

# The Holy Trinity and the Kingdom of God†

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Theology is holistic only when it is Trinitarian. In the Patristic period the title "theologian" meant one who dealt with the theology of the Holy Trinity. There is no doctrine of God, specifically based on the Christian Revelation, which is not related to the teaching about God as triune. The Incarnation is that of the Second Person of the Blessed Trinity. The Holy Spirit, according to St Basil, is not sub-numerated, but connumerated with the Father and the Son. The Church is not only the extension of the Incarnation in the power and under the guidance of the Holy Spirit, but also the sharing fellowship (*koinonia*) in the model of the Holy Trinity. The Church baptises the catechumen in the name of the Father, the Son and the Holy Spirit. The worship of the Church is the adoration of the Holy Trinity. The mission of the Church is the expression of the love of the Blessed Trinity manifested in the Incarnation that the world may believe and be brought to baptism in the name of the Trinity and for the deification of the world. The eschaton to which humanity is called through the Church is to the fulness of life in the fellowship of the Trinity.

According to Karl Barth, the Kingdom of God is the Community, but the Community is not the Kingdom of God. This is a subtle difference which differentiates the divine community from the human community.

The Kingdom of God is the lordship of God established in the world in Jesus Christ. It is the rule of God as it takes place in Him. He Himself is the Kingdom of God. Thus we cannot avoid a statement which Protestantism has far too hastily and heedlessly contested—that the Kingdom of God is the Community. We do not refer to that Kingdom or dominion of God in its completed form in which it obtains for the whole

† This is a chapter of the author's forthcoming book with this title.

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world in the person of the one Son of Man, the one Holy Spirit, and in which it will be directly and universally and definitely revealed and known at the end and goal of all history. . . The Community is not the Kingdom of God. But the Kingdom of God is the Community.<sup>1</sup>

In fact, the call to repentance is the call from selfish individualism to the joy of the Trinitarian fellowship of the Church. In another context, speaking of the Kingdom, Barth says, "If it is the case that man is given a promise for his own future in this as yet unrevealed depth of fellowship with God, it cannot be otherwise than that the content of the promise should correspond to the being of God."<sup>2</sup> Life in the Kingdom is life in the fellowship of the Triune God, revealed in history by Christ and the Event of the Pentecost and manifested in the practice of the Pentecostal sharing and caring community.

There is no doubt, the lack of brotherly fellowship by the Church obscures the face of the Kingdom of which we preach in our mission. Bishop Stephen Neill identifies four areas of vulnerability of the Church in the present day and the third is our lack of brotherhood. "More serious still," he writes, "is the allegation that we have wholly failed to produce brotherhood in Christ. The Muslim claims—and not without reason—that the brotherhood of Islam is far better than anything that Christianity has to offer. With two suicidal civil wars to our discredit in this country, there is not much that we can say in our defence. It is perhaps possible to claim that we have improved a little."<sup>3</sup>

#### a) Love is Decisive

The Kingdom of God is the Kingdom of love and so Trinitarian. Love, like God, is all-embracing and self-emptying and so is the grace of the Kingdom. To quote Hans Urs von Balthasar, "The obedient love of the Son for the Father is certainly the model for human love

<sup>1</sup> Karl Barth, *Church Dogmatics*, Vol. IV, Part II, (T & T Clark, Edinburgh, 1961), pp. 655f.

<sup>2</sup> *Ibid.*, Vol. IV, Part I, pp. 112f.

<sup>3</sup> Stephen Neill, *Salvation Tomorrow*, (Lutterworth, London, 1976), p. 146.

before the majesty of God, but, more than that, it is the supreme image of divine love itself appearing. For it is precisely in the Kenosis of Christ (and nowhere else) that the *inner* majesty of God's love appears, of God who 'is love' (1 Jn. 4:8) and therefore Trinity."<sup>4</sup>

This love is a gift and a promise, a blessing and an obligation, a joyful responsibility to be evinced in the life of the Christian in the fellowship of the Church, which is a foretaste and manifestation of the Kingdom of God. Trinitarian love (*agape*), the distinguishing mark of life in the Kingdom, in the model of the Incarnation and the Cross, accepts self-emptying voluntarily and the Cross joyfully for the salvation of the world. Justice, for which the whole world craves today more than ever before, should be hastened by the Church's self-denial, cross-bearing and identification with the poor to strengthen them. "For the Kingdom of God does not mean food and drink but righteousness and peace of joy in the Holy Spirit; he who thus serves Christ is acceptable to God and approved by men (Rom. 14:17f.).

Life in the Kingdom is marked by the three theological virtues of faith, hope and love; faith in what God has already done, hope in what He will be perfecting in the future and love in our present day thoughts, words and deeds. Faith in the Holy Trinity will express itself in love, which is the fruit of the Spirit and will instil in us a strong anchor of hope in the consummation of the Kingdom of God at the Parousia. As Jürgen Moltmann points out, "The Kingdom of God becomes present in history through the rule of God. The rule of God is manifested through world and faith, obedience and fellowship, in potentialities grasped, and in co-operation for the life of the world."<sup>5</sup> Love, which is the supreme virtue, actualised fully only in the Holy Trinity and in the Incarnation and the Atoning death of Christ, has to be emulated in the new life in the Kingdom by the power of the Holy Spirit.

There is no sexual distinction in the Godhead, but the virtues of Fatherhood, Motherhood and Sonship are in God. "Spirit" in

<sup>4</sup> Hans Urs von Balthasar, *Love Alone the Way of Revelation*, (Burns & Oates, London, 1968), p. 71. Quoted in Michael Goulder ed. *Incarnation and Myth*, (SCM, London, 1979), p. 97.

<sup>5</sup> Jürgen Moltmann, *The Church in the Power of the Spirit*, (SCM, London, 1977), p. 192.

Hebrew is in the feminine gender as in Syriac. In a family there is the provision of the father, the love of the mother and the fellowship of the son. We can speak of God as "Our Father" as He provides everything for us. Similarly, we can speak of God as "Our Mother" as God is the source of love. In Christ the Logos, we have our Brother in the Godhead. These distinctions are not water-tight compartments as *perichoresis* unites the three in one and shares the one in three. In the touching utterance of Jesus about Jerusalem, he compares his love for Jerusalem to that of a hen: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not" (Matt. 23:37f.).

During the morning walk today through the high range, I was touched by the haste of a cow to climb up the hill to give some milk to her calf crying in the cowshed for some milk. God cares for His children with such a motherly affection and so there is no harm in comparing the Holy Spirit to a mother to show the warmth of God's love for us. After all, all language is symbol. If we can address God as "Our Father who art in Heaven," we can also address Him as "Our Mother who art in Heaven," or "Our Brother who art in Heaven." God is not just one of these, but all these and much more. When Christ taught us to pray "Our Father. . . .," he wanted us to understand God as Father, Mother, Brother and everything else that we need for our fulness. God is all-sufficient, almighty, all-loving, all-judging, all-giving, all-sovereign, *el shaddai*. His all-inclusive virtue is love. Gal. 5:22 says "the fruit of the Spirit is love," though St Paul goes on to enumerate eight more virtues which are all included in love.

## **b) Common Good and Personal Property**

The solution for the tug-of-war between capitalism and communism is in the trinitarian economic life in the model of the Kingdom of God. Capitalism justifies private property and communism attacks it. Thomas Aquinas justified private property on the basis of the Natural Law, but the Fathers of the Church attacked it and saw it as the result of the Fall. To quote Emil Brunner:

Brentano, in the work which has already been mentioned on the economic theories of Christian antiquity, has shown uncontestedly that "the Fathers of the Church in no wise regarded

property as something which has been ordered by the Law of Nature; to them the natural thing is communism, to them property seems only as evil which has become necessary owing to the Fall", and indeed that is true, not only as Troeltsch thought, of the later Church Fathers, but of Tertullian, Irenaeus, and Cyprian. The one who goes furthest in the assertion of communistic ideas is Chrysostom; in his exposition of the story of Ananias and Sapphira he outlines an absolutely communistic theory, which even extols communal consumption as the most natural method. St Thomas, on the other hand, not only asserts that private property is the best order for the world as it is at the present time, but he tries to modify the patristic communistic doctrine of the Primitive State; modern Catholicism alone, however, has "proved" that private property is an original order of creation, and from the time of Leo XIII this thesis has been sacrosanct, in spite of the reiterated opposition from some isolated individuals.<sup>6</sup>

As I have shown elsewhere,<sup>7</sup> the whole wealth of the whole world belongs to God the Father and all His children have a right to it and no one can claim absolute right on private property. It is selfishness to accumulate wealth when one's own brothers and sisters are without work and food. Emil Brunner, who attacks both Capitalism and Communism, says, "Although we are convinced that the theory of equality is contrary to the Biblical idea of Creation, we are also convinced that *this* kind of inequality is still more contrary to it."<sup>8</sup> He goes on to say that the "postulate of a Christian economic ethics is not equality, but balance." Again, "The divinely willed meaning of the economic order is not the profit of the individual, but 'the common good,' maintenance of the human life of the community and this knowledge ought to determine his desires and actions."<sup>9</sup>

<sup>6</sup> Emil Brunner, *The Divine Imperative*, (The Westminster Press, Philadelphia, 1947), p. 661.

<sup>7</sup> Geevarghese Mar Osthathios, *Theology of a Classless Society*, (Lutterworth, London, 1979), pp. 51, 102.

<sup>8</sup> Emil Brunner, *op. cit.*, p. 408.

<sup>9</sup> *Ibid.*, p. 140.

“Be ye therefore perfect as your heavenly father is perfect” is the ultimate commandment. There is distinction (inequality?) and equality in the Holy Trinity. This paradox is to be applied in the economic order also. In an ideal family, even in the fallen world, every member works for the common good. The brother who is paid higher contributes more to the family than the one who does not get so much salary. There are so many brothers of the same family in the Persian Gulf areas. The one who went there first worked hard and took other brothers and sisters also to their lucrative jobs. As the Indian Government is not socialistic, only a few families are thus better off. The Chinese Government, on the other hand, takes the salary of their citizens abroad for the common good of the Chinese family. The Chinese experiment has bridged the gulf between the rich and the poor more than the Indian. But it is pointed out that there is a monotonous equality in China without the beauty of variety. In order to strike a balance between equality and variety, we can allow a limited quantity of personal property, but no private ownership of instruments of production. The need of all has to be met by the work of all and yet incentive must be given for greater dedicated work. He who comes at the eleventh hour and works only for one hour must also get sufficient to meet the need of the members of his family (Matt. 20) as he was waiting for a job from the morning. But the one who makes five talents ten by hard work must get an incentive (Matt. 25:14-30).

### c) Free and Responsible Kingdom

“Freedom means,” says Karl Barth, “being in spontaneous and therefore willing agreement with the sovereign freedom of God.”<sup>10</sup> Freedom to do anything is not freedom, but licence. True freedom is divine responsibility. Freedom is the birth-right of the good, but not of the robbers, murderers, exploiters and the thieves. The Kingdom of God is the realm of the free and the kingdom of the devil is the realm of the slaves to passions. God alone is absolutely free. Those who are attuned to the Holy Trinity are truly free. When Jesus told the Jews, “. . . you will know the truth and the truth will make you free,” they said that they were the descendants of Abraham and were never in bondage. (In fact they were in bondage in Egypt,

<sup>10</sup> Karl Barth, *Church Dogmatics*, Vol. IV, Part II, p. 101.

Assyria, Babylon.) Jesus answered them, "Truly, truly, I say to you everyone who commits sin is a slave to sin. . . . So if the Son makes you free, you will be free indeed" (Jn. 8:31-36).

Freedom is not individualistic, but social. As Barth points out, "The kingdom of freedom is not one in which he can act as lord. It is not for him to try to act in it according to his own judgement. If he did, he would certainly not be free, he would secretly have left that place. It is the house of the father, and he needs the father's guidance to act in it and therefore to be free."<sup>11</sup> The story of the prodigal son shows the truth of Mk. 8:35 that whoever would save his life will lose it and whoever loses his life for God's sake will find it. The younger prodigal ended up in slavery when he wanted to be his lord, but regained freedom and life when he returned to his father's good pleasure. The elder prodigal was a slave all along and ended up in slavery when the brother returned and he was not ready to accept him as his brother. We do not read in Luke 15 that the elder son came into the house. He could not with his proud individualism and irresponsibility.

There is no real freedom in the dehumanising *laissez faire* Capitalism which does not treat the employees as persons and brothers, but as tools and machines, nor in the atheistic Communism, which does not show the ultimate meaning and purpose of life in God and eternal life. The thesis of Capitalism which produces the antithesis of Communism should find its synthesis in a responsible theistic human brotherhood, an approximation to the Kingdom of God to be fully manifested in the second coming of Christ. The dominating interest of the USA and Soviet Union today is in manufacturing the most destructive bombs conceivable and not in eradicating poverty from the face of the earth. Emil Brunner is right in saying, "The expression, 'Monster,' which Sombart frequently uses of Capitalism, is no exaggeration."<sup>12</sup> In another sense Communism is also a monster. Both the monsters are preparing to kill each other without self-destruction, which is an impossibility. It is now agreed on all sides that a Third World War will not be a war to end all wars, but a war to end the world. If the Super Powers will ever be able to overcome their madness and have good sense, they will stop praying "My

<sup>11</sup> *Ibid.*, p. 100.

<sup>12</sup> Emil Brunner, *op. cit.*, p. 422.

kingdom come!" and start to pray "Your Kingdom come" and stop the armament race and build up a responsible brotherhood.

Brunner is wrong in contrasting Stoic egalitarianism and the Christian doctrine of creation. God did not create the class-structure but a human family. It is the Fall that made the brother kill his own brother. The Trinitarian model was in the image of God given to Adam and Eve personally and collectively. Christ died and rose up again and the Holy Spirit descended to give us back that model in a higher and better manner in the Kingdom of God. Life with God in Paradise was a happy fellowship of freedom. Pentecost gave it back to the redeemed. We have no right to ask "Am I my brother's keeper?" I am my brother's brother.

**d) Trinitarian Distinction and Equality to be Aimed at**

The kingdom of darkness we live in is getting darker and darker. The disparity between the rich and the poor in the same country and between the developed and developing countries is becoming intolerable. The following statistics are taken from the excellent book, *Towards the Church of the Poor*, edited by Julio de Santa Ana and published by the World Council of Churches. World Military expenditure in 1974 was \$ 2608,000,000,000 whereas the world economic aid in the same year was a tiny \$ 125,000,000,000. Per capita income of the developed nations in that year was \$ 3974 over against \$ 315 for the developing nations. The growth of consumer prices which was 100 in 1960 grew to 617 in 1974 for the developing nations and only to 189 for the developed. Furthermore:

	<i>Developed Country</i>	<i>Developing Country</i>
Per capita public education expense (dollars)	229	13
Teachers for 1000 School children	37	16
Adult literacy percentage	98	49
Public health expenditure per capita	144	4
Physicians per 10,000 population	19	3



	<i>Developed Country</i>	<i>Developing Country</i>
Life expectancy (years)	72	56
Population in percentage in 1976	28	72
GNP in 1976 in percentage	80	20
Export earnings in 1976 in percentage	73	27
International reserves in December 1977 in percentage	57	43
Military expenditure in 1974 in percentage	77	23
Public education expenditure in 1974 in percentage	87	13
Public health expenditure in 1974 in percentage	93	7
Growth of per capita income from 1960 - 1976	From \$ 1396 to \$ 5036	From \$ 128 to \$ 494
Death rates per 1000 from 1960 - 1975	9	20 to 14

These staggering differences have been the result of the power of the powerful to exploit the powerless who could not prevent the rich exploiting them through trans-national corporations, military power, unjust trade and tariff rates and the monopoly of scientific knowhow.

A just international economic order will never be brought about voluntarily by the developed rich nations. Even Emil Brunner agrees that "it will need the assistance of the law, with its powers of compulsion; on the other hand, it is also evident that the individual Christian can never be satisfied with the measure of compulsory adjustment effected legally by the community."<sup>13</sup>

The first thing to be done is a new understanding of the sin of the present disparity, selfish accumulation of wealth, consumerism, love of luxury, callous disregard of the need of the neighbour, social injustice, economic exploitation, cultural alienation and religious individualism.

<sup>13</sup> *Ibid.*, p. 408.

In order to do this, the Christian ethic must be taught with the basis of Trinitarian theology and kenotic Christology which would reinstate the double commandment in its central biblical position. We must teach that even if Capitalism had a role to play to exploit the resources of the world on a competitive system of the "survival of the fittest," the time has now come when the survival of the fittest is intertwined with the survival of the unfit and that stewardship of the depleting resources is indispensable.

### e) The Kingdom as the Gift of the Holy Trinity

The preaching of John the Baptist and of Christ was, "Repent for the Kingdom of God is at hand." "Now after John was arrested, Jesus came into Galilee, preaching the Gospel of God and saying, 'The time is fulfilled, and the kingdom of God is at hand, repent and believe in the Gospel'" (Mk. 1:14f.; Matt. 4:12-17; Lk. 4:14, 15). God the Father is the source of Kingship; Christ the Son inaugurated it in history and the Holy Spirit is here to consummate it, although the full manifestation will be only when the new heaven and the new earth will take the place of our aeon. "Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death" (1 Cor. 15:24-26).

Each Christian and the divided Church must repent to receive the joy and the glory of the Kingdom. Capitalistic order must repent of its selfish profit-motive and exploitation. Communistic order must repent of its materialism and atheism. The developed nations must repent of their self-interest which keeps the poor in their dire poverty and need. The developing nations must repent of their idleness, indifference and jealousy. "For there is no distinction; since all have sinned and fall short of the glory of God" (Rom. 3:22f.). Orthodox Churches must repent for the lack of missionary zeal to save the world, Roman Catholicism of its pyramidal hierarchy and class-structure and Protestantism of its ultra-individualism.

If we do not repent and change our ways of life, the kingdom of darkness will overtake us. Sin is very real and pays its wages. The wrath of God may allow Satan to be the instrument of God's punishment for the sinful world. Brunner says that "even to the Reformers Satan is never an independent power, but always merely the being

which executes the wrath of God.”<sup>14</sup> As St Paul speaks emphatically, “For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth” (Rom. 1:18). History shows that many rich nations have fallen by inner corruption and power-mongering. Arnold J. Toynbee’s *Study of History* has proved this fact. The question is whether the rich will repent and learn to live simply that the poor may simply live. Will the present greed-based economy of the rich change to a need-based economy?

The Church has rightly emphasised the unknowability and the inscrutability of the mystery of the Trinity, which will ever be a mystery as long as we are in the finitude of our existence. She has also taught that the mystery of the Trinity is not to be scrutinised but to be adored and worshipped. But she has not taught with definite clarity that the Trinity is to be emulated as far as we can by the power of the Holy Spirit. The various analogies of the theologians about the Trinity have been from nature (like spring, pond and river) or psychology (like memory, understanding and will) and from philosophy (like one substance [*ousia*] and three persons [*hypostasis*]), but seldom from the human family of the Father, the Mother and the Son. This may be due to the fear of being branded as tritheists. But as St Basil asks, “What is number in the Godhead?” God is beyond number. He is the fulness of all number and includes within Him singularity and plurality. It is to this unity in plurality that the Church must move as the Kingdom of the triune God. God wants to give it to us, but are we ready to receive it?

#### **f) Bear the Cross and Wear the Crown**

The Cross was not an anti-climax of the life of Christ, but the natural coronation of the one born in a manger, brought up in infancy as a refugee, who worked as a carpenter for his livelihood, moved about as an itineran preacher without a place to lay his head, rode into the temple on a borrowed ass, had the last supper with his disciples in a borrowed room and was crucified on somebody else’s cross to be buried in another’s tomb. But all the seven words from the Cross were sermons of forgiveness from the gallows. Hence, naturally the thief from the right prayed to Him, “Remember me

<sup>14</sup> *Ibid.*, p. 482.

when you come in your kingdom!" "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9). Writing about the dignity of the Cross, Karl Barth says:

He endured it in the act of reconciling the world with God, as the man in whom God humbled Himself in order that man should be exalted. . . . And in so doing He tore down the wall of partition which separated man from God. Offering and losing His life, He was the living and true and royal man, as was revealed in His resurrection. This is the law of His crucifixion. It is in accordance with this law that a term is set for Christians and they have to bear their cross.<sup>15</sup>

This last sentence is very important. Christ bore the Cross to save the world and we have to bear our crosses to follow Him in fulfilling today what he has fulfilled for all times. It is here that Christianity has failed ever since Constantine, except in the example of the desert fathers and others who have accepted voluntary and vicarious suffering in mission fields for the extension of the Kingdom of God.

God, being love, could not remain in Heaven when His own children, created by Him in His own image, were labouring, suffering and dying. The question we have to ask ourselves, if we are Christians, is whether we are worthy to be called Christians as long as we do not take up the Cross and follow the Master to Calvary. The path to Easter is always through Good Friday. But we want to have the golden crown without the Cross of thorns. Christ is our Redeemer as well as our Model. As Moltmann says:

On the Cross, there takes place what Luther so vividly calls 'the merry exchange,' as he draws on the bridal imagery of medieval mysticism, in which Christ and the soul become one body. Christ makes the soul's sin and suffering his own, conferring on her in her poverty his own righteousness, his freedom and his divinity. Here man's sufferings become Christ's history and Christ's freedom becomes man's history. As the community of Christ, the Church is solidarity with the men and women who are living in the shadow of the cross.<sup>16</sup>

<sup>15</sup> Karl Barth, *Church Dogmatics*, Vol. IV, Part II, p. 603.

<sup>16</sup> Jurgen Moltmann, *op. cit.*, p. 86.

Our tendency today is to see the Cross only as that of Christ and accept the Kingdom without paying the cost of discipleship. This is a very dangerous tendency. One of the ways in which we can take up our cross, and follow the Lord in our times is by taking the side of the poor and the oppressed and strengthening them to stand squarely against exploitation and oppression by the rich. The result will be fresh crucifixion of us by the oppressors, as happened to Archbishop Romero in March 1980 and is happening to many others in El Salvador, Brazil, Argentina, Korea, S. Africa and many other parts of the world today. Mere identification and solidarity with the poor is not enough. We must do everything to conscientise them and to make them self-reliant. The exploiters will not stop exploitation unless they are forced to do so. There are many ways of doing it non-violently.

#### **g) What Then is to be Done?**

Are we to be complacent and allow the kingdom of darkness to extend its passion for power? No, we are to wait upon the Lord for the power of Pentecost again in the Church. The seed that waits for rains sprouts and grows into a tree. The worm that patiently waits in the cocoon comes out as a butterfly. The egg that waits in the incubator changes itself into a chicken and comes out of the shell, breaking its strength. The apostles and their companions who waited in the upper room received a new courage to bear witness to Christ to their enemies and become martyrs for Christ. They could finally break the power of the Roman Empire.

Once we are renewed by the person and power of the Holy Spirit, we can challenge the citadels of the oppressors and bring their fortress down. Jesus Christ was very vehement in his attack on the rich. Zacchaeus became voluntarily poor when Christ visited his home. John the Baptist had some strong words for the corrupt officers and Roman soldiers (Lk. 3). St James was the prophet of social justice who told the rich to "weep and howl for the miseries that are coming upon you" (5:1ff.). We must also join the company of the apostles and take our stand squarely against the rich. If the Father's property is for all His children, those who are rich in a poor world have robbed their brothers to become rich. This truth must be brought home to both the rich and the poor. The fruit of hard work by any must be for the welfare of the human family and not for islands of luxury in an ocean of poverty.

St Thomas Aquinas would not have defended private property if he were alive today. The teachings of St John Chrysostom and other Fathers of the Church must be taught in the Sunday Schools and Churches over against what Aquinas taught about the justification of private property. The biblical teaching on stewardship and private property cannot go together. If God is the Owner of everything, we are not the owners, but only stewards. The duty of the steward is to act in accordance with the will of the Owner. The New Testament makes it clear what is the will of the Father. We are to love our neighbours as we love ourselves. This means that the neighbour and I are one.

Though the Church as such cannot enter party politics, the faithful must be taught to enter politics and to stand with the party that stands for freedom and justice, for human brotherhood under the Fatherhood of God. The life of these faithful who enter politics must be simple, incorruptible, proletarian and courageous. They must take a stand against liquor, luxury, laziness and licentious freedom. They must take their stand with the oppressed, the exploited, the jobless and rally them all around the few exploiters. As the establishment will be against them, they should be ready to be persecuted and killed by the vested interest of existing governments and the rich who control the rulers.

An *agape* army must be recruited by the Church to rush to areas of tension. They must help those who are having collective bargaining for just wages by supporting them during the period of strike. Unless the poor are helped by the Churches of the rich countries also to become self-reliant, the present rate of exploitation of the poor by the rich will only increase in spite of all our sermons. But it is extremely difficult to conscientise the Churches in rich countries, though a few Christians may develop a Christian conscience in spite of the cultural onslaught on them. It is an uphill journey and yet we cannot postpone it.

The question we must ask ourselves and others is whether the present tyrants must reign or Jesus Christ should reign. If we are convinced that Christ must reign, the way is that of the Cross.