

salvation. It is the story of the wedding of Cana all over again but with this difference. At the crucial moment when the wine failed, we took matters into our own hands and used those five stone jars to mix up a batch of Kool-Aid instead." Such is the state of affairs in contemporary evangelical worship. The thin and artificial juice of popular culture has replaced the finely aged and well-crafted drink of the church through the ages. Aside from the merits of the instant drink, it is hardly what you would expect defenders of tradition and the family to choose to serve at a wedding, or at the banquet supper of our Lord. And yet, just as evangelicals in the 19th century substituted Welch's for red wine, so a century later they have exchanged the superficial and trivial for the rich forms of historic Protestant worship.

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Does God Believe in Gun Control?

by David B. Kopel

"You are doing God's work," Brady Bill sponsor Charles Schumer remarked to Sarah Brady at a congressional hearing. And perhaps one could argue that if it took God seven days to make the world, people should not be able to buy a handgun in any less time. But did God really support the Brady Bill? One would certainly think so, given the huge number of Protestant, Catholic, and Jewish religious organizations that endorsed the Brady Bill, and which endorse virtually every other gun control proposal.

God's antigun army is prominent not just in Washington, but also in the state legislatures. This year, for example, as legislatures have debated laws allowing licensed, trained citizens to obtain a permit to carry a handgun for protection, some of the most vocal opponents have been religious groups. The state chapter of the National Council of Churches does not show up at legislative hearings armed with criminological data. Instead,

persons claiming to testify on behalf of "the religious community" come to express their "moral" opposition to the use of deadly force against criminal attack.

This same worldview is at the heart of the federal ban on so-called "assault weapons," which attempts to distinguish good "sporting" firearms from bad "antipersonnel" weapons. It likewise motivates the publicly announced long-term agenda of Sarah Brady's organization Handgun Control, Inc.: to outlaw possession of firearms for self-defense.

Within the gun control movement, one does not have to dig very far to find the sanctimonious belief that the NRA and its ilk are moral cretins because they believe in answering violence with violence. But is hostility to the lawful use of force for defense the only morally legitimate position? The moral authorities relied on by most Americans suggest otherwise.

The Book of Exodus specifically absolves a homeowner who kills a burglar. (Exodus 22:2, "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.") The Sixth Commandment "Thou shalt not kill" refers to murder only, and does not prohibit the taking of life under any circumstances; notably, the law of Sinai specifically *requires* capital punishment for a large number of offenses.

A bit earlier in the Bible, Abram, the father of the Hebrew nation, learns that his nephew Lot has been taken captive. Abram (later to be renamed "Abraham" by God) immediately calls out his trained servants, set out on a rescue mission, finds his nephew's captors, attacks, and routs them, thereby rescuing Lot (Genesis 14:14, "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan"). The resort to violence to rescue an innocent captive is presented as the morally appropriate choice.

Most gun prohibitionists who look to the Bible for support do not cite specific interdictions of weapons (there are none) but instead point to the general passages about peace and love, such as "That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39); "Love your enemies, bless them that curse you" (Matthew 5:44); and "Recompense to no man evil for evil" (Romans 12:17).

None of these exhortations take place in the context of an imminent threat to life. A slap on the cheek is a blow to pride, but not a threat to life. Reverend Anthony Winfield, author of *Self-Defense and the Bible*, suggests that these verses command the faithful not to seek revenge for evil acts, and not to bear grudges against persons who have done them wrong. He points to the passage "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18), as showing an awareness that in extreme situations, it might not be possible to live in peace.

Further evidence that the New Testament does not command universal pacifism is found in the missions of John the Baptist and Peter, both of whom preached to soldiers who converted. Neither John nor Peter demanded that the soldiers lay down their arms, or find another job (Luke 3:14; Acts 10:22-48).

John told the soldiers "not to extort money and accuse people falsely, just as he told tax collectors not to collect any more than they are required to collect." The plain implication is that being a soldier (or a tax collector) is not itself wrong, so long as the inherent power is not used for selfish purposes.

Of course most gun prohibitionists do not see anything wrong with soldiers carrying weapons and killing people if necessary. But if—as the New Testament strongly implies—it is possible to be a good soldier and a good Christian, then it is impossible to claim that the Gospel *always* forbids the use of violence, no matter what the purpose. The stories of the soldiers support Winfield's thesis that the general "peace and love" passages are not blanket prohibitions on the use of force in all circumstances.

Is an approving attitude toward the bearing of arms confined to professional soldiers? Not at all. At the Last Supper, Jesus' final instructions to the Apostles begin: "When I sent you without purse, and script, and shoes, lacked ye anything?"

"Nothing," the Apostles answer.

Jesus continues: "But now, he that hath a purse, let him take it, and likewise his script and he that hath no sword, let him sell his garment, and buy one." He ends by observing, "This that is written must yet be accomplished." The Apostles then announce, "Lord, behold, here are two swords," and Jesus cuts them off: "It is enough" (Luke 22:35-38). Even if the passage is read with absolute literal-

ness, Jesus was not setting up a rule that every Apostle *must* carry a sword (or a purse or a bag). For the eleven, two swords were “enough.”

More importantly, Jesus may not have been issuing an actual command that anybody carry swords, or purses, or bags. The broader, metaphorical point being made by Jesus was that the Apostles would, after Jesus was gone, have to take care of their own worldly needs to some degree. The purse (generally used for money), the bag (generally used for clothing and food), and the sword (generally used for protection against the robbers who preyed on travelers, including missionaries, in the open country between towns) are all examples of tools used to take care of such needs. When the Apostles took Jesus literally, and started showing him their swords, Jesus, frustrated that they had missed the metaphor, ended the discussion. The metaphorical interpretation is supported by most scholarly analysts.

Even when reduced to metaphor, however, the passage still contradicts the rigid pacifist viewpoint. In the metaphor, the sword, like the purse or the bag, is treated as an ordinary item for

any person to carry. If weapons and defensive violence were illegitimate under all circumstances, Jesus would not have instructed the Apostles to carry swords, even in metaphor, any more than Jesus would have created metaphors suggesting that people carry Ba'al statuettes for protection, or that they metaphorically rape, rob, and murder.

A few hours after the final instructions to the Apostles, when soldiers arrived to arrest Jesus, and Peter sliced off the ear of one of their leaders, Jesus healed the ear. He then said “Suffer ye thus far” (Luke 22:49-51) or “Put up thy sword into the sheath” (John 18:11) or “Put up again thy sword into his place: for all they that take the sword shall perish with the sword” (Matthew 26:52).

Jesus then rebuked the soldiers for effecting the arrests with clubs and swords, for Jesus was “not leading a rebellion.” The most immediate meaning of these passages is that Jesus was preventing interference with God’s plan for the arrest and trial. Additionally, Jesus was instructing the Apostles not to begin an armed revolt against the local dictatorship or the Roman imperialists. Jesus had already refused the Zealots’ urging to lead a war of national liberation.

Do the passages also suggest a general prohibition against drawing swords (or other weapons) for defense? The versions of the story recounted in Luke and John do not, but the version in Matthew could be so read.

If Matthew is analyzed along the lines of “He who lives by the sword will die by the sword,” the passage is an admonition that a person who centers his life on violence (such as a gang member) will perish. On the other hand, a translation of “all who draw the sword will die by the sword” could be read as a general rule against armed violence in any situation.

The best way to understand the Bible, most theologians would concur, is not to look at passages in isolation, but instead to study passages in the context of the rest of the Bible. If the single line in Matthew were said to indicate that to draw the sword is always wrong, then it would be difficult to account for the other passages which suggest that drawing a sword as a soldier (or carrying a sword as an Apostle) is not illegitimate. When examined in context of the Bible as a whole, the passage warns against violence *as a way of life*, rather than as a ban on defensive violence in all situations.

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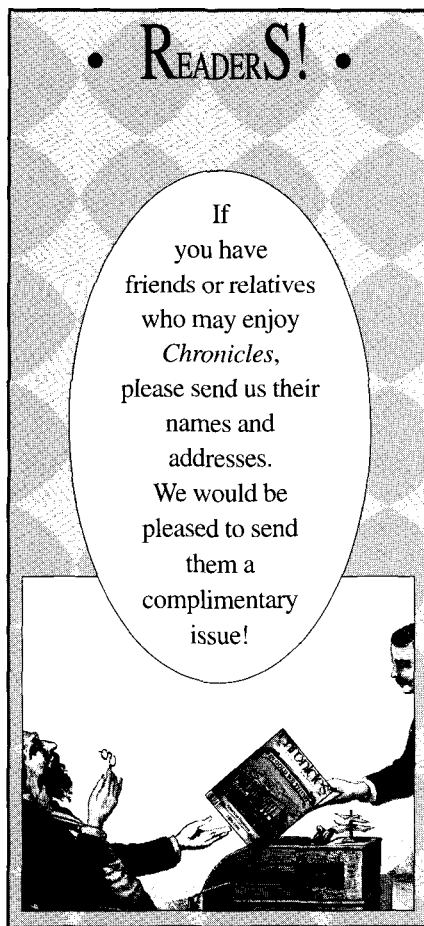
Vatican’s Pontifical Council for Justice and Peace states: “In a world marked by evil and sin, the right of legitimate defense by armed means exists. This right can become a serious duty for those who are responsible for the lives of others, for the common good of the family or of the civil community.” The document notes that “the right” to armed defense “is coupled with the duty to do all possible to reduce to a minimum, and indeed eliminate, the causes of violence.”

The Catholic Church recognizes people as saints because (among other reasons) their lives are considered worthy of study and emulation. February 27 is the feast day of Saint Gabriel Possenti. According to *The One Year Book of Saints*, as a young man in 19th-century Italy, Francesco Possenti was known as the best dresser in town, as a “superb horseman,” and as “an excellent marksman.” The young man was also a consummate partyer and was engaged to two women at the same time. Twice during school he had fallen desperately ill, promised to give his life to God if he recovered, and then forgotten his promise. One day at church, Possenti saw a banner of Mary. He felt that her eyes looked directly at him, and he heard the words, “Keep your promise.”

Possenti immediately joined an order of monks, taking the name Brother Gabriel. The main incident for which Saint Gabriel Possenti is remembered was this:

One summer day a little over a hundred years ago, a slim figure in a black cassock [Possenti] stood facing a gang of mercenaries in a small town in Piedmont, Italy. He had just disarmed one of the soldiers who was attacking a young girl, had faced the rest of the band fearlessly, then drove them all out of the village at the point of a gun. . . . [W]hen Garibaldi’s mercenaries swept down through Italy ravaging villages, Brother Gabriel showed the kind of man he was by confronting them, astonishing them with his marksmanship, and saving the small village where his monastery was located.

Saint Gabriel Possenti’s “astonishing marksmanship” was displayed after he had just disarmed the soldier. The mercenaries’ leader told Possenti that it would take more than just one monk



with a handgun to make the mercenaries leave town. The saint pointed out to the mercenaries a lizard which was running across the road. Possenti shot the lizard right through the head, at which point the mercenaries decided that discretion was the better part of valor; they obeyed Possenti's orders to extinguish the fire they had started and to return the property they had stolen. They then fled the village, never to be heard from again.

Jewish law comes to the same conclusion as the Vatican Pontifical Council: "If someone comes to kill you, rise up and kill him first," commands the Talmud. Bystanders are likewise required to kill persons who are attempting rape. As Columbia University's George Fletcher explains, while there is a duty to self-defense, the duty to defend others is seen as prior.

The view that forcible resistance to evil is itself evil has serious implications: that Patrick Henry and the other Founding Fathers were wrong to urge armed resistance to the British Redcoats; that the Jews who led the Warsaw Ghetto revolt against Hitler were immoral; that Jeffrey Dahmer's victims would have been wrong to use a weapon to protect themselves; that Saint Gabriel Possenti was a paragon of evil; that Abraham should not have rescued his kidnapped nephew; and that police officers who fire their guns to protect innocent people are sinful.

Consider the situation of a mother in a rough neighborhood, moments after an escaped psychopath has broken into her house. The woman has good reason to fear that the intruder is about to slaughter her three children. If she does not shoot him with her .38 Special, the children will be dead before the police arrive. Is the woman's moral obligation to murmur "violence engenders violence," and keep her handgun in the drawer while her children die? Or is the mother's moral *duty* to save her children, and shoot the intruder?

The view that life is a gift from God, and that permitting the wanton destruction of one's own life (or the life of a person under one's care) amounts to hubris is hardly new. As a 1747 sermon in Philadelphia put it: "He that suffers his life to be taken from him by one that hath no authority for that purpose, when he might preserve it by defense, incurs the Guilt of self murder since God hath enjoined him to seek the continuance of his life, and Nature itself teaches every

creature to defend itself."

Having read through the Bible several times, I still can't find the parts where God (or even a minor prophet) endorses a handgun waiting period, one-gun-a-month, or any other item in the litany of the antigun lobbies and the religious groups that endorse them. (Nor, of course, is there anything in the Bible implying that these proposals are immoral.) But the idea that pacifism in the face of violent attack against one's family or oneself is some kind of moral imperative that should be enforced by the state is not only missing, it is contrary to common sense and the Western religious tradition. Making it illegal for citizens to own firearms for defense of home and family may or may not be a good idea from a criminological viewpoint—but it is certainly not God's work.

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The Revival of Russian Paganism

by Wayne Allensworth

"The predisposition to religious belief," wrote sociobiologist Edward O. Wilson, "is the most complex and powerful force in the human mind and in all probability an ineradicable part of human nature." Christians would agree with Mr. Wilson, but it is his fellow atheists, not Christians, who have dominated the religious (though not the truly spiritual) life of this unfortunate century. Like Émile Durkheim, modern barbarians see religious ritual as a means of consecrating the group, the party, the class, or the race, the "core of society" as Wilson put it in *On Human Nature*, and not as a liturgical mechanism for meditation with the Almighty. The intoxicating mix of myth and ritual serves to subsume the individual in the collective, to bond him together with other adherents of the secular faith, the Party hierarchy (Orwell's Inner Party) guarding and interpreting the sacred writings of the Prophet (Lenin, Mao, Hitler), the Leader (*Duce*, *Fuehrer*, or *Vozhd* in the case of

Joseph Stalin) himself serving as the High Priest, the remote keeper of the keys. Holy relics (Lenin's mummified corpse comes readily to mind) are put on display and serve as the focus of public rituals. The aura of the mystery of faith is retained.

The 20th century, no less than the time of the Crusades or the turmoil of the Reformation, has been one of religious wars and revolutions. Ideologues of the far left have harnessed humanity's hunger for transcendence to the yoke of a teleological Marxism, with "History" pinch-hitting for God and a communist future as millennium. The far right, without Marxism's convenient pseudo-transcendent underpinnings, has had to fall back on an older cache of symbolism and myth to mobilize the faithful. True, national churches can be useful for mobilization, but only the heroic mythology of paganism can free the race from the fetters of Christianity. Fascism's and Nazism's heroic vitalism, personified in warrior gods and Aryan heroes, was propagated through politicized revivals of paganism, the premodern mythology of the *Volk* or the race. Only the cult of the pagan warrior (as opposed to the Christian knight), so the avatars of neopaganism reasoned, could prepare the people for the brutal actions necessary to ensure the survival of the race in the merciless struggle for biological dominance.

The traumatic events of the last decade have left the Russian people shaken and adrift, and some ideologues of the far right have sought to satiate the religious-ideological thirst of the people (particularly young people) with a heady political brew that disconnects the Russian nationalist impulse from Christianity, substituting a bastardized and politicized heroic neopaganism for traditional religion. The neopagan revival itself can be traced back to the 1960's, when a distinctly different breed of Russian nationalism reared its head, one that was an evolutionary step away from the Stalinist National Bolshevism that had satisfied the religious-tribal imperative within the Russified Soviet Union's elite and dominant nation up to that time. Neopaganism's original prophet was one Valery Skurlatov, who played, and continues to play, the role of philosopher-priest in Russian neopagan circles. Skurlatov popularized the pagan mythology of *The Book of Vlas*, a forgery originally concocted by a Russian émigré, in the Brezhnev-era Soviet press. This chronicle *cum*