The second pair of terms may qualify the first, or the two pair may be distinct, human and demonic; but the author still enjoins resistance to both equally. Thus to resist the "spirit" of evil is to engage its historical incarnation in structures, etc.

43. Barth discusses the similarities and differences between the passage and the Qumran War Scrolls, concluding that although the author probably "had knowledge of the war ideology of Qumran and of the militant spirit and tactics of the Zealots," he never allowed his dualism to justify "holy warfare" in a literal sense (*Ephesians*, pp. 787-793). The tradition of "spiritual warfare" is solidly Pauline, cf. 1 Thess. 5:8, 2 Cor. 6:7, 10:3f, Rom. 13:2.

44. The "sword of the Word" tradition is derived from the OT., but becomes in the NT. the sole "offensive" metaphor for "battle." Christ wields it in 2 Thess. 2:8, Rev. 1:16, 2:16, 19:15,21; only in Eph. do the saints take it up (cf. Heb. 4:12).

45. Barth, *Ephesians*, p. 770.

46. For further on *satyagraha* see M. Gandhi, *An Autobiography: The Story of My Experiments with Truth*, Beacon, 1957; J. Bondurant, *Conquest of Violence: The Gandhian Philosophy of Conflict*, Univ. of Cal. Press, 1969; for a treatment of *satyagraha* and Christian suffering love see J. Douglass, *The Nonviolent Cross: A Theology of Revolution and Peace*, Macmillan, 1966.

47. Cf. Yoder, who has argued this at length in *Politics . . .*, chap. 1.

48. Two examples of this mood in interpreting Eph. 6 are T. Wedel's exposition in *The Interpreters Bible X* (op cit), pp. 736-741, and D. Whiteley, "Eph. 6:12: Evil powers," *Expository Times*, 68 (1957) pp. 100-103.

49. The best theological treatment on the meaning of apocalyptic I have found is C. Braaten, *Christ and Counter Christ: Apocalyptic Themes in Theology and Culture*, Fortress, 1974, esp. chap. one, and its discussion of "creative negativities."

An Interview with Hatfield

— from page 8

would remove the environment in which Communism proliferates. This is an alternative to much of the thinking we hear today. This alternative is biblical in that we have been called as stewards of the resources of this world to be ambassadors of Christ, to be healing agents, to be the reconciling forces of Christian compassion and love. To me, that is the opportunity and responsibility of the Christian. ■

Editorial

— from page 2

divested this exhortation of its social meaning, arguing that enemy refers only to individuals; Christians are to love their personal enemies, but they cannot expect such love to be exercised between governments. However, it is in my opinion nonsense to believe that loving our enemies deals only with individual persons and not opposing nations. It is *persons* we have prepared to annihilate. Our government represents us, and as we support (or silently consent to) its current priorities, we share the responsibility for its activities.

For many reasons Christians are now uniting in concern over modern warfare and refusing to be divided by antiquated debates about pacifism. The just war theorists are recognizing that the key to their theory is in its intention to limit the destructiveness of war—and only when specific criteria can be met ought Christians to participate in and support a war effort. Others have seen the connection between hunger and military spending. Still others have extended a pro-life perspective beyond abortion, to a concern for the preservation of all human life. Along with this growing number of Christians, I believe that our responses to modern war efforts have crucial implications for discipleship today. As you read, prayerfully consider how our Lord would have *you* respond.

To those readers interested in extending their knowledge, I will gladly send a list of books concerning the current situation, theology and violence, hunger and military spending and alternatives to modern warfare. In addition I can advise as to avenues through which concerns may be expressed. Just write me personally at the Seminary. ■

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