

Please Address:

- (1) All Editorial matter (excluding news) for the English pages to The Editor, The Morning Star, Vaddukoddai.
- (2) All news to the News Editor Vaddukoddai.
- (3) All Editorial matter for the Tamil pages to: The Tamil Editor, The Morning Star, Parsonage, Alaveddy.
- (4) All Business correspondence re Advertisements and Subscriptions and all remittances to:

The Manager, The Morning Star - A, Kadigamar, Esq., College Lane, Vaddukoddai.

## Rates

**Subscriptions:**  
Inland Rs. 15-00 per year  
Foreign Rs. 20-00 " " " "  
Single copy 40 cts.  
(including postage)

**Advertisement:**  
On application

**In Memoriam:**  
Rs. 12-50 per insertion  
(within 4 inches)

**Order Nisi:**  
Rs. 15-00 for two insertions  
(within 6 inches)



Registered as a Newspaper

(Established 1841)

Published Every Friday

Vol. 128.

JAFFNA, FRIDAY, 9TH AUGUST 1968.

No. 30.

RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

## Calendar of Events

August 13 - 15:  
Convention - Fort Church.

August 15:  
Christian Union's 60th Anniversary, Fort Church, Jaffna, 3-30 p.m.

August 22:  
Ashram Anniversary

## THE YOCUMS LEAVE

On August 4th De Ann and Glean Yocum flew from Colombo to Jaffna and Madras, on the first lap of their five week trip, east, back to Hershey, Pennsylvania. About September 21, they will be settled in a furnished one-room apartment in Union Seminary - Apt. 3, M - 521 Riverside Drive, N. Y. C.

While Glean finishes his senior year of Theological studies, De Ann will be a receptionist in the main Seminary building.

The Yocums arrived in Ceylon November 7 last year. Their unaccompanied luggage lagged in late April, while they were vacationing in Sri Lanka.

Their stay at Jaffna College was mutually satisfactory. De Ann worked in the Library and sang in the choir. Glean was Undergraduate Chaplain, Basketball Coach, and Advisor of the Undergraduate Unpublished News Sheet.

In the Undergraduate Department, there are only a handful of Christians, but that minority has become alive, involved, and reaching. The Yocums extend till September 16, early October the Glean should be here, so that the new enthusiasm and the organization will be carried over for Rev. A. G. G. and his wife to build upon.

Of course, there were recently the usual and happy spatter of farewells, including that of the Basketball Team, who gave Yocums a going, home, and elephants; the S. C. M. presenting a "Lanka" tray and two matching art glasses; a tea for De Ann by the Library staff. There were numerous private farewells, all revealing how much De Ann and Glean had adjusted to life in Jaffna, and what friendships they had made in their stay.

Short stay - lasting friendships.

## PERSONAL

Mr. Walter Navaratnam Veenagalingham, son of Mr. C. Veenagalingham, J. P. C. Ceylon, on his summer vacation from England. He has been at the Institute of Technology, Kingston upon Thames and has just obtained his Diploma in Production Engineering. He will be returning to England early in September for two more years to complete his A. M. I. C. E. When he returns, he will be staying with his cousin, Dr. Chandrasekaran, at Melwood Hospital, Jaffna, for a few days, later this month.

## OBITUARY

Mrs. K. Ravanayagam of No. 1, Second Cross Street, Jaffna died on Sunday the 21st July and the funeral took place the next morning at the new Methodist Cemetery. The funeral service was conducted by Rev. Veenagalingham assisted by Rev. Benjamin and Mr. Marikandu of Christ Church, Chakkana.

Mr. K. Ravanayagam, her beloved husband and a brother of the late Mr. E. Arinayudu, Managing Director, West, Chakkana and Accountant, Durlop Estate in Segamat, during the early hours of Tuesday the 23rd July and the funeral took place in the evening and was buried next to his wife in the same cemetery. The funeral service was conducted by the Rev. Ratanavelu and Mr. Marikandu of the C. S. I. They leave behind three sons and daughters - in-law.

## PHOTOGRAPH RESTORER

A device enabling an electronic computer to be employed for an unusual purpose - the improvement of the quality of photos - has been created by scientists at the Institute of Information Transmission Problems and the Com. Sci. Centre of the USSR Academy of Sciences. The device has connected the device which transforms images into a set of figures with a computer. These figures are fed into a machine processing and again the image is restored. The result is considerably improved. The interference is fed into the machine and several seconds later it emerges free of it. The previous images are sharp and clear. The machine can improve the quality of photos, unique documents, pictures of nuclear reactions and taking place in the

## An Appreciation

## Chundikuli Prize-giving

Excellent organization and co-operation produced the usual fine Chundikuli Prize-giving, offering the best of East and West in happy collaboration. In a varied programme involving the students, and for 45% of its length, interesting to even the youngest of them as well as to the throng of older people who were there.

I found these bits from Mrs. G. E. S. Chelliah, principal's report interesting. There are 730 girls in the school of whom 99 are in boarding, Miss Kamalambal Alvaradurai got 7 distinctions in the recent P. T. A. J. S. S. examination. Business courses have been introduced, helped by Rs. 600/- from Miss Elith Kalk. The Library facilities have been improved, aided by Rs. 1000/- from Miss S. Muttiah. P. Guides; thirty - St. John's Ambulance Corps.

Dr. George Thambayappillai's address was short, concise, happy and enlightening. It was reported in this paper last week. He said that at the University there is no discrimination against Tamil. A Tamil-speaking Muslim is President of the student body of 10,000, and the majority of his presidents are Tamil. Swabasha has come to stay, but in 4-5 years a pass in English will probably be necessary for University entrance. Four of six recently appointed department heads are Christians.

Dr. E. M. Thillayappam, "returned from her wanderings," as Mrs. Chelliah noted, was on the platform, enjoying everything, and as she confessed to me that morning, the more so because appreciation was deepened by remembrance of her own past responsibilities, and freedom from present ones.

- D. P. L.

## EARTH'S MANTLE MAY BE FORMER SURFACE

The boundary between the Earth's crust and its mantle, known as the Mohorovicic discontinuity, is probably the original surface of the Earth, suggests volcanologist Evelyn R. McBride. She believes that the crust has been formed by volcanic activity transferring rock from below the mantle to above it. Her theory is based on a close study of the Kilauea flow in an area of intense volcanic activity in the far eastern part of the Soviet Union. It is not supported by the amount of volcanic matter reaching the surface each year (about three million tons) as the geological age of the Earth. The answer is approximately the same as the total weight of the crust. As new material was thrown up to the surface, the original radius of the mantle decreased. Since volcanoes are not distributed evenly over the surface, the depth of the crust varies from place to place.

Tribune

## THE WORLD COUNCIL OF CHURCHES AND REV. DR. D. T. NILES

Almost three months ago when I celebrated Dr. Niles on his sixtieth birthday in this column little did I realize that what I wrote was going to have such prophetic significance. May I recall what I said, "..... in the World Council of Churches his counsels have been heard with piety and silence and with respect from Amsterdam 1948 to New Delhi 1961 and his voice will prevail in Uppsala 1968. Conference commentators, recorders, and television programmes could never miss D. T. or his words."

Little did I realize then, and it was hardly a month since Dr. Martin Luther King was assassinated, that Dr. Niles was going to be the spiritual guide in opening the Conference with the sermon "Behold I make all things new". A friend of mine and a Jaffna man wrote to me from the Evangelical Institute in Bonn, Germany, and said that he sat before the television set with great pride seeing and listening to Dr. Niles who stood in the pulpit in national costume and his shawl slipped off his shoulders thrice while he spoke. Yes, the British Weekly's comment as quoted by the speakers at the meeting at Trondheim - that when Dr. Niles speaks the world seems the world not merely listens now, it also sees!

In Jaffna when one reaches sixty, one looks of retirement, but in

the World Council of Churches it is the "coming of age" of world leaders. When Dr. John R. Mott was made a life President of the World Council of Churches in Amsterdam 1948 he was past 70 and he along with D. T. Niles probably in his later thirties or just forty spoke at the opening session. D. T. speaking on "The God of the Bible" - one more evidence of "sine bono" for D. T. in his own words is probably to follow the footsteps of his guru J. R. Mott to liberate the life of the World Council of Churches and preside over it as its Grand Old Man - but there is ample time for it.

In the meantime we could look forward to very vigorous, committed and meaningful leadership in the years to come and we in Ceylon have the great joy of seeing and hearing him in flesh and blood and not merely through television.

May I close with what I wrote three months ago: "May God keep his voice and pen, his mind and heart alive and may He feed D. T. 's visions so that D. T. may continue to 'feed His sheep'."

Eunimicus

## JAFFNA FELICITATES DR. NILES

Under the auspices of the Jaffna Christian Union a large group of friends gathered in Trimmer Hall on Wednesday August 7, 7 p.m. to felicitate Dr. D. T. Niles on his election to a presidency of the World Council of Churches.

Telegrams were read from the Ceylon Y. M. C. A. and Rev. James Mathew.

Mr. Handy spoke briefly, expressing the pride - but not surprise - that all Ceylon had Dr. Niles' election. All good wishes go to this "evangelist, writer, preacher, poet, Biblical scholar, thinker, theologian."

The Rt. Rev. Dr. S. Kulandran of the J. D. C. S. I. gave a bright, cogent tribute, striving to bring the studies and occasional hearty guttural. For instance, he noted that Dr. Niles was in the peculiar position of being the Speaker but the subject of the speech, "The subject can't object."

But, seriously, he spoke of Dr. Niles' long association with the Ecumenical Movement from Bulgaria (1935) through Tambaram and Amsterdam (1948) to Uppsala, twenty years later - Secretary of the Student Federation, Secretary of the East Asia Christian Conference. He mentioned his privilege as lecturer in a dozen universities, his presence on innumerable committees. A world figure, a compulsion, a more likely candidate to be elected to the United Nations than any other, he said, the Archbishop community wrote him to run for Chairman of the Village Committee. He was still very deeply involved in his own country, as manifested by the fact that on August 27 he will be inducted as Chairman of the Methodist Conference of Ceylon.

Father Mathuranyayagam, Vicar General of the Roman Catholic Church in Jaffna, paid his tribute, stressing the work for Church Unity. It had the good will of the Colombo - Jaffna hierarchy. Father Mathuranyayagam closed with the final statement made at Uppsala by the lone Roman Catholic speaker, "The Union of the Churches cannot be by the victory of one Church over another, but by Christ over our divisions."

Mr. Robert Sethukavalar was the last speaker, for the Methodist Church. He thanked God for Dr. Niles, God's greatest gift to that Church since its inception, 150 years ago.

A student at Palaly T. T. College wrote, "The River Niles over-

flows its banks annually." That the Methodist Church was never been able to contain Dr. Niles within its banks is a good thing, said Mr. Sethukavalar. Yet he has never neglected his own (1) He was the first to make Methodist in Ceylon realize they also belong to the Church of God. (2) In earnestness and lectures he expounded the Bible brilliantly. (3) He edited the Tamil Methodist hymnal. (4) He compiled a Methodist prayer book, each order of service a little gem. (5) He is a shrewd, practical organizer. Finances, in the schools take-over saving property, keeping a careful watch.

With this tribute the meeting of felicitation ended and Dr. Niles began to speak. He was grateful for the good things said. He remarked that when he was asked to succeed the President, he wrote to his wife, "One more evidence that my sins are forgiven." He remembered that he and other students had once asked Gandhi for a motto, "Sit on the ground; no one can push you down." Man raises you with respect, tributes, honours. Only God can help you sit on the ground.

Then Dr. Niles spoke for 40 entrancing minutes on the Uppsala Assembly. Here are hasty jottings.

An assembly is where you get all of the Churches into the boxing ring..... From the "conservative evangelists" there were two speakers, German Pentecostal; American Lutheran, Missouri Synod. They were not satisfied with the basic faith announced. They wanted more extensive agreement to beliefs. In a series of propositions. However, the W. C. C. is sure that issues must be approached from different points of view, faith formulated in different ways.

Officially 15 Roman Catholics were present; over 100 came unofficially. One spoke, "There is no theological reason why we can't join. The question is - is it wise?" An investigation committee was set up.... But Uppsala spent little time on Church Union; the major concern was development aid (North-South), and international relations (Middle-East, Africa, Vietnam, South Africa and Angola, Rhodesia).

... To get Christian unity we must first have human unity..... One must study the structure of humanity to fit the key (the Church) into the joint (the world). So there will be a 5-year basic study on "What is Man?"

... God in relation to man is the only God we know.... People are not born equal, physically, economically, mentally, but they are equal in God's sight.... The theological upheaval at Geneva was a shift from Church-centered theology to that, world centered, concerned with human relationships and decisions.

... Don't disregard differences, understand them. What is the function of differences?... Though they were the majority and over 700 voting delegates, the Bishops, the Archbishops, the Church officials were often in difficulty.

... The biggest battle (never enjoyed before) was over worship. When transcendence becomes worship is the basic concept, worship is easy. Now that it is in question and we may think of man within God, St. Paul's "in Him we live and move and have our being", what is the posture of authentic worship?... The Church was in Uppsala right across the front from Russia (where parents can't teach children religion from 5-18) to Pentecostal Chile. A one inch move with such a group means more than a yard, or a mile, with an individual Church.... Patience must be rooted in our faith. The kingdom comes down from heaven. Wait for God's time. Christianity is not the only religion which emphasizes the word "Wait". What will happen when He arrives.

"Behold, I make all things new".

Cor.

## Letter to the Editor

Dear Sir,

There are some questions pertaining to caste discriminations by religious bodies and Poya Day bans, which have received much publicity during the last few months, that appear to need clarification.

Taking the question of caste discriminations, I would refer to the question raised by Dr. C. E. Godakumbura, regarding discrimination in the ordination of Buddhist priests. The main point raised by him is why should some Buddhists be considered ineligible only because of their caste. It would also appear that any European is eligible to be ordained a Buddhist priest in Ceylon, but not any Asiatic.

Regarding the question of the proposed Poya Day bans, why is it that no ban is to be placed on opening of fish stalls on Poya Days? Is it because it will effect the section of Buddhists whose livelihood is dependent on the fishing industry? I can understand a Muslim selling beef on Poya Days, but certainly not a Buddhist selling fish.

The liquor bars are to be banned on Poya Days. I remember this made headline news one evening to be followed by another the following morning announcing that Government was profiting to the extent of about 300 million rupees per year from the liquor trade.

I am not sure if I am wrong if I state that Ceylon is the only predominant Buddhist country in the world that traffics in the manufacture and sale of liquor.

Racing does not appear to find favour with some religious bodies, but, at the same time, no objection is raised against the state indulging in lotteries. I believe priests are also addicted to this unhealthy practice of gambling and speculate on sweeps. I cannot see how gambling and drinking can be banned by a Government that itself traffics in these vices, particularly, as according to next year's budget, it will be the Government's third highest source of income.

The principle that appears to guide various bodies, religions and otherwise, is to advise legislation which will affect some one else. Fish stalls cannot be banned as Buddhists will be compelled to refrain from encouraging gambling and drinking because the government cannot run otherwise and has even gone to the extent of importing molasses to increase the production of alcohol!

Ceylon is indeed a novel country. The complaint that a people generally make is that what some people consider as good enough for them selves is not considered good enough for others. But, in this country, what is considered bad for others is considered good for themselves.

This question of discrimination reminds me of the

## ACKNOWLEDGEMENT

Jeyarajah - The members of the family of the late Caroline Thiraviam Jeyarajah are deeply grateful to the good friends and relations who helped in several ways at her funeral: those who sent messages of sympathy and floral tributes; and those who attended the funeral. They regret their inability to thank them individually.

Uduvi  
Chakkanaam.

## A Service of Thanksgiving

FOR THE LIFE

of  
**CAROLINE THIRAVIAM Jeyarajah**

will be held at the

**C. S. I. CHURCH, CHAVAKACHERI**  
on

**Wednesday, 21st August, 1968,**  
at 5-00 p.m.

All are cordially invited.

30 &amp; 31

## THANKSGIVING SERVICE

There will be a Communion Service for the repose of the soul of the late **Mr. Samuel Vairamuthu Chinnappah** at St. Mary's Church, Kopya, on Saturday, the 10th of August, 1968 at 7-30 a.m.

The presence and prayers of friends and relations will be appreciated.

Mrs. R. C. Chinnappah.

Upathiar Walawu,  
Kopya.

## CHRISTIAN TEACHERS' GUILD OF CEYLON

Annual Conference:

Friday, 16th August to  
Tuesday, 20th August, 1968.

Venue:

St. John's College, Jaffna.

Theme:

The Nature and Strategy of the  
to Christian Mission.

Main Speaker:

The Rev. Dr. D. T. Niles.

Those who want to attend as non-residential delegates may do so with a fee of Rs. 2-50 per day which will cover lunch and tea.

All Christian Teachers in Jaffna please make an attempt to attend.

30

advice given by Governor Imhoff to the black Christians of Matara: - When on circuit at Matara, a delegation of black Christians represented to him that the white Christians at Matara had refused them entry to their church for worship and, therefore, they were obliged to cross the river and attend the church on the other side of the river.

Apparently, they were refused entry because the white Christians, objected to worshipping God in the company of the black Christians. How ever when Governor Imhoff inquired of the black Christians why they could not attend the church on the other side of the river, they replied that they could not do so, as those of the inferior castes also attended this church. His reply was "You must learn to get over your prejudices". This information is supplied by Governor Imhoff himself in his memoirs.

These conditions still exist in some European countries, where caste considerations are not supposed to exist. Conditions have changed in Ceylon not due to a change of heart, but, due to a change of circumstances, following a change in the balance of power between the blacks and whites in South East Asia. It can change again.

Buddha raised the standard of revolt against Brahminism, an Aryan cult, 2500 years ago, but Brahminism reasserted itself when the Moghuls upset the balance of power in India, though not to the ultimate good,

Yours faithfully,  
J. K. SINNATHIRI,

Bullers Road,  
Colombo.

1968 Subscriptions  
of Rs. 15 due now

Manager

Digitized by Noolaham Foundation.  
noolaham.org



## THE FOURTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES HELD AT UPPSALA, SWEDEN FROM JULY 4—19, 1968.

### Representation

Among Christian gatherings during the last thousand years, this Assembly was the most representative. The membership of the World Council of Churches includes all the main Protestant denominations and the Anglican Communion. It has in its membership, also practically all the Eastern Orthodox Churches as well as the Oriental Orthodox Churches. So that, in actual membership, its spectrum ranges from Pentecostal Churches at one end to the Orthodox Churches at the other. The W. C. C. has a membership of 235 churches in 80 nations.

But at Uppsala there were present also 65 representatives of non-member Churches. These came under a new category, called "delegated observers". These persons were not there in their individual capacity. They had been officially appointed by their Churches. Here again, the range of representation was great. Delegated observers came from the more conservative Protestant Churches as well as from the Church of Rome. There were present also persons who came in their individual capacity, who had been invited as "Advisers". These men and women brought to the Assembly technical competence in many fields of thought and action. They were essential for the actual business of the Assembly. An important fact, noticeable in Assembly participation, was the substantial number of participants from the Pacific, Asia, Africa, the Caribbean, and South America. Those who came from these regions were a third of the Assembly.

The total functioning Assembly, including Staff and Officers, was around one thousand five hundred persons.



D. T. NILES

### The Assembly Opens

The Assembly opened with a Service of Worship held in the 700 years old historic Cathedral at Uppsala. This was the seat of Bishop Nathan Soderblom, one of the pioneers of the Ecumenical Movement, under whose leadership was held in Stockholm in 1925 the great Ecumenical Conference on "Life and Work". Three men who attended that Conference were present in the Assembly. These were the King of Sweden, who at that time was Crown Prince; Professor Alvarus of Greece and Dr. W. A. Visser't Hooft. In speeches made at the Assembly, the fact was recalled that the late Dag Hammarskjöld, Secretary General of the United Nations, was a young steward at this meeting.

There were two heads of State present at the Opening Service—King Gustaf VI of Sweden and President Kenneth Kaunda of Zambia who was one of the platform speakers at the Assembly.

The Service began with a psalter of bells and a robed procession of the Assembly from the University to the Cathedral. The music for the service was specially written by Denmark's Per Norgaard, and was played on two organs accompanied by trumpeters stationed at various points in the Cathedral. It was music flamboyant, dissonant and sparkingly strident, interpreting so suitably the mood of our times and fitting so well into that Gothic Cathedral with its large baroque pulpit.

The sermon was to have been preached by Martin Luther King, D. T. Niles of Ceylon took his place and preached on the theme of the Assembly, "Behold, I make all things new".

The fundamental question which the Assembly sought to face in all its deliberations was how to be alert to what God is doing in the world as He renews His creation, and how to be obedient participants in God's activity. The assurance of the promise, "Behold, I make all things new", was always there. It was a call to remember that in Christ, God would surely accomplish His purpose, whatever be the immediate confusions of history.

"We cannot" said Dr. Hendrika Berkhof of the University of Leyden, "offer final solutions to the endless problems of our world, but we have discovered in the resurrection of Jesus the direction in which God leads and the ground and inspiration for an unceasing struggle for renewal."

### Issues

The main work of the Assembly was done in six sections:

(I) **Catholicity:** The central concern of the section which dealt with this subject was how to understand God's action towards wholeness in His creation and how to relate it to God's purpose for the wholeness of His Church. The world and its life were the immediate subject of concern. The Christian community was an inextricable part of the human community. So that no answers were true for the Church unless they were also true for the world.

The important fact to which the report of this section called attention was the fact of Christian Unity as it was actually taking place in the world, and the implications of this fact for ecclesiastical unity. Even on a subject such as inter-communion the evidence was that inter-communion was taking place between Christians of all denominations and confessions (in some countries members of the Roman Catholic Church took participating irrespective of the normal rules of order and discipline in these denominations and confessions. "Secular Ecumenism" was a reality and was part of the pressure of God's Spirit on the institutional Churches.

(2) **Mission:** The work of this section ran into difficulty from the very beginning. There were those who wanted the Assembly to make a re-statement of the Church's faith in the uniqueness of the gospel, the finality of Christ, and the necessity for mission "to the end that men may believe and be saved". There were others who felt that what was needed at this hour was not that kind of re-statement but a statement which described and made explicit God's mission in this world renewing creation, conferring on man his humanity, and making community effective in the world. They felt that the Church's particular mission must be stated within this perspective.

When the report finally emerged after a great deal of anxious debate, it showed all the marks of a compromise. But it did one thing and did it well. It spoke of mission primarily in terms of God's action, so that it put in its right perspective the aspect of mission as the Church's endeavour. It also brought out the importance of the communication of the gospel taking place essentially within a dialogical situation. The gospel confronts speaker and listener alike, speaker and listener do not confront one another.

(3) **Peace and Justice:** This was the hottest of the sections because it had to deal with specific questions in the field of international affairs. The method of the Assembly was to allow the sectional report to deal with the issues of peace and war, freedom and justice, in a general way, and to sign up on the section specific resolutions on current affairs. These were referred to a Policy Reference Committee which co-ordinated the concerns of all the sections on specific issues and brought resolutions to the Assembly for a vote.

In the report of the section there was the willingness to recognize "selective conscientious objection" as a permissible response to war. As is well known, this has become a burning problem in

the United States of America in relation to the war in Vietnam.

The following were the subjects on which resolutions on specific issues were brought to the Assembly by the Policy Reference Committee:

(I) **VIETNAM:** The resolution adopted called for the unconditional halt by the U.S.A. of the bombing of North Vietnam, and for the cessation of all interference by any outside power in the affairs of South Vietnam. It spoke of Vietnam as an example of what happens as a result of the unilateral intervention of a great power in the affairs of another people. The Vietnam resolution was to be taken by the General Secretary and presented to the negotiators in the Paris talks.

(II) **NIGERIA:** The resolution adopted called for an immediate cessation of hostilities and for a cessation of any action by any power which would prolong the war. This resolution was taken by a delegation appointed by the Assembly to the Meeting of the Organization of African Unity that was being held in Ethiopia for the purpose of bringing peace to Nigeria.

There was a separate resolution which called for the raising of a sum of three million dollars to send relief to those destituted by the war, particularly to the children in Biafra. Already three million dollars worth of food and medicine had been sent by the W. C. C.

(III) **THE MIDDLE EAST:** The resolution adopted did not go beyond positions already taken by the Churches' Commission on International Affairs. What was done was to reiterate the call to have the resolution of the United Nations implemented and to seek a strengthening of the peace moves being made by the United Nations negotiator.

(IV) **CHINA:** In previous statements made, the conviction had been expressed that the People's Republic of China should be seated in the United Nations. At the Uppsala Assembly it was recognized that the time had come when this was going to happen, so that the Assembly called for a study of all the issues involved. The implication was obvious that the question of the future of Formosa needed special investigation.

(V) **RACISM:** On the last day of the Assembly a resolution on this subject was tabled for debate. The resolution itself was too general because it sought to cover all kinds of racist manifestations in different parts of the world. The resolution was, therefore, referred to the Central Committee of the W. C. C. for study, re-formulation and adoption.

(4) **Development Aid:** There had been held in 1966 a Conference of the World Council of Churches on Church and Society. One of the main concerns of this Conference was the North-South gulf, the gulf between the developed and developing nations. The Geneva Conference had been followed by a Conference at Beirut.

The issue was a double one. Externally, it was a question of developed nations accepting policies that would help the developing nations to achieve a stable economy. Internally, the problem was the nature of the action necessary and permissible to change the present structures of power in the developing nations so that they may be more responsive to the needs of their citizens. It was conceded that the only term which would cover the kind of action necessary was the term 'revolution'.

The most important speeches at the Assembly were on this theme. These were made by Dr. Visser't Hooft, President Kaunda, Lady Jackson (Barbara Ward) and Mr. M. M. Thomas. The latter became clear in his speech that the 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 faith. Mr. M. M. Thomas reminded delegates that both traditional liberalism and traditional Marxism are proving as "rigid and out of date" as traditional Christianity in grappling with the realities of the modern world. He called for an adequate theology of, and for, the revolution. The focal point of the final report was a recommendation that the developed nations must be willing by 1971 to make available one percent of their national income for aid to the developing nations. The report dealt also with ways and means whereby in the developed nations a climate could be created which would allow this to happen.

(5) **Worship:** The original mandate for this section was concerned with the ways of worship that would be most meaningful to men involved in the process of secularization. As it happened, the section was not willing to concentrate on this one issue. The report issued was primarily concerned with the ways in which there could take place a renewal in worship which would make it authentic. The main gain of the report was that a general consensus, however minimum it might be, was articulated by Christians of all traditions as to the meaning of Christian worship, its modes, forms and symbols. It was conceded that on this basis further elaboration must take place within every Christian tradition and within every secular and religious culture. It was significant that, at a time when from so many quarters the concept of transcendence was being denied, the assertion through worship of the transcendence of God was so clearly affirmed.

(6) **Styles of living:** When the report of this section was presented to the Assembly, a request was made in the debate that the title should be changed to "Styles of Christian living". The Chairman of the section said that this could not be done because it was not right to distinguish between Christian living and human living. What the report of this section tried to do was to establish the ways in which people should behave under different situations. The main thrust of the report was to emphasize that only the grace of God in Christ was sufficient for truly human living. In the debate between situational ethics and normative ethics, the report did not come down on either side. The point made was that ethics was ethics because there were norms; and yet that ethics could not be ethics if it was not concerned with the particularity of every situation.

### What is Man?

One of the decisions made at the Assembly was to launch an overall study on the subject of Man. The importance of this study was underlined by the way in which all the various sections at the Assembly tackled the issues they were dealing with. Man is the common centre of reference for men of all beliefs, whether secular or religious, so that in a study of man Christians are on common ground with others.

On one of the evenings at the Assembly the story of Amos was put on the stage. In this drama, written by Olof Hartman, one of the modern Swedish dramatists, the whole issue of man's relation with fellow man was worked out in a series of powerful scenes. The songs of Amos were the thread with which human communities were bound each to the other and to God.

Two short films, made especially for the Assembly, were shown. One depicted in poetic form the exhilaration of modern man, as well as his bewilderment in a world where the only permanent factor is change. It showed the secular world as it is, as a backdrop to the delegates' discussions. This film was made by the Czech animation artist, Vaclav Bedrich. The second film, a documentary, portrayed the churches of the world in all their variety, the myriad situations that confront them, and ways in which they attempt to relate to their societies. There were also on the platform, an immense bronze engraving

which was at once a symbol of the world in motion and of the Church as it sought to relate itself to this world. This emblem had been created by Olof Hartman, a modern Swedish sculptor. The Church was represented by a ship, whose mast was the cross, a diagonal stroke going from the centre of the cross to the circumference signifying both the rudder of the ship as well as the forward movement of the world.

The Uppsala Assembly cannot be understood except as one recognizes that its main concern was with "authenticity", the authenticity of the Christian community, the authenticity of the gospel it proclaimed, the authenticity of the proclamation itself and the authenticity of the deeds by which that proclamation was attested. And the test of authenticity in every case was whether it rang true in the world in which life was actually lived.

### The World Talks Back

Towards the very beginning of the Assembly, Dr. W. A. Visser't Hooft, who had been the General Secretary of the W. C. C. from its very inception, delivered an address which sought to point the directions in which the World Council of Churches should move in the future. He called for "a common market for the charismata".

This note, which implied the servanthood of the Church as well as its unity, was struck over and over again in the course of the Assembly. The "Catholicity" report said, "when we consider the vision of unity granted to this generation and the resources of God's bounty available for the enrichment of mankind, we become newly aware of the tragic character of the divisions that separate us". This report also asserted: "Secular society has produced instruments of conciliation and unification which often seem more effective than the Church itself."

Archbishop Josephson of Sweden, in his sermon at the Assembly Communion Service, warned delegates against meeting fellow human beings with "words and actions which have their source not in the gospel of Jesus Christ but in our own self-righteousness and our anxiousness to vindicate ourselves".

How did the Assembly respond to this double call for greater openness by the churches among themselves and by the churches to the world? The first point to record is the way in which there were structured into the Assembly ways by which voices from the outside world could be heard. The whole Assembly was opened to the keen scrutiny of some 800 press, radio and T. V. representatives. There were also 127 Youth participants who, though they had no vote, made themselves strongly felt. They published a daily commentary on the Assembly entitled, "Hot News". Also, they had set up an organization called "Club Sixty Eight," which invited the leaders and speakers at the Assembly every day for a period of questioning. Outside the Assembly Hall hung a notice which said, "If Jesus Christ wanted to come to this Assembly, He would have had to come as a steward."

There were two events arranged by the Youth participants which made a real impact on the Assembly. Towards the beginning of the Assembly, they arranged a march from Stockholm to Uppsala, at the end of which they petitioned the Assembly to give adequate attention to specific problems in the world, to adumbrate practical steps for the alleviation of the world's sufferings, and to accelerate the pace of Christian Unity. The other event was in connection with the debate that took place on the war in Nigeria. The Youth called for a period of fasting and prayer which evoked a general response, and then themselves held a service of prayer and intercession which lasted through the night to the early hours of the morning.

Then, to the speaking platform of the Assembly were brought people who were not just ecclesiastics but men and women who knew the world through active participation in it. Among those who addressed the Assembly, who were of this type were besides President Kaunda and Barbara Ward who have already been mentioned, American Negro novelist James Baldwin, Lord Carleton, Fernan-

ment Representative of the U. K. at the United Nations; Dr. Jaro Krivohlav, industrial psychologist from Czechoslovakia; Prof. Charles A. Coulson, Mathematics Professor at Oxford University; Dr. (Mrs.) Takedo Cho, Social Scientist, Tokyo; Baron Vance Coppee, a Belgian industrialist; and the Rev. Richard M. Andriamanjato, Minister and Politician from Madagascar.

On two nights, Pete Seeger sang to the Assembly songs which spoke of contemporary affairs in the language of folk music. His last song, "The answer is blowing in the wind" was an accurate summary of the truth which made the Assembly's openness to the world such a prime necessity.

Another way in which the world made itself felt in the Assembly was through the absence of representatives from some of the churches. There was no one from the People's Republic of China, no one from the churches of Burma or Greece; and some of the important delegates from the D. D. R. were also not present. The reasons behind the absence of these people were varied. But all the reasons were connected with the political conditions in these several lands.

In so many ways the world talked back.

### The World Council of Churches

As the Assembly developed it was quite clear that in the future structure of the World Council of Churches there would have to be a lowering of the age average of those appointed for office by the Assembly, with a substantial representation of laymen, women and youth among those appointed.

### I. Appointments made:

When the new appointments were made, almost in every category the age average went down and there was a slight increase in the participation of women. In the new Central Committee, there were 88 ordained men, 1 ordained woman, 7 other women and 24 laymen. There were 16 members from Asia and Africa, 6 from Australasia and the Pacific, 5 from Latin America, 23 from North America and 54 from Europe and the Middle East.

Also the appointments made by the Assembly definitely showed that there was going to be a new style in the way in which the World Council of Churches was going to function. Dr. W. A. Visser't Hooft was appointed Honorary President. It was obvious that he was not going to be just a figure of honour. Then, when it came to the election of the President, those appointed were men who were, each in his own sphere, engaged in active work within the Ecumenical Movement. A simple enumeration will suffice to make the point. Dr. John Coventry Smith (Presbyterian—U.S.A.) a recognized leader in the Missionary Movement, Bishop Hanns Lilje (Lutheran—Germany) in the Confessional Movement, and Dr. D. T. Niles (Methodist—Ceylon) in the development of Regional Ecumenical Organizations. The other three Presidents were representative figures—Dr. E. A. Payne (Baptist—England) representing the leadership of the World Council during the previous period, Patriarch German of Serbia (Orthodox—Eastern Europe) representing the Orthodox world, and Bishop Zulu (Anglican—Africa) representing the ideal of the World Council community in its stand on human rights. The age average of the Presidium was lower than last time. It was obvious that they were going to be very much involved in the spelling out of the policies and procedures of the World Council of Churches.

The Central Committee elected as its Chairman a layman—M. M. Thomas from India (Mar Thoma—Syrian). His relative youth and his status as a layman, together with the fact that he comes from Asia, will mean that the Central Committee is going to get a new image. A woman, Miss Pauline Webb (Methodist—England) was appointed Vice-Chairman of the Central Committee, as was also Archbishop Malitson of the Orthodox Church. One consequence of the kind of persons appointed is certainly going to be an open relationship between ecclesiastical ecumenism and secular ecumenism.

(Continued on page 4, column 4)

## OPENING SERMON BY D. T. NILES AT THE UPSALA ASSEMBLY

### "BEHOLD, I MAKE ALL THINGS NEW"

Then he who sat on the throne said, "Behold! I am making all things new." And he said to me, "Write this down, for these words are trustworthy and true. Indeed," he said, "they are already fulfilled. For I am the Alpha and the Omega, the beginning and the end."

(Rev. 21:6)

#### The Divine Promise

The Central Committee of the World Council of Churches has had the courage and the faith to rest this Assembly on one of the divine promises, a promise which points to the future and to the end of time, and yet is a promise in the present continuous tense. For that which is promised (Rev. 21:3-4) is the complete and final fulfillment of what is already available as present experience. We do know the New Jerusalem which is never man's achievement, God's presence with men became history in the Word became flesh. The fact of God's comfort and victory in the midst of sorrow, pain and death is known fact.

"I am making all things new." "Indeed, they are already fulfilled." Both parts of our text truly belong together. For the end event is not an "it" but a "He." He who is the Alpha and the Omega and every letter of the alphabet in around. Therefore, we are always surrounded by the signs to be seen now of what God will accomplish hereafter.

St. Luke reports on his Lord as calling attention in his opening sermon at Nazareth, to two people—a widow of Zarephath in Sidon and Naaman the Syrian—both Gentiles, and outside the promises to Israel, who were chosen by God to carry the sign of His unfettered mercy. (Lk. 4:25-27). So, in every generation, God chooses whom He wills as His sign-bearers to carry convincing testimony to some aspect of His working. At this service we salute the memory of one such sign-bearer, who carried the sign with which he was entrusted in such a way "that he who runs may read." (Hab. 2:2) Martin Luther King will be remembered whenever and wherever the cause of human dignity is celebrated, wherever and whenever man's search for community is espoused. The newness that God promises is the newness of the New Man, Jesus Christ, in whom and into whom all grow, each separately and all together, to mature manhood. (Eph. 4:3, 15).

The song of the movement which Martin Luther King led was, "We shall overcome some day." Yes, we shall, because the victory is already promised and potency in Jesus Christ.

In Him, and because of Him, all men will find their humanity; both those who deny it to others and those to whom it is at present denied. Deep in my heart I do believe that He does make all things new.

We cannot, at this Assembly, evade the actual hour at which we stand. A crisis of faith has overtaken the churches more rigorous perhaps than was ever true before. Structures of church-life and congregational worship are under serious questioning. The Bible has increasingly ceased to be a book to be listened to. It is asked whether *even Jesus* points beyond man to God. And all this is happening within and to a Christian community which is once again, and in so many parts of the world, "a people who are not a people." (1st Pet. 2:10) The hour is marked everywhere by the cross of rejection.

Not only so, the hour is also marked everywhere by the accusation that the churches themselves are standing aloof from the actual world in which men live. The judgement is constantly made that the Christian presence is not convincing at the frontiers of human life where the struggles are taking place to push these frontiers back to make life simpler for all. And, in church and world themselves, as well as between them, there is that growing impatience and frustration, mistrust and antagonism, which is resulting in persecution and martyrdom, irresponsibility and fanaticism, and the easy resort to personal and social violence.

And yet, just because this is the situation, God's promise to make new must be some explosive in our midst,

thirsty as His free gift water from the water-springs of life". (Rev. 21:6)

#### Universal Design

Thus far our attempt has been to listen to the text and to enter the mood in which to listen to it. We must now proceed so to dwell upon it as to find illumination for daily living and guidance into those ways of obedience which God has prepared for us. (Eph. 2:10) And, what we find as individuals, we shall pray that we find also as an Assembly, so that by our work and worship here we shall rise to meet His promise, receive a fulfillment of it in our midst, and go from here girded for the tasks that lie ahead.

There is one emphasis we must make at the outset, that only those will believe what the Scriptures say about God and His ways who have known Him in their own lives. The promise which we ponder points to all mankind, but it will carry no conviction until we have allowed it to become promise fulfilled in us.

"The arms of love that compass us  
Would all mankind embrace."

The power to which we point is past conceiving, the design of which we speak is beyond imagining, the mercy on which we rely transcends our faith; and yet we must be able to say, "We know Him of whom we speak, we know in whom we have believed." (Acts 17:23, 2 Tim. 1:12)

"His mercy all, immense and free,  
For, oh my God, it found out me."

What will it mean to stake our all on the promise which our text contains, a promise which is universal in scope, eschatological in character, and contemporary in consequence.

Let us look first at this aspect of universality. In the Biblical record, the story told is indeed a story about all things. There is first the story of the nations—the migration of peoples, the rise and fall of empires, the human community in its struggles for peace and justice, societies in their search for power and freedom—a story stretching down to Roman times. And wedged within this story is the story of Israel through which God makes himself known as the God of all people—as concerned with Cain as with Abel, with Ishmael as with Isaac, with Nimrod as with Noah; and as open to make Nebuchadnezzar or Cyrus the instrument of His purpose as He was to use John or Hezekiah. (Is. 45:1) "He brought Israel from Egypt, He also brought the Philistines from Captivity and the Syrians from Kir." (Amos. 9:7)

When the Psalmist declares that the Lord is God (Ps. 100:3), he is testifying to the ways in which Israel had been driven out of every form of tribalism in its belief and worship and brought to the realization that only He must be worshipped who is God of all. When Jesus arrives, the story climbs to its climax in a community in which "there is no question of Greek and Jew, barbarian, Scythian, freeman, slave; but Christ is all and is in all." (Col. 3, 11).

Let us recognize that the universality of God's design does not destroy the distinction between His purpose and His method, the scope of His plan and the particulars through whom and through which that plan is brought to fulfillment. Many are called but few are chosen. Victory is for the few, the battle is for the few. Election is for mission, and not all are the bearers of history.

As we know, the story does not stop where the Biblical record ends, for the missionary vocation of the Church picks it up and carries it to the ends of the earth along the trade routes of all the empires, and from there on, through Churches in every land and through the ecumenical movement, in evangelistic occupation of every area of human life.

But even so, this is not the full scope of the story; for the story includes nature too. The curse in the garden of Eden speaks of man as tempted to distinguish between his brow and the brow of the Master and given to him

disciples saying, "Take, eat, this is my body for you." (1 Cor. 11:24) Curse and blessing are held together in one developing purpose. The apostle hears creation groan and travail waiting for the new to be born (Rom. 8:23); the apocalyptic describes the end as a city where life lived in its full complexity will be lived in God. (Rev. 21:23-26) And, in that city, will be gathered the treasure of every Babylon which has been destroyed, the riches of every phase of human endeavour and community. "There shall never be one lost good," though, equally certainly, every plant which is not of God's planting will be rooted up" (Matt. 15:13)

The scientist, who is also a mystic, discerns in the evolutionary process a thrusting upward until that process arrives at its origin; the man of faith who is also a man of affairs, discerns a controlling purpose binding the confusions of human history and guiding it towards its goal.

"What a fathomless wealth lies in the wisdom and knowledge of God! How could a man ever understand His reasons for action or explain His methods of working? Source, Guide, and Goal of all that is—to Him be glory for ever! Amen" (Rom. 11; 33,36.)

#### Eschatological Event

"But as for the cowards, the faithless and corrupt, the murderers, the traffickers in sex and drugs; the worshippers of idols and all liars—their inheritance is the Second Death," (Rev. 21:8)

It is because the promise is universal that it is also eschatological, for otherwise the action would lack the element of judgement. "Before the great white throne," and Him who sat on it," says the seer, "heaven and earth fled and vanished" (Rev. 21:1) Earth was the scene of human rebellion, heaven the reservoir of demonic evil. These now pass away, and are replaced by a new heaven and a new earth. For the promise is not that all things will be renewed, but that in the "New" all things are made new.

Thus we see the full force of the announcement that the promise to make new has already been fulfilled: for the New is a person—the Word by whom all things were made, the deed by whom all things were redeemed, the Wisdom and Mercy by whom all things will be judged. There is no automatic progress leading to a Utopia, nor an indiscriminate saving history from dialectic saving all into a non-moral bestiality. The promise is, "I make all things new," and for that "I" we wait, crying, "Maranatha," "Come, Lord Jesus!" (Rev. 22:20)

The end is the end of a beginning already made, the complete transformation of all that already is, the direct substitution of the old by the new.

"Whatever we hope, by faith  
Future and past subsisting now."

We are they "on whom the end of the ages has come," (1 Cor. 10-11)

The figure often used in the New Testament to set out this truth is that of marriage. Marriage is the fulfilment of an engagement, its expected future; but the married state itself is completely new; nor is that future merely future, for it determines the engagement experience itself. No one denies interest in getting married because she is satisfied with the happiness of being engaged. We may not seek existential relevance as yet the "Now" existed in its own right.

Our Lord's parable of the wheat and the tares leads into the very heart of the mystery we are probing. (Mat. 13:24-30) We are told that wheat represents the children of the Kingdom and that tares represent the children of the evil one. But obviously, not only is it impossible to say who are wheat and who are tares, but also we do not know who will be wheat and who will be tares on the day of harvest. The possibility of conversion is the heart of the gospel. Hence the warning that we give up at-tempting to distinguish between wheat and tares, and simply put all our energies into tend-

Also in this parable, which has so many merging parallels, is the insistence on the simultaneous working of God and of the evil one. When St. Paul cries out at the existence and persistence of his old nature, it is this simultaneity which is the cause of his cry. (Rom. 7:14-23). The new man cries out because the old man is very much alive. And yet, not only has the new man been born, but already the new mercy is at work. We are justified by grace through faith (Eph. 2:8), because in Jesus it is a new question that is addressed to us. The old question was, "Have you obeyed?" The new question is, "Do you believe?" The answer to the old question still is "No," so that we are guilty; but, by the grace of God, the answer to the new question can be "Yes".

When Jesus prayed for Peter, He prayed that his faith fail not. (Lk. 22:32) That prayer was answered. He who was guilty also found mercy in the midst of condemnation. His faith was kept safe in spite of his sin. This mercy sanctifies now, empowering us for greater and more consistent obedience; it will accept us hereafter when we face that great white throne. Before that throne, says the seer, two books will be opened—the book of deeds with the record of our lives and the book of life with the record of His mercy. (Rev. 20:12).

So we remain held by Him who is first and last, who found us in love and called us to obedience; who through grace keeps us at our post, not dismissing us from His service; and who, at the last, will establish the work of our hands by His mighty working of His power.

#### Contemporary Obedience

Then he told me, "Do not seal up the words of prophecy in this book, for the hour of fulfilment is near. Meanwhile, let the evil-doer go on doing evil and the filthy-minded wallow in his filth, but let the good man persevere in his goodness and the dedicated man be true to his dedication." (Rev. 22:10-11). Here is warning that men put their lives in order while there is still time, for no man knows when he will cross the line beyond which wrong-doing is simply the result of having lost the ability to repent. However, the obediences to which we are called do not lie just in choices we must make between right and wrong; they lie, rather, in the response we must bring to the new which God is constantly effecting in our midst. The book of prophecy is not sealed, the end breaks in from time to time, and again and again eternity lays claim to our lives.

The primary requisite for relevant obedience is that we be watchful to discern the breaking in of the new. We remember how Jesus insisted on watchfulness as an essential quality of the Christian life (Mk. 13:32-37)—an emphasis absent in every other religion. Only as we watch can we serve a living God, can we be prepared to follow where God leads.

Early in the life of the Church three incidents happened. Philip was led to baptize a proselyte who was an Ethiopian (Acts 8:38). Peter was made eyewitness of baptism-by-the-Holy-Spirit of a Roman family even before their baptism by water (Acts 10:44). Paul was warned on the road to Damascus and shown that obedience to the law had no saving power, and that men were saved by and that men were saved by Christ alone. (Acts 9:17). Three Christ alone. (Acts 9:17). Three separate incidents—each in many ways a private incident—and yet together the cause of a tremendous revolution in the life of the Church and of the world. And why? Because those early Christians saw and obeyed what God was doing in their midst.

Everywhere in our world today events are taking place, big and small, which reveal that God is doing a new thing among us. There is a restlessness abroad in our lands which is challenging us as peoples and as churches to strike out and take to the road tents, there is an extravagance in the ways in which evil is expressing itself, showing that it senses its own predicament. There is a mercilessness in our ideological antagonisms which demands that men and women pay the ultimate price

#### 2. The Orthodox Churches:

The largest Confessional group present at Uppsala was the Orthodox Churches. No one is going to say any more that the World Council of Churches is a Protestant affair. It was evident that the presence of a large and able delegation from the Orthodox Church of Russia, under the leadership of Metropolitan Nikodim, helped to make Orthodox participation in the debates an effective one. For the first time, the Orthodox delegates present at a W.C.C. Assembly did not table a statement of their own.

#### 3. The Church of Rome:

There were 15 delegated observers from the Roman Catholic Church and more than 100 Roman Catholics, many of them priests, who attended as pressmen and visitors. Pope Paul sent a message of greeting referring to "the mutual intention" of the W.C.C. and the Roman Catholic Church "to continue and extend the collaboration which already exists between them." One of the platform speakers, the first Roman Catholic to address a W.C.C. Assembly, was Father Roberto Tucci, S.J., of Rome. He made it clear that the Roman Church was not an "outside spectator" but a "partner" in the ecumenical enterprise. He said that the union of all Christians "cannot be the victory of one church over another but the victory of Christ over our divisions." Part-way through the Assembly, a substantial milestone was passed when delegates voted nine Roman Catholic theologians to the Council's 155 member Faith and Order Commission, this being the first time Roman Catholics have had actual membership in a W.C.C. unit. In its closing days the Assembly accepted a report encouraging continuing attention by the W.C.C.—Roman Catholic Church Joint Working Group to the question of Roman Catholic membership in the World Council as "former hesitations concerning the possibility of early understanding and co-operation have proved groundless."

#### 4. Conservative Evangelicals:

Two other representatives of non-member churches addressed the Assembly. They were Rev. Christian Krust, leader of a Pentecostal group in Malmheim, Rahr, Germany, and Dr. Robert Bertram of St. Louis, Missouri (U.S.A.), a professor at the Lutheran Church—Missouri Synod's Concordia Seminary. The presentation of these two speakers brought out clearly a main difficulty in the ecumenical enterprise. Leaders among the conservative evangelicals were obviously looking for a commitment by the World Council of Churches to a series of propositions concerning the nature and content of the Christian faith. Whereas, on the other hand, the normal method of the World Council of Churches is to seek consensus in the articulation of convictions on specific issues—growing out of, perhaps differently held basic theological convictions. The two approaches are necessarily complementary, but both have to be understood more than they have been understood now.

#### The Assembly Concludes

Difficult as the Assembly was, and strenuous its daily time-table, the Assembly held together remarkably well. In large measure this was due to the variety and freshness of its worship programme, the imaginative Bible studies dictated by Dr. Hans Rendi Weber of the Open Communion Service conducted by the Swedish Lutheran arrangements made for the housing of the delegates and for their transport to their places of meeting.

The Assembly came to an end in a formal session with the adoption of the Assembly Message, the last event of the Assembly being the Closing Service at which a prayer of commitment adopted by the Assembly was repeated together by all the delegates.

Report by Dr. J. Niles

(continued on page 6, column 3)



# The Morning Star

9TH AUGUST, 1968.

## THE CZECHOSLOVAKIAN SPECTACLE

Czechoslovakia was formerly a part of the Austro-Hungarian Empire. Largely through the efforts of Jan Masaryk it became independent at the end of the first World War. The presence of a German minority in the country gave an excuse to Hitler to utter fiery threats against it and Chamberlain conceded the part occupied by the minority to Hitler in 1938. After the defeat of the Germans, like a number of neighbouring countries, it came under the influence of Russia, which wanted to surround itself with dependable neighbours. As in all such countries, a Government was set up, not merely owing allegiance to the Soviet Union but on the same rigorous dictatorial pattern as in Russia.

The people of any country will get restive when kept for years on end under a form of autocracy, that unlike the autocracies of ancient times is devoid of the modification effected by personal relationships or is unlike autocracies where the government is autocratic in theory but tolerable in practice, because of inefficiency. People are bound to get tired of an impersonal, machine-like and relentlessly efficient autocracy. We see this in Russia, in spite of all efforts to suppress news of that restiveness.

The situation of the satellite countries bordering Russia is worse than this. In Russia the people are at least under their own Government. In the satellite countries people are expected to submit not really to a local dictatorship but to a dictatorship that is the agent of another Government. The satellite minded Tito of Yugoslavia, though dictatorial in his own country, let the Russians know that he did not want to be dictated to by the Russians. The Hungarians wanted to do the same, but were not strong enough to assert themselves.

So when in Czechoslovakia the pro-Russian leaders were pushed out of power, the democratically-minded Dubeck became Prime Minister and the people began to clamour for reforms, the world waited to see what would happen. The Russians felt that if Czechoslovakia was allowed to get away with it, the other satellite countries would follow in its wake. So they mobilised regiments and sent up tanks to the borders of Czechoslovakia. On the other hand, some of the other satellite countries began to realize that if Czechoslovakia was allowed to go under, then for ever and ever they themselves would have to remain tied to the chariot wheels of Russia. So Yugoslavia and Rumania began to take counsel together. This made the Soviet leaders think twice before they applied the strong arm.

What has been arrived at now is obviously a compromise; but it wanted great courage on the part of Dubeck not to have given way all along to line in spite of the awe-inspiring pressure exercised by the Russians. But it was ordinary good sense on the part of the Soviet leaders not to have been too exacting. According to the compromise reached Czechoslovakia will be free to do what it likes inside its own territory but should stick to the Soviet alliance; and not being satisfied with verbal assurances, Russia has asked for firmer and more tangible adherence to the Soviet cause. Czechoslovakia will have no alternative to conceding.

But the matter is not going to rest here. Once democratic government, free thought and free speech are allowed in Czechoslovakia, they will natur-

## MUTHU - IVAN - KADOJ COLONIZATION SCHEME FOR THE CULTIVATION OF SUBSIDIARY FOOD CROPS

The Scheme is meant for selling 3000 allottees on 9000 acres of land for the cultivation of 3000 acres of chillies, 750 acres of onions and 2250 acres of pulses, and 3000 acres of homesteads, during the three year period 1968-1970. Irrigation will be provided from the Muthu Ivan Kaddu Kallam for the cultivation of 6000 acres of chillies, onions and pulses. The allottees will consist of approximately 1000 educated youths and 2000 landless peasants. The youths will be provided with water by lift irrigation and peasants by gravity irrigation. When the scheme is completed it is expected to save Rupees Four and Half Million Foreign Exchange in the imports of dry chillies, onions and pulses annually.

### 2. Cultivation Programme:

The cultivation programme during the three year period will be as follows:

Year	Chillies acres	Onions acres	Pulses acres
1968	200	50	250
1969	1000	250	750
1970	3000	750	2250

Although land clearing operations can be completed in 1969, irrigation facilities and land alienation problems will make it necessary to continue the work in 1970. Chilli cultivation will normally commence in December with the establishment of nurseries and go on till June. Onion cultivation will be done during July to September. The cultivation of pulses will be spread out from January till September, the period during which irrigation will be provided. October, and November will normally be slack months during which the allottees will be expected to plant up their homesteads with permanent crops like coconuts, mangoes, oranges, limes etc. Animal husbandry will be introduced at a later stage of the scheme.

### 3. Jungle Clearing:

The Chamber of Commerce has undertaken the machine clearing of jungle through three firms, G. R. de Soysa and Co., Colombo Commercial Company, and Ceylon Development Engineering Co. About 40% of the jungle will be cleared by machinery at a cost of Rs. 700/- per acre, of which Rs. 100/- will be paid by the Government as subsidy and Rs. 600/- as a loan to the allottee, repayable in 6 annual instalments. The remaining jungle has already been alienated and manually cleared and some allottees are unwilling to do machine clearing. These lands will take some time to be brought into a condition necessary for intensive irrigated cultivation.

### 4. Irrigation Difficulties:

Even after all irrigation channels have been constructed, several irrigation difficulties are arising owing to the undulating nature of the land and presence of ravines and patches of unsuitable soils.

### 5. Land Alienation Problems:

As lands under this scheme have been alienated on several different occasions to peasants and middle class and some of these alienations cancelled earlier and owing to numerous encroachments, difficulties have arisen. It is also not possible to select 3000 allottees from the population who will come into residence during the next three years, and undertake the intensive cultivation of chillies, onions and pulses. Therefore it has become necessary to bring allottees from outside the district who are interested in the cultivation of these crops.

ally, sooner rather than later, find their way into other satellite countries. Will they then feel that indefinite and everlasting loyalty to Russia is essential?

Finally such conditions of life may begin to assert themselves in Russia itself. If they do, the present form of Government in Russia may have to be modified. If it is, what about the principles of Communism? They have been already modified even under dictatorships. What will happen to them when there is freedom of speech and freedom of Government?

## REJOICE IN THE LORD ALWAYS

(A Sermon Preached in the Vaddukoddai Church on July 28, 1968)

By GLENN YOCUM

(continued from last issue)

Nevertheless, from the depths of a prison cell in Rome Paul has written "Rejoice in the Lord always." Actually, isn't it in times such as ours that this word about rejoicing carries its greatest impact? When joy seems most improbable we must read the words of Isaiah and Paul and of Jesus: "Blessed are you that weep now, for you shall laugh," (Lk. 6:21) And in John's Gospel Jesus says, "Truly, truly I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn to joy. When a woman is in travail she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you." (Jn. 16:20-22)

Sometime if you get the chance I wish each of you could read Dietrich Bonhoeffer's *Letters and Papers from Prison*. Bonhoeffer, as you probably know, was a Christian pastor and professor of Theology in Germany, whose opposition to the Nazi regime caused him to be sentenced to prison and finally hanged. He was a martyr in the traditional sense of the word - a Christian who died witnessing to what he believed. Yet I know of few books which radiate the sense of joy one finds on almost every page of Bonhoeffer's letters from prison. In a situation where one would have expected nothing but despair, Bonhoeffer, while realistic about his plight, never seemed to lose that intangible sense of humour and cheerfulness that are so characteristic of joy. He had heard the good tidings about the year of the Lord's favour.

Or consider Paul again - a man who we know suffered from a thorn in the flesh, and who wrote to the Corinthians that "Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil, and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure." (2 Cor. 11:24-27) And then facing martyrdom in Rome, Paul writes to the Philippians primarily about joy. The joy he has experienced himself throughout all his sufferings, exhorting the Philippians to rejoice in the Lord as well.

But finally when it comes to the ultimate standard of a life of joy we must go back to the life of the Messiah himself. Jesus, the Christ, not only bestows joy upon those who have faith in him, but he also exemplifies for us what it means to live a life of joy. While it is difficult to point to this or that particular instance in Jesus' life as summing up the joy present in him, the picture we get of Jesus in the Gospels is that of a man who is robust and enjoys life. He and his disciples are not ascetics who spend most of their time withdrawn from the mainstream of life. No, Jesus takes pleasure

in the fellowship of others, eating with tax collectors and sinners and attending a wedding festival. He delights in the company of little children, and his parables are constant reminders of his sensitivity to what may seem to be the ordinary and common things in life. In contrast to John the Baptist he is called a glutton and a drunkard by his critics. There is no doubt that he was a man who knew the joy of life, far removed from the life-denying self-righteousness of many Jews of his day. And yet Jesus' whole life is one lived in the shadow of the Cross, in the shadow of suffering. But rather than excluding joy, suffering for the sake of others, the self-giving love, which epitomizes the life of the Messiah, seems to be the best guarantee of joy. For it is only in losing oneself for others that one finds life and joy. It is only when we do not take ourselves and our problems too seriously that joy is given to us. For to know the Messiah is to realize that suffering can be redemptive, that losing one's life can be the means to finding life, to knowing the peace and joy which the Messiah brings.

To be in touch with the Messiah now in these days, many of which appear to offer little basis for joy, is to be able nevertheless to rejoice, or to put it in the idiom of a modern poet, to be able to dance:

I danced in the morning when the world was begun,  
And I danced in the moon and the stars and the sun,  
And I came down from heaven and I danced on the earth -  
At Bethlehem I had my birth.

Dance then wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the dance, said he.

I danced for the scribe and the Pharisee  
But they would not dance and they wouldn't follow me.  
I danced for the taxman, for James and John -  
They came with me, and the dance went on.

I danced on the Sabbath and I cursed the lame,  
The holy people said, "It was a shame;  
They whipped and they stripped and they huzn us high  
And left me there on a cross to die."

I danced on a Friday when the sky turned black -  
It's hard to dance with the devil on your back;  
They buried my body and the thought I'd gone -  
But I am the dance, and I still go on.

They cut me down and I lay up high -  
I am the life that'll never die,  
I'll live in you if you'll live in me,  
I am the Lord of the Dance, said he.

Dance then wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the dance, said he.

"Lord of the Dance" by Sydney Carter.

## FLOWERS

FOR ALL OCCASIONS

Phone or write:

Lane & Company

P. O. Box 19

NUWARA ELIVA.

Grams: "LANES" - Phone: 876

### 6. Production:

At the end of the three-year period production of the following commodities are expected:

Crop	Acreage	Yield cwt.	Local rate per cwt.	Value
Chillies	3000	24,000	Rs. 250/-	6,000,000
Onions	750	60,000	Rs. 32/-	1,920,000
Pulses	2250	18,000	Rs. 56/-	1,008,000
Homesteads	3000	—	—	800,000
<b>Total</b>	<b>9000</b>			<b>9,228,000</b>

Thus the 3000 allottees are expected to get annually Rs. 9,000,000/- into their hands averaging, Rs. 3000/- per allottee per annum.

S. KANAGASABANAI,

Head of the Scheme.

Muthu Ivan Kaddu Scheme.

## SERMON

(continued from page 4)

of their convictions, and the willingness of countless men and women to pay it. Through light and darkness, weal and woe, we sense God at work. (Is. 45:7). Oh for the eyes to see what God is doing and how He is doing it! Oh for the courage to move! - and, let us remember this - and we shall not find the way we must take just by arguing with one another here at this Assembly, or in other consultations and conferences. We shall find the way only as we allow our very selves to be swept into the stream which in God's purpose will be tomorrow's flood. It took Paul three years alone in Arabia before he was engulfed. (Gal. 1:17-18.)

One word more, and that is to draw attention to the different roles that will need to be played within the one obedience. In the revolution we have used as our illustration, Paul led the way into the new; James had the responsibility of maintaining the link between the old and the new, for even when God raises children from stones, they are raised as children to Abraham (Matt. 3:9). Peter had the unenviable task of now supporting James and now supporting Paul, seeking in every way to maintain the unity of the whole mission; and, in the midst of it all, Barnabas fulfilled the role of friend - of Paul when Paul was alone, and of Peter when Paul and Peter quarrelled. (Gal. 2:11-13) John helped by keeping out of the controversy. The demands of obedience are never the same for all, for even within the same enterprise the responsibility of each will be different.

In this last vision with which the Bible closes, and which has been the basis of our meditation, there is a final note to which we must listen and with which we shall end. In the eternal city which is man's final abode, there is no temple (Rev. 21:22). The symbol of the sacred is not needed any more because it has accomplished its mission, and the sign of Abraham when he rendered thanks to Melchizedek is now fulfilled. (Gen. 14:18-20). The eternal city is a secular city.

But just because that is so, how important it is to remember that we have not arrived there yet! Here, the cities of our dwelling are places where God is remembered and forgotten, acknowledged and denied; so that here must be maintained the testimony to God as God which is essential to the health of human living, and the sign-posts of that testimony. The cry for human neighbourhood, for instance, is a legitimate cry; but it becomes a futile search when men confine themselves to humanity alone. Children belong to one another in freedom, and quarrel with one another without bitterness, because in the home are father and mother to whom they equally possess, and whom they equally possess. "Hell is other people," Only God with other people can make heaven.

A man met Jesus and asked His help to get back a piece of land that his brother had stolen from him (Luke 12:13). Jesus said, "Is that all I mean to you? Is that all you have to ask of me? You have allowed your preoccupation to dull your perception. Should Jesus ask us now what we would have Him do for us, what would we ask? Justice among men? Yes. Freedom for all from fear and want? Yes. Peace between peoples and reconciliation between individuals? Yes. The unity of the Church and the renewal of its mission? Yes.

But, above all, would we not ask for that which is the direct need of the human heart, and which He alone can supply?

"Show us the Father, and we shall be satisfied," (John 14:8.)

## The Assembly Message and the Prayer of Commitment

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 Universal Assembly met first of all to listen. We heard the cry of those who long for peace; of those 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 our sin, 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 fore-shadow a renewed human community.

Therefore, we Christians will manifest our unity in Christ by entering into fellowship with those of other races, classes, ages, religions 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 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 to 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 bids us to renew.

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

Printed and published for the American Ceylon Mission by Mr. Abraham Saravannathu Theunbratnam, residing at Manipay at the American Ceylon Mission Press, Udavi Road Manipay on Friday, 9th August 1968.