



*an Uppsala
get-to-work book*

**LIVE
WITH
STYLE**

IAN M. FRASER

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six studies

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"ALL THINGS NEW"

The Uppsala Assembly of the World Council of Churches provided the constituent churches with plenty of work to occupy them for the next seven years—if the directions indicated are taken and the challenges heeded.

No one is likely to have come back from the Assembly starry-eyed. There was too much awareness that the Council's own machinery was geared to cope with a role in the world now dated. It seemed to be captive to old procedures while it preached new ways. But this is not the whole picture. A complete review of its machinery is to be undertaken in the next three years. Moreover, the Executive of the Central Committee, appointed before the Assembly finished, already held promise of reformation in the right direction. It was noticeably younger in age than previous Executives; it was very much a miniature of the World Church; it promised vigorous leadership and change.

The attempt is made in the following pages to set out some of the work the Assembly did so that it may be picked up by the churches, especially locally through group study work. The challenge of the Assembly itself will be heeded if care is taken that younger and older people, men and women, Roman Catholic and Protestant and other Christians, believers and unbelievers, take part in group study. The complete mixture will hardly be possible, but as good a mixture as can be obtained would help greatly. This booklet could also be used by Presbyteries, Vestries, Leaders' Meetings; by Bible classes and New Communicant's classes; by groups of men and/or women in existing church organisations, and so on. The material provided can be used for six study-discussion periods, or double that number. Extra Bible Studies are suggested for a second session and probably more than enough issues are raised to provide meat for it.

Study which finds no expression in action is unbelieving and worthless. If the theme of the Assembly "All Things New" is to be more than just an empty slogan we must believe that things can be changed in the way God wants, since he is at work to change them. So often when, at the call of God, the Church promises to take a new direction, it seems soon to settle

back into the old ruts. But if in every corner of the country people have the courage to act upon their hopes, new life will come.

Some part of what can be brought back to the churches is conveyed in these pages. But one thing cannot be conveyed. That is the glimpse of what the total inclusive Christian fellowship of the world might be like. From every nation under heaven people gathered at Uppsala with the same Lord as their leader and the same Gospel as their lodestar. It was a thrilling thing to be set in this world church family—to know that beyond what the World Council of Churches can and cannot do, the whole world community of Christians are discovering one another again, and setting their minds to the common tasks to which their Lord calls them, and giving him praise, in many tongues, as with one voice. God *is* renewing the Christian world family in our day. Here is a spur to our resolution when we face seemingly intractable situations where we are; we face them in his power who makes all things new.

IAN M. FRASER.

Other material on Uppsala —

The Uppsala Report (official), ed. N. Goodall. \$2.85 paperback.

Uppsala Assembly (popular report). 50c.

Uppsala 68 — a 12 page pamphlet summarising the main decisions of the Assembly. 24c.

Section Reports — the complete text of the six major statements. 45c.
(Obtainable from booksellers or your Council of Churches. Australian prices are given.)

STYLE OF LIVING

We live in a "creation stirred to newness by scientific invention." Change is the very air we breathe—and the pace of change is bound to increase, not diminish. Styles of life to which people have been accustomed will in any case take a hard knock. The pastor and the blacksmith in a village may well look at one another with sympathy and understanding, feeling that an altered way of life now passes them both by. Each had his place in an earlier society—and wonders what is to be his place and service now.

We were not meant simply to be moulded by the pressures of an age. Nor were we meant to resist them on principle, dig our heels in, and hang on to what has long been familiar. Christians are called to understand change, be alert to what it means, help people to discriminate—so that they can judge what is good and to be welcomed in it, and what is bad and to be fought. It will be tough going to work out a way of living which takes full account of new shaping forces and takes full account of the Gospel. But this is something we are called to tackle. We need to devise styles of living which are relevant for our own time, and which are expressions of God's good news for all time.

What is meant by "styles"?

In public and private, parents are teaching their children and by their own public actions are setting an example. Children, however, are not readily taken in by parents. They ask themselves—does what my parents say and do, especially in public, square with the kind of life they live day by day? The style of living of parents is what counts with them. It speaks louder than words or public acts. The style of life of a group is similar in its impact. A firm trading abroad may protest its concern for the people of the land in which it sets up business. But its approach, shown in unconscious attitudes and public actions, may express contempt for that people and a determination to exploit them. Its style of business will give it away, whatever high ideals it might profess. Style comes when conscious thoughts, deeds, and words are so built into the life of an

individual or group that they are expressed in ways which cannot be analysed, but which can be recognised by others for what they are.

One of the ways in which young people express dissatisfaction with an older generation's way of living is their search for styles of life which show an imaginative awareness of the time.

"Young people, as they face a changing world, are experimenting with new styles of life. Marching, popular music, sit-ins, mural newspapers, hippies and imaginative dress are some of the more striking expressions. Everywhere students are demonstrating. From China to the U.S.A., from Paris to Rio de Janeiro, many are challenging the existing order as inadequate to the demands of the new world. Assemblies of church youth are pressing for action and full communion, increasingly indifferent or even hostile to the way their elders tolerate continuing division."

Everywhere, authority is being questioned. Authority is no longer accepted simply because it is traditional and established. It has to show itself to be the genuine article. Then it may win its way; for the mood is not the merely negative one of rejection, but is a mood of exploration to discover authority which can be exercised with integrity. The Assembly welcomed this.

"We affirm that young people are right to challenge authority which is not constantly earned. Young people have a right as well as the old to participate in decisions in schools and universities as well as in political, business and family life, and to have their say in any structure affecting them. We propose that churches in general and particularly all ecumenical assemblies set an example by giving voting rights to a fair proportion of young participants."

A partnership, involving clearer terms of mutual respect, needs to be worked out between the generations. The partnership between the sexes also needs to be rethought, so that women are given opportunity to make their due and full contribution to the life of church and society. Mrs. Josephina Phodaca Ambrosio, a charmer from the Philippines, stretching her full height to reach the Chairman's waist, electrified the Assembly

by calling on the women representatives to stand up. Nine per cent was the full tally; and it showed! She then pointed out to the Assembly its need to take seriously the United Nations Declaration on the Elimination of Discrimination against Women—and to implement this in its own work. In spite of the sympathy she evoked, no woman (or layman) was appointed as one of the Presidents, and women had minimum representation on the Central Committee of the W.C.C. This was largely due to an inadequate balance in church delegations (nominations to Central Committee were limited to delegates who were present and the small representation of women meant a restricted constituency available for nomination). In spite of this, the Assembly was clear that a better style of partnership needs to be worked out in obedience to the Gospel. Thought was given to partnership, not only in society in general, but in sexual relationships. Physical intercourse, personal commitment, and marriage were regarded as forming a “dynamic unity.” Chastity, instead of being thought of simply in terms of abstinence, had rather to do with

“the way love is expressed, with the qualities of tenderness and responsibility which not only restrain people in their personal relations, but also sustain husband and wife in a life-long commitment to each other.”

A better style of partnership needs to be worked out, not only between young and old and men and women, but between the privileged and all who are denied dignity or rights, whether at the ends of the earth or on our own doorstep. In some of our communities the big test is whether immigrants are made to feel that they are wanted and welcomed.

We live in what is commonly called a pluralist society. Once a man's home was also his workshop. Now even two main focal points—home and place of work—may be insufficient to cover the variety of contacts he builds up and responsibilities he undertakes in different areas of living. This greater dispersal of interests is not to be regretted—it can make life much richer and more satisfying. But it is always easy just to fall in with the style of the company you keep, instead of being your real self. A man may go to his work, come home at night, go out later to a local council meeting. Since the demands of work,

home and government are different, a change of roles will be required of him in each. It will be a great temptation just to put on three different “behavior suits,” one for work, one for family, one for local politics. To remain your true self, to do justice to the different terms of varied situations without letting them call the tune—that takes a lot of doing. A similar problem of variety of response and consistency of life faces the whole Church. In different countries Christians deal with situations in widely varying ways, trying to be fair to the situation and to their faith. Is there some style common to them all, in spite of these differences, which marks them out as one family?

We are challenged to break away from our accepted ways and discover styles of living which may express Christian commitment in a new way. We have every reason to face our situation hopefully. For one thing it is God who has presented us with it and called us to deal with it. For another God's spirit is at work within his people and makes things possible which would otherwise be quite beyond them. Styles of living which show we have taken serious account of the terms of life provided for us today and of Christ's claim on us and on all life, are there to be discovered. Young and old, men and women, native and immigrant need to work them out together. Since life-style is so important, and yet is so much part of us that we may deceive ourselves endlessly, we all need mutual advice, criticism and strengthening. That is what the resources of the Christian community are there for. And not only may we have frank speaking and sharing within the fellowship: many who do not belong to it are prepared to enter into exploration with us. We must take advantage of their willingness. We need all who will work with us.

“Education must play a constructive and at times a radical part in the process of changing the world. This also holds true of ecumenical training. Experiments in sharing, serving and praying together are the best ways of deepening our ecumenical involvement.”

What might we let ourselves in for if we seek to forge styles of living for our day which are marked by real integrity? The following “illustrations for action” were provided in the Assembly:

- (a) participate in organisations of collective bargaining (trade unions, political parties, international organisations, law courts);
- (b) stimulate those in authority, and in the disinherited, to act (letters to members of parliament, demonstrations, strikes, peasant leagues, training and organising of slum dwellers, teaching and preaching, protest songs);
- (c) support international development and participate in nation building. Set the example as individuals and as churches (renouncement of possible careers in order to serve the needy; transfer of wealth and knowledge by an international development tax, moratorium on ostentatious church building programmes);
- (d) because racism is irreconcilable with Christian faith the World Council of Churches should continue to rebuke those churches which tolerate racism, and make it clear that racist churches cannot be recognised as members in good standing within the ecumenical fellowship.

It was pointed out several times in the Assembly that in Biblical language and usage, word and deed make up one entity and must always go together:

“A new style of life will not be produced by documents but by personal commitment, which includes readiness to reorder our time, skills and wealth, and maybe lay down life itself, for the achievement of a more just and compassionate society. He who makes all things new is drawing us on.”

Bible study

Examine Hebrews 11: 8-16 and ask what risks have to be taken to discover new styles of faith for individuals and groups. Look at Matthew 5: 13-16. What kind of life will point people to God and away from themselves? (v. 16).

For further study

Reflect on (a) the nature of God who keeps springing surprises, in Isaiah 43: 18 and 19; (b) the new world and new humanity in II Corinthians 5: 17, 18; (c) the sacrifice required

when lives are not conformist to fashion, but transformed, in Romans 12: 1, 2.

Some questions

“People in industry must be willing to be retrained three times in a lifetime, if industry is to keep up with the pace of world development and change. Church members need a similar process of frequent re-equipping to fit them for daily living.” Do you agree? What provision should the churches make?

Women and young people have been denied their due part and place in church and society. What further rights and responsibilities should be open to them?

What fresh dimensions of hope for truer relationships, and what dimensions of menace, are opening out in the field of sex?

Technological development brings to bear great formative forces which reshape regions and change people’s lives. Suppose the churches set themselves to discover a pioneer style of dealing with such forces—seeking to take the measure of them from the start, in place of an ambulance style, coming in late to bind up wounds; what steps must be taken?

What groups are needed in your community to follow up “illustrations for action” noted above (second last paragraph before Bible Study)? How would you initiate one; or encourage more imaginative participation in an existing group?

(Quotations in this study, not ascribed to individuals, come from Section VI).

STYLE OF WORSHIP

“The essential posture of the Assembly”: the phrase was used by Dr. D. T. Niles of Ceylon in his sermon at the opening service. He was referring to worship. In light of the overriding attention given by this Assembly to the needs of those deprived of food, justice, freedom, education, personal and national fulfilment, might worship be classed as a fringe interest? The same Assembly as made the needs of the family of mankind its main point of concentration, which invited President Kaunda, Barbara Ward, James Baldwin, Lord Caradon, and others to speak to it, was also the first Assembly to have a whole section working on worship. Worship was treated as integral to these other concerns.

Be honest with one another about what you make of public worship. A means of offering the whole world to God and gaining resources together for facing life? Abracadabra? Something mystifyingly between the two?

Consider whether you can go with the Assembly in this statement:

“Worship needs no more justification than does love. It acknowledges the deep mystery which surrounds human life. For those who believe in the God who is revealed in Jesus Christ, fundamentally worship is a privilege more than a problem, for it enables man to share in the joy, the peace and the love of God. God himself gathers his people for worship, and God himself elicits their response. Christian worship both celebrates God’s mighty act in Jesus Christ and draws us into communion with him. Whatever form it may take, its reality depends upon the presence of Jesus Christ in it, in the word read and preached and in the sacraments. Jesus Christ is the centre and through the Holy Spirit the enabler of true worship.

“In its worship as surely as in its witness in the world, the church is called to participate fully in Jesus Christ’s reconciling work among men. In worship we enter God’s battle against the demonic forces of this world which alienate

man from his creator and his fellow-men, which imprison him in narrow nationalism or arrogant sectarianism, which attack his life through racism or class division, war or oppression, famine or disease, poverty or wealth, and which drive him to cynicism, guilt and despair. When we worship, God shows us that in this battle the final victory belongs to Jesus Christ.”

Do you understand worship as a means of taking a grip on life and shaking out of it all the things which dishonour God?

We have to deal with worship as it is, not only as it might be. In the mind of the Assembly, worship must be reformed and renewed if it is to regain its true character and place. Its basic plea was put in two paragraphs:

“Since the Church should make clear its solidarity with the world, corporate worship and personal prayer alike should draw into themselves, with thanksgiving and faith, all the joys and sorrows, and achievements, doubts and frustrations of mankind today.

We are bound to ask the churches; whether there should not be changes in language, music, vestments, ceremonies, to make worship more intelligible; whether fresh categories of people (industrial workers, students, scientists, journalists, etc.) should not find a place in the churches’ prayers; whether lay people should not be encouraged to take a greater share in public worship; whether our forms of worship should not avoid unnecessary repetition, and leave room for silence; whether biblical and liturgical texts should not be so chosen that people are helped to worship with understanding; whether meetings of Christians for prayer in the Eucharist (Holy Communion, the Lord’s Supper) should be confined to church buildings or to traditional hours. In the same way in personal prayer should we not learn to ‘pray our lives’ in a realistic way?”

The Assembly spoke of “obedience which will authenticate worship.”

It looked at secularisation, and pointed to positive and negative features. Secularisation, understood as “rejection of religious language and customs” represented no necessary loss but more

likely a gain—the ship of the church could cut the water more cleanly its hull cleared of such barnacles. However, as a view which “limits reality to the things which man can see, touch and control” it is misleading and delusive—quite unfaithful to the dimensions of reality. Even the negative kind of secularisation can however bring us up sharp and ask of some cherished practices: ‘Are these really part and parcel of Christian faith and life, or incidental, or maybe unnecessary or even a hindrance?’ Secularisation is at one and the same time making people ask fundamental questions about the reality of prayer (which can lead to an honest search), and producing confusion in the whole field of the practice of prayer.

It is the Holy Spirit who is jerking us out of accustomed ways of thinking and of looking at life, pointing out that our faith and practice have always to be renewed, reminding us of the need for worship to be at home in changing cultures both here and abroad, so that it has a natural relationship to the mode of life of people. We can live in hope.

“In worship and prayer we ask for the Holy Spirit, the giver of new life. This is why old forms can suddenly come alive in quite unexpected ways, and new forms can emerge.”

The faith expressed in other cultures can show us how to make worship much more colourful and imaginative by the use of drama, dance, art, etc. The Division of Ecumenical Action is to plan a consultation of writers, artists, architects and musicians on new forms of worship. It urged “encouragement of lay groups to experiment in new forms of worship, in which lay people participate both in the planning and conducting.”

The Assembly made recommendations about Baptism and Holy Communion. Baptism must not be permitted to be just a social custom; it should take place in the presence of the congregation so that it is clearly an act of the whole church; we should get down to finding what basic elements are common to all churches (which might result in an agreed liturgy) and we must strive to get recognition of the one Baptism in which all are baptised. It was advocated that Holy Communion should be celebrated every Sunday as in early Christian tradition; that there should be new styles of celebration (envisage what would be

appropriate for factory-floor, a house group, a youth club); that churches should re-examine their present disciplines about partaking, in the light of Christ’s prayer for unity and his command to be reconciled.

Bible study

What elements of worship can you pick out in I Corinthians 14: 26-23, and what might these suggest for our present practice?

Think on the unity of worship and brotherly relationships, examining Matthew 5: 23-24. The Assembly said:

“Jesus Christ commanded us to be reconciled before we worship. As Christians we must refuse to participate in any form of racial or class segregation in worship, and our communion with Christ must show that we share our bread with his hungry brothers in the world.”

For further study

Examine what Psalm 8 has to say about man’s dominion and its relationship to God’s glory.

Some questions

Imagine a tricky situation, for instance the allocation of houses in a community, where people long on a waiting list, key workers in a new industry and badly needed teachers for an understaffed school, all have claims. Can you imagine means of worship which would hold before you the factors to be taken into consideration; and would keep you in the presence of God, holding up to him for enlightenment the issues where you just cannot see daylight?

Have some honest talk with one another about whether you find prayer real, whether you think it worth recovering if you have fallen out of the practice of prayer, whether there is a form of discipline that would help you to undertake it with fresh seriousness. Do the words of the Assembly ring a bell:

“Regular and disciplined prayer and intercession by groups, families and individuals belong to the authentic tradition and need to be recovered and renewed in every age”?

Is it on the cards that something could be done in your situation about the following suggestion of the Assembly: “(a) that through team work the congregation be engaged in the preparation and follow-up of the sermon (this would also help to relate the sermon more closely to daily life; (b) that other forms of presentation be used, such as dialogue, drama, and visual arts”? Discuss possibilities.

Prepare together an act of worship for your group which is relevant to the life of your group and the community in which you live. Afterwards ask ourselves how much of it would be meaningful in public worship and whether a similar method could be used in the preparation of the Sunday services. Then talk to your clergy.

(Quotations in this study, not ascribed to individuals, come from Section V).

(Note: This study is more demanding, but Christians should be prepared to wrestle with the issues it raises).

Do you think the Gospel sets boundaries such as nation, class, caste or culture to the brotherhood of mankind—or is the brotherhood it enjoins inclusive? If it is inclusive is it enough to witness to this in words only or must witness be expressed also in the way men deal with one another within and between nations? These would be easy to answer as examination questions. But we must answer in the way we live.

Dr. Visser 't Hooft, recently retired General Secretary of the World Council of Churches, speaking on “The Mandate of an Ecumenical Movement” said:

“The vision of the oneness of humanity is an original and essential part of the biblical revelation. Centuries before Alexander the Great’s Oikumene began to give Mediterranean man an idea of a wider human family, Israel had already recorded its insight that all men are made in the image of God, that they share a common task—to have dominion over the earth,—that all were together included in the covenant of God’s patience, made with Noah, that all are to be blessed in Abraham. And the Second Isaiah had already prophesied in one of his songs concerning the Servant of Jahveh that he would be “a covenant of humanity” and a light to the nations. (For it seems clear that in Isaiah 42: 6 the word ‘am’ really means ‘humanity’). This prophecy is fulfilled in Jesus Christ. He is the manifestation of God’s love for the whole of mankind. He dies for all and inaugurates the new humanity as the second Adam. When it is said that God makes all things new this means above all that through Christ God recreates humanity as a family united under his reign. Mankind is one, not in itself, not because of its own merits or qualities. Mankind is one as the object of God’s love and saving action.”

The Assembly said:

"We live in a new world of exciting prospects. For the first time in history we can see the oneness of mankind as a reality. For the first time we know that all men could share in the proper use of the world's resources."

'Could' is the operative word.

Barbara Ward pointed to the opportunity and task which lie before us. She compared society in our own country, in the first half and part of the second of last century, with our society today. Over a century ago there were great inequalities in Britain. The gulf between rich and poor was so great that they were like different nations. It was put thus by Morley, the Chartist agitator, in Disraeli's book "Sybil": "Two nations between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings, as if they were dwellers in different zones or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws. (II.5).

But gradually, painfully, through a growing responsibility on the part of the haves and the aspirations and struggle against injustice of the have-nots a much more equitable society emerged. It could be so in our own world. Professor Parmar of India put this succinctly: we need to move from a welfare state to a welfare world. But are we *willing* to see a change; or are we determined, whatever we may say, to hold on to our privileges? The question was put in another way by Dr. Visser 't Hooft: Are we to act as Christians or heretics? He said:

"It must become clear that church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of the faith. The unity of mankind is not a fine ideal in the clouds; it is part and parcel of God's own revelation."

In this world men have been made as close neighbours as they were in one country a century ago. Suppose we are willing to recognise our responsibility to share the world's goods with our brothers ("food is a resource which belongs to God" said the Assembly)—how may we get purchase on the present situation?

The first Development Decade of the UNO has become "a decade of disillusionment." The second UN Conference on Trade and Development at New Delhi has turned out to be a "failure." Lord Caradon pointed to the unimaginativeness of the developed nations. He thought there should have been an eagerness to help new nations over hurdles—including people we had left with unnatural frontiers, a legacy of colonialism. Here was an exciting challenge to older and more experienced nations.

"We might at least have expected," he said, "a recognition that the prosperity of the old world will in the end be dependent on the stable progress of the new—a realisation that the older nations cannot safely survive as islands of affluence in a sea of poverty and misery."

An act of imagination is needed here. Fancy yourself in the shoes of President Kaunda, who addressed the Assembly. You may find the complexity of the issues facing him in Zambia hard enough to understand. How daunting it must be to cope with them.

Zambia offered a kind of case-study in the oppressive cost industrialisation entailed for developing countries—although it was their one hope. (a) Capital goods had to be bought from the developed countries (giving impetus to their industrial growth); (b) skilled manpower, not trained at all, or not in sufficient numbers, by the colonial power, had to be imported, and crash programmes of training set up; (c) There was a severe problem of repaying debts. It was a great temptation to go for short term projects which offered quick returns—when the building of a sound infrastructure was what the country needed*; (d) Private investment from abroad was often based on the "get-rich quick and quit" motive. Profits were then taken out of the country and invested abroad. Very little bonus accrued in the training of local people. Monopoly capital could also exercise new forms of imperialism (we will put up the money if you will toe the line). Development could become a mere

*Robert Gardiner, Reith Lecturer, pointed out: "The Secretary General of UNCTAD has warned that 'if the inflow of loans were to continue at 1965 levels and the terms and conditions of that year were maintained, the service burden would grow so heavy that net loans would turn negative in 1970.' It would obviously be self-defeating if financial flow increased the debt load of the developing countries."

“windfall gain”; (e) The price of primary commodities, which developing countries export, keeps dropping; while the price of manufactured goods, which they import, keeps rising. This results in spiralling cost—of living and wages.

President Kaunda made it clear that capital was needed, more and more of it; but on considerate terms, and motivated by a real interest in the country's development. His country's position presented the development world with a *moral* issue. Words like “peace” and “justice” needed to be re-established as honourable currency. Too often they were cover words for forms of exploitation.

President Kaunda admitted mistakes in the use of aid—but contended that the difficulty of the situation made some mishandling of resources understandable. Professor Parmar pointed out that developed countries had no reason to point a finger. They were deliberately undertaking a policy of planned obsolescence (make it so that it won't last too long) which in terms of the whole world's needs, was nothing but “institutionalised waste.” Pockets of poverty within these societies also showed mishandling of resources, and a lack of equality. On the whole, developing countries were learning fast how to make the best use of resources provided for them.

The Assembly acknowledged that there had been a failure in judgment in the post-war situation.

“Both developed and developing nations entered international economic co-operation with wrong pre-suppositions. They assumed that a mere transfer of capital and techniques would automatically generate self-sustained growth. But effective world development requires radical changes in institutions and structures at three levels: within developing countries, within developed countries, and in the international economy. Precisely because such structural changes have not been promoted, we find that as a community of nations we are unable to do the good we would and efforts for international co-operation tend to be paralysed.”

Before Britain could become one nation instead of two nations, a whole restructuring of society had to take place—including laws, taxation, the provision of universal education, the develop-

ment of a health service, a full employment policy, special care for the hard-hit and so on. Similarly a whole restructuring of relationships in the international community is called for if one world is to emerge from the divisions of today—a restructuring in which trade may be much more important than aid. The Assembly put its finger on responsibilities which had to be faced by both the developing and developed countries and elements which belong to the creation of an international political structure.

“To create the essential conditions of development, developing countries need to reshape their political structures in ways which will enable them to mobilise the mass of the people to participate in political and economic life, to utilize efficiently all aids for implementation of a national plan for development and to enter as partners in the competitive conditions of the international market. The State should provide the legal and other framework of power within which national identity can be fostered, national community can be promoted, transcending tribal, caste and other narrow loyalties, and traditional society can be reshaped through suitable reforms of land tenure, education and taxation. The State in a developing nation should be able to enthuse the people to make the sacrifices and to accept the measures necessary for development by a programme of distributive justice. The building of political structures suitable to national development involves revolutionary changes in social structures.”

“Changes are needed in the existing political climate of all the developed countries to orientate national policies to world development as a moral and political priority of our times. The political structures of developed nations must shed all tendencies to exploit economically or to dominate the poorer, and therefore weaker, economies of other nations. More positively, the developed nations must also structure their aid and trade policies so that these do not become instruments of their own political, ideological and security interests, narrowly conceived; in fact there is need to develop a political climate which can adopt development policies transcending purely ideological and political interests. The lifting of the economic blockade of Cuba

would be an example of the kind of change in attitude we are describing.”

“Collective international action to improve conditions conducive to development is called for; e.g., creation of supra-national structures to deal with regional and world economic planning involving the stabilisation of the world market; an international taxation system to provide funds for development; increase of multilateral aid programmes and formation of regional associations of countries for economic co-operation, as steps toward a wider international community.”

Does this seem to be little related to the possibilities the group has of exercising influence? A reminder of Dr. Visser 't Hooft should be taken with the greatest seriousness. Governments cannot act without the backing of a strong and clear public opinion. All can take a hand in shaping public opinion.

Bible study

Look carefully at Isaiah 58: 1-10, to see what true fasting as sharing should mean to us today.

Read Luke 16: 19-31. Are not Dives and Lazarus world regions today?

For further study

Examine God's way of handling nations as this is described in Amos 8: 4-10; Matthew 25: 31-end. Take note of Matthew 7: 21-29 and Luke 6: 46.

Some questions

“In the world at large we are still tribalists,” said Barbara Ward. “Neo-isolationism is gaining ground in many countries,” said the Assembly. Do you think we are retiring into our shell in this country? Have we reason? What unhealthy aspects of brands of nationalism tell against living in a world community?

Extract practical possibilities for individual and group action from the material of this study. Especially consider how public

opinion might be influenced towards a more generous outlook towards others.

How is political activity recommended here to be related to Christian Aid?

What sacrifices should we as a nation be prepared to make to get a more just relationship between nations — and what individual sacrifices would members of the group face? To take one instance—would they lay one per cent of their income aside to help, and press their churches to undertake a similar commitment?

Is any group, in the congregations represented, making an examination of these issues, to bring them before these congregations? If not, how can this be done? Responsibilities sketched here lie at everyone's door.

(Questions in this study, not ascribed to individuals, come from Section III).

STYLE OF MISSION

The Church is rediscovering in our day something fundamental about its life. The very reason for its existence is mission. It is also in our day getting a fresh understanding of the nature and scope of that mission. The first paragraph of the Assembly's report concerned with mission strikes the keynote. It speaks of "the mission of God, in which we participate" and describes this as including "the gift of a new creation which is a radical renewal of the old and the invitation to men to grow up into their full humanity in the New Man, Jesus Christ."

These two fundamental insights draw upon the thinking of earlier studies. It was in the 1950s that Dr. D. T. Niles inserted into studies on Mission the claim that Christ is the Evangelist. The saving approach to man comes from God not from man. The one who compels and convinces men is Jesus Christ, brought alive to them by the Holy Spirit. We must simply be servants of God's mission to men—prepared to be bypassed or used as he chooses; prepared to receive light as much as give it in meeting with other men (it is as open to God to instruct us through atheist or Hindu as to do the reverse; God is not bound); never in command, as if Christ were our possession, but always available for whatever part might suit his strategy. As Jesus Christ made known the mind of the Father, not only in preaching and teaching, but in forgiving, feeding, healing, restoring—so mission has to do with the restoration of the whole fabric of man's life. The insight to which this leads us also took root in the 1950s—God is bent on nothing less than the renewal of the whole creation: to take part in his mission is to have a total concern for the world's life.

Mission is regarded in the Assembly statement, not as one-way persuasion of others (which would change it into proselytism where the aim is to get people round to your own religious viewpoint): but two-way dialogue, with Jesus Christ as an unseen third party. All men need to be changed, not once, but continually, believer and unbeliever alike. There is no growth into God's mind and purpose without continual change. The

report accordingly stresses the need for Christians to enter into open dialogue (i.e., dialogue not manipulated to get it where you want it) with all sorts of men so that this or that encounter might play whatever part God wanted of it in his mission. In his report as General Secretary, Dr. Carson Blake said:

"We must find the way to organise our Christian activity so that men of other faiths and of no faith are encouraged to join in these efforts and are not repelled by our arrogance."

The part dialogue plays is well expressed in the Assembly's report as follows:

"The meeting with men of other faiths or of no faith must lead to dialogue. A Christian's dialogue with another implies neither a denial of the uniqueness of Christ, nor any loss of his own commitment to Christ, but rather that a genuinely Christian approach to others must be human, personal, relevant and humble. In dialogue we share our common humanity, its dignity and fallenness, and express our common concern for that humanity. It opens the possibility of sharing in new forms of community and common service. Each meets and challenges the other; witnessing from the depths of his existence to the ultimate concerns that come to expression in word and action. As Christians we believe that Christ speaks in this dialogue, revealing himself to those who do not know him and correcting the limited and distorted knowledge of those who do. Dialogue and proclamation are not the same. The one complements the other in a total witness. But sometimes Christians are not able to engage either in open dialogue or in proclamation. Witness is then a silent one of living the Christian life and suffering for Christ."

Not only geographical areas come into the sphere of God's concern. Areas of study, fields of action—political, social, voluntary, professional—social institutions, leisure activities—all these belong to the renewal of the creation on which God is engaged. Christians are called to understand the terms of each, to do justice to achievements and weaknesses in them, to be alert to new opportunities regarding directions which could be taken by these spheres of study and action and these institutions. In his opening sermon Dr. D. T. Niles reminded

hearers of the need for "evangelistic occupation of every area of human life."

The fruit of Mission should be release into a new relationship with God and man.

"We have 'put on the new man' and this change is always embodied in some actual change of attitude and relationship. For there is no turning to God which does not at the same time bring a man face to face with his fellow men in a new way. The new life frees men for community, enabling them to break through racial, national, religious and other barriers that divide the unity of mankind."

"We must see achievements of greater justice, freedom and dignity as a part of the restoration of true manhood in Christ. This calls for a more open and humble partnership with all who work for these goals even when they do not share the same assumptions as ourselves. But it also calls for a clearer acceptance of the diversity of gifts of the Spirit within the Church. 'He gave some to be apostles'—the bearers and strategists of the Gospel in a modern age, 'some to be prophets'—to equip the saints for their ministry in the world and to be the protesting conscience of society, 'some to be pastors'—to heal spiritual and psychological ills, 'some to be evangelists'—the interpreters of the Gospel for the secular man or the man of another faith, 'some to be teachers'—equipped with Biblical light on contemporary perplexities. Each, knowing his need of the gifts of the others, contributes his own in a single, saving outreach to bring men to the measure of the stature of the fullness of Christ."

At one point tests were suggested which would allow a Church at local, regional, or national level to see whether in its activities it took mission seriously:

Do they (i.e. the activities) place the church alongside the poor, the defenceless, the abused, the forgotten, the bored?

Do they allow Christians to enter into the concerns of others?

Do they offer the best situations for discerning with other men, the signs of the times and for moving in history towards the coming of the new humanity?

The present church set-up is subjected to radical questioning:

"Mobilising the people of God for mission today means releasing them from structures that inhibit them in the Church, and enabling them to open out in much more flexible ways to the world in which they live."

In other words, much that the Church does at present needs to be closed down if mission is to be taken seriously.

Metropolitan Ignatius of Latakia, in his opening address, had many jewelled sayings. Here are two. Of Christ: "He goes before the world, calling it, telling it to move along. He makes it larger and freer." Of the Church: "The mission of the Church is to be the living prophetic conscience of the drama of the present time."

Bible study

Consider Matthew 28: 19 and 20, in light of the above. Familiar words! Do you now have any fresh angles on them?

What does Acts 10 say about the Church's contemporary mission?

For further study

Examine Ephesians 1: 17-23, regarding the promise and scope of mission; and Ephesians 4: 11-16, regarding the means.

Some questions

Consider which Church activities soak up people's energies like a sponge. What programmes need to be killed off or reduced to release and redirect the energies of Christians? What groups need to be brought into being? What more economical use can be made of ministerial manpower?

The Assembly said, "Laymen and women express their full commitment to mission, not primarily through the service they give within the church structures, but pre-eminently through the ways in which they use their professional skills and com-

petence in their daily work and public service." How does this work out as a sphere of mission in your own experience?

What tensions should the Church be tackling in your own community? How might it express itself as a caring and healing fellowship?

How does your congregation show that it is part of a world-wide enterprise?

(Quotations in this study, not ascribed to individuals, come from Section II).

INTERNATIONAL COMMUNITY

"International Peace? It beats me!" you may say. We cannot afford to let it beat us any longer.

The gifts and cultures of different races and nations offer the possibility of a human family with a very rich mixture of styles of life. But the factors which could enrich, have become grounds for discrimination and oppression. Violence smoulders or flames in local or national communities. In such circumstances, Dr. Carson Blake pointed out in his report, the hostile reaction of negro or student may be a sign from God: "rods of his anger" he called them. For God means his world to be reconciled—to make up a rich harmony of life, as different instruments together weave a tapestry of sound. He has commissioned us to be ministers of reconciliation.

But how can we take a grip on such a difficult assignment?

Some of the points made at Uppsala may basically be familiar. They have simply been given a sharper edge. "Old stuff" you might say. Could it be that what has been lacking is a determined follow-up of possibilities about which we already have some knowledge—that what is required of us now is not to search for new ideas but to press home known lines of action which offer hope?

Regarding war, the Assembly reaffirmed the Declaration of the Amsterdam Assembly, 1948: "War as a method of settling disputes is incompatible with the teachings and example of our Lord Jesus Christ." So what? Part of the answer was given immediately:

"The churches must insist that it is the first duty of governments to prevent such a war: to halt the present arms race, agree never to initiate the use of nuclear weapons, stop experiments concerned with, and the production of, weapons of mass human destruction by chemical and biological means, and move away from the balance of terror towards disarmament."

Christians must bring this conviction to bear upon political

party policies. Christians were also called upon to oppose "wars by proxy through the competitive delivery of armaments"; and were urged to promote and support "work in the field of peace research" and "educational programmes in the service of peace." The discipline of nuclear abstinence, asked of non-nuclear nations, was a reasonable one only if it was balanced by a "discipline of phased disarmament" on the part of the larger powers. (There is plenty to get on with here. An alertness to developing situations, pressure on governments, practical steps in peacemaking are called for).

Regarding human rights and fundamental liberties, and the equal status of women, the Assembly pointed out that often what was lacking was the creation of adequate means of legal enforcement and of sanction by public opinion. We can all do something about this. The issue was brought right to our own door: by the statement:

"Christians and Christian churches should in their own relations set an example of respect for human dignity, equality, and the free expression of thought even in print. The active engagement of people of all ages in development, reconciliation and social work is to be encouraged and supported as an expression of world-wide solidarity."

Two particular cases were noted: the right to spiritual care and support both of those serving in the armed forces and of conscientious objectors ("We cannot educate young people in matter of conscience and then abandon them when they act by conscience," observed Dr. R. M. Brown of Stanford University, referring to objectors to a particular war); and the rights of both minorities and majorities (it was pointed out that majorities can be overbearing and oppressive, but that minorities can also take unfair advantage of their position).

Racism was a major issue of the Assembly. James Baldwin blistered his hearers with his memories:

"I never considered myself to be totally a free human being. In my own mind, and in fact, I was told by Christians what I could do and what I could become, and what my life was worth. Now this means that one's concept of freedom as human freedom is in a sense frozen or strangled at the root . . ."

What Christ left, as he saw it ". . . was a revelation and a revolution because it means that we are all sons of God." He saw the Christian Church as nothing but a hindrance to a realisation of this. Yet what should be our real position? The Assembly said:

"Racism is a blatant denial of the Christian faith. (1) It denies our common humanity in creation and our belief that all men are made in God's image; (2) it denies the effectiveness of the reconciling work of Jesus Christ, through whose love all human diversities lose their divisive significance; (3) it falsely asserts that we find our significance in terms of racial identity rather in Jesus Christ."

Then what must we do in shame and penitence?

"The churches must make economic and educational resources available to under-privileged groups for their development to full participation in the social and economic life of their communities. They should also withdraw investments from institutions that perpetuate racism . . . The churches must also work for the change of those political processes which prevent the victims of racism from participating fully in the civic and governmental structure of their countries . . ."

"Churches must eradicate all forms of racism from their own life. That many have not done so, particularly where institutional racism assumes subtle forms, is a scandal. The churches must also fight to secure legislation to eliminate racism. This will involve new approaches in education and the mass media, so that false value-judgments can be eliminated and the true grounds of human dignity made evident to all mankind."

Racism is not just a white phenomenon. People of all colours of skin practise it. A negro and an Indian pressed this home.

In the mind of the Assembly "poverty, racism and violence conjoin to perpetuate the economic and political injustice which today bring suffering to millions of people in many areas of the world." Unrest and violence seem to be an inevitable consequence. This being so "special attention should be paid to non-violent strategies for the achievement of change." There

was needed an overall strategy of world economic and social development, protection of young economies from the exploitation of the powerful, trade terms treated as a means of affording human dignity to nations, family planning "by means acceptable in conscience to parents," responsibility in political parties, trade unions and other groups influencing public opinion, personal and community sacrifice, for instance by means of an international development tax.

The report speaks of the need weaker nations feel for regional organisation for self-protection, and the danger should this be thought of in an "us" against "them" way rather than as a contribution to larger world community: and an appreciation of all the work of U.N.O. especially since "nations do not yet have an effective world system for the maintenance of peace." There follows a shrewd point:

"The contribution of law to international order and justice does not consist only in its conserving and stabilizing function. It has also a dynamic and constructive role."

An instance of this is the recent Declaration of Human Rights which has resulted in covenants worked out and commended to governments for ratification, after which they gain legislative effectiveness.

Bible study

Consider alertness as a primary Christian responsibility. Examine Ezekiel 33: 1-7, and Luke 12: 35-50, in the light of the following remark of James Baldwin: ". . . most people are not wicked, most people are terribly lazy, most people are terribly afraid of acting on what they know."

For further study

Read Isaiah 6, as a vision of God which produces a call to political service in which harsh things have to be said to one's own nation. Consider racism in the light of Colossians 3: 10-11.

Go carefully over previous paragraphs and make a workbook for action. This should include study to see what is needed, an examination of institutions and organisations and agencies

to see what they achieve and how change can take place, and the assessment of ways whereby pressure may be brought to bear. No one person can do everything: but ten people in a group farming out work according to the positions and opportunities of each, can do a great deal.

The theme "Working for Peace" could be used for a further year's study/action programme.

Remember the Assembly's conviction:

"There is no parish so small or isolated that it should feel free of involvement in this common responsibility through prayer, education, consultation with Christians of the nations concerned and through ecumenical service and action at local level."

(Quotations in this study, not ascribed to individuals, come from Section IV).

6

INCLUSIVE COMMUNITY

The Church is meant to be a sign, a promise, a kind of first-fruits of the rich life to which God wants all mankind to be heir. His purpose

“. . . is to bring people of all times, of all races, of all places, of all conditions, into an organic and living unity in Christ by the Holy Spirit under the universal fatherhood of God. This unity is not merely external; it has a deeper, internal dimension, which is expressed by the term ‘catholicity’.”

The word ‘catholicity’ is difficult to interpret. It suggests inclusiveness, the quality that would result if everything under the sun which can make life rich and meaningful were poured into created existence as into a treasure-store, so that God and man could take continual delight in it. The catholicity of the Church, — this gathering of the riches of living of all kinds — is to be directly related to the destiny of all mankind. God has set his heart on making the whole human race heir to a marvellous inheritance.

This wholeness and roundedness of life is something which the Church is aware it already possesses in a measure. For it is indwelt by the Holy Spirit, from whom all good things come. But it has not appropriated more than a small part of what the Holy Spirit offers. So catholicity is ours in the Church — and in the same time it eludes and beckons us. “Catholicity is a gift of the Spirit, but it is also a task, a call and an engagement.”

What makes up this character of the Church called catholicity?
1. A greater realisation that *God's people are one family*. The Assembly said:

“We give thanks to God the Holy Spirit that at this very time he is leading us into fresh and exhilarating understanding of the Body of Christ, to the glory of God the Father. He is transforming the relationships between separated Christian communities, so that we now speak to

each other with greater mutual trust and with more hope of reconciliation than ever before.

We recall many recent events which fill us with deep gratitude and humility: advances towards the union of separated churches; the formation of ecumenical groups in thousands of different places, small as well as large; the discovery of a new togetherness in prayer and praise, in mission and social action; the mutual contributions of Eastern and Western churches; the powerful signs of renewal within the Roman Catholic Church.”

New Delhi reminded God's people that “all in each place” belong to one fellowship which should overcome all kinds of separating local divisions. The Uppsala Assembly added to this a reminder that all in all places belong to one fellowship and that the community of Christ is a world community whose life is made vivid and colourful by the contributions of peoples of many kinds.

2. Diversity is an element of catholicity. In any family there is *healthy diversity* which does not take away from but *adds to the quality of the family life* and knits its members together. It is so with God's family. Just as members of a family may be as different as chalk and cheese in appearance and temperament — and the family may be all the better for that — so is it with the Christian family. Dr. Visser 't Hooft asked in his speech:

“Should we not have learned after these decades of common life in the ecumenical movement, that the Holy Spirit has used very many different forms of church order for his work of inspiration, conversion and prophecy? And have we given sufficient attention to the indisputable fact that the earliest church knew several quite distinct types of church order?”

The Assembly pointed to “the New Testament, where through a wide range of doctrinal and liturgical forms, relevant to differing situations, the one unchanging apostolic heritage finds expression. Behind the variety of apostolic activities we discern a double movement: the Church is always “being called out of the world and being sent into the world” (Lund 1952).

“. . . A diversity which frustrates the calling and the sending is demonic; the diversities which encourage and advance the double movement, and therefore advance catholicity are of different kinds. There are the rich varieties of charismatic gifts, such as are described in I Cor. 12-14; there are diverse ways of proclaiming the Gospel and setting forth its mysteries; there are manifold ways of presenting doctrinal truths and of celebrating sacramental and liturgical events; churches in different areas adopt different patterns of organisation. By such diversities, intrinsic to the double movement, the Spirit leads us forward on the way to a fully catholic mission and ministry.”

3. Unlike most human families (an exception may be some which have a long pedigree and a strong sense of history) *the Church is a fellowship of people of all ages as well as all places*. Jesus Christ's conquest of death allows us to be in communion with those who lived in earlier eras, and gives community with those who will join the ranks of believers, in the future. The Assembly rejoiced in this continuity:

“We give thanks that down the ages the continuing life of the people of God can be discerned. For the Holy Spirit, who created this people in time has continued with it through the centuries, preserving its worship and enabling it to bring God's good news to the world. The Church is revealed as the one body of Christ, the one people of God in every age.”

Since it is the Holy Spirit who binds the church of all ages in living relationship, the Church must be prepared not simply to be a continuing body but a body which is continually renewed. That which is static, a mere copy of a form of life now past, cannot be seen as part of this fellowship—which is one, yet changing, through the dynamism of the Holy Spirit.

4. Because of the Church in its midst, then, *the world has means of bringing into a rich harmony elements of human life which could be divisive and hostile to one another*. Where these are overcome in the Church a clue is given to the world of what reconciled human life could be like.

But does the Church provide this clue? In the Assembly's judgment “secular society has produced instruments of con-

ciliation and unification which often seem more effective than the Church itself.” The churches are called to be what they are.

“The churches have declaimed against racism of every kind; but racial segregations are found in them, so that even when they gather in Christ's name some are excluded on account of their colour. Such a denial of catholicity demands the speediest and most passionate rejection. How long, O Lord, how long? Renewal must begin in the local community, by detecting and dethroning all exclusiveness of race and class and by fighting all economic, political and social degradation and exploitation of men.” Again — “No church can properly avoid responsibility for the life of its own nation and culture. Yet if that should militate against fellowship with churches and Christians of other lands, then distortion has entered the Church's life at a vital point.” Also — “we must beware among ourselves of a perversion of catholicity into a justification for a blind defence of political and religious establishments, as well as being watchful against distortions of the apostolic faith by those who confuse the novel with the new.”

Bible study

Read I Corinthians 12: 12-28. What modern instances would you find of less and more honourable parts, comely and uncomely parts, the eye compared with the ear and the head with the feet?

Reflect on Ephesians 3: 14-21. What does “filled with all the fulness of God” suggest to you in this context?

For further study

Reconsider the inclusive character of the Church in the story of Pentecost, Acts 2: 1-21, and the picture of the inclusive community given in Revelation 5.

Are there types of churchmen you can't stick? Protestant/Roman Catholic? Radical/Conservative? Young/old? Is a new attitude to them commanded? How would you start cultivating it?

The Group should discuss honestly what real fears it has about unwelcome influences, contacts or possible future developments in the Churches' contact with one another and with the world.

The Church is to be the first-fruits of a whole creation entering the inheritance God has planned for it? Can it rise to it?

If you say the church needs diversity—is this just an excuse to stay as you are?

Final note

“I believe that we must hold on to the original conviction of the ecumenical movement, that it belongs to the very nature of the people of God to live as one reconciled and therefore united family and that it belongs to its witness to present to the world the image of a new humanity which knows no walls of separation within its own life. Even the best co-operation and the most intensive dialogue are no substitute for full membership in Christ.”—Dr. Visser 't Hooft.

(Quotations in this study, not ascribed to individuals, are from Section I).

A MESSAGE from the Fourth Assembly of the World Council of Churches

The excitement of new scientific discoveries, the protest of student revolts, the shock of assassinations, the clash of wars: these mark the year 1968. In this climate the Uppsala Assembly met first of all to listen.

We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity; and of the increasing millions who seek for the meaning of life.

God hears those cries and judges us. He also speaks the liberating Word. We hear him say—I go before you. Now that Christ carries away your sinful past, the Spirit frees you to live for others. Anticipate my Kingdom in joyful worship and daring acts. The Lord says, “I make all things new.”

We ask you, trusting in God's renewing power, to join in these anticipations of God's Kingdom, showing now something of the newness which Christ will complete.

1. All men have become neighbours to one another. Torn by our diversities and tensions, we do not yet know how to live together. *But God makes new.* Christ wants his Church to foreshadow a renewed human community.

Therefore, we Christians will manifest our unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears.

2. Scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men. Man is lost because he does not know who he is. *But God makes new.* The biblical message is that man is God's trustee for creation, that in Christ the “new man” appears and demands decision.

Therefore with our fellow-men we accept our trusteeship over creation, guarding, developing and sharing its resources. As Christians we proclaim Jesus as Lord and Saviour. God can transform us into Christ's new humanity.

3. The ever widening gap between the rich and the poor, fostered by armament expenditure, is the crucial point of decision today. *But God makes new.* He has made us see that Christians who in their acts deny dignity to their fellow-men deny Jesus Christ, in spite of all that they profess to believe.

Therefore, with people of all convictions, we Christians want to ensure human rights in a just world community. We shall work for disarmament and for trade agreements fair to all. We are ready to tax ourselves in furtherance of a system of world taxation.

4. These commitments demand the worship, discipline and mutual correction of a world-wide community. In the World Council of Churches, and its regional, national and local counterparts, only the beginning of this community has been given to us. *But God makes new.* The ecumenical movement must become bolder, and more representative. Our churches must acknowledge that this movement binds us to renewal.

Therefore we re-affirm our covenant to support and correct one another. Present plans for church union call for decision, and we seek fuller communion with those churches which are not yet in full fellowship with us. We know that we never live the fulness of what we profess and we long for God to take over. Yet we rejoice that already we can anticipate in worship the time when God renews ourselves, all men, all things.

A PRAYER

God, our Father, you can make all things new.

We commit ourselves to you: help us

to live for others since your love includes all men.

to seek those truths which we have not yet seen,

to obey your commands which we have heard but not yet obeyed,

to trust each other in the fellowship which you have given us; and may we be renewed by your Spirit, through Jesus Christ, your Son and our Lord.

Amen.

"LOVE ON THE MARCH"



Hey, you — you're living?
show me how!
locked into well-worn ways of thinking,
stuck with the pattern, from risk shrinking —
how can a worthwhile faith survive?
show you believe that Christ is alive.

World in a ferment,
youth's unrest,
nations escaping old enslavements:
don't draw curtains, or hug the pavements —
seek your neighbour whom men deprive:
take to the road, if Christ is alive.

Christ is your hope? Then
move at speed!
run to catch up with him who's leading
into each place where men lie bleeding:
those who care will be those who strive
matching his pace, who's ahead, alive.

Scrap hesitations.
live with style.
spring in your step and fresh elation
face the risks of a new creation:
brother, the new day will arrive!
love on the march sings "Christ is alive."

Hey you — you're living?
show me how.
Christian, you're living?
show me — now.

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acknowledgment of the source.*

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