

THE CHRISTIAN AND RACE RELATIONS

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funding)

The task of interpreting the problem of race relations in light of the Bible is not easy. Since 1954, when segregation of schools was declared unconstitutional by the U. S. Supreme Court, much has been said and written about this crucial issue. The problem, however, is not confined to the U. S. area. The colored people around the world are restless and are beginning to question the existing attitudes of supremacy on part of the white man who is often associated with colonialism and Western capitalism. Perhaps as Mennonite Brethren we encounter this problem most directly in foreign missions, and for this reason this paper has a mission's orientation. The American racial conflicts are, therefore, seen in light of the global conflict. In the spirit of Christian humility we look first of all to the Word of God for directives which will help us as individuals and as a brotherhood to do that which is Christian in the racial conflict.

I. SOME OF THE PREMISES OF THE GOSPEL

If we consider the last statement of Jesus prior to his ascension, "and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) in the light of the rest of the scriptures, especially the New Testament, we can detect several important premises which bear directly upon our topic of race relations and the Gospel.

The first premise of the Gospel is that all men "from Jerusalem to the ends of the earth" are in need of the Gospel witness: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). "For there is no difference; For all have sinned, and come short of the glory of God" (Romans 3:22-23). And Paul, tracing the ancestry of all peoples back to Adam, writes to the Romans: "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon men, for that all have sinned..." (Romans 5:12). "Therefore as by the offence of one judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18).

The Second premise is that all men "from Jerusalem to the ends of the earth" are equal in their eligibility to become children of God: "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him" (Romans 10:12). "Who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4). "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" (Ephesians 3:6). "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him and worketh righteousness is accepted with Him" (Acts 10:34-35). "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6). In fact, there is almost a note of irony in the great commission itself when Christ, as if foreknowing that there would be those who in self-assumed superiority would doubt the "human" status of some of this world's people, said unto them, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Indeed it appears that the very return of Christ hinges

upon the preaching of the Gospel to all nations: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

A third premise of the gospel asserts that the church "as the mystical body of Christ" will be made up of people of all nations." "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (I Corinthians 12:13-14). "In this new man of God's design there is no distinction between Greek and Hebrew, Jew or Gentile, foreigner or savage, slave or free man. Christ is all that matters, for Christ lives in them all. As God's chosen representatives of the new humanity, purified, and beloved of God Himself, we are to be merciful in action, kindly in heart, humble in mind. "Accept life, and be most patient and tolerant with one another" (Colossians 3:11-17 Phillips). It is indeed encouraging to have John communicate his glimpse of the redeemed in heaven saying: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation 5:9-10).

II. INTEGRATION WITHIN THE CHRISTIAN CHURCH

Having viewed the doctrinal premises of the Gospel, we now proceed to state the case of the New Testament in regards to integration within the Christian church.

On the doctrinal side there is possibly no more beautiful statement on the removal of the barriers between God and man and between man and his fellows than in Paul's epistle to the Ephesians: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Ephesians 2:11-19).

Also consider: "lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:9-10).

As to the practical example in the New Testament I believe Tilson, in Segregation and the Bible, has adequately stated the case for integration when he describes the progressive increase of the early church as recorded in the book of Acts.

"For if it betrays the church's reluctance to launch a world-wide movement, it does not fail simultaneously to indicate steady and consistent progress toward the evolution of an ecumenical concept of her mission. This trend begins with the admission of proselyte Jews on the same basis of Jews from birth (6:5). It gathers additional momentum with the decision to welcome Samaritans on an equal footing with Jews (8:5-6). A subsequent decision in favor of the admission of God-fearers (11-18), Gentiles who observed some of the practices of Judaism left the church with only one major obstacle still to hurdle in its bid for recognition as a truly universal faith, the admission of Gentiles who did not observe the law. But the church leaped this obstacle, as we have seen, in what may be regarded as one of the most difficult and decisive steps in Christian history. After a long and heated debate of the grounds for the admission of Gentiles with no previous connection with Judaism, the church decided not to demand from such converts subjection to the more esoteric and ceremonial features of the law of Moses" (Acts 15:cf. Gal. 2:1-10 Tilson then continues: "This decision marks the turning point in the debate over the scope of the gospel. The later writers of the New Testament scarcely bother even to discuss this issue--and throughout all the world as a question for an ecclesiastical debate. They treat it as a presupposition of Christian action. And they act accordingly. They cut the cloth of the missionary enterprise of the church on the pattern of an ecumenical view of the gospel. If God in Christ would extend to all men the benefits of his atoning love, they could find no basis for the exclusion of any man from the church's witness to that love."

III. RACE VIEWED BY SCIENCE

Having viewed the doctrinal premises of the Gospel and having considered the nature of the New Testament church, let us consider briefly the view of science.

E. A. Hooton, the famous physical anthropologist from Harvard, defined race as "a great division of mankind the number of which, though individually varying, have in common certain morphological and metrical features principally non-adaptive, which have been derived from a common ancestor."

This expresses adequately the denotation of the word race. In its scientific meaning race involves only morphological and metrical factors transmitted by heredity. None of these measureable physical features have any direct relationship with man's personality, his culture or his religion. This is ably stated by Norman Krause in Who's Prejudiced: "During the past hundred years many new things have been discovered about the human mind and body. One of these discoveries has been that in every essential detail of skeletal structure, blood type, muscle pattern and in the make-up and functions of the brain and nervous system, all men whatever their color or size, nationality or religion, are alike. All variations in the structure of human bodies are really superficial. They have to do with such things as the amount, color and texture of hair, the color of skin, the shape of the skull and variations in facial features. When humans are classified according to these outward differences, three general types of so-called races are apparent: The Caucasoid (White), Negroid (Black), and Mongoloid (Yellow-brown). These classifications are not very exact nor are they deeply significant because, in the first place, the classification is based on the superficial physical characteristics; and secondly, there is a great deal of variation within each group. There are light and dark skinned, strong and weak, tall and short, fat and thin, lazy and energetic in every racial type. No one race has a monopoly on physical superiority. Furthermore, by careful and extensive study it has been proved that no one of the three racial types is inherently superior in mentality. There have been geniuses in all races and there have been feeble-minded in all races."

If we concede to this definition of race, then we have no biological reason to forbid or even to advise against the integration of the various races of the world. Furthermore, if the foregoing assertions are correct, there is no basic conflict between faith and science on the race issue.

IV. SOME PROBLEMS OF CULTURE

In the preceding portions we have presented the scriptural ideal and have referred to science by way of further support. It would hardly be right if we did not also point out some practical problems and some of the human limitations that tend to stand between us and this ideal. It is always easy to generalize and say that the reality merely reflects the discrepancy between precept and practice in the Christian church. With the Lord's help, let us uncover some of the often overlooked issues that stand between us and the ideal.

The first problem is that of our culture, our way of life, which shapes our world view and our moral and material values.

Our culture is the frame or the grid through which we see life and the world. It is as it were, a pair of "colored glasses" which tint and limit our total perception and our value judgements.

Anthropologists have demonstrated that peoples everywhere have world views which are centered around themselves. Thus, in studying the language of the Choco Indians of Northwestern Colombia in South America we find that they are Waunana, the people, who were made by God's hand while the Negro and White man are colored beings who came out of a hole in the ground. Again, the Polynesians thus explain of the origin of the people by affirming that when God made people he baked them: The first batch was baked too long and produced Negroes; with the second he was too fearful and they came out half-baked and still white, and only with the third, with Polynesians themselves, did he get the right chocolate brown color. They became the real people.

Nor are the so-called civilized people of the world immune to this. Self-centeredness, in fact, has been part of our Western civilization in the last few hundred years and has led to the myth of racial superiority.

And while we can find no physical or biological correlation to prove racial superiority or inferiority, the culturally "tinted glasses" still see it as real. Thus John LaFarge says in The Race Question and the Negro: "Many a conflict too, which at first sight seems purely racial, when more closely analyzed is resolved into economic, educational, political, or other non-racial factors. The work of racial adjustment is simply a part of the great task of harmonizing the various cultures and civilizations of the world in such manner as to achieve cooperation and unity in essentials, without destroying human liberty and diversity of expression. Christianity with its sublime doctrine of unity amid diversity in the universal bond of charity, points the way to the accomplishment of such a task."

A Polish anthropologist, Alicja Iwanska, analyzed the American value system at a recent anthropological society meeting in a startling way. The following summary was published in Practical Anthropology: She said that for the farmer on the large Western farms which she studied the world was divided into three different civilizations. She labeled the first category landscape. It included the distant mountains, the trees, the scenery, the environment of the farmers in so far as this environment was not manipulated by them. They looked at it, they enjoyed it in a disinterested sort of way. It had no high emotional content for the

The second category of life she labeled machinery. To these farmers machinery was an important part of their lives. They polished their machines, they cared for them. The machines had high value to them and they rated their machines in terms of their productivity in their farming life. The livestock belonged to the machinery class of the universe. It was important according to its productivity. It was cared for and kept with much the same eye to profits that the machinery had.

Finally, the third category was that which she labeled people. People were neighbors, individuals who came in for a cup of coffee, folks who cooperated in time of need or emergency. People were human beings with whom one grew up and lived and died, and with whom one had constant relationships on the social and business level.

The fascinating significance of all this, however, was that not all human beings were people. The Indians, for example, belonged to the landscape class. They were part of the scenery. On a Sunday afternoon one took a drive out to the reservation to look idly and curiously at the Indian communities as one drove by. Mexican migrant workers were machinery. Their value lay in their productivity. Their help was important to the same degree that the help of a cow or the functioning of a fuel pump was important. When their productivity was lessened, they would be discarded in much the same way as an old car would be.

This self-centeredness of our own culture is also born out in Will Herberg's report on Phillip Jacobs, Changing Values in College: The over-all conclusion of this study is that American students share a pattern of values and attitudes that are so extra-ordinarily alike as to give the impression that they "were turned out of a common mold so far as their outlook on life and standards of conduct are concerned."

They are "gloriously contented...unabashedly self-centered," aspiring for "material gratifications for themselves and their families." They "fully accept the conventions of contemporary society."

And yet we call ourselves enlightened, the most educated -- yes, a Christian nation and fail to remember that we have unconsciously accepted the self-centered views of our culture.

What are termed "race problems" are not essentially biological problems; they are not insoluble; they are "susceptible to social invention and intelligent manipulation." We must accept, as Dr. Ruth Benedict has said, in Brothers Under the Skin, "all the implications of our human inheritance, one of the most important of which is the small scope of biological transmitted behaviour and the enormous role of the cultural process in the transmission of tradition." Culture, as she points out is not a biologically transmitted complex: "not one item of man's social organization of his language, of his local religion, is carried in his germ-cell." Should this be as true as it seems to be, we can readily realize how the underlying "values" of the culture of which we are products can short-circuit the precepts we profess.

In fact we have to warn ourselves that we as much as anybody are prone to consider our way of life as the best. No doubt it has the most gadgets, but whether it is best or even good in other values is a serious question. The earliest Christians were a small minority who never dreamed that their faith would spread and engulf empires, or that it would become elaborated into a theological system and serve as a basis for the religious domination of Western society for a thousand years in the Dark Ages. However, the fact is, that Christianity, in its various forms,

spread and found itself involved in every assortment of conflict, from the economic and religious Crusades, to the Second World War in which Mr. Winston Churchill uttered the famous statement, "The Battle of Britain is about to begin. Upon this battle depends the survival of Christian Civilization." Missionaries are very conscious of this point -- that we have identified our civilization as being "the" expression of Christianity and in our programs across the world we have tried to make people like ourselves. I believe we would do well to consider the words of Eugene Nida as expressed in his book Customs and Cultures: "The task of Christian missions is essentially one of communication, making known in human language the nature of that life which comes from God. The message of Christian missions has three fundamental aspects: (1) it must be a message for all--there is no phase which can be rightfully excluded from the all-embracing demands of the Lordship of Jesus Christ (2) it must be understood by living men and women in terms of the only way of life which they know, namely, their own (compare St. Paul's bold use of so-called "pagan" terms in order to make the Good News clear to his listeners), and (3) it must permit the Holy Spirit to work out in the lives of the people those forms of Christian expression which are in accordance with their distinctive qualities. In the same sense that no person has attained unto the full measure of faith, but all "press on to the mark," so likewise no one cultural manifestation of the Christian life (including our own) has arrived at perfection, but each has its unique contribution to make and each should be permitted to make it."

In fact we could say that the concept of a Christian civilization is entirely questionable. Looking at the problem from the point of view of the Christian faith Emil Brunner in Christianity and Civilization writes: "Anyone who approaches the New Testament with the intention of getting instruction about the relation between Christian faith or doctrine and civilization or culture from the most authoritative source, cannot fail to be astonished, bewildered and even disappointed. Neither the Gospels nor the letters of the apostles, neither the teaching of Jesus himself, nor that of his disciples, seem to encourage us in any way to investigate this relation... This Gospel is concerned with Man's relation to God in its innermost mystery and with the relation to man in the most personal and intimate sense, without any reference to cultural values and social institutions."

Even the few allusions we find in the New Testament concerning social problems are rather negative. For example, slaves are encouraged to be satisfied with their lot. Yet Christians everywhere today disavow slavery in any form as being incompatible with Christian conceptions of justice and freedom.

Historical attitudes which have distracted from the central message of the Bible have been responsible, in a large way, for creating an atmosphere whereby modern man can no longer hear the message of God as witnessed to in the Bible. There is little wonder that such historical movements as the Renaissance and later the Enlightenment attempted to tear loose from a way of thinking which assumed that world truths (those truths that man must discover by scientific method) were contained in Holy Scripture and there was no need to seek about in nature for anything further. This failure to distinguish between the relative knowledge of this world's truths and the message of the Bible that pointed to eternal truth carried on as part of every good believer's "Christian culture." It is essentially this confusion that has contributed to a position of cultural superiority among great numbers of modern missionaries.

To make the matter even more complex and regretful, this attitude came to be interwoven with assumptions of Western progress that have grown out of the technological revolution of the past 100 years. The result has been disastrous in

many respects and has witnessed the diffusion of concepts of cultural progress based on technology coupled with a medieval conceptualization of the relation of the Bible to culture. This manner of thought is chiefly responsible for precluding the spontaneous growth of Christianity in primitive culture. It is also the shaky basis of much of our integration thinking. We believe in integration, in people becoming like us, never we like them. May I say, that unless also our cultural values undergo some serious revision, we will at this very point sow the seeds of great difficulty for the church across the world.

This point was very forcefully driven home one day when a delegation of native teachers visited us before we left the mission field. In great seriousness they spoke of the future. Expressing real insecurity because the missionary lady they were to deal with was not appreciating their way of life, they said: "We have never been in her home." When my wife tried to correct them, they added: "Yes, we've been in her house, but not her home, because her heart was closed." Even physical integration can be dead, if it is not in the bonds of Christian love. You are saying in your heart, but she was an exception. I wish you were right. But are you? Our deputation secretary of Foreign Missions was advised by the native church leaders of one of our fields that many of the missionaries did not really communicate with natives. They were only integrated physically; there was not spiritual oneness, and this because of the hidden "superiority values" our culture provided for them.

V. SIN AS A BASIS OF SEPARATION BETWEEN THIS WORLD'S PEOPLES

It also needs to be underscored that the present emphasis on integration underestimates sin as a separating factor. First and foremost sin separated man and his God. It raised a barrier that only the atoning death of Christ could remove. But sin also divided man and his fellows. It divided those who served God from those who did not. Individual and group acts of sin became the basis of separation between "nations." A classic example is the Jacob (Israel) Esau (Edomite) division. Another example is nearer to us is the presence of the negro in America. Acts of sin often growing out of man's self-centeredness, or his lust for power have been the basis of political and denominational separations and barriers.

The death of Christ potentially eliminated these barriers, but only in as far as men no longer live under sin. And since in many instances the national determining agencies are not operating in the love of Christ, old divisions are maintained and new ones formed.

Growing out of the entrance of sin into the world and into man's life are several additional factors which require consideration.

(1) Since man was fallen and prone to all manner of sin, God used certain barriers that existed between people (Jew-Gentile) or even permitted barriers to develop as a check in the spread of sin.

Recently a segregationist wrote:

"We turn again in the Bible to Genesis 11, and we see the people of the earth gathering together at Babel to unite themselves into one body so that they would not be scattered over the earth as God had meant for them to do" (Gene is 11:4).

"This, we firmly believe, is the idea behind racial integration. A movement is very evident today, which has as its ultimate goal the rebuilding of Babel--uniting

all the people of the earth together with one centralized government. Now, those who are the promoters may not be aware of what they are actually doing. They may know nothing about the Bible account of Babel, but he who put it in their hearts knows all about it, for he was there. He is the great deceiver of men, Satan himself. He failed in his first attempt when God intervened in the matter, so he is trying again. Satan has made promoters of this devilish idea believe that they are building a great world Utopia, where there will be continual peace and ideal living conditions."

However, biased the writer of the quotation may be, it contains a thought for us to consider. Sin had entered the world and man was sin-prone. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). And division of people at Babel, which God permitted to develop, served as a check in the spread of sin and as a safeguard from the wholesale contamination of the people of the world.

(2) A second factor that emerges is that man as a fallen being has by this fall been limited. Today even the best only knows the "truth in part" as Paul so ably says in I Corinthians 13:9-13:

For if there are prophecies they will be fulfilled and done with, if there are "tongues" the need for them will disappear, if there is knowledge it will be swallowed up in truth. For our knowledge is always incomplete and our prophecy is always incomplete, and when the Complete comes, that is the end of the Incomplete.

When I was a little child I talked and felt and thought like a little child. Now that I am a man my childish speech and feeling and thought have no further significance for me.

At present all we see is the baffling reflection of reality: we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face. At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me.

In this life we have three great lasting qualities - faith, hope and love. But the greatest of them is love. (Phillips).

Upon this "partial knowledge" also our Christian church culture is founded

It is true that the Jews in that historic Jerusalem conference accepted the Gentiles equally as fellow heirs to the Kingdom. They even were willing to regard the whole Jewish ceremonial law, which the Jewish Christians still were legally following, as not binding on the Gentiles; by that very decision two separate "Christian" cultures were established: a Jewish form and a Gentile form. "But contrawise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision" (Galatians 2:7,9). The church in Jerusalem appears to have continued to follow the Jewish pattern of life. Thus even when years later Paul returned to Jerusalem we read: "And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and

the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto Him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such things, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication" (Acts 21:17-25).

While at Antioch, where Gentiles were a majority, the church appears to have followed the Gentile pattern of life in as far as this was not incompatible to their faith. Thus, even Peter and other Jews ate with Gentiles. It was the dual expression of Christian life that led Peter and others into the dissimulation which Paul so severely criticized.

(3) Related to the former is the truth that man will always interpret the message of the Gospel in terms of his way of life. Many "sins" will thus be unique to given cultures.

(4) A fourth factor is that even after conversion man lives in a "body" which is fallen. And in this "body" he will face a struggle between the forces of the old nature and the spirit. In this battle of powers in man's life, it is possible for conflicting emotions to exist in man's heart. In fact because of the culture pattern one is often even unconscious of the conflict. This idea is brought out vividly by Lewis in his Screw Tape Letters: Wormwood, the junior devil, found that there existed conflicting emotions within the hearts of his Christian charges. There were emotions of love and benevolence on one hand, and emotions of malice and hatred on the other. Wormwood's inquiry brought the following instructions: "Don't destroy either set of emotions, just channel them. See that the emotions of love and benevolence are directed towards people far away and that the the negative emotions are reserved for those near." In that way the "good" emotions would remain theoretic and for Wormwood's purposes harmless.

Thus, we as M. B.'s for whom the negro integration problem is quite remote are in danger of being very much for it "because we love the lost soul of the negro," but at the same time be tempted to overlook and mistrust the non-Mennonite stranger next door. Or we can be "enthusiastic" supporters of foreign missions while living in unconcern about the lost "strangers" around us.

What then do we conclude?

1. That the aim of the Gospel is spiritual, The mark of grace in our hearts is to bring us to spiritual equality and to provide us with a basis of spiritual fellowship. This does not preclude cultural identity, for spiritual unity can be found in the midst of cultural diversity.

2. That we must learn to recognize the value system of the culture which moulds and shapes our world view, because if these values are "wrong," they will shortcircuit our integration precepts.

3. That just as we must learn to see things from the other man's point of view within our church and within our nation, we must learn to understand the world views of other "races" and nations in the world at large so that we can effectively communicate the gospel to them and come to appreciate them to the extent of accepting an indigenous expression of their faith in Christ.

4. That a change in underlying values must take place before outward actions become genuine. Just as we need conversion from our sin, we need a "renewal" of our values. And only when this has taken place can spiritual integration be real. It may mean that we will first work towards fundamental reorientation of our value ideals in regards to other people before we encourage extensive legislation.

5. That where God has permitted people of differing social cultures or biological races to be located in one community, that we let our actions be guided by the love of Christ -- not respecting the outward appearance, but with a spiritual appreciation of a common salvation through Jesus to humbly kneel together at the feet of the Redeemer of the worlds.

Findings Committee Report on the Paper
"The Christian and Race Relations"

Committee members: Clarence Hiebert, J. H. Quiring, George Dyck

I. FORMAT CORRECTIONS

1. The authorship should be attributed to both Wesley Prieb and Jacob A. Loewen.
2. Page 2, 2nd last paragraph from the bottom, the Scriptural quote should be: Colossians 3:9-11.
3. Page 3, the first paragraph, beginning in the 16th line from the top, there is an omission; the total sentence quoted should read:

"The later writers of the New Testament scarcely bother even to discuss this issue and for good reason. They do not treat the view that the Gospel is for all the people throughout all the world as a question for an ecclesiastical debate."

4. The authors request that, if this paper is to be published further, they be notified in order to make changes and corrections in:
 - a. spelling and punctuation, where needed,
 - b. the insertion of bibliographical references,
 - c. the re-arrangement of major blocks of materials in a more desirable order, and,
 - d. a better total format of writing than is here given.

II. ADDITIONS TO THE PAPER ON THE BASIS OF DELEGATION OPINION ON THE BODY OF THE PAPER PRESENTED

1. Page 9, the last paragraph, number "2", this insertion should be made at the end of the sentence given:

"Especially with respect to missionary endeavors, Western cultural patterns and practices must not be equated with Christianity."

2. Page 10, the second paragraph from the top, numbered "4", the second sentence should be revised to read:

"Following conversion from sin we need a constant renewal of our values."

III. ADDITIONAL STATEMENTS REQUESTED, TO BE APPENDED TO THE PAPER.

1. A statement on the problem of intermarriage, which could suitably be added as a footnote to the paper following the section named III Race Viewed by Science. The footnote could

be placed at the end of the first paragraph on page 4. It would read:

"Even though there are apparently no biological reasons to speak against the integration of the various races, we are not indifferent toward the problem of intermarriage. Although we cannot advise against such intermarriage on the basis of any explicit teachings of Scripture we are compelled to offer a word of warning on the basis of practical considerations. There is grave danger that the great cultural differences usually apparent may lead to a serious maladjustment and a life-long unhappy marriage relationship. It must also be stated that the progeny from such a marriage will probably not, under the usual present social conditions, be accepted by any respective race and consequently lead to maladjustment to society.

However, each case of intermarriage must be evaluated primarily on the basis of its own merit."

2. An additional statement on confusion which may exist in the matter of cultural and spiritual values was made as follows:

"Our acceptance of the basic premises of the Gospel and the subsequent proclamation of the Gospel to all nations confronts us with the problem of accepting believers of varying cultural backgrounds into our Mennonite Brethren fellowship. Scriptures clearly teach that Christianity has broken down the middle wall of partition between people of widely different cultures such as Judaism and paganism and has placed them on an equal footing before God. Christianity has been the greatest leveler of society that the world has ever known. With this Scriptural pattern before us we are obligated to find a way of accepting believers of other cultures without demanding that they change their cultural pattern in order to conform to our own. On the other hand we must guard against a loss of our own spiritual values as we subject our own culture to periodic re-evaluations and change."

IV. ADDITIONAL REQUESTS MADE

1. It was felt that it might be desirable to have a Christian expression, in witness of our own Mennonite Brethren position, formulated for public announcement.
2. The possibility of a study and learning experience in a gathering of brethren for this purpose, specifically to discuss this issue and its ramifications in our time was recommended.