

zásadami! O ty je možno se přít, o ty je možno diskutovat do nekonečna. Budeš-li předložená fakta zkoumat, měřit, vážit, přineseš-li nová vážná a věčná fakta — jsou snad fakta jiná nežli věčná a vážná? — vykonáš umělecký čin; zkusil jsi svou sílu a moudrost, abys našel krásu. Většího umění není. Většího umění nenalezneš. Jinde upokojení nedojdeš!

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Chvillemi je možno i nutno žasnout nad jasnovidností Masarykovou; vždyť rozbíraje filosofii německou a německé umění, předpovídal dnešní události v Německu, o lásce k svému národu, jež se může projevit jako všezachvacující nenávisť (302), bez cíle (303), jako revoluce křečovité násilnická (305), jako láska zabíjející.

Kapitoly z této čtyřicet let staré knihy Masarykovy nebyly dokončeny. Je to škoda, ale je to také podnět. Zápas s malými lidmi odvedly Masaryka od kladného díla. Nebylo mu dáno, aby vybíral (dobré a cenné) kvíčaly, musel se spokojit úlohu vyběrače kosů a drozdů. Takhle musíme rozumět slovům Denisovým o Masarykovi: Zápas s malými lidmi odvedly jej od velkého díla.

Ale i tak dobře! Nechal nám, abychom vyzpívali vlastní sloky, dal nám odvahu, abychom se pokusili o vlastní píseň po jeho chvalozpěvu hledajícího. Jeho chvalozpěv je bohatší a podnětnější nežli chvalozpěv Ambrožův. *R. J. Vonka.*

ROZHLEDY PO ŽIVOTĚ NÁBOŽ. A CÍRKEVNÍM.

THE INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM AND ITS FUTURE.

By Dr. H. Faber, secretary of the Association.*)

After the theological school and the Congress in Copenhagen, both organised by the International Association, it is of importance to devote some attention to the question as to what prospects the coming years now offer for the Association.

In this article we shall confine ourselves to some of the chief outlines and by means of publications and lectures in subse-

*) Se svolením Ústřední rady československé církve v Praze rozhodli jsme se učiniti pokus s cizojazyčnými články, k nimž připojíme krátký obsah v překladu. Chceme především členy Světového svazu svobodných církví seznámiti s naší církví. Od příštího ročníku budeme k důležitým článkům českým připojovati též obsah (resumé) česky. Pozn. redakce.

quent years we shall be glad to keep you more fully informed regarding the progress of our work. (The subscription is f. 2.50, Notification to be sent to the Secretary's Office, Nieuwe Cracht 27, Utrecht, Holland.)

If we set ourselves the task of sifting and arranging the many impressions of the days in Copenhagen, then I believe that we shall observe that Copenhagen has taught us one important lesson which is of great moment for the future. It has plainly shown us what sort of character is borne by the International Association and where the heart of its work must lie. The Association is an organisation of churches, ecclesiastical groups and ecclesiastical movements. I purposely underline these words: church and ecclesiastical. They are the stamp of the Association and its work.

This Congress was not one where first and foremost great scholars above all others set the lead. This was often the case at former Congresses. In film circles much is spoken about the „star“ system and its objections. Well then, at this Congress the star system was departed from. Partly because theological tendencies other than liberal disturb the world and there are no longer so many scientific stars, but also certainly partly because it is no longer wholly suited to the present construction. Church leaders and leaders of ecclesiastical movements were assembled together, people of practical experience with their difficulties and opinions and that determined the spirit of the Congress and that shows also the present character of the Association.

For the future we wish to understand this lesson from Copenhagen. We are happy in the possession of a well-equipped secretariat. An Association such as ours, if it did not have at its disposal a smoothly-working centre, well-prepared administratively, would not be in a position to carry on any really productive work. Well now, that secretariat will especially have to be utilized for building up the body of the Association. The Association is like the body with many members in the letter of St. Paul to the congregation in Corinth. We must bear this in mind: the Association is a community built up from widely varying elements, but all supported by the same spirit. There are the Churches having their origin so far back as the time of the Reformation, the Unitarian of Transylvania, the Remonstrant and Mennonite in Holland. Also the Unitarian churches among the English-speaking nations with their own individuality and their own history. There are further the liberal tendencies, more or less pronounced, in all sorts of Protestant churches in Western Europe, most of which came into existence in the 19th century. The 20th century gave us the churches in Czechoslovakia and in the Phillipines, where a slumbering liberal spirit broke with the old

Roman Catholic Church, but which however introduces into the liberal world a peculiar element, the feeling for Catholicism. I shall now pass over a few other smaller groups to finally mention the liberal Brahma-Somaj, the group from British India.

The secretariat will have to make the most of this gain which the Congress has brought about. The first task which lies before us is to build up this body still more. People everywhere are interesting themselves in this work. Let us bring them to the realisation of the fact that there is a community of religion which extends beyond the borders of their country, knowing no limits. Let us take care that people know of each other, feel for each other. Help each other to stretch invisible — and also visible — threads between nation and nation, between church and church, between heart and heart. Many of our students are now already studying in other countries at congenial Universities, thus extending the horizon of their spiritual life and becoming aware of a world-wide community. How much more will that be the case if the Association itself actually has an International School where students of all countries would go for a year, returning to their native country enriched in mind and more capable of performing the task which awaits them there. Visible threads will be woven if, as was discussed at the Congress, Colleges and Universities will establish scholarships for foreign students and if, as was likewise proposed, regular exchange of important theological literature is made. Such a community will become a force if it extends its moral and financial support to fighting liberal groups.

By means of travel and publications, the Secretariat will convey the thought of the Association to the groups and let them feel what the Association can be for them and for those in the Association. And so a great task lies before us. At the next Congress in England in three years' time we hope to be able to state that these thoughts have taken deeper root in the groups. The Congresses will be the thermometers and at the same time the dynamic centres of the Association. It must be proved each time how active the Association is. In Copenhagen, Archbishop Aglipay invited us to come to Manilla in the Phillipines in 1936. It was then resolved to convoke a Congress there for the countries of the S. Pacific Ocean. It may well be that that Congress will arouse a new spirit in the East, and inspire new life into the old spirit and in such a manner cause new power to be given to our Association.

For this latter is also very necessary. It cannot be said that this is the whole of liberal-mindedness. And our Association is not only a community of established groups. It is also a movement. That is the next thing that we must say, bearing the future

in mind. In addition to internal construction there will have to be external growth.

We shall try to link up new groups. Also to help young movements to enlarge themselves and perhaps new movements to come into being. In short, to utilize our Association for the propagation of liberal thought.

We shall carry on propaganda in a different way from what it was 30 years ago. We will rethink liberal Christianity as was so strongly realised at the Congress. What else does this mean than that our Association is convinced that liberal Christianity has still more to say to the world than hat it has hitherto said, that it has not yet shown everything to the world? Construction is especially necessary in our time. If perhaps the emphasis thirty years ago was directed especially towards the critical, he who can read the signs of the times knows that the subsequent period, the constructive, has already arrived. Not only in a few countries, but along the whole line.

And there now lies the third object of the Association. Internal construction, but especially external growth, demand clear thoughts and lines of view. The future thus requires theological study and schooling.

Liberal Christianity will only overcome the spiritual difficulties of our time which are experienced in its own ranks by continuous meditation on its own nature and value. And it will only be able to point out a line of action to the disturbed world of the present time if it can speak in clear and strong words. Therefore theological study and schooling! It is a good thing that that idea has existed in Copenhagen. It rang through the reports of the American professors Snow and Rufus Jones and it was clearly pronounced by the new President, Rev. Alfred Hall from England, in his closing words. He said: „We liberals have always striven for the unity of religion and thought. But between these two there is at present a gulf fixed. Thinking persons do not believe. And believing persons do not think.“ It is here that a great task lies before the Association.

Against this background we can see the plan for our own school. We shall try provisionally to hold each year a theological school for two weeks, to be held next year in Berne, Switzerland. Our ideal is to have our own permanent theological school. By the exchange of thoughts, by united labour, such a school assists in building up unity and the message of our Association. Still more will be done, we hope. The leading theologians will have to meet together once, perhaps frequently, in order to jointly discuss Liberalism in our time.

We believe in the value of theology. Formerly it was our pride because our fellow partisans performed fresh pioneer work and

made great discoveries. The first splendour of this work has been dimmed. The world no longer expects great discoveries of a scholar, but spiritual guidance. And actually his task therefore becomes more human and greater. He is no longer the — lonely — „star“, but he is the guide who is received into the community and is struggling with it.

We thus see that after the first four years — and especially after Copenhagen — wider outlooks become visible. Large fields lie before us which we will plough, sow, in order to perhaps also reap.

Perhaps. It is good to add this word. Not that we ourselves should have no confidence in the future, but because factors other than those over which we have control play a part.

We are now living in a time when dark clouds throw a shadow over our movement. In theology and in the churches opinions are reviving which are our old opponents in the form of the 20th century. And temporarily they know how to again occupy and strengthen the old positions which were almost lost. In the culture movements are growing which regard our old moral and spiritual ideals as impractical and antiquated. The belief in the future with which we have inspired the world is being undermined by the disbelief in the present that we meet with amongst modern people. We see many ideals, formerly full of splendour, become dim, also in Liberalism itself.

Over against all this, a good organisation, even a successful Congress, does not imply very much. Against these things there must be a well-organised movement, but above all impelled by internal spiritual power. The Association also undoubtedly owes the success of the Copenhagen Congress to the fact that in times such as these people of one movement seek each other of their own accord. It may be a sort of instinct of self-preservation. But it must be more if it will hold a promise for the future. The Association has a future if in Copenhagen, and still more in all countries, we have the feeling that our time with its problems is not an indication of our movement — it is that also! — but an appeal to us.

If we regard the Congress as a thermometer, then we may believe that the idea is existent in the groups, at least is beginning to be realised. The perseverance and activity was to be heard in the tone in which the discussions and lectures were held.

One thing must be said in this connection. The future of Liberal Christianity and of the Association will not be finally decided by the generation now having the control, but by the generation now growing up, the youth. Is there a generation that

has understood the message of Liberal Christianity and is prepared to serve that Liberal Christianity?

A meeting of leaders of youth-movements from various countries convoked by the International Bureau of Leyden was also held in Copenhagen during the days prior to the Congress. This Bureau was founded in 1922 by Dutch students and has endeavoured with varying success to establish communications youth movements in several countries. Even the leaders had now and then despaired whether this work really possessed vitality. That doubt was removed at Copenhagen. There was a good attendance, then was faith in the Conference and the Bureau was converted into a permanent organisation of youth groups, with a full consciousness of its object. We shall not exaggerate the value of this but in any case it gives hope for the future. There is a generation preparing itself to occupy in the future the place where the older ones now stand.

So we may not, therefore, if we sum up, be pessimistic about the future. Not pessimistic! Does that sound too flat to you, insufficiently inspiring to the ear? I purposely chose these words. We must always be cognisant of the fact that our Christian culture is passing through a great spiritual crisis. Passions are awakened, great masses come into motion. This crisis cannot pass the Liberal world by without leaving any trace. She must suffer and struggle with it for her part. And at the same time we see how the International organisation of our movement is still in its infancy. We cannot be grateful enough to those who have laboured since 1900 for international contact in our movement. They have laid the foundations upon which we can now build. But the building is not yet finished. Thus there is no room for optimism alone. But there is room for trust. Trust that Liberal Christianity is so strong that it will purify and strengthen itself in this crisis, that the spiritual power which will drive and support the work of the Association will be there, that the workers, great and small, will be there to do the work, that there will be people who have heard the liberal message and will support that work. And finally, that God is there. Our work is supported by the belief that in Liberal Christianity, God has something, much, to say to our world and that He will use our work for His Kingdom.

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O b s a h.

Budoucí úkoly Světového svazu pro svobodné křesťanství a svobodu náboženskou.

1. Vybudovat Svaz ještě líp, aby se jeho vůdcové lépe znali, spolu cítili, navazovali styky národní a církevní. Tomu poslouží studenti, studující na cizích universitách, škola Svazu, jejíž zá-

klad položen v letních kursech, stipendia v kolejích a na univerzitách, výměna významné theologické literatury. V r. 1937 má být kongres v Anglii. V r. 1936 v Manille na Filipínách pro Daleký východ.

2. Je třeba propagace. Večlenit nové skupiny. Methody budou jiné než na počátku Svazu před 30 lety. Tehdy pěstována více kritika. Dnes třeba práce pozitivně konstruktivní.

3. Dále je třeba jasných myšlenek a pevných směrnic. Proto důraz na theologickém studiu a školení. Pokus se školou letní (14denní). Ideálem je však škola trvalá, aby nastala výměna myšlenek a theologie byla duchovní vůdkyní. Dnes je doba kritická. Obzory se tmí. Staří odpůrci svobodného křesťanství se zdvihají a chápou se nových zbraní. Dnes blednou i v samém svobodném křesťanství mnohé ideály, kdysi jasně zářící. Proti tomu nepostačí jen organizace a kongresy. Také organizace je třeba, ale ještě více vnitřní duchovní moci. Doba volá! Úkoly Svazu nesplníme my v dnešní generaci. Bude potřeba mládeže, budoucích generací. Svaz dbá o mládež. Její kancelář v Leydenu přeměněna na permanentní. Není důvodu k pesimismu přes všechny krisi dneška. Třeba mít důvěru ve vlastní přičinění — a v Boha, jenž i svobodným křesťanstvím chce světu mnoho říci. Chce využít našeho díla pro své křesťanství. *Spisar.*

ZE SVĚTOVÉHO SVAZU SVOBODNÝCH CÍRKVÍ.

*Poselství faráře Alfreda Halla,
nově zvoleného předsedy Světového svazu pro svobodné
křesťanství a svobodu náboženskou.*

Mou první povinností jest, abych poděkoval za čest, kterou mi prokázali zástupcové kodaňského kongresu tím, že mě zvolili předsedou našeho Světového svazu.

Rozumí se, že jsem v uplynulých týdnech promýšlel cíle, jež nás pojí, a uvažoval o vyhlídkách, jež se nám naskytují.

Přináležíme různým národům a získali jsme různé zkušenosti, ale všichni jsme přišli k víře, že Bůh chce nám v přítomné době svým Slovem zjevití více světla a pravdy a že máme proto být připraveni toto světlo hledatí a snažití se o ušlechtlejší formy životní.

Na jednu skutečnost bych však co nejdůrazněji upozornil, že totiž tvoříme Svaz a ne pouze konferenci.

Jsmo zde pro něco vyššího, než abychom vykonali jenom po třech letech vždy nějakou schůzi. Kongres v Kodani ukázal nejen naši jednotnou víru, nýbrž i možnost další trvalé společné práce. Byl inspirací, jež nesmí nikdy se ztrácet. Osvobodil nás