THE SAYINGS OF JESUS
by T.W. Manson
(Eerdmans; 346 pp.; $7.95 paper)

First published in 1937, this New Testament study has proved a classic. Its reappearance in paperback is most welcome. Manson's understanding of Jesus is highly ethical and opposed to the themes of "crisis theology" that were becoming dominant in the 1930s. He contends that Jesus did not propose a mere "interim ethic" for a sect of frantic exchatological hope, but a universal, albeit not legislatable, direction for human life both individually and in community.

Correspondence *(from p. 4)*

given Kissinger's sense of history and given the enormous effort to write so detailed a book, a defense based on lies could at best buy time while it compounded the indictment history would inevitably bring down. Perhaps when all the records are open, that will be the verdict.

To say that Kissinger was guided at least to some extent by moral principles is not to require concurrence with his particular moral judgments. In fact it is not at all clear to me how well the distinction between necessity and choice holds up. Exactly how necessary is necessity? Surely the degree differs from case to case, and surely practical considerations color the evaluation. Was the "necessity" of Vietnam worth the thousands of lives, the billions of dollars? I do not ask that question rhetorically; the "necessity" of pursuing a particular policy in Vietnam may have come at too high a price. And the price we should be willing to pay for one "necessity" (say, defending our borders against invasion) is not necessarily the same as that for some other "necessity" (defending South Vietnam).

But if there is room for moral debate, it cannot come about by denying one side of the debate any moral principles at all. As an active partisan in the Vietnam debate, I have been unable for ten years to look again at Vietnam. *The White House Years* and the recent volume by Guenter Lewy are the first I have been able to consider. The continuing assessments of Vietnam will occupy all of us for years to come, but they will be with my generation for its entire life, just as the Depression and the Second World War were with the previous generation. Together with the Civil Rights movement, the antiwar movement defined our political consciousness. But we will not expiate the shadow of Vietnam by casting doubt on the morality of those with whom, perhaps wrongly, we disagreed.

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THE POPE AT DROGHEDA

To the Editors: Your magazine should be commended for being, to my knowledge, the only American publication to make reference to the pope's speech at Drogheda, in Ireland, before he came to this country (Paul F. Power, "The Pope and Northern Ireland," January-February).

In my view, the Drogheda speech was the pope's most significant of his entire trip. It was a fervent attack on terrorism. Coming on the heels of John Paul's visit to Auschwitz, the site of crimes by Christians against the Jewish people, it was obvious that his remarks were not only intended for the ears of Irish terrorists but also for the PLO and other Arab terrorist groups intent on destroying the Jewish state of Israel, which the Christian world helped establish as an atonement for the crimes at Auschwitz....

The most significant part of the speech was the pope's announcement that he would use the same appeal in his address to the United Nations! This is what he said on that subject: "I hope to address the United Nations Organization on these same problems of peace and war, justice and human rights. These questions I shall be discussing before United Nations Assembly in a few days." However he did not. He mentioned nothing about terrorism and violence in his speech before the U.N.

The question therefore arises: What went wrong? Why did the pope change his mind and delete the attack on terrorism in his U.N. address?

Friends of mine who are close to the Vatican have intimated that he was talked out of it by people close to the secretary general and by forces that today go under the heading of "the Third World," certainly under Communist and Arab pressure.

An opportunity of great historic and moral dimensions was thus lost. The Drogheda speech, however, reminds us that the pope indeed had in mind that Christian states should have nothing to do with terrorist organizations of the PLO variety. Had the pope said so publicly, the current lamentable trend toward making the PLO "respectable" might have been reversed. Still, the Drogheda speech will serve as a reminder of where the pope really stands on the issue.

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FORGIVE AND FORGET?

To the Editors: With regard to "The Vietnam War: Is It Time to Forgive and Forget?—Three Views" (*Worldview*, January-February), permit the undersigned yet a fourth view.

If one forgets, then, alas, there is no lesson derived therefrom; that would be immoral. Forgiving, however, requires mutuality of obligation; it cannot be a unilateral act. Hence, it appears that if Robert McNamara sought forgiveness for his political participation in the Vietnam war, an oblique contribution as executive of the World Bank would scarcely qualify him for pardon.

There are breaches of duty: One consists of acts of commission, while another entails acts of omission. As to the former, perhaps Robert McNamara is not culpable. His commitment to the Vietnam war and policies might very well have been undertaken in total good faith. On that score, judging him is difficult. But, respecting the latter (acts of omission), Mr. McNamara stands guilty.

After leaving office why couldn't he provide us with the benefit of his experience and insights and furnish us with guidance relative to the continuation of the war under Nixon and Kissinger? What course of extrication?

Misplaced loyalty, personal pride, and prestige accounted for his silence. A bolstered image, for him, was decisive. Thus, Robert McNamara merits our scorn and is deemed unworthy of the award.

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