The Greek language uses three words for love. It talks about *eros*. *Eros* is a sort of aesthetic love. It has come to us to be a sort of romantic love and it stands with all of its beauty. But when we speak of loving those who oppose us we’re not talking about *eros*. The Greek language talks about *philia* and this is a sort of reciprocal love between personal friends. This is a vital, valuable love. But when we talk of loving those who oppose you and those who seek to defeat you we are not talking about *eros* or *philia*. The Greek language comes out with another word and it is *agape*. *Agape* is understanding, creative, redemptive good will for all men. Biblical theologians would say it is the love of God working in the minds of men. It is an overflowing love which seeks nothing in return. And when you come to love on this level you begin to love men not because they are likeable, not because they do things that attract us, but because God loves them and here we love the person who does the evil deed while hating the deed that the person does. It is the type of love that stands at the center of the movement that we are trying to carry on in the Southland—*agape*.

I am quite aware of the fact that there are persons who believe firmly in nonviolence who do not believe in a personal God, but I think every person who believes in nonviolent resistance believes somehow that the universe in some form is on the side of justice. That there is something unfolding in the universe whether one speaks of it as an unconscious process, or whether one speaks of it as some unmoved mover, or whether someone speaks of it as a personal God. There is something in the universe that unfolds for justice and so in Montgomery we felt somehow that as we struggled we had cosmic companionship. And this was one of the things that kept the people together, the belief that the universe is on the side of justice.

God grant that as men and women all over the world struggle against evil systems they will struggle with love in their hearts, with understanding good will. *Agape* says you must go on with wise restraint and calm reasonableness but you must keep moving. We have a great opportunity in America to build here a great nation, a nation where all men live together as brothers and respect the dignity and worth of all human personality. We must keep moving toward that goal. . . . We must continue to move on. Our self-respect is at stake; the prestige of our nation is at stake. Civil rights is an eternal moral issue which may well determine the destiny of our civilization in the ideological struggle with communism. We must keep moving with wise restraint and love and with proper discipline and dignity.

Modern psychology has a word that is probably used more than any other word. It is the word “maladjusted.” Now we all should seek to live a well—adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things within our social order to which I am proud to be maladjusted and to which I call upon you to be maladjusted. I never intend to adjust myself to segregation and discrimination. I never intend to adjust myself to mob rule. I never intend to adjust myself to the tragic effects of the methods of physical violence and to tragic militarism. I call upon you to be maladjusted to such things. I call upon you to be as maladjusted to such things. I call upon you to be as maladjusted as Amos who in the midst of the injustices of his day cried out in words that echo across the generation, “Let judgment run down like waters and righteousness like a mighty stream.” As maladjusted as Abraham Lincoln who had the vision to see that this nation could not exist half slave and half free. As maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out, “All men are created equal and are endowed by their Creator with certain inalienable rights and that among these are life, liberty and the pursuit of happiness.” As maladjusted as Jesus of Nazareth who dreamed a dream of the fatherhood of God and the brotherhood of man. God grant that we will be so maladjusted that we will be able to go out and change our world and our civilization. And then we will be able to move from the bleak and desolate midnight of man’s inhumanity to man to the bright and glittering daybreak of freedom and justice.