

Kongres 1905 - vyznání víry

Na Světovém kongresu baptistů v Londýně 1905 došlo k pozoruhodné události. Prezident kongresu Alexander Maclaren na prvním zasedání kongresu v úterý 13. července ve svém úvodním projevu vyzval delegáty, aby společně odřikli Apoštolské vyznání víry.

Byl to svým způsobem kontroverzní akt, který má různé výklady a baptisté o něm vedou diskuse dodnes. Mnozí se domnívají, že se to nemělo stát (baptisté totiž konsensus na vlastním vyznání víry nemají), vidí to jako anomální výkyv a maximálně jen jako symbol solidarity s jinými křesťany, kteří mohli mít pochybnosti o baptistické ortodoxii a dobré pověsti, nebo jako sentiment Alexandra Maclarena (Steven R. Harmon). Pro jiné však tento akt ztělesňoval skutečnost, že baptisté se vždy považovali za součást větší církve obecné, což je přesvědčení vyjádřené v samotné baptistické konfesionální tradici v jejích partikulárních (kalvínských) i generáních (arminiánských) větvích, které reprezentuje Druhé londýnské vyznání a Ortodoxní vyznání ze sedmnáctého století. Někteří teologové to interpretují jako spontánní akt, nikoli choreografii (Harry Leon McBeth), jiní jako ekumenické gesto (Petr Macek), další jako demonstraci partikulárních baptistů v reakci na kontroverzi Down Grade Ch. Spurgeona (Jižní baptistická konvence). Ironií je, že někteří bojovníci proti modernismu razí heslo "Žádné vyznání, jen Bible".

Editorova poznámka v zápisu však vyznívá, jakoby delegáti Apoštolské vyznání víry neznali, a proto ho museli opakovat po prezidentovi kongresu A. Maclarenovi.

Na druhém světovém kongresu v roce 1911 ve Philadelphii řekl anglický kazatel J. Moffatt Logan, že svět nebude spasen skrze vyznání víry, zvěsti o Kristu by mělo být umožněno věřit v prostředí svobody. Na dalších světových kongresech se tento akt z kongresu 1905 již neopakoval, i když návrhy na jeho zopakování byly, naposled v roce 2004.

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Prezident Maclaren ve svém projevu nejprve zdůraznil dvě fráze, které spojují všechny baptisty, jsou součástí jejich vztahu s Kristem a základem jejich práce: "Ve jménu Krista." a "V moci Ducha." Poté přerušil svůj projev výzvou:

"Když jsem včera večer přemýšlel o tomto setkání, napadla mě myšlenka, o kterou jsem se podělil s bratřími, různými vicepresidenty tohoto kongresu. A jsem vděčný, že mohu říct, že s ní všichni srdečně souhlasili. A chci to předložit i vám. Byl bych rád, aby nedošlo k nedorozumění v části anglické nebo americké veřejnosti, před kterou zaujímáme prominentní postavení, a to každý den, aby věděla, kde stojíme v kontinuitě historie Církve. Přál bych si, aby prvním aktem tohoto kongresu bylo hlasité a jednohlasné potvrzení a přiznání naší Víry. Proto navrhuji, pokud budete souhlasit, aby to byl akt impozantní a jednoznačný, který by odstranil mnoho velkých nedorozumění a zavřel ústa mnohým pomluvám, pokud bychom zde a nyní, před tváří celého světa, ne jako výsledek nátlaku nebo disciplíny, ale jako jednoduché vyznání toho, na čem stojíme a čemu věříme, kdybychom povstali a následovali svého presidenta a opakovali po něm Apoštolské vyznání víry. Chcete?"

Poté zapisovatel Shakespeare uvádí, že celé shromáždění jednomyslně povstalo a pomalu jednohlasně a vědomě opakovalo po Dr. Maclarenovi Apoštolské vyznání víry.

WEDNESDAY, JULY 12.

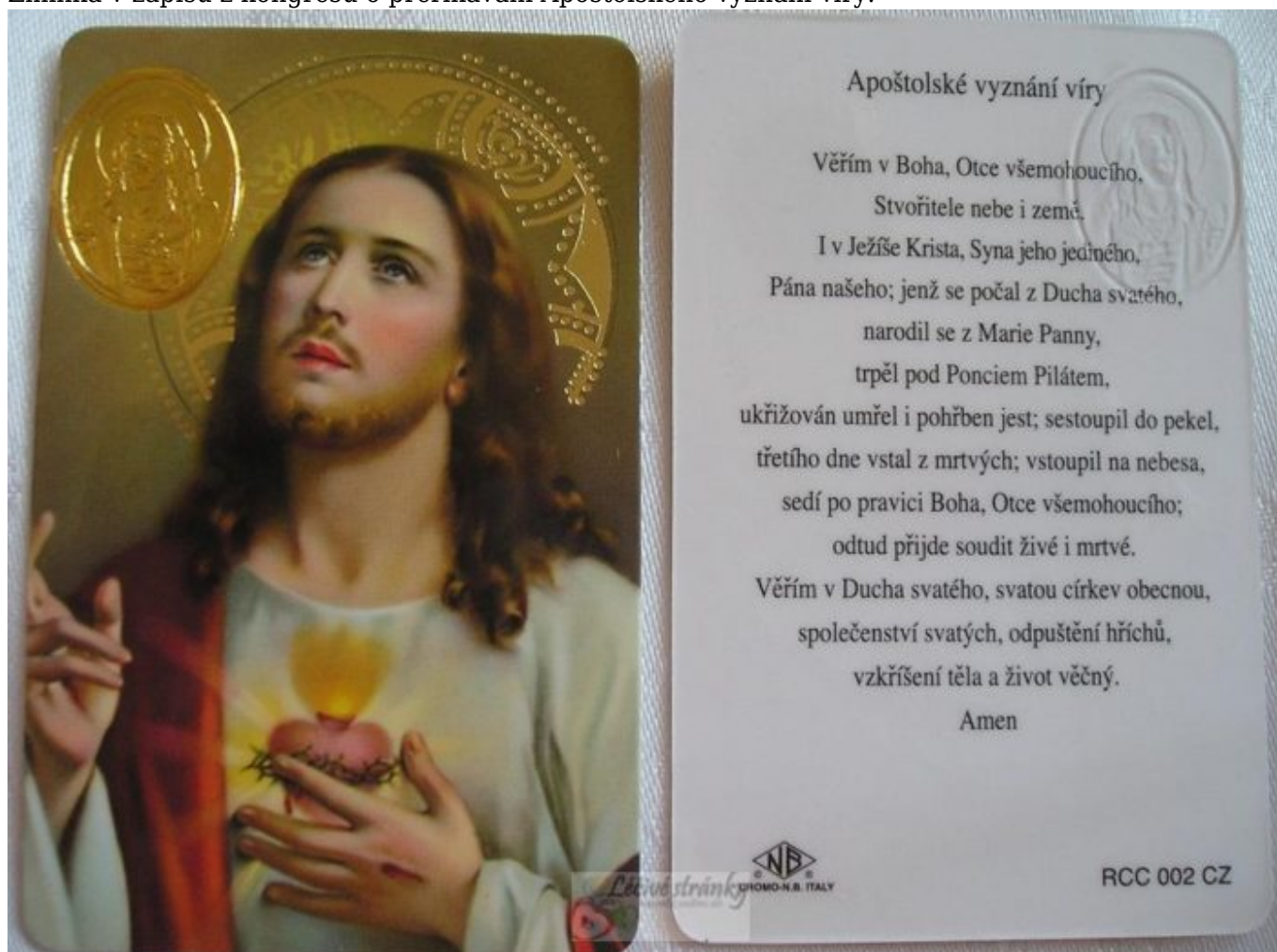
EXETER HALL.

FIRST SESSION.

At 9.47 a.m., the President of the Congress, **Rev. Alexander Maclaren, D.D., Litt.D.**, of Manchester, took the **chair**.

After reading Psalms cxxxiii. and lxvii. 1 to 5, **Isaiah lx.**, Ephesians iv. 1 to 13, the President of the Congress offered **prayer**, and gave an Introductory Address, in the middle of which, led by him, the Congress repeated the "Apostles' Creed."

Zmínka v zápisu z kongresu o přeříkávání Apoštolského vyznání víry.



Apoštolské vyznání víry

Celý zahajovací projev předsedy kongresu Artura Maclarena:

WEDNESDAY, JULY 12, 1905.

MORNING SESSION.—EXETER HALL.

THE devotional service on Wednesday morning began at 9.47 a.m., and was conducted by the President. The opening hymn was, "All hail the power of Jesus' name." Then, after reading and prayer, he proceeded to deliver the following address to a crowded assembly :—

PRESIDENT'S ADDRESS.

Rev. ALEXANDER MACLAREN, D.D., Litt.D.

DEAR BRETHREN. my first word cannot but be the expression of my deepest gratitude for the great honour done me by placing me in this chair. I thank my fellow-countrymen, the Baptists of England, amongst whom it has been my pride and my pleasure to work all my life. There is no honour to be compared with the honour of living in the hearts and the confidence of the people who know you best and have known you longest. (Applause.) And whilst I have had drops of that benediction all my life, it has come upon me in a full flood now at the end. And I thank no less our brethren beyond the seas, who, with less knowledge, of course, have shown even greater faith—(laughter)—and have confirmed the choice of my brethren who know me best. I thank you with all my heart, and I shall do my best to prove myself not altogether unworthy of your confidence and your affection. (Applause.) But if you chose to elect to the office of President a man who has entered upon the sixtieth year of his pastorate—(applause)—you must have him with the defects of his qualities ; and one of these—I do not know whether it comes under the category of quality or defect—is the incapacity to deliver a long inaugural address. I have therefore asked the committee to allow me so far to forego the privileges and responsibilities of the Presidency as to content myself with a few words that I venture to speak this morning. I am sure you will understand that if it had been with me as in days and years gone by, nothing would have given me greater pleasure than to have dilated at unreasonable length—(laughter and applause)—upon some of the many topics that force themselves upon our minds in connection with this Congress.

WHAT ARE WE HERE FOR ?

To glory in our own denominational strength ? To rejoice in looking one another in the face and asking each other of our welfare ? To demonstrate to the world what we are, and what we stand for ? Yes, all these things ; they are all good, all necessary, and much good in these aspects will no doubt come from this Congress. To compare methods ? To learn from one another ? Yes. But, dear brethren, when a man comes near to the end of his ministry, near to the beginning of his rest, the perspective has a way of altering, and some things that had hitherto looked very large dwindle, and some things that were perhaps not sufficiently prominent in one's ministry or one's experience begin to stand out with strange clearness and greatness. And so I want to touch, if I can, on the deepest thing of all in the two or three

words that I venture to offer to you. And I beseech you to remember the two crystal phrases which carry everything I want to say—"In the name of Christ," "By the power of the Spirit." There we touch the bed-rock, the bottom of everything, and all will be right if we are right in these two relations—the relation to the living Christ, the relation to the indwelling Spirit; and all will be wrong, however orthodox or earnest or eloquent or learned or up-to-date or wise in methods our Churches may be, if these things fail. "These are commonplaces." Yes. And everything that is great and true is commonplace; and there is not a threadbare commonplace of Christian teaching and experience but would start up into power—power very inconvenient to some of us—and would grip us with teeth of iron if we once honestly tried to make it the basis of our lives and to put it into practice. So during the few moments I have to speak to you I make no apology for giving you a threadbare message; for it is the message that lies at the bottom of all our organisation, and that alone will give strength and efficiency to all our work. "In the name of Christ." Thinking over this meeting last evening, a thought occurred to me which I have ventured to impart to my brethren, the various vice-presidents of this Congress. And I am thankful to say that they have all heartily concurred in it. And I want to submit it to you. I should like that there should be no misunderstanding on the part of the English public, or the American public either—before whom we are taking a prominent position, for a day at any rate—as to where we stand in the continuity of the historic Church. And I should like the first act of this Congress to be the audible and unanimous acknowledgment of our Faith. So I have suggested that, given your consent, it would be an impressive and a right thing, and would clear away a good many misunderstandings and stop the mouth of a good deal of slander—if we here and now, in the face of the world, not as a piece of coercion or discipline, but as a simple acknowledgment of where we stand and what we believe, would rise to our feet and, following the lead of your President, would repeat the Apostles' Creed. Will you?

The whole gathering then instantly rose and repeated, slowly and deliberately, after Dr. Maclaren the whole of the Apostles' Creed.

And now, brethren, continued the Doctor, one word more. As to the second of the two crystallised crystals that I quoted. "By the power of the Spirit." Revival is in the air. Thank God for it. The Christian Church of to-day is more fully possessed with a longing for the experience of that higher life which comes from the indwelling Spirit than ever it was before, and Christian theology is following the leadings of Christian experience. And having in the ages of the Fathers and the Greek Church directed all its strength and subtlety to the evolving of the doctrine of the Father and the relations to the Son, and in the Mediæval and Reformation and Puritan periods having directed its main strength to the thought and to the realisation of the experience of the Person and work of the Atoning Christ—we have come now, in the natural evolution (for there is a Divine evolution) of doctrine—and I believe all sections of the Christian Church are beginning to feel that we *have* come more and more—to that last great thought. "The spirit of life in Christ Jesus hath made me free from the law of sin and death." And I look forward to a time when, both in reference to what I have called the evolution of Christian doctrine and in reference to the experiences of the Christian life, there will be far more prominence given to the indwelling of the Spirit of life and holiness and power than ever before. And my prayer is that this Conference may do something to bring all our brethren nearer to the only Source of life and power and peace and ability of character—the touch of the fiery Spirit, the Spirit of burning, and the Spirit of Holiness. We are crying out for revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second, power for holiness and character being first. And only the man who has let the Spirit of God work its will upon him and come into him, and do what it will with him: only he has a right to expect that he will be clothed and invested with the Holy Ghost and with fire. Do not get on the wrong tack. Your revival, Christian minister, must begin in your study and on your knees. Your revival must be for yourselves—with no thought of service. But if once

we have learned where our strength is, we shall never, never be so foolish as to go forth in our own strength, or we shall be beaten—as we deserve to be. How long would it take to pick the ore out of the matrix with a hammer and with a chisel ? Ah ! but pitch it into the burning furnace, and by night you will be able to draw it out in a few seconds—molten, radiant, flashing. And if we will only plunge ourselves into that blessed baptism of fire, then we shall burn like the bush and not be consumed. There is no other secret of power and no other source of strength for a Christian Church. Congresses may be multiplied a million-fold, and all our instruments may be in perfect order, but unless the fire comes the sacrifice will be unconsumed. Dear brethren, it was in my heart to say these few plain words to you this morning. I beseech you to take them as they are meant to be spoken—as a message of love from an old man, who will never probably have again such an opportunity as this, and as a witness that, looking back upon a ministry longer than God's Providence has granted to many—though I may be conscious of many imperfections and faults—yet there are two things that I still maintain, and would press upon you as being the pillars of our Churches and the secrets of our success, “ In the name of Christ,” “ By the power of the Spirit.” (Loud applause.)

Prameny

- John Howard Shakespeare: *The World Baptist Congress 1905, Authorised Record of Proceedings*, vyd. Baptist Union Publication Dept., rok vydání 1905, nyní ve sbírce Harvard University.

[Štěpán Křivánek](#) 

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