

within the closed world of your own selfish desires, still less in the attempts of men to build a city without its foundations in Christ. Look outwards and see yourselves as made for more than your *selves*. Believe—and peace will be yours for ever.’



## POINTS OF VIEW

### PROBLEMS OF PEACE

*To the Editor, THE LIFE OF THE SPIRIT.*

DEAR SIR: ‘Our Lady’s Catechist’ has raised a problem which is rarely if ever treated fully in clerical magazines and newspapers except of course in the traditionally vague manner. Mr Nibb’s solution is no real solution. He arrives through a humanistic approach to a kind of pacifism *ad hoc*, to be applied in given circumstances. This is natural enough when he denies that pacifism is not an essential element of Christianity. I assert there is but one true pacifism—Christian pacifism.

‘Thou shalt love the Lord thy God with thy whole soul, with thy whole mind . . . and thy neighbour as thyself,’ which for Christians is to do everything in Jesus and so to say: ‘I live now not I, but Christ liveth in me’.

To this end traditional teaching of nationalism and patriotism in schools must cease, for such breeds greed, hatred, lies, desire for power, and war.

It is sad to observe in two thousand years of Christianity, more or less continuous war, with brief periods of worldly peace. It is difficult not to believe if we had really accepted the implications of Christ’s words, ‘Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you’, that we should see a happier world than we now see. ‘My peace’! We say ‘our peace’ and receive our deserts.

Now if we are keeping the first Commandment we can with St Augustine ‘do as we please’ for all our thoughts and actions will be directed towards God, by God, because of our love of him. And I assert Christian love and war are totally opposed, it mattering little whether it be A.B.C. warfare, or war waged with bows and arrows.

Further, Mr Nibb's advice follow 'your own conscience' seems to imply we may admit exceptions to the fifth Commandment. It would not be a big step from here to admit exceptions for all the Commandments, which is absurd.

To 'Catechist' all I can say is, if we really and truly accept the implications of the Commandments without exceptions and reservations, then surely the Holy Spirit will certainly supply us with all the correct answers. But this will mean suffering which as Christians we must embrace. For too long have we compromised with materialism, seeking the good with evil tools. War is evil, and those who take the sword will perish by the sword.

*Bardsey.*

JOHN P. MCWALTER

*To the Editor, THE LIFE OF THE SPIRIT.*

DEAR SIR: I am very much interested in the point of view of 'Our Lady's Catechist' in the October issue of *THE LIFE*.

He speaks of the Church as our guide in faith and morals and seems distressed that we are not given very explicit instructions as to our action in any given situation, for example, that of R.A.F. members being called upon to drop atom bombs.

I wonder if he is not asking more than the Church in her wisdom will give? Is it not true that the Church, in exercising her function of guide, leaves room, and necessarily, for individual application of her thought? She wills to preserve our freedom of decision and action—in short, our personal integrity as true men and women, while still pointing the way.

To ask for a too-detailed pattern of action from her is to ask that she create automatons of us, her members.

In any situation, must we not proceed on the sum of knowledge at our disposal, with trust in God, and a complete and unfettered expression of our personal freedom?

There are those who complain of the tyranny of thought exercised in the Church. There are, indeed, Catholics who live under such a tyranny. But it is a self-imposed form of existence and a complete misconception of the Catholic spirit. Essentially, it is a wrong idea of the meaning of 'guide'.

Young men dedicated to the defence of their country in the armed services stand in danger of vitiating their lives by adhering to such a point of view.

*New York.*

RUTH B. ADAM, T.O.P.