

I will say a bit about the members and the formation of the council but at this point in the course the vital thing to know is that it did meet and develop the organization of which we have been speaking. Successive meetings were at

Evanston, 1954

New Delhi 1961

Uppsala, 1968

Nairobi, 1975

Vancouver, 1984

The Council has a way for selecting themes..at Amsterdam they used as a theme "Man's Disorder and God's Design"...while at Evanston they chose the powerful slogan "Christ the Hope of the World." There was no theological definition of this and the mere mention of the name of Christ is no indication of theological loyalty. At Nairobi, where the liberation theologians had a field day (the work is somewhat catalogued by LeFevre: FROM AMSTERDAM TO NAIROBI) the theme was "Salvation Today." If our course were only in this area we could spend a good bit of time on the deliberations of the body and its conclusion...but we have many things to do so this is a summary of the growth and formation of the Council. Some of its activities come into view in later discussions.

D. Alternative Moves and Ideals: Reaction in the churches to ecumenism and modern unbelief.

We are thinking of ecclesiastical reactions, of course, not those of a perplexed or sometimes antagonistic society. And we work with the concept of the theological mold...not the literacy efforts of the food distribution, etc., although some of these will be mentioned in due course. The reactions are varied, as one might suppose, and came by differing degrees in differing stages. So in our painstaking and painful procedure we will proceed to examine them in such detail as time and notes will allow.

1. Some historical background material:

A few items of history are important in enabling us to understand the connotations of the reactions to modern ecumenism in its theological mold. Eventually we will enumerate three varieties of reactionism but the lines between these are not nearly so clearly drawn as we may pretend them to be. The background data will help us understand how these lines came to be and what we comprehend in them.

a. The Reformation view of the Church:

Until the time of the Reformation the church was