

*"Without work as service, prayer and professions  
of faith would be no more than words"*

—Mahatma Gandhi

# FINAL EXAM

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# 1

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## QUESTION # 2

*Mohandas Gandhi's development of his theory of social change known as Satyagraha derives from multiple sources. To create his notion of Satyagraha, Gandhi employs concepts such as: God, Truth, human nature, ahimsa, service, the connection between personal and social change, religion, images of the other, and a social vision. From this list or your own, pick what you consider the three most important elements or concepts of Gandhi's Satyagraha and discuss how they serve as a foundation for Satyagraha. How do they connect with each other? How does Gandhi use them to develop his views on nonviolence and social change? Do you think that Gandhi's views have any relevance to today's world?*

## QUESTION # 3

*Martin Luther King's understanding of nonviolence combines many elements into a whole strategy of social change. King utilizes themes such as: God, Jesus, the prophetic tradition, the Kingdom of God, the beloved community, human unity, love, suffering, redemption, and justice to express his sense of social change. From this list or your own, pick what you consider the three most important elements or concepts in King's writings and discuss how they serve as a foundation for his views of nonviolence. How do the concepts connect with each other? How does King use them to develop his views on nonviolence and social change? Do you think that King's views have any relevance to today's world?*

## 1 QUESTION # 2

### 1.1 MOHANDAS GANDHI'S THEORY OF SOCIAL CHANGE

#### 1.1.1 INTRODUCTION

Mohandas Gandhi developed his theory of social change "Satyagraha" (p. 318) in South Africa. Gandhi applies Satyagraha throughout his nonviolent campaigns in South Africa (1908-1914) and India (1915-1948). Satyagraha inspires activists for social change throughout the world, including Martin Luther King, Jr. in the United States. Satya means truth, which equates to love, and agraha is force (p. 319) Gandhi derived the word "Satyagraha," by combining these two words; thus, Satyagraha means truth-force or love-force. Truth and love is the works of God's Spirit. Gandhi's theory of social change, therefore, became "to be strong not with the strength of the brute but with the strength of the spark of God."<sup>1</sup> Satyagraha in the words of Gandhi is that "Truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy. For, what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of Truth, not by infliction of suffering on the opponent but one's own self" (RCPS)<sup>2</sup>. The weapons of Satyagraha are patience and self-suffering. Satyagraha is nonviolent; if words fail to persuade the opponent then suffering, humility and goodness may prevail.

Some might say Satyagraha is an antithesis of the Mosaic type of justice "an eye for an eye, tooth for tooth" (Lv. 24:17-22). Louis Fischer would say "the policy of an-eye-for-an-eye-for an-eye-for-an-eye is ended up in making everybody blind."<sup>3</sup> At first, the two look to be opposite. The "eye for an eye" philosophy does indeed lead to blindness. However, an exegesis of the Leviticus reveals that Leviticus law was not an exercise in individual behavior of personal revenge; it was the bare beginnings of rule by law. When each wants to make laws unto themselves (as did the Israelites in the desert), then when truth is presented, those who would destroy the law of truth must be brought to the truth. The fact that a rule by law was being developed in the Israelites is something that should be recognized for what it was: God moving imperfect hearts, not to the totality of truth in one miraculous push, but nudging hearts in the right direction. Leviticus is saying we are not a random collection of individuals; we grow to be greater humans when we submit ourselves to the better good of the community, a community that is trying to reflect God's intended lives for us. That is what Leviticus is about,

and it is something fragile at this point; some people do not get it; they hear God imperfectly, but they still think they are hearing God!

As the study to follow presents, Satyagraha is indeed Christianity in action and the imitation of Christ. Gandhi put into practice Christ's Sermon on the Mountain. Satyagraha is the ultimate reconciliation with the enemy by love and suffering as Jesus did on the cross. This paper explores the sources of Satyagraha including God, Truth, and Suffering. The study discusses how these sources serve as a foundation for Satyagraha. This essay also examines how they relate to each other and how Gandhi uses them to develop his views on nonviolence and social change. Finally, the study attempts to find if Gandhi's theory of Satyagraha has any relevance to today's world.

### **1.1.2 GOD**

As mention earlier, Satyagraha is a merger of two words, satya (truth, love) and agraha (force, seizing). Gandhi connects satya with God. As he told Lanza del Vasto in 1937, "I used to say, 'God is truth'. But some men deny God. Some are forced by their passion for truth to say that there is no God, and in their own way they are right. So now I say, 'Truth is God'. No one can say, 'Truth does not exist' without removing all truth from his statement. Therefore I prefer to say 'Truth is God'. It has taken me fifty years of persevering meditation to prefer this way of putting it to the other."<sup>4</sup> According to David Hardiman, satya means "true, real, actual, genuine, sincere, honest, truthful, faithful, pure, virtuous, good, successful, effectual, valid. Its root is as to be, to live, to exist. It is a quality associated with a range of deities."<sup>5</sup> In Christian terms, Satya is resemblance to the fruits of the Holy Spirit. St. Paul sums up the Spirit of God as "the harvest of the Spirit" or "fruits of the Spirit" and that is "love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control" (Gal 5:22). Thus Satyagraha is a theology of nonviolent campaign for social change which has profound religious meaning as Gandhi put it "Truth is God"<sup>6</sup> and "Where love is, there God is also."<sup>7</sup>

Satyagraha empowered Gandhi and provided him the foundation for his efforts both in noncooperation and in the Constructive Program. Through his practice of Satyagraha and his writing about it, there emerge various concepts of God that are fundamental to his theory of social change. In the prospect of the Black Act becoming law, Gandhi announced to the world that "We will not submit to the Act, no matter what relief is granted."<sup>8</sup> The pledge of Resolution IV, taken ten months before, was reaffirmed, but with a difference. The difference is echoed in religious emphasis throughout Gandhi's writings. We are told that "God protects" those who choose to obey "divine law" and "defy this murderous law."<sup>9</sup> While Gandhi had previously placed his hopes

for relief on London, he now declared that "God is the only judge who will redress our grievances." <sup>10</sup> Historically, religious experimentation in Gandhi's life had taken the committed paths of voluntary poverty (1905), celibacy (1906), and the renunciation of such worldly protection as is implied in abandoning his life insurance policy (1906). <sup>11</sup> The Royal Assent to the Black Act can be viewed as an encouragement for Gandhi to remain reliance upon God for the continuance of his campaign.

In his letter to Durga Desai in January 1931, writing on why he had not joined the Round Table Conference, Gandhi wrote: "My heart simply did not consent, however much I tried to persuade myself. The reins are held by that Master of the Play. Why, then, need we worry at all? On the contrary, we should daily leave the reins more and more in His hands and strengthen His hands."<sup>12</sup> Another example of his reliance on God when he wrote to Prabhashankar Pattani in February 1931: "I always pray to God that I, who am standing at Death's door, may not put my signature to anything which might prove a trap for the country. I am going to Delhi today with this prayer in my heart. I do not feel presumptuous like the dog in the story who was walking under the cart. I know the limits of my strength. I am but a particle of dust. Even such a particle has a place in God's creation, provided it submits to being trodden on. Everything is done by that Supreme Potter. He may use me as He wills."<sup>13</sup> In his decisions to fast, Gandhi claimed to have listened like a slave to the voice of that "most exacting Master," who had never forsaken him even in his darkest hour. 'God was not only friend and master, but also father and mother all in one.'" <sup>14</sup> God acts in his life abundantly even in his political decisions.

To Gandhi faith in God is the basis for his Satyagraha: "Satyagraha was based not on human efforts, but on unconquerable faith in God and his justice."<sup>15</sup> The realization of Satyagraha having been derived from God, it would be impossible without a living faith in God. In other words, faith was the condition for implementation of Satyagraha. Satyagraha in Gandhi's view is the conviction of presence and guidance of the living God. Satyagraha constitutes the exploration, experimentation, discovery, and realization of the personal presence of God. At the time of his arrest, Gandhi disclaimed his own guidance of the Satyagraha movement in India and affirmed solely the guidance of God: "Let not my companions or the people at large be perturbed over my arrest, for it is not I but God who is guiding this movement. He ever dwells in the hearts of all and he will vouchsafe to us the right guidance if only we have faith in Him."<sup>16</sup> Consequently, the campaigns for social change were by God, the practical test by which to be sure God's presence and guidance in the nonviolent movement was reconciliation, whereby people who were enemies cease to be enemies and become friends.

### 1.1.3 TRUTH

To Gandhi, Satyagraha was not just the faith of Gandhi at work, but, as a means to be used in the political sphere and as a method for conflict resolution. Satyagraha was also personal means to God-realization, which Gandhi engaged in his pilgrimage to truth. Gandhi's public service was a result of his quest for the absolute truth. In his writing, religious motive was the origin of his political action. He described truth as "spiritual or moral." Gandhi wrote in his autobiography: "I should certainly like to narrate my experiments in the spiritual field ... and from which I have derived such power as I possess for working in the political field...The experiments I am about to relate...are spiritual, or rather moral; for the essence of religion is morality."<sup>17</sup> Gandhi portrayed God as truth in the sense of being; among the images of God in his writing, this may be the most focal for his unity of thought and life. Satyagraha as mentioned means literally "clinging to Truth."<sup>18</sup>

Nonviolence is an ingredient of truth. Gandhi said of Satyagraha as applying to conflict, "it excludes the use of violence because man is not capable of knowing the absolute truth and therefore not competent to punish."<sup>19</sup> In making nonviolence an operative principle of Satyagraha, Gandhi adopted the social and moral criteria for judging the truth in a given situation. Truth brings about agreement; truth brings the community together to resolve differences. In return, what brings about community or agreement is truth. To Gandhi, the vehicle to achieve absolute truth must be ahimsa. He wrote ". . . without ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disc. Who can say, which is the obverse, and which is the reverse? Nevertheless ahimsa is the means; Truth is the end. Means to be means must always be within our reach and so ahimsa"<sup>20</sup> Gandhi extended the notion of love with ahimsa. Love in terms of ahimsa and nonviolence does not attract followers but Gandhi resolved truth and love in the equation of end and means. With truth as his ultimate goal and love as the vehicle to get there, Gandhi was spiritually able to balance his political life and practical living. Practical living to him was service to all and that was Satyagraha. He wrote "to being with God, was to serve God's creatures... Service was the measure of faith ... Without work as service, prayer and professions of faith would be no more than words."<sup>21</sup>

In Gandhi's view, each Satyagrahi was to genuinely examine within and discern the deep-down inside spiritual truth. <sup>22</sup> Gandhi's critics would argue that in the absence of knowing what is truth and having no yardstick of what is true, each person still is their own measure; they determine their own law. In the language of Catholic tradition, they are talking about the complete absence of the Magisterium. This is precisely the

seductive trap of modernism: truth as a relative, not an absolute. Our modern society is falling into the "culture of death" as Pope John Paul II, identified in *Evangelium vitae*, warned of a "culture of death" threatening the world. This is because each person is taught and encouraged that their own determination of right and wrong is good for themselves. It is, ultimately, a denial of the authority of the Magisterium. In the name of this philosophy, people have been "empowered" in the cause of social change to erode the Church teaching. In terms of modern society, it ranges from rejecting Church teaching on contraception, abortion, euthanasia, same sex marriage and the like. In our modern days, many people argue against the Church out of the depths of their beliefs. As Nancy Pelosi's daughter explained to the press, Nancy Pelosi herself is deeply hurt that the Church has failed to follow her lead, and the lead of many other sincere people, into the new "truth" of abortion rights, homosexual marriage, and the notion of freedom as license being the highest good. It is not that Nancy Pelosi recognizes that she has rejected the Magisterium and truth; it is that she "sincerely" believes that she has found a higher truth that the Church does not recognize. Having rejected magisterial teaching because of her convictions otherwise, she still considers herself a "good Catholic." And she is hurt! Why can't that Church she thinks she loves give up some of those 2000 years of constant teaching against the opposition of the ages; why can't it recognize her superior wisdom?

Critics would also argue that some if not many who cite Gandhi as a role model and exemplar do so as a means of justifying their own rebellion, their own lawlessness. That is, however, not what Gandhi was all about, but some of his teaching, in the absence of an absolute truth on the order of "what you bind on earth will be bound in heaven; what you loose on earth will be loosed in heaven," people are invited to look deep inside (or "examine their [unformed] conscience") and decide for themselves. Gandhi presumed, with the ultimate good will of a truly spiritual person, that everyone lives the same spiritual life, and receives the same spiritual gifts as he did. Unfortunately, many people refuse to live lives that deep, or, alternately, they follow other voices.

Getting back to Gandhi's view, a Satyagrahi was a doctor of the soul who looked inside the heart and mind with his "searchlight inward."<sup>23</sup> Once the heart and soul were purified, the person would seek out the truth in society and politics. The dimension of ahimsa was central to this process, granted that our truths are only relative; we cannot assure that other people's truths are any less convincing than ours. Consistent with Gandhi's do-unto-others as you would have them do-unto-you philosophy, we cannot harm others for pursuing their truths just as we do not want them to harm us for pursuing ours. Although we disagree with their

perceptions of truth, we can still love them, even if they are so-called our enemies; rather than making them suffer due to a conflict with us, we are charged to touch their hearts with our own suffering. As we shall see in the next session, "Satyagraha was sacrificial suffering in the pursuit of Truth and Love, a way to bring moral living into the political sphere."<sup>24</sup>

#### **1.1.4 SUFFERING**

The profound meaning of ahimsa, or nonviolence in action, is suffering and the acceptance of pain within oneself instead of its infliction on the opponent. That is the very nature of love. "Love never claims, it ever gives. Love ever suffers, never resents, never revenges itself."<sup>25</sup> Accordingly, Gandhi considered active nonviolence as conscious suffering. Satyagraha as "truth-force" is expressed in the individual as self-suffering. Self-suffering is not a "meek submission to the will of the evil-doer, but it means the pitting of one's whole soul against the will of the oppressor. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire."<sup>26</sup> Suffering is the consequence for refusal to submit to the will of the oppressor. By suffering and submission to the oppressor, one suffers for truth and justice and identifies oneself with truth, thus affirms one's indivisibility from truth at the very point of self-sacrifice. The human dignity is therefore established by voluntary suffering. If Satyagraha is truthful to its name in conflict situations, self-suffering and voluntary submission to injury are not a last resort, but a policy choice made early in the course of the conflict.<sup>27</sup>

Satyagraha may initially involve the sacrifice of lives, but in the long run the loss of life through suffering will be less than that through the other alternative of violence. Life lost in self-suffering ennobles the voluntary victims while enriching the world by their example. Gandhi distinguished suffering from passive resistance. The latter implied a physical incapacity to resort to violence combined with an inner compulsion or drive toward violence. Passive resistance was therefore the "non-violence of the weak."<sup>28</sup> Gandhi spoke of the ambiguities of passive resistance as follows: "Passive resistance may be offered side by side with the use of arms. Satyagraha and brute force, being each a negation of the other, can never go together. In passive resistance there is always present an idea of harassing the other party and there is a simultaneous readiness to undergo any hardships entailed upon us by such activity; while in Satyagraha there is not the remotest idea of injuring the opponent. Satyagraha postulates the conquest of the adversary by suffering in one's own person."<sup>29</sup> Gandhi's self-suffering nonviolence presupposed the courage to take up arms in the face of a threat or danger.

Cowardice and nonviolence were extremity apart. "I do believe," wrote Gandhi, "that where there is only a choice between cowardice and violence, I would advise violence."<sup>30</sup>

"Nonviolent conduct is never demoralizing, cowardice always is."<sup>31</sup> Courage, which was the prerequisite for self-suffering, was as much a matter of nurture and training as the arts of violence and warfare were. "The votary of non-violence has to cultivate the capacity for sacrifice of the highest type in order to be free from fear. . . . He who has not overcome all fear cannot practice ahimsa to perfection."<sup>32</sup> In late 1909, Gandhi announced that no future appeals would be made to the British Crown for legal enforcement of the rights of British Indian subjects in South Africa. Gandhi went beyond his advice to people to settle their disputes out of court and in 1910 ended his career as a lawyer. As Gandhi wrote to one of his political opponents in 1910, it had become his position that "The function of violence is to obtain reform by external means; the function of soul force is to obtain it by growth from within which, in its turn, is obtained by self-suffering, self-purification."<sup>33</sup>

For Gandhi, suffering is an essential condition to progress: "No country has ever risen without being purified through the fire of suffering. Mother suffers so that her child may live. The condition of wheat growing is that the seed grain should perish."<sup>34</sup> For Christianity, self-suffering on the cross is a nonviolent way to attain social change and therefore, the cross of Jesus is the supreme example of victorious Satyagraha.

### **1.1.5 APPLICATION TO TODAY'S WORLD**

Gandhi described the terrorism of anti-imperialists and of imperialists as well as examined their interrelationship from the vantage point of Satyagraha. Gandhi's theory of Satyagraha involved practical, spiritually and morally based responses to the sociopolitical conditions created by direct and structural violence. Gandhi believed that "Satyagraha is the only way . . . to stop terrorism."<sup>35</sup> From Gandhi's perspective, anti-imperialist terrorists were violent, but so were the imperialists. Gandhi's analysis of the violent underpinnings of imperialism and its opponents deserves our attention; he developed his analysis in the crucible of nonviolent resistance to imperialists and anti-imperialists. According to Gandhi, Satyagraha was a means to redeem both the English and the Indians, oppressors and oppressed.<sup>36</sup> Gandhi was close enough to God to understand that violence comes from both the imperialists and the anti-imperialists. One can say that the left-to-right spectrum of liberal-to-conservative is not a straight line between two points; it is a circle; both the left and the right meet in their extremes, and both deny the individual; both are violently suppressive.

In today society, where we are now polarized into two camps, each thinks the other is evil, not realizing that in the extreme, their own camps have the same weakness. Liberals throughout media paint the picture of conservatives suppressing free speech, but it is the liberals who have introduced the "fairness doctrine" and have invented a new legal classification of "hate speech" - tools which are specifically designed to silence opposition in violation of the First Amendment. Liberals throughout media paint the picture of anti-abortion protesters as violent, when in fact the anti-abortion faction has been remarkable, even Gandhi-like, in their nonviolence. On the other hand, conservatives tend to see in liberalism all the evils of the age, while not seeing that a too-rigid economic system makes slaves of working people just as much as Marxism does. Flag-waving American conservatives have failed to see the moral disaster of our unjust wars. Both sides see the splinters in the others' eye, but do not see the beam in their own. Thus, Gandhi's recognition of the evils of both sides is significant. It is also significant that it often goes unrecognized by those who call for social change in terms of Gandhi's image.

Gandhi demonstrated with the Salt Satyagraha that nonviolent resistance to the violence of an oppressive regime could be successful. Terrorism by the government or the opponents of that government could not: "It is an ever growing belief with me that truth cannot be found by violent means. The attainment of national independence is to be a search for truth. Terrorist methods, whether adopted by an oppressor or his victim, can, I am convinced, never be effectively answered by violent resistance, but by only civil resistance."<sup>37</sup> He stated that terrorism existed on both sides of the political struggle and that violence on one side can never answer violence on the other. In Gandhi's view, terrorism on either side does not bring true independence, and it makes matters worse, especially the counterterrorism by a government: "I know that terrorism is taking deeper root owing to the counter-terrorism of the [British] Government. The counter-terrorism is much more mischievous in its effects, because it is organized and corrupts a whole people. Instead of rooting out terrorism it creates an atmosphere for the approval of terrorist methods and gives them artificial stimulus."<sup>38</sup> It makes sense that the counterterrorism of a government is even more destructive than that of a nongovernmental terrorist group. This has been proven with the war in Afghanistan and Iraq since September 11, 2001. Both forms of terrorism bring about the loss of life, but the terrorist activities of a government is more damaging to people. Counterterrorism is carried out in the name of the people and to the extent that they continue to support that government, they become co-responsible for the state-sponsored terrorism. Counterterrorism stimulates

terrorism, as Gandhi stated. Each side justifies their violence as a necessary response to the terrorism of the other side.<sup>39</sup>

Since the attacks masterminded by Osama bin Laden and al-Qaeda tragically on September 11, 2001, there is a danger of an unending spiral of terrorism and counterterrorism. Gandhi's Satyagraha could provide us with a workable alternative to the problem because he developed it over time in response to similar circumstances. Satyagrahis were able to end the cycle of Indian terrorism and British counterterrorism on the subcontinent. Certainly, Gandhi and his collaborators did not solve the problem of communal violence and other troubles in India. However, he was fully aware that it would take much effort and many more Satyagrahis to create the nonviolent society he wished to achieve. Nonviolent movements in the second half of the twentieth century and the beginning of the twenty-first century have been successful in several diverse cultures. In today's world, new forms of terrorism and counterterrorism are likely to give birth to new forms of nonviolent action or Satyagraha. In the mean times, considering the challenges to international security today, the terrorist attacked in Mumbai, India as we speak, Gandhi's insight that "Satyagraha is the only way . . . to stop terrorism" seems to be the finest option now as it was in his lifetime.<sup>40</sup>

### **1.1.6 CONCLUSION**

There is still much to learn about Gandhi and his Satyagraha, but the scope of this paper leads us to the conclusion at this point. "On February 10, 1908, Gandhi was assaulted by Mir Alam Kham and others as he sought to register in conformity with the Gandhi-Smuts agreement. He was struck with a lead pipe and a wooden stick and kicked, thereby sustaining injuries above the left eye, on the forehead, to the upper lip (and three teeth), as well as to his left-side ribs, knee, and hand. Upon regaining consciousness, Gandhi reportedly asked about his assailants and then requested that no charges be brought against them."<sup>41</sup> Gandhi did as Jesus did on the cross; He brought no charges to His opponents "Father, forgive them; for they do not know what they are doing" (Luke 23:34). Satyagraha was indeed Christianity in action and Gandhi was the great ally of essential Christianity in India. He is one of "the great workers for the Kingdom of God in the today's world."<sup>42</sup> Gandhi ultimately discerned the working of God's spirit by living his Satyagraha: God, Truth, love, forgiveness, human dignity, ahimsa, service, genuine, sincerity, honesty, faithfulness, integrity and many more as revealed in his writing. "Gandhi translated the power of suffering love, supremely illustrated in the cross of Christ, into the reality of mass action."<sup>43</sup> His theology of self-suffering is central to Christianity; that is the cross of Christ as the way to realize God's kingdom. The cross of Jesus is the best illustration of triumphant Satyagraha.

## **2 QUESTION # 3**

### **2.1 MARTIN LUTHER KING'S STRATEGY OF SOCIAL CHANGE**

#### **2.1.1 INTRODUCTION**

Gandhi's concept of "Satyagraha" was profoundly significant to King. He was particularly impressed by the remarkable results of Gandhi's campaign for India independence. He testified that during his trip to India in 1959 he saw no evidence of the hatred that ordinarily follows a violent victory.<sup>44</sup> King was in consensus with Gandhi that it was wrong to support unjust laws and, beyond that, it was right to resist such a law, even if it meant imprisonment. Both leaders were familiar with St. Augustine's assertion that "an unjust law is no law at all." If unjust laws exist - laws that dehumanize and degrade certain members of a society - how do we change those laws? Asked King. Some of his contemporaries believed that the battle against unjust laws should be fought in the courts. But King, like Gandhi, believed that oppressed people must confront unjust laws. King saw the civil rights movement as evil that must be resisted and no moral man can patiently adjust to injustice.<sup>45</sup>

King's embrace of nonviolence was however rooted in Jesus' renunciation of the ethic of revenge. He made sparing use of Gandhi but highlight Christian's principles and the love of God in mass meetings and his sermons. He distinguished that when love permeate nonviolent methods, far from being a symptom of weakness, it is a compelling force for social transformation.<sup>46</sup>

The study to follow explores the sources of Martin Luther King's nonviolence strategy for social change. Three major themes primarily 1) God, 2) Jesus and His teaching, as well as 3) Love shall be examined. According to Dr. Ron Large of Gonzaga University, love was one of the elements that King connected with God and fully revealed in Jesus.<sup>47</sup> God, Jesus and love were intimately associated in King's writings and sermons. This essay also analyzes how these themes serve as a foundation for his views of nonviolence. Finally, the study attempts to find if King's views have any relevance to today's world.

#### **2.1.2 GOD**

Central to King's strategy for social change was his belief in an almighty and compassionate God who guides history with His loving purpose. In King's sermons and writings, he frequently referred to his certainty that the universe is under the spiritual control of a loving purpose and rests on moral foundations.<sup>48</sup> King

pointed out that the Movement was called spiritual because its members had strongly believed that they had a "cosmic companionship" in their struggle for righteousness.<sup>49</sup> The main song of the Movement, "We Shall Overcome," revealed this feeling, "Deep in my heart I do believe the Lord will see us through."<sup>50</sup> Because of this belief, the members of the Movement could accept suffering without violent. He emphasized that this belief is part of the Christian vision. "There is something at the very center of our faith which reminds us that Good Friday may reign for a day, but ultimately it must give way to the triumphant beat of the Easter drums."<sup>51</sup> In an interview in 1968 King reaffirmed his belief that God's love governs the direction of history: "People are often surprised to learn that I am an optimist. They know how often I have been jailed, how frequently the days and nights have been filled with frustration and sorrow, how bitter and dangerous are my adversaries. They expect these experiences to harden me into a grim and desperate man. They fail, however, to perceive the sense of affirmation generated by the challenge of embracing struggle and surmounting obstacles. They have no comprehension of the strength that comes from faith in God and man. It is possible for me to falter, but I am profoundly secure in my knowledge that God loves us; He has not worked out a design for our failure. Man has the capacity to do right as well as wrong, and his history is a path upward, not downward."<sup>52</sup>

During the Montgomery Boycott, in his address to MIA Mass Meeting at Holt Street Baptist Church, he declared, "God is using Montgomery as His proving ground,"<sup>53</sup> and assured his followers, "Remember, if I am stopped, this movement will not stop because God is with the movement."<sup>54</sup> At the conclusion of the boycott he testified, "But amid all of this we have kept going with the faith that as we struggle, God struggles with us, and that the arc of the moral universe, although long, is bending toward justice."<sup>55</sup> King echoed this notion of "God suffering with us" in *Strength To Love* when he wrote of a dynamic Absolute who suffers with His people as they seek greater freedom and justice. "He does not leave us alone in our agonies and struggles. He seeks us in dark places and suffers with us and for us in our tragic prodigality."<sup>56</sup> In today's world, people wonder where God is in human's struggles, in the tragedy of September 11, in Mumbai, India last Thanksgiving week or in the wars. We can translate from King's suggestion that God is in the front line, taking the bullets into His own body. There is no grief that God does not feel. God may not always appear in the midst of our struggles, but God is never exempt from our anguish. The hope that sustains King and his followers was that God will have the last word and God's love will prevail!

The tension, however, between hopelessness and hope was central to King's homilies, in its plainly personal as much as social or racial aspect. "Disappointment, sorrow, and despair are born at midnight,"<sup>57</sup> he

told the Ebenezer congregants in "A Knock at Midnight," but, he reassured them, "morning follows. "Weeping may endure for a night,"<sup>58</sup> says the Psalmist, "but joy cometh in the morning."<sup>59</sup> "Are you disillusioned this morning?"<sup>60</sup> King asked the Dexter congregation. "Are you confused about life? Have you been disappointed? Have your highest dreams and hopes been buried? You about to give up in despair? I say to you, 'Don't give up, because God has another light, and it is the light that can shine amid the darkness of a thousand midnights...They put the light out on Good Friday, but God brought it back on Easter morning."<sup>61</sup> King's conception of God was the foundation for his conviction that the struggle for social justice would ultimately be victorious.

### **2.1.3 JESUS AND HIS TEACHING**

For King, the teachings of Jesus merely fleshed out the nuances involved in applying God's boundless love to the full scope of humanity. Thus, King repeatedly preached the biblical responsibility of human beings to care, which condemned an attitude to stand on the sidelines like some hard-hearted spectator while the broken-hearted suffered. King's widely preached parable was the story of the Good Samaritan; King preached: Jesus plucked the question "Who is my neighbor?"<sup>62</sup> Out of thin air and "placed it on a dangerous curve between Jerusalem and Jericho."<sup>63</sup> The priest and the Levite strode right past a man left half dead by robbers, but King generously credited them with fear; they asked the wrong question: "If I stop to help this man, what will happen to me?"<sup>64</sup> By contrast, the Good Samaritan asked a different question, "What will happen to this man if I do not stop to help him?"<sup>65</sup> But who was that man? King stressed that it was "a member of another race, who stopped and helped him."<sup>66</sup> In another version of King's description of the parable, he broadened the racial boundary to highlight the universality of his message. The Samaritan was "a half-breed from a people with whom the Jews had no dealings."<sup>67</sup>

As for the needy, King portrayed Jesus as "in essence" saying, "I do not know his name. . . . He is anyone who lies in need at life's roadside."<sup>68</sup> The Samaritan's famous encounter designed not so much a right to recognition as a duty to distinguish that extended "beyond the eternal accidents of race, religion, and nationality."<sup>69</sup> Such kind of agape love applied universally to all races. In the words of King, "you ain't no nigger, you were only the particular form of the general norm."<sup>70</sup> King's agape love extended beyond blacks to all races and circumstances – Vietnam war victims burned by napalm, the needy and the hungry homeless on the streets of Calcutta, Soviet Jews threatened with "spiritual genocide," American Indians and poor whites and Mexicans as well as the white jailers he made "brothers."<sup>71</sup>

In his 1965 sermon, "Is the Universe Friendly?" at Ebenezer Baptist Church, King stated that what could be friendlier than over spilling love for all men, the relentless way "He takes us in," as King liked to put it. "It was always thought in those early days that God was the god of a particular tribe," King suggested. The Babylonians had their god Mardu, the surrounding cultures had Yahweh or Elohim or Jehovah. But "Jesus Christ and the writers of the New Testament remind men that God is not the god of a particular race, God is not the god of a particular tribe, God is not the god of a particular group." In contrast to all the "particular gods" that appear throughout history, Jesus, King explained, was a new kind of king, and that newness was embodied in the intricate, race-blind verbal rules that Christ prescribed. "Notice that when it says the world or when it says 'man,' it isn't talking about any particular man, it isn't talking about any particular race." Rather, when "Jesus talks about Him . . . he says, 'We must say our father. Not my father, not your father, but our father.' Meaning he's everybody's father. And God so loved the world, the whole of mankind."<sup>72</sup> King's preaching was so inspiring not just to the Ebenezer Baptist Church but the entire movement, not just then but in our lifetime as well.

On January 27, 1956, the night after he was imprisoned, a telephone call awakened him late at night: "Listen, nigger, we tired of you and your mess. If you aren't out of this town in three days, we gonna blow your brains out and blow up your house." Click. Wracked with fear, King could not sleep. His apprehension became unbearable. "I got to the point that I couldn't take it any longer. I was weak." He wondered how, without appearing a coward, he could give up his leadership role and leave Montgomery. Sitting alone at his kitchen table, his knuckles pressed to his temples, King experienced the dark night of his soul. Bowed down over a cup of coffee, he began to pray, confessing his weakening, his faltering, his loss of courage. Suddenly, he felt something stirring within; he heard an inner voice. He believed it was Jesus telling him to fight on: "Stand up for righteousness. Stand up for justice. Stand up for truth. And lo, I will be with you, even until the end of the world." The voice "promised never to leave me, never to leave me alone. No, never alone. No, never alone. He promised never to leave me, never to leave me alone." The revelation immediately assuaged King's uncertainty. His fright and despair vanished. For the first time, God became profoundly real and personal to him. King now knew "I can stand up without fear. I can face anything."<sup>73</sup>

The test of that conviction came four nights later. On January 30, 1956, King left his two-month-old daughter Yolanda ("Yoki") sleeping in her crib, and Coretta and a family friend watching television in the parsonage, to deliver a boycott pep talk at the First Baptist Church. Humbly, he told the congregation that "if M.

L. King had never been born, this movement would have taken place. I just happened to be here." His voice boomed: "There comes a time when time itself is ready for change. That time has come in Montgomery, and I had nothing to do with it." When he finished, a church member approached to say, "Your house has been bombed." Racing home, King found the parsonage surrounded by several hundred angry blacks, with more arriving every minute. The police struggled to restrain the angry crowd, mocking the mayor and police chief. Pushing his way to the bombed-out porch, King saw people brandishing knives and baseball bats, bottles broken at the neck, hand-guns and hunting rifles. Once assured that his wife and child had not been harmed, the pastor sought to calm the uproar. Standing on his mangled porch, King called out to those who had, as Coretta Scott King said, "come to do battle." Everything is all right; he reassured them amid the rubble. "He who lives by the sword shall perish by the sword. I want you to love our enemies. Be good to them. Love them and let them know you love them." King contended that no matter what happened to him, the movement "will not stop. For what we are doing is right. What we are doing is just. And God is with us. Go home with this glowing faith and this radiant assurance. With love in our hearts, with faith and with God in front, we cannot lose." Coretta saw tears shining on many faces: "They were moved, as by a holy exaltation." While some shouted "Amen," others began to sing "America" and then "Amazing Grace." "This could well have been the darkest night in Montgomery's history," King concluded. But "the spirit of God was in our hearts." "If it hadn't been for that nigger preacher," a white policeman said later, "we'd all be dead." This moment, according to Lerone Bennett, Jr., "changed the course of the protest and made King a living symbol." He had spoken of love and forgiveness before. "But now, seeing the idea in action . . . millions were touched, if not converted." Many others, including Coretta, would conclude that Martin's response to the bombing injected "the nonviolent philosophy into the struggle." His adoption of a Gandhian nonviolent creed as an integral part of the struggle would develop gradually, not as the consequence of any single act.<sup>74</sup>

For King, the words of Jesus: "I was hungry, and ye fed me not" (Mt. 25:42) always rang in his ears. All of God's children, not just the hungry black ones, deserved comfort, he said. As mentioned, the point of King's favorite parable Good Samaritan was to care for any races or aliens, not just one's own skins. This was an ideal point for the union of the two Luke's parables, the Good Samaritan and the Rich Man and Lazarus (Lk. 10:30-37 and 16:19-30). King's growing concern for the poor was harmonized with the theme of the Rich Man and Lazarus. During the final years, King cited the account of the Rich Man and Lazarus in his sermons and in rally talks. At a meeting in Montgomery to gather support for the Poor People's Campaign, King warned that "Jesus

reminds us that once a man went to hell because he forgot the poor. There was a rich man. Then and there he passed the poor man by the name of Lazarus. You remember the story." But, King emphasized, "There is nothing in that parable that Jesus told us that rich man went to hell because he was rich." On the contrary, "Jesus never made a universal indictment against all wealth." King invented a verse in that parable: "long distance call between heaven and hell with Abraham in heaven talking with the rich man in hell. Abraham was a real rich man. It wasn't a millionaire in hell talking with a poor man in heaven, it was a little millionaire in hell talking with a multimillionaire in heaven." King explained the rich man unhappy ending this way: he did not even acknowledge the presence of the gimpy beggar who every day, with sores all over his body and hardly able to walk, managed to get himself to rich man's gate. All Lazarus needed was a few crumbs from his table, somebody to care. "The rich man went to hell because he passed by Lazarus every day but he never really saw him. He went to hell because he allowed Lazarus to become invisible."<sup>75</sup>

The drama of invisibility and acknowledgment played out in many of King's final sermons. The most well-known sermon was "The Drum Major Instinct." Up front King announced, "And our text for [this] morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark. Beginning with the thirty-fifth verse of that chapter, we read these words: And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatever we shall desire.' When Jesus asks what he can do, they replied, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.'<sup>76</sup> King took this assertion of selfish desire and worked it not into a criticism against the overdone requests but a call to divert ambition into serving others and working for justice. Toward the end, King translated this positive vision in his funerary wish: "don't remember me," he said, "for the Nobel Prize and all the other accolades. When I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long (Yes). Instead, they should say 'Martin Luther King, Jr. tried to love somebody . . . did try to feed the hungry (Yes) . . . did try in my life to clothe those who were naked (Yes) . . . did try in my life to visit those who were in prison (Lord).'" Then King squared the circle as he returned to the opening of the sermon. "Yes, Jesus, I want to be on your right or your left side, (Yes) not for any selfish reason.. .. I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world."<sup>77</sup> King utilized many biblical stories to convey his love for justice. He used the theme of God and Jesus throughout his writings and sermons to articulate the theory of social change based on "agape love" as we shall see in the next section.

## 2.1.4 LOVE

King's belief in God's love was the foundation for his confidence that the struggle for social change would ultimately be triumphant as he stated in his 1957 Prayer Pilgrimage for Freedom address at the Lincoln Memorial; while affirming that those in the struggle for social justice had a "cosmic companionship," he proclaimed: "The God that we worship is not some Aristotelian 'unmoved mover' who merely contemplates upon Himself; He is not merely a self-knowing God, but an other-loving God who forever works through history for the establishment of His kingdom."<sup>78</sup> King stated that God placed certain absolute moral principles within the very structure of the universe. One such principle is the law of love.<sup>79</sup>

To explain the law of love that should be the regulating ideal of the Nonviolent Movement, King encouraged his congregation to examine the meanings of three Greek words for love: Eros, Philia, and Agape.<sup>80</sup> He explained that eros is a romantic or aesthetic love which Plato presented in his dialogues as the yearning of the soul for the realm of the divine. Philia is an intimate affection between friends. In this love we love because we are loved. Agape is a creative, redemptive goodwill and understanding toward mankind. It enables us to love every man not because we like him, but solely because God loves him. "It is the love of God operating in the human heart."<sup>81</sup> This love is spontaneous and groundless in the sense that it is not motivated by any attractive quality in the object.<sup>82</sup>

King suggested that agape does not require a sentimental or affectionate emotion. He stressed the fact that the Old Testament commands us to "Love Thy Neighbor," it refers to agape. Jesus said, "Love your enemies," not "Like your enemies." Liking is a sentimental or affectionate emotion. Jesus was advocating agape because it is the only form of love that is unconditional. Jesus was not asking us to be affectionate toward a person whose intention is to exploit and even to crush us. King believed that Jesus was not asking him to like those who denied him basic human rights, threatened his life and the lives of his family, and bombed his home. Jesus taught that agape is greater than "liking." King was convinced that agape could serve as the life force of creative nonviolence because it does not distinguish between worthy and unworthy persons; it does not distinguish between friend and enemy, but attempts to regard every man as a neighbor. "When we love on the agape level we love men not because we like them, not because their attitudes and ways appeal to us, but because God loves them."<sup>83</sup>

In his "A Christmas Sermon on Peace" King preached the notion of agape with the languages of Christian's theology and Gandhian philosophy: "We shall match your capacity to inflict suffering by our

capacity to endure suffering. We will meet your physical force with soul-force. Do to us what you will and we will still love you. . . . Bomb our homes and threaten our children, and, as difficult as it is, we will still love you. Send your hooded perpetrators of violence into our communities at the midnight hour and drag us out on some wayside road and leave us half-dead as you beat us, and we will still love you."<sup>84</sup>

During the Montgomery Boycott King experienced the need to practice his agape love by forgiving one of his most trusted aides who had attacked the Movement. The Reverend U. J. Fields had announced to the press that he was resigning from his position as recording secretary of the Montgomery Improvement Association (MIA). He accused members of the association of misusing donations to the boycott and appropriating them for their own purposes. He also accused many of the leaders of being too interested in perpetuating themselves. His accusations, which echoed the charges by white opponents of the boycott, arose from his indignation at the fact that the executive board of the association had not reelected him to office. His accusations had the immediate effect of alienating the Negro community and of causing his own congregation to reject him. He soon was filled with regret. He met with King and explained that he knew of no misappropriation of funds and that his accusations had been due solely to his desire to retaliate for mistreatment by the board. In the spirit of agape King forgave him. The love had to be on the level of agape. By his accusations he had not only impugned the integrity of the leaders of the association but could have crippled the boycott by curtailing donations for the car pool. King's forgiveness went beyond the extra mile. He arranged for Fields to speak at a mass meeting. In introducing Fields to the evidently indignant audience, King reminded them of how all individuals are afflicted with human frailty and pleaded with them to recall in the spirit of nonviolence the Parable of the Prodigal Son. "Will we be like the unforgiving elder brother, or will we, in the spirit of Christ, follow the example of the loving and forgiving father?"<sup>85</sup>

The audience was so moved by the depth of King's forgiveness that they received Fields' retraction and apology with applause. Fields' congregation felt compelled to reinstate him. King hailed this communal willingness to forgive as a further triumph for nonviolence. He claimed that this situation, which many had predicted would destroy the association, only served to unify it more than ever in the spirit of tolerance.<sup>86</sup>

When the Supreme Court decision integrated the Montgomery buses, one of the "Integrated Bus Suggestions" King gave his followers was, "Be loving enough to absorb evil and understanding enough to turn an enemy into a friend."<sup>87</sup> King was also similar to Gandhi in that he consistently declared that his nonviolent protests were directed against the forces of evil at work in the unjust systems, not against the

persons who were involved in administering the systems. He could repeat St. Augustine's plea to hate the sin, but love the sinner. He regarded the Montgomery struggle not as a racial tension, but as a conflict between justice and injustice. Thus he stressed that there would be a victory for justice and a defeat for injustice.<sup>88</sup>

King regarded Jesus as a "practical realist" since love for one's enemies is an absolute necessity for the survival of humanity. At his Nobel lecture he indicated that love is the key to the solution of the basic problem of the world, and warned his listeners that humanity can no longer afford to worship the "god of hate" or prostrate itself before the "altar of retaliation." "History is cluttered with the wreckage of nations and individuals that pursued this self-defeating path of hate." Only love can generate a peace that will "transform our imminent cosmic elegy into a psalm of creative fulfillment."<sup>89</sup> King believed that a man can better understand the value of love when he considers the effect of hate on the person who hates. He maintained that hate distorts the personality and scars the soul of the one who hates. Hate destroys a man's sense of values and his ability to make objective judgments. It causes a man to judge the beautiful as ugly and the ugly as beautiful. It robs him of his ability to separate the true from the false. King spoke of the "hard-hearted person" as one who never truly loves, never experiences the beauty of friendship, is not in real connection with humanity, lacks the capacity for genuine compassion, and never sees men as persons, each with his own dignity. Hate further establishes the enemy as an enemy. Only agape with its redemptive power can transform enemies into friends and make reconciliation possible. King believed that no matter how low a person sinks into racial prejudice, he can still be redeemed. Thus he could claim that love was the most powerful weapon in the nonviolent army.<sup>90</sup> Furthermore, only through love can a person know God and experience the beauty of His holiness. King held that we are potential sons of God, and that only through love can this potentiality become an actuality. Every volunteer in the Birmingham Movement had to sign a Commitment Card. One of the commandments on that card was "Walk and talk in the manner of love, for God is love."<sup>91</sup>

Along with agape and philea, King added a new category. He called it "utilitarian love," "one loves another because of the other's usefulness to him" with what Jesus would consider the lowest kind of love. To get the idea across, King recounted a conversation he had with a white person during his travels in the larger white world. He was on a plane when a white passenger told him: "You know I grew up with so much affection and love for nigras...I always did nice things for nigras and I know that in my family we didn't grow up with any prejudice for nigras. We loved them. But over the last few years, and now, 'you' since, you nigras have been

demonstrating, and you got others shouting 'Black Power' and, all of this, we just don't feel the same kind of love that we once had." King described the man as saying, "The thing that worries me so much about this movement here is that it's creating so much tension. . . . I used to love the Negro, but I don't have the kind of love for them that I used to." <sup>92</sup> But King turned the tables on the white man, and said to him, "Do you really think you loved us? Because if you really loved the Negro, ah, if you love a person, it isn't conditional whether that person stays in his place." You see, this brother's problem was that he had affection for the Negro so long as the Negro patiently accepted his enslaved status. . . . But the minute the Negro decided that he was going to stand up and be a man, this man's love passed away. Well, it wasn't love at all. It was just a kind of utilitarian concern. Love is always unconditional." <sup>93</sup>

King preaching of love felt along the same line with the well-known author on the subject, C. S. Lewis as well as the biblical tradition. C. S. Lewis distinguishes between four types of love based on the Christian tradition: Agape (selfless love), Eros (passionate desire for union with the beloved), Philia (reciprocal friendly love between equals) and Storge (caring love, especially parental love). Although Lewis does not substantiate his categorization, theology and the Bible do offer grounds for it. The Bible mentions three of the four types of love: Agape (e.g. 2 Sam 13:15, Ecc 9:1, Lk 11:42, Jn 5:42 and Rom 5:8); Eros (Pr 7:18 and 30:16); and Philia (e.g. 1 Mac 8:1, 10:23, 12:1, 2 Mac 6:22, Pr 15:17 and Sir 6:17). The fourth type of love, Storge, can be reconstructed from various biblical passages. There are many stories dealing with parental love for their children, such as the story of Moses' birth and upbringing (Ex 2), Hannah's care for Samuel (1 Sam 1), Hosea 11 and the Christmas story (Matt 2, Lk 2).

### **2.1.5 APPLICATION TO TODAY'S WORLD**

Agape involves recognition of the fact that all human life is interrelated. King asserted that humanity must be seen as a single process. All men are brothers and therefore whatever directly affects one person affects all indirectly.<sup>94</sup> For example, he recognized that not only did the American enslavement of blacks adversely affect the freedom of white labor, which had to bargain from the depressed base imposed by slavery, but also de facto discrimination affects poor whites. The weight of discrimination "corrupts their lives, frustrates their opportunities, and withers their education."<sup>95</sup> The existence of injustice anywhere is a threat to justice everywhere. It is then not only appropriate but necessary for each American to be actively concerned about injustices to every other American. Therefore, no American can be judged to be an "outside agitator." <sup>96</sup>

When a police dog is used to attack a child in a Birmingham demonstration, it attacks every American. At the Lincoln Memorial in August 1963, King praised the white persons who had participated in the March on Washington for realizing that their destiny was linked to the destiny of the Negro. "They have come to realize that their freedom is inextricably bound to our freedom."<sup>97</sup> Nor should concern have national boundaries. Since all persons are interdependent, our destiny as a nation is linked to that of even the underdeveloped countries. Ten weeks after the beginning of the Montgomery Boycott King explained to a Chicago press conference that the boycott was part of something happening all over the world. The oppressed peoples of the world are rising up. They are revolting against colonialism, imperialism, and other systems of oppression."<sup>98</sup>

He described the 1960 student sit-ins as "part of the world-wide movement for freedom and human dignity."<sup>99</sup> In his sermon "Youth and Social Action" in 1967, he urged that if the anger of the peoples of the world at injustice was to be transformed into a revolution of love and creativity, then Americans had to work with all peoples to shape a new world.<sup>100</sup> King's sermons and activities revealed his consistent commitment to national and international interracial cooperation.<sup>101</sup>

King's vision of humanity as a unity reminds us to evaluate our responsibility in today's world. Terrorism continues to attack humankind regardless of races. As of this writing, India is still burying corpse tragically killed last Thanksgiving by international terrorists. As a human community, we must concern and fight terrorism with an army as King described; our army must be "a special army, with no supplies but its sincerity, no uniform but its determination, no arsenal except its faith, no currency but its conscience. It was an army that would move but not maul . . . sing but not slay . . . flank but not falter . . . It was an army whose allegiance was to God." <sup>102</sup>

We cannot solve this problem through retaliatory violence. We must meet violence with nonviolence as King stated. "Remember the words of Jesus, 'He who lives by the sword will die by the sword.' . . . We must love our white brothers no matter what they do to us. We must make them know that we love them. . . . We must meet hate with love."<sup>103</sup> King's model of nonviolent as well as Gandhi's could provide us with an effective solution to today's terrorism because their nonviolent movement has been proven successful. One of its fruits is the first black president to be inaugurated in January 2009. Even when the tension of patriotisms and terrorisms continues to fracture the human unity, our structure of nonviolent should still be to embrace the love of enemy as King did even when his home was bombed and his family was threaten.

## 2.1.6 CONCLUSION

King, like Gandhi, rejected the idea that nonviolence meant meek submission to the will of the oppressor and felt the term "passive resistance" was a misnomer. In contrast, nonviolent resistance is active and provocative. It requires great courage, for the nonviolent warrior must say to himself, "I will not fight but I will not comply." And in the end, he must go even farther, acknowledging, "I am not willing to kill, but I am willing to die." King frequently addressed this issue. "If such physical death is the price that we must pay to free our children from a life of permanent psychological death, then nothing could be more honorable."<sup>104</sup> King indeed was shot and killed while he was standing on the balcony of the Lorraine Motel in Memphis in March 1968.

King, like Abraham Lincoln, fought a heroic fight for social change. In Lincoln's case, however, it took him or at least the nation to violence that it had never experienced before, abhorrently though that violence was to Lincoln. In King's case, it led to his martyrdom. Both lived, therefore, beyond themselves, and encouraged others to follow them to God's truth, outside of self to the point of voluntary self-suffering.

King was certainly another Christian in action. He was an imitator of Christ. As Gandhi was the greatest ally of essential Christianity in India and "the greatest worker for the Kingdom of God in the world of today,"<sup>105</sup> King was the great co-worker of Jesus in God's vineyard. King discerned the calls of God's spirit by his agape love. As Christ's affliction and death is an atoning sacrifice, King's suffering and death was a sacrifice for justice. King faithfully carried his cross until his death. His martyrdom was his total commitment to Christ.

On the final note, I am grateful that Gandhi and King were selected as major subjects of study for this class. I did not know much about these two great heroes to admire them. I am really inspired by how they lived and what they died for.

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