

4/30/67

"Why I Am Opposed to the War in Vietnam"

Ebenezer

The sermon which I am preaching this morning in a sense is not the usual kind of sermon, but it is a sermon on an important subject nevertheless. It is very uncustomary for me to read a sermon. I usually preach without a manuscript; but to be sure that I say exactly what I want to say this morning, I am going to read my message and I ask for your undivided attention because the issue that I will be discussing today is one of the most controversial issues confronting our nation. I am using as a subject from which to preach: "Why I Am Opposed to the War in Viet Nam." Now let me make it clear in the beginning that I see this war as an unjust, evil and futile war. Nobody must compare it with the Second World War, for instance. I happen to be a pacifist. But if I had confronted the call to serve in military service in a war against Hitler, I believe that I would have probably temporarily sacrificed my pacifism because Hitler was such an evil force in history.

But there is nothing like this ~~is~~ in the situation in Viet Nam, and I call for your attention as I try to set forth my thesis. I would like to use three Biblical texts as the basis for our thinking together -- two of which are found in the Old Testament and one found in the New Testament. In the Ten Commandments we read "Thou shall not kill." In the second chapter of the Book of Isaiah, we read "They shall beat fast swords into ~~plowshares~~ ^{plowshares} and their spears into pruning hooks. And nations shall not lift up swords against nations, neither shall they study war any more." Then turning to the New Testament, the ⁱⁿ ~~Pauline~~ ^{Pauline} Epistle we read these words: "Do not be deceived" -- in other words don't be fooled about it -- "God is not mocked; whatsoever a man soweth, that shall he also reap."

I preach to you today on the war in Vietnam because my conscience leaves me with no other choice. The time has come for America to hear the truth about this tragic war. In international conflicts the truth is hard to come by because most nations are deceived about themselves.

Rationalization and the incessant search for scapegoats are the psychological cataracts that blind us to our sins. But the day has ~~not~~^{fallen} for superficial patriotism. He who lives with untruth lives in spiritual slavery. Freedom is still the bonus we receive for knowing the truth. "Ye shall know the truth", said Jesus, "and the truth shall set you free". ~~xxxx~~

I have chosen to preach about the war in Vietnam because I agree with Dante that the hottest places in Hell are reserved for those, who in a period of moral crisis, maintained their neutrality. There comes a time when silence is betrayal. The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one. Even when pressed by the demands of intertruth men do not easily assume the task of opposing their government's policy, especially in the time of war. Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom, and then the surrounding world. Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty. But we must move on. Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony -- but we must speak. We must speak with all the humility that is appropriate to our limited vision, but we must speak. And we must rejoice as well, for in all our history there has never been ^{such a} monumental dissent during a war by the American people. Polls reveal that almost fifteen million Americans explicitly opposed the war in Vietnam. Additional millions can not bring themselves around to support it. And even those millions who do support the war half-hearted, confused, and doubt ridden, this reveals that millions have chosen to move beyond the prophesying the smooth ~~materialism~~^{productivism} to the high grounds of confirmed dissent based upon the mandates of conscience and the reading of history. One of the difficulties in speaking out today grows out of the fact that there are those who are seeking to equate dissent with disloyalty. It is a dark day in our nation when high level authorities will seek to use every method to silence dissent, even the method of

bringing General Westmoreland back to the United States in order to develop enough sentiment and consensus to further escalate the war in Vietnam and silence those who are speaking out against it. Something is happening when people are not going to be silenced. ~~XXXXXXXX~~

We had a march just a few weeks ago where several spoke -- Stokely Carmichael ^{Carmichael} ~~(sp)~~ and I spoke there. The press went out of the way to try to make it appear that there were only one hundred and twenty five thousand and anybody who knows figures realize that there were between four hundred and five hundred thousand people at that march -- protesting the war in Vietnam. Now the American Legion did not like that number so they decided that they would have a march to answer our march and they had it yesterday in New York City and they said they would have a million. The New York Times revealed this morning that they were doing very well if they had seven thousand. The citizens are not going to be silenced. The truth must be told, and I say that those who are seeking to make it appear that anyone who opposed the war in Vietnam is a fool, or a traitor, or an enemy of our soldiers is the person who is taking a stand against the best in our tradition. Yes, we must stand and we must speak.

Over the past two years as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart -- as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path. At the heart of their concern, this query has often loomed large and loud: "Why are you speaking about the war, Dr. King? Why are you joining the voices of dissent?" "Peace and civil rights don't mix," they say. And when I hear them, though I often understand the source of their concern, I nevertheless am greatly saddened that such questions mean that the inquirers have not really known me, my commitment, or my calling. They seem to forget that before I was a Civil Rights leader, I answered a call and when God speaks, who can but prophesy. I answered a call which left the spirit of the Lord upon me and anointed me to preach the gospel.

And during the early days of my ministry, I read the Apostle Paul saying, "Be not conformed to this world, but be ye transformed by the renewing of the minds." I decided then that I was going to tell the truth as God revealed it to me. No matter how many people disagreed with me, I decided that I was going to tell the truth. I think that all too many preachers, white and black alike, find themselves courting the yoke of conformity, ~~seduced~~ seduced by the success symbols of the world. We have too often measured our achievement by the size of our parsonage or the size of the wheel base of our automobiles. We, as preachers, have too often become showmen to please the whims and caprices of the people. We preach competent ^{competent} sermons and avoid saying anything from our pulpits which might disturb the respectable views of the comfortable members of our congregation. We ministers of Jesus Christ sacrifice truth on the altar of self-interest, and like ~~private~~ ^{private} Pilate, yield ~~our~~ our convictions to the demands of the crowd. ~~XXXX~~

In his essay on "Self Reliance" Emerson wrote: "Who so will be a man must be a non-conformist." The Apostle Paul reminds us that "Who so will be a Christian must also be a non-conformist." And so this morning I speak to you on this issue for I am determined to take the Gospel seriously. And I come this morning to my pulpit to make a passionate plea to my beloved nation. This sermon is not addressed to Hanoi or to the National Liberation Front. It is not addressed to China or to Russia; nor is it an attempt to overlook the ambiguity of the total situation and the need for collective solution to the tragedy of Vietnam. Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtues; nor to overlook the role they must play in a successful resolution of the problem. This morning, however, I wish not to speak with Hanoi and the National Liberation Front but rather to my fellow Americans, who bear the greatest responsibility in ending the conflict that has exacted a heavy price on both continents.

Now since I am a preacher by calling, I suppose that it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision. There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America. A few years ago, there was a shining moment in that struggle. It seems as if there was a real promise of hope for the poor, both black and white, through the poverty program. There were experiments, hopes, a new beginning. Then came the build-up in Vietnam and I watched the program broken as if it was some idle political plaything -- our society gone mad on war -- and I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as ~~it~~ ventures like Vietnam continued to draw men and skills and money like some ~~demonic~~ demonic destructive suction tube. You may not know it, my friends, but it is estimated that ~~we~~ we spend five hundred thousand dollars to kill each enemy soldier while we spend only fifty three dollars for each person classified as poor; and much of that fifty three dollars goes for salaries to people who are not poor. So I was increasingly compelled to see ~~the war~~ ^{the war} as an enemy of the poor and attacked it as such.

Perhaps the more tragic recognition of reality, to a place when it became clear to me that the war was doing far more than ~~devastating~~ devastating the hopes of the poor at home, it was sending their sons and their brothers and their husbands to fight and die in extraordinary high proportions relative to the rest of the population. We were taking the black young men who had been crippled by society and sending them eight thousand miles away to guarantee liberties in South East Asia which they had not found in South ~~West~~ West Georgia, and East Harlem. So we have been ~~repeatedly~~ repeatedly faced with a cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same school room. So we watch them in brutal solidarity burning the ~~houses~~ ^{huts} of a poor village; but we realize that they would hardly live on the same block in Chicago or Atlanta. I could not be silent in the face of such cruel manipulation of the poor. ~~WOMEN~~

My third reason moves to an even deeper level of awareness for it grows out of my experience in the ghettos of the North over the last three years; especially the last three summers. As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles will not solve their problems. I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action. But they ask, and rightly so, "What about Vietnam?" They ask if our own nation wasn't using massive dosage of violence to solve its problems? To bring about the changes it wanted? And their questions hit home and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today -- my own government. For the sake of those boys, for the sake of this government, for the sake of the ^{hundreds of} hundred thousands trembling under our violence, I cannot be silent.

It's been a lot of applauding over the last few years. They have applauded our total movement and they have applauded me. America and most of its newspapers applauded me in Montgomery. I stood before thousands of Negroes getting ready to riot when my home ⁱⁿ was bombed and said, "we can't do it this way". They applauded us in the sit-in-movement when we nonviolently decided to sit in at lunch counters. They applauded us on the freedom rides when we accepted blows without retaliation. They praised us in Albany and Birmingham, and Selma, Alabama. Oh, the press was so noble in its ~~applause~~ and so noble in its praise when I would say, "be nonviolent toward Bull Connor"; when I would say, "be nonviolent toward Jim Clark." There is something strangely inconsistent about a nation and a press that would praise you when you say "be nonviolent toward Jim Clark" but will curse and damn you when you ^{say} "be nonviolent toward little brown Vietnamese children!" There is something wrong with that press!

And ~~there~~^{then,} as if the weight of such a commitment to the life and health of America was not enough, another burden of responsibility was placed upon me in 1964. I cannot forget the Nobel Peace Prize was not just something taking place, but it was a commission -- a commission to work harder than I had ever worked before ~~it~~ for the brotherhood of man. This is a calling that takes me beyond the national allegiances but even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ. To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking ^{against} the war. Could it be that they do not know that the good news was meant for all men -- the communists, the capitalists, for their~~g~~ children and ours, for black and white, for revolutionary and conservative? Have they forgotten that my ministry is in obedience to the One who loved His enemies so fully that He died for them? What then can I say to the Vietcong, or to Castro, or to Mao as a faithful minister to Jesus Christ? Am I to ~~treat~~^{threaten} them with death or must I not share with them my life?

Finally, I must be true to my conviction that I share with all men the calling to be a son of the living God. Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood. And because I believe that the Father is deeply concerned especially for his suffering and helpless and outcast children, I come today to speak for them. And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula. I speak not now of the soldiers of each side, ^{nor} ~~not~~ of the military government in ~~Saigon~~^{Saigon}, but simply of the people who have been under the curse of war with almost three continuous decades now. I think of them, too, because it is clear to me~~x~~ that there will be no meaningful solution until some attempt is made to know these people and hear ~~their~~ their broken cry. ~~Now~~. Now, let me tell you the truth about it. They must see the Americans as strange liberators. You realize that the ~~Japanese~~ Vietnamese people proclaimed their own independence in 1945 after a combined French and Japanese occupation. And incidently, this was before the

Communist revolution in China. They were led by ^{Hu Ch. Maoh.} ~~Ho Chi Min.~~ This is a little known fact, ^{when} ~~and~~ these people declared themselves independent in 1945, They quoted our Declaration of Independence in their document of freedom! Yet, our government refused to recognize them. President Truman said they were not ready for independence. So we fell victim as a nation at that time of the same deadly arrogance that has poisoned the international situation for all of these years. France then set out to reconquer its former colony and they fought eight, long, hard, brutal years trying to reconquer Vietnam. You know who helped France? It was the United States of America. It came to the point that we were meeting more than 80% of the war costs and even when France started despairing of its reckless actions, we did not! And in 1954, a conference was called at Geneva and an agreement was reached because France had been defeated at ^{Dien Bien Phu.} ~~being being fought.~~ And even after that and even after the Geneva Accord, we did not stop. We must face the sad fact that our government sought in a real sense to ~~sabotage~~ sabotage the Geneva Accord.

Well, after the ^{French} were defeated it looked as if independence and land reform would come through the Geneva agreement. But instead the United States came and started supporting a ^{man} ~~man~~ named Diem who turned out to be one of the ^{most} ~~most~~ ruthless dictators in the history of the world. He set out to silence all opposition -- people were brutally murdered merely because they raised their voices against the brutal policies of Diem. The peasants watched and cringed as Diem ruthlessly rooted out all opposition. The peasants watched as all of this was presided over by the United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem methods had aroused. When Diem was overthrown, they may have been happy but the long lines of military ^{dictatorships} ~~dictatorships~~ seem to offer no real change, especially in terms of their need for land and peace. And who are we supporting now in Vietnam today? It is a ^{man} ~~man~~ by the name of General Ky who fought with the French against his own people and who said on one occasion that the greatest hero of his life was Hitler. This is who we are supporting in Vietnam today! Our government and the press generally won't tell us these things, but God told me to tell you

increased our true commitments in the support of governments which were singularly corrupt, inept, and without popular support; and all the while the people read our leaflets and received regular promises of peace and democracy and land reform. Now they ~~know~~ languish under our bombs and consider us, not their fellow Vietnamese, the real enemy. They move sadly and anathetically as we herd them off the land of their fathers in the concentration camps where minimal social needs are rarely met. They know they must move or be destroyed by our bombs; so they go, primarily women and children and the aged. They watch as we poison their water; as we kill a million acres of their crops; they must weep as the bulldozers roar through their areas preparing to destroy precious trees. They wander into the towns and see thousands of children homeless, without clothes, running in packs on the streets like animals; they see the children degraded by our soldiers as they beg for food; they see the children selling their sisters to our soldiers -- soliciting for their mothers. We have destroyed their two most cherished institutions -- the family and the village. We have destroyed their land and their ~~crops~~ ^{crops}. We have cooperated in the crushing of the nation's only non-communist revolutionary political force -- the United Buddhist Church. We have supported the enemies of the ^apeasants of Saigon. We have corrupted their women and children and killed their men. What strange liberators we are! Now there is little ~~left~~ left to build on save bitterness. Perhaps, ^a more difficult but no less necessary task but to speak for those who have been designated as our enemies. What of the National Liberation Front, that strangely anonymous group we call V. C. or Commies? What must they think of us in America when they realize that we permitted the repression and ~~crucifixion~~ ^{cruelty} of Diem which helped to bring them into being as a resistance group in the South? What do they think of our condoning the violence which led to their taking up of arms? Surely we must understand their feelings ~~even~~ ^{even} if we can not condone their actions. Surely we must see that the men we supported pressed them to their violence. Here is the true meaning and value of compassion and nonviolence. When it helps us to see the ~~enemies~~ enemy's point of view; to hear his questions, to know his assessment of

And if we are mature we may learn and grow and profit from the wisdom of the brothers who were called the opposition. So, too, with Hanoi -- in the North where our bombs now humble the land and our ~~mines~~^{mines} endanger the water waves we are met by a deep but understandable mistrust. To speak for them is to explain this lack of confidence in Western words and especially their distrust of America's ~~bad~~ intentions now. In Hanoi are the men who led the nation to independence against the Japanese and the French, ~~men~~^{men} who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial army. It was they who led a second struggle against French domination at tremendous cost and they were persuaded to give up the land they controlled between the 13th and 17th parallel as a temporary measure at Geneva. After 1954 they watched us conspire with Diem to prevent elections which would ~~have~~ surely have brought ~~Ho Chi Minh~~^{Ho Chi Minh} to power over a United Vietnam. And they realized that they had been betrayed again. When we ask why they do not leap to negotiate, these things must be remembered. Also it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreements concerning foreign troops. It is necessary to know that they did not begin to send in any ~~xxx~~ large number of supplies or men until the American ~~for~~ forces had moved into the tens of thousands.

At this point, I should make it clear that while I have tried in these last moments to give a voice to the voiceless of Vietnam and to understand the arguments of those who are called enemy, I am deeply concerned about our own troops. I am as concerned about them as anything else -- for it occurs to me ~~for~~^{that} what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy, we are adding cynicism to the process of death. For they must know after a short period there that none of the things we claim to be fighting for are really involved. Before long they

more sophisticated surely must realize that we are on the side of the wealthy and the secure while we create a hell for the poor. The other thing that we must face as a people -- we are put in the terrible situation of having to go and do battle and fight and kill ~~ed~~ colored people and poor people who are in the very same situation that we find ourselves in today. Somehow this madness must cease -- we must ~~x~~ stop now! I speak as a child of God, a brother to the suffering poor in Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America, who are paying the double price of smashed hopes at home and death and corruption in Vietnam. I speak for the thousand~~y~~ and thousand~~y~~ of mothers of our land who must see their sons go off to fight an ill considered, unjust war, trembling at every moment, not knowing what will happen to them. I speak for all of our boys on the battle^{line} field and the millions of promising young men who must make decisions today; and those who say that we are enemies of the soldier~~s~~ in Vietnam, I say, that those of us who are opposing the war are their best friends for what we are saying in substance is that it is time for our boys to come back home! It is time for them to be able to grow up in a world of nobility and a world of promise -- and not have to give all of their days to something as negative as the killing process. The world now demands a maturity of America that we may not be able to achieve; demands that we admit that we have been wrong from the beginning of our adventure in Vietnam; that we have been detrimental to the life of the Vietnamese people. The situation is one in wh^{ic}h we must be ready to turn sharply from our present ways. The New Testament says, "repent^{ly}" It is time for America~~n~~ to repent now. The Kingdom of God is at hand.

We in the churches have a continuous task while we urge our government to ~~disengage~~ ~~disengage~~ disengage itself from a disgraceful commitment. We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam. We must be prepared to match action with words by seeking out every creative means of protest possible.

And as we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. And I say this morning, that it is my hope that every young man in this country who finds this war objectionable and abominable and unjust, file as a conscientious objector. No ~~matter~~ matter what you think of Mr. Muhammad Ali's religion, you certain have to admire his courage! For, here is a young man willing to give up fame, if necessary, willing to give up millions of dollars in order to stand up for what conscience tells him is right. It seems that I can hear the voice crying out through all the eternities saying to him this morning "Blessed are ye when men shall persecute you and shall call you all manner of evil for ~~the~~ righteousness' sake; rejoice and be exceedingly glad for great is your reward." This we must see and move on in the days ahead.

Now let me move on and say just two or three other things. We must not merely end with the concern about Vietnam. For I am reminded that Vietnam -- that conflict and our involvement happens to be symptomatic of a deeper malady in the American spirit. In 1957, a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution. ~~But~~ Increasingly by choice or by accident, this is the role our nation has taken, The role of those who make peaceful revolutions impossible by refusing to give up the privileges and pleasures that come from the immense profits of overseas investments. I am convinced that if we are to get on the right side of the world revolution we as a nation must undergo a radical revolution of values. We must rapidly begin to shift from a "thing" orientated society to a "person" orientated society, ~~When~~ When machines and computers and profit motive and property rights are considered more important than people, The giant triplets of racism, militarism, and economic exploitation are incapable of being conquered. A true revolution of values will soon cause us to question the fairness and justice of many of our present policies. On the one hand we are called to play the Good Samaritan

on ~~life~~ roadside, but that will be only an initial act. One day we must come to see that the whole Jericho road must be changed so that men and women must not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than slinging a coin to a beggar. A true ~~and~~ revolution of values will soon look uneasily on the glaring contrast of poverty and wealth with ~~the~~ righteous ~~and~~ indignation. It will look across the seas and see individual ~~capitalist~~ capitalist^{of} the West invest in huge sums of money in Asia, Africa and South America only to take the profits out with no concern for the social betterment of the countries, and say, "this is not just!" It will look at our¹ allegiance with the landed gentry of Latin America and say, "this is not just!" Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just. A true revolution of values will lay hands on the world order and say of war, "this way of settling differences is not just." This business of burning human beings with napalm and filling our nation's homes with orphans and widows and injecting ^{poisonous} poisons drugs of hate into the veins of people normally humane; of sending men home from dark and bloody battlefields physically handicapped and ~~and~~ psychologically deranged ^{can} and not be reconciled with ~~wisdom~~ wisdom, justice and love. A nation that continues year after year to spend more money on military defence than on programs of social uplift is approaching spiritual death. Oh, my friends, if there is any~~one~~ one thing that we must see ~~that~~ ^{it} today, is that these are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression. And out of the wombs of a frail world, ~~a~~ new systems of justice and equality are being born. The shirtless and the barefoot people of the world are rising up as never before. The people who sat in darkness have seen a great ~~light~~ light. They are saying unconsciously as we say in one of our freedom songs, "Aint Gonna Let Nobody Turn Me ^{'Round'} ~~Around~~ ~~Round~~." It is a sad fact that because of comfort, complacency, a morbid fear of communism and our proneness to adjust to injustice, the Western nations that initiated

~~XXXXXXXXXX~~

anti-revolutionaries. This has driven ~~me~~ many to feel that only ^{Marxism} ~~Marxism~~ has a revolutionary spirit. And, therefore, communism is a judgment against our failure to make democracy real and follow through on the ⁽ ~~revolutions~~ ⁾ that we initiated. Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism. With this powerful commitment, we shall boldly challenge the status quo; we shall boldly challenge ~~unjust~~ unjust mores and thereby speed up the day when every valley shall be exalted and every mountain and hill shall be ~~made~~ made low; the rough places shall be made ^{straight (?)} ~~plane~~ and the crooked places straight; the glory of the Lord shall be revealed and all flesh shall see it together. A ~~genuine~~ genuine ~~x~~ revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional. Every nation must now develop an overriding loyalty -- mankind as a whole -- in order to ^{per} ~~preserve~~ the best in their individual societies. This calls for a world-wide fellowship that lifts the neighborly concern beyond ~~one's~~ one's tribe, race, class and nation. It is in reality a ~~a~~ call for all-embracing unconditional love for all men. This oft misunderstood and misinterpreted concept so readily dismissed [?] by the niches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of mankind. When I speak of ~~x~~ love, I am not speaking of some ~~sentimental~~ sentimental and weak response. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door which leads to ultimate reality. This Hindu, ^{Muslim,} ~~Muslims,~~ Christian, Jewish, Buddhist belief about ultimate reality is beautifully summed up in the first Epistle of John: "Let us love another, for God is Love." Everyone that love the thorne of God and knowest God. He that lovest not, knowest not God. For God is love. If we love one another, God ~~dwelth~~ ~~dwelleth~~ dwelth in us; and his love is perfected in us. ^{//} Let me say finally, ~~that I oppose the war~~

~~Page 8~~

~~Page 3~~

that lift s the neighborly concern beyond ones tribe, race, class and nation .It is in reality a call for all embracing uncondition love for all men. This oft misunderstood and mis interpreted concept so readily dismissed by the ^{niches} ~~leaders~~ of the world as a weak and ^{cowardly} ~~powerless~~ force ^{has} ~~now~~ become an absolute necessity for the survival of mankind. When I speak of love, I am not speaking of some sentimental and weak response. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life . Love is somehow the key ^{the} ~~which~~ unlock the door which leads to ultimate reality. This Hindu, Mosilms, ~~Jewish~~ Christian Jewish, Buddhist belief about ultimae reality is beautiful /sumed up in the first Epistle of John; "let us love another, for God is Love." Everyone that love the thorne of God and knowest God - He that lovest not, knowest not God. For God is love.

~~We love one another - God dwelth in us, And his love is perfected in us. Let me say~~

finally, that I oppose the war in VN because I love America. ^{Vietnam} ~~I speak out~~ ~~against~~ against this war not in anger but with anxiety and sorrow in my heart. And above all with a passionate

desire to see our belived country to stand as ^{the} moral example of the world. I speak out against this war because I am disappointed with Ame rica. There can be no great disappointment

where there is no great love. I am disappointed with our failure to deal positively ~~with~~ and forthrightly with the tripple evils of racism, economic^d exploitation and militarism. We are

presently moving down a dead end road that lead^s to national disaster. One day Jesus told a parable of a young man who left home and wandered into a far country, where in adventure

after adventure and sensation after sensation, he sought life. But he never found it. He found only frustration and bewilderment. The farther he moved from his father's house the closer

he came to the house of despair. The more he did what he liked, the less he liked what he did. After the boy ^{had} ~~wasted~~ all, a famie developed in the land. He ended up seeking food in a hogs pen .

The story does not end there. It goes on to say that in this state of ^{disillusionment, lying in} ~~disillusionment, lying in~~

frustration and homesickness, the boy came to himself and said I will arise and go to my father and say to him "father, I have sinned against ~~my heaven~~ and before thee." The prodigal son was not himself when he left his father's house. But when he dreamed of pleasure and was the end of life / only when he made up his mind to go home and be a son again did he really come to himself. The parable ends with the boy returning home ~~to his father~~ to find a loving father waiting with outstretched arms and a heart filled with unutterable joy. This is an analogy of America today .. like all human analogies it is imperfect. But it does suggest some parallels worth considering. America has strayed to the far country of racism and militarism. ~~All the good homes that~~ The home that all too many Americans left was solidly structured idealistically. Its pillars were soundly grounded in our Judeo-Christian heritage. All men are made in the image of God. All men are brothers ... All men are created equal... every man is an heir to a legacy of dignity and worth. Every man has rights that are neither conferred by nor derived from the state.. they are God given... out of one blood God made all men to dwell upon the face of the earth. What a marvelous foundation for any home. What a glorious and healthy place to inhabit. But America strayed away and this unnatural excursion has brought only confusion and ~~big~~ bewilderment. It has left hearts aching with guilt and minds distorted with irrationality. It is time for all people of conscience to call upon America to come back home. Come home America, from your ~~far~~ ^{dark} sojourn into the far countries of racism. Come home America... from your tragic reckless adventure in ~~VN~~ ^{Vietnam} Come home America... the tragedy that there is some in history called "too late" ^{more} There is no sad word in the English language than "to late" ~~across~~ Procrastination is still the ~~big~~ thief of time. There is something we can refer to as a lost opportunity. We may plea passionately with time to pause in her passing, but time ^{is adamantly} to every plea and rushes on.

~~Page 3~~

~~Page 5~~

~~and on~~ ^{not the} ~~the~~ ^{bleaching} ~~bleach~~ ^{bones} ~~and~~ ^{crumpling} ~~crumpling~~ ^{reackage} ~~reackage~~ of many civilization s stands erectly
the ~~next~~ ^{pathetic} ~~pathetic~~ words, "too late". There in an invisable book of life that faithfully record
our ~~vigilance~~ ^{vigilance} or our ~~neglect~~ ^{neglect}. Omar Khayyam is right, The moving finger writes, having ~~wrote~~ writ
~~moves~~ on!! I call on Washington today. I call on every man and woman of good will ~~to~~
~~all~~ over America today. I call on the young men of Amer who must make a choice today
to take a stand on this issue. ~~The~~ ~~morning~~ Tomorrow may be too late, the book may close,
~~and~~ don't let anybody make you think that God ~~chose~~ ^{will choose} Amer as His ~~divine~~ ^{missionary} ~~messianic~~
force to be a sort of policeman of the wh ole world. God has a way of standing ^{before} the nation
with judgment and it seems that I can hear God saying to America, you are too arrogant.
If you don't change your ways, I will rise up and break the backbone of your power
and I will ~~put~~ place it in the hands of a nation that doesn't even know ^{my} name.
~~Be~~ still and know that I am God. Now it isn't easy to stand up for truth and justice.
Sometimes it means being ^{frustrated} ~~frustration~~. When you tell truth and take a stand, sometime s
it means that you will walk the streets with a burden ^{heart}. Sometimes it means
losing a job, means being abused and scorned, It may mean having a seven or eight
year old child asking you, "Daddy, why do you have to go to jail so much." I have ~~long~~
since learn ^{that} being ~~the~~ follower of Jesus Christ means taking up the ^{cross}. My
Bible tells me that Good Friday comes before Easter. Before the crown we wear there
is the ^{cross} that we must bear. Let us bear it, bear it for truth, bear it for justice and
bear it for peace. Let us go out this morning with that determination. And I have not lost
faith, I am not in ^{despair} ~~despair~~ because I know that there is ^a moral order. I have not lost
faith because the arch of the moral universe is long but it bends towards justice.