Thursday, July 9, 1981

God's will replaced by will of majority

volunteers

The Oakland County Volunteer Bureau has weekly istings of vol-unteer opportunities. Further in-formation about these and other oblanteer useds at more than 200 agencies may be obtained by call-ing the bureau of 642-272. Any non-profit organization needing volunteer assistance may also call the bureau. CLOWNS — Have you always wanted to be a clown? Oakland County Parks and Recreation Com-mission has opportunities available throughout Oakland County to enter-tain persons of all ages at park events, parades and at hospitals. Experience with clowning, majc, puppeteering, or makeup is helpful but not necessary. Training is pro-vided, hours vary.

LAWYERS. I your concern is "justice for all," the Gateway Crisis Center in Madison Heights needs you to help counsel their crisis callers and drop-in cliass. Assign-ments are available Monday or Wedneday evenings, for the mini-mum of a two-hour session every two months. vided, hours vary

SECRETARY/CLERK — Ameri-cans for International Aid and Adoption, a licensed child place-ment agency and overseas relief or-ganization, is in need of clerical help. Volunteers would type and an-swer the phone of their Birmingham

office half-days Mondays through Fridays.

Our Liberty Bell is cracked. Everyone knows that There was some talk about fixing it, but no one could guarantee the outcome, so it has re-mained cracked. Two T worry about what happened to the inscrip-tion cast on its base. "Proclaim liberty throughout libe land nuo all the inhabitants thereof." Twes 40, and vere originally part of the regulation governing the Julilee Year. After seven sublatical guerra, on the Study server of the system of the sub-tion of the seven of the seven of the sub-tion of the seven the original owner. This would prevent any property from being sold the preptatity. Disallowing a few wealby families to accumulate extensive land holdings, it kept the and distributed is a more equable families, and maintained the well being of all the people of larx-el.

THIS LEGISLATION is based on the fundamen tal assertion that God is the ultimate owner of the land. Leviticus states this farther alone in the chap

land. Leviucus sums and the solution of a permanent ba-ter: "Your land must not be sold on a permanent ba-sis, because you do not own if; it belongs to God, and you are like foreigners who are allowed to make use of it." There is no absolute right of private property. We are God's stewards enjoying land and property to a loan from him.

s a loan from him. This decree from Leviticus served well for a



time. Land was returned to original owners and the economic affairs were conducted in the presence of God who is the champion of the poor and the op-

Then the idea of liberty was transferred to the final judgment and became an ingredient of religtinal juogment and became an ingrement of reng-ious faith. Never a legal document, it did express the range of human response to the presence of God

the range of human response to the presence or use in economic affairs. It's quite obvious that this decree from Letticus is no longer God's direct word to our nation. And that's why I worry. It's not that God's word no longer take it rather that it does exist and we no longer take it seriously. There is a growing assumption in our land that government derives its power from the people. That mandates for a tetin are created by majority vote. That laws are derived from the will offse maintite. majority vou. of the majority.

THAT CONCEPT of government is nothing more

than a social contract. And that was precisely what the Declaration of Independence rebukes in its searchion of "independence rebukes in its by human decision, but by the will of the creator." Social contracts are potentially tyrannical. The right of the individual can be quickly subjected to the legally limites will for the community. Sol² thenlitym makes that clear in his book. "The Bulag" Architecture of the solution of the solution of the solution architecture of the solution with the solution of th

zhaitzym makes that clear in his book. "The Bulag". Archipelago." But the distinction between a social contract in-terpretation of government and the viewpoint that sees authority vested in God does not become im-mediately obvious. Both are equally democratic, but not equally free. Our freedom can be traced to the presence of an absolute law or will which is from outside the com-nunity. When the Declaration of Independence and the Bill of Rights declare that our laws are not compsed out of the will of the majority, but utili-mately come from God, it is our guarantee for free dom that we can trust. dom that we can trust.

IN TIMES PAST, Judo-Christian people were not-confused about emperors who claimed to be god and governments who claimed the same preroga-tives. Rather than deny their true creator, they died in arenas with lions and in showers with gas noz-

zles. Today the issue is not whether governments or rulers claim divine privileges and powers, but the abuse of the will of the majority to govern and rule where the will of the majority becomes the highest



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