Memorial Day
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IN NOMINE JESU

St. Matthew 5: 44 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

WORKING FOR PEACE

Yesterday was Memorial Day. From out of the usual over-abundance of drinking and drunkenness, the holiday picnics, the accidents and death-tolls on ou American highways - there comes the urgent and almost pathetic call of the natior to remember the dead. Originally, May 30 was set aside to remember the many thousands of brave men who died in the Civil War to preserve the unity and peace of the Union. Today, Memorial Day is the day in which we remember all the dead, but especially those who died in the conflict of war to win for their families and the generations to come a lasting peace.

Remember the dead! Some time ago it was my privilege to stand in Arlin ton National Cemetery at the grave of the Unknown Soldier. It was an impressive sight - to observe the graceful and rhythmic marching of the guard, to hear the precise clicking of his heels as he pivots, to read in deep reverence the inscrip tion on the tomb: Here lies in honored glory an American soldier known but to God The Unknown Soldier and thousands upon thousands of his comrades died in the Firs World War in the belief that their sacrifice would finally bring peace to the wor and that their children and children's children would never again experience the horrors of war. If the Unknown Soldier could speak to us today, the first questi he would undoubtedly ask us is: Has there been peace since I died? And we would have to answer with not a little shame on our faces: No, Soldier, there has not been peace since you died. There has been still another World War, far more ter- rifying and destructive than the one in which you had a part. Millions more have been killed, many of them women and children. We can almost see a look of bitter disillusionment coming over his face as we continue in all honesty. Soldier, ther is something even worse. All over the world there is increasing tension and feverish activity as nations are getting ready for still another war which, if it should be fought, will make all former wars look like so many skirmishes. Even now men everywhere are beating their plow-shares into swords and their pruning hooks

into spears. For kiiling and destroying we have developed weapons infinitely mo: effective than anything of which you ever dreamed. Metals and materials of all kinds, that ordinarily would flow into peaceful projects, are being allocated fo: war.

As he listens to our words, we can well imagine the Unknown Soldier tu: ing his face to one side, and the tears begin to fall, tears of overwhelming dis-appointment. The worst part of it is that we share his feelings and easily imagi there is nothing we can do to relieve them. We are accused of having broken fait with those who invested so much courage and sacrifice in a cause that now seems more hopeless than ever; yet we are tempted to ask what we as individuals could have done to prevent our present desperate situation. We feel that we are so few among so many. We are inescapable aware of the urgency of the problems that pres in on us, but often find it difficult to shake the conviction that we ourselves can do nothing to solve them.

At such a time as this the words of the angel to the prophet Zechariah come to us with increasing urgency: Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. The children of Israel had returned to Palestine from captivity. They were a discouraged and unorganized group. They began to rebuild the Temple of Solomon, but they faced seemingly insurmountable barriers. All the power and might seemed to be on the side of their enemies. It seemed as though they were pursuing a hopeless cause. Then came the message of God to take courag They would overcome their enemies; however, not by force of arms nor by power of any earthly agency, but only through the help of the Spirit of God!

The crying need of our times is not for more might or greater power. It is reported that in one raid the United States could drop more explosives on the enemy than was exploded by both sides in the Second World War. That's power for you - power so overwhelming that the imagination cannot accurately comprehend it, and doesn't want to. But it is no assurance whatever that we shall now have peace The enemy has might and power too. We are told that in one successful attack more ~~Americans~~ People

would be killed than have been killed in all the wars in which American have eve fought. Today we are being told that security lies in being better prepared for war than our enemy is. For the moment that may be true. Communism is such a ruthless enemy, with no respect whatever for God or man, bent on dominating the world by any means whatever no matter how ungodly or inhuman, that might and pow seem to be the only language it understands. Outbuilding it in arms may restrai it for the time being but certainly is no guarantee of lasting peace.

The possibility of a warless world has ever intrigued the human mind. Of course, war has always reoccurred to dim the vision of those who dreamed of world peace. But if anyone, then certainly the Christian should not lose hope. He above all others should know that even when war clouds hang low, war is never, in any given instance, inevitable. The Bible clearly indicates that there will b war until the end of the world. But war is a horrible evil. As such the Christian opposes it whenever, wherever, and however he can. It certainly is the business of the Christian to seek to make war impossible, though he knows the attempt can never be completely successful. He faces a similar problem in other areas. There will always be pain and suffering. The Bible indicates that fact too. But the true Christian seeks in every way possible to alleviate pain and suffering. There will always be death. The Bible indicates that necessity too. But the earnest Christian seeks in every way possible to extend life, to push the battlefront between life and death back farther and farther. Why then should we think it strange that the Christian seek to reduce war to a minimum?

After the last war General Patton addressed an Episcopal church school in California, and among other things he told the children: You are the soldiers and nurses of the next war. Stars and Stripes, the Army newspaper, published a reply to the general in the form of a letter signed Private X. In part the lette read as follows: I am one of the 30,000 men who died under your command on our last march across Europe. Last week you told a Sunday school class: YOU CHILDREN ARE THE SOLDIERS AND NURSES OF THE NEXT WAR... I turned over in my grave, General,

We died when you told us to die. We tried to do everything you asked of us because we thought of you as a great soldier. We still do. But may we now with a due respect ask one little favor in return? Just stay a soldier. Leave the pea up to those who are working their hearts out to make it stick. And...stay out o my little brother's Sunday school class. He still thinks I died to make a bette world for him. To that I would like to add: Don't ever tell my son - don't ever tell anyone else's children that they will inevitably have to fight another war. They should know of the dangers that threaten us, and probably will continue to threaten us for years, but let's have them work for peace with all their hearts a though it were possible to achieve it - because it is possible, by the Spirit of God.

Bertrand Russell, English philosopher, delivered a lecture some years ago at Columbia University entitled The Impact of Science on Society in which he said: The root of the matter is a very simple and old-fashioned thing, so simple that I am almost afraid to mention it, for fear of the derisive smile with which the wise cynics will greet my words. The thing I mean - please forgive me for mentioning it - is love, Christian love, or compassion. No one need ever apologize for a remark like that. It is profound truth, and we ought to shout it from the housetops; we ought to carry the message by every means available into every corner of the world, and certainly also behind the Iron Curtain. Peace will not come because we prepare for war, but because we teach men to love one another in Christ. It's as easy as all that. It's as hard as all that! To meet Christ fac to face, to stand beneath the blood-soaked Cross, to see the sorrow and love from mingled down, to know that the Savior is dying for the world - also for me - is to experience the love of God. From out of a personal relationship with God's amazing love there comes the Christian life and love of which the Savior speaks i our text when He says: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute y

A devoted mother pleaded with her pastor to do all he could to help her

alcholic son. The pastor quickly became disgusted with the lad, who was a repul-sive fellow and not one bit cooperative, and gave up the mother's assignment as hopeless task. When the mother begged him to try again, she put it like this: I you cannot help him for his own sake, please do it for my sake. Remember, he's m son.

There are people in the world so vicious and hateful that I cannot lov them for themselves. But when I have stood at the foot of Calvary and have hear the Savior, who loved me enough to die for me, say to me as He points to every human being: These are My children for whom I died, love them, preach the Gospel to them, pray for them, help them in every possible way, why, that's an entirely different matter. When I remember how Christ suffered and died for all sins - mi too - also for the worst of sinners, it is that much easier to forgive others. Christian love does not spring into existence by itself. It is a result. It is not the product of will power; instead, it is the inevitable effect of a full appreciation of God's love. If God so loved us, says the Apostle in today's Epistle, we ought to love one another. If we do not do our part for world peace, we may not only be the victims of a terrible war, but as we have not made the mos of our opportunities, we shall share also in the responsibility of that war.

If each of us will gua rd against the attitude that war is now inevit-able, if each of us will make his peace with God through Christ the Savior, if ea of us will generously demonstrate the love he has for his fellow men in wanting t share with them the Christian faith, in praying for them, in treating them like brothers, we may yet see peace in our times, and then in Christ, our Savior, we shall certainly enjoy peace together in eternity. Amen.