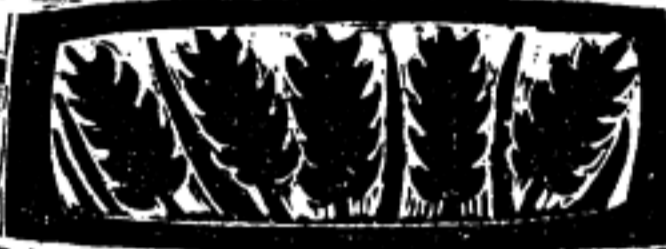


JESUS CAME TELLING
THE GOOD NEWS:
BLESSED THE POOR



THE KINGDOM IS YOURS
HAPPY THE GENTLE
THE EARTH IS YOURS

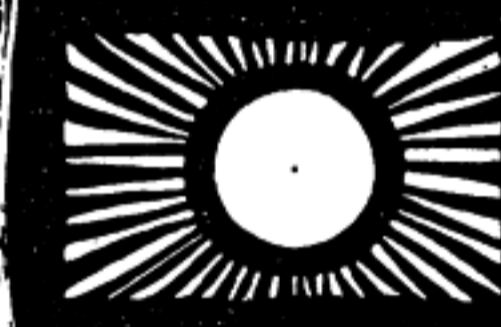
BLESSED YOU WHO WEEP NOW
YOU SHALL LAUGH
HAPPY YOU WHO ARE
HUNGRY NOW YOU
SHALL BE SATISFIED



LAUGH WHO ARE
NOW YOU



ARE YOU WHO ARE MERCIFUL
BECAUSE MERCY WILL BE
SHOWN TO YOU
BLESSED ARE
THE PURE OF



HEART YOU SHALL
SEE GOD
YOU PEACE
YOU SHALL
THE SONS



HAPPY ALL
MOTHERS
BE CALLED
OF GOD

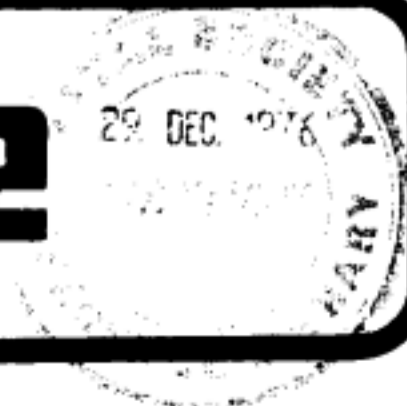
desember

1976

december

BY DIE POSKANTOOR AS NUUSBLAD INGESKRYF REGISTERED AT THE GPO AS A NEWSPAPER

pro veritate



IF A MAN

If a man happens to be 36 years old, as I happen to be, and some great truth stands before the door of his life, some great opportunity to stand up for that which is right and that which is just, and he refuses to stand up because he wants to live a little longer and he is afraid his home will get bombed, or he is afraid that he will lose his job, or he is afraid that he will get shot . . . he may go on and live until he's 80, and the cessation of breathing in his life is merely the belated announcement of an earlier death of the spirit.

Man dies when he refuses to stand up for that which is right. A man dies when he refuses to take a stand for that which is true.

So we are going to stand up right here . . . letting the world know we are determined to be free.

Dr. Martin Luther King

REDAKSIONEEL

KERSFEES 1976

Jaar na jaar vier die Kerk een vir een die groot geheimenisse van die Christelike openbaring. Alhoewel ons dan die een aspek, dan die ander afsonder vir ons verheeliking, is dit duidelik uit ons menslike ervaring, sowel as uit dit onderrig van die Kerk, dat vreugde en leed, lewe en dood nooit ver van mekaar verwyder is nie. Hierdie feit het miskien nog nooit so vir ons 'n werklikheid geword nie as in hierdie jaar met die opstand van die swart mense.

Gedurende die Kerstyd vier ons die Heer se regstreekse ingryping in die lewe van die mens. Ons is reeds na die beeld en gelykenis van God gemaak en verder daarby het God self mens geword en tussen ons gelewe (en leef nog tussen ons). Hierdie wesentlike waarheid vorm die grondslag van die heilige en onskendbare eenheid, waardigheid en kosbaarheid van die mensdom. En dit dan nie in afsondering van mekaar nie, maar in 'n gemeenskap wat beide menslik en goddelik is.

Dit is maklik om hiermee intellektueel saam te stem maar moeilik om dit uit te leef; maklik om dit op sentimentele wyse te vier maar moeilik om dit uit te maak uit die lyding en opofferings van die swart bevolking in Soweto en ander dorpsgebiede in die land.

Dit is ook moeilik en miskien selfs oneerlik om te verklaar dat ons swart mense en blankes deel het aan dieselfde vreugde, leed, oorwinnings en neerlae. In ons alledaagse lewe is ons geskei in ons woongebiede en op maatskaplike wyse — dit en al die ander wyse waarop ons geskei is weerspreek die eenheid wat ons in Christus vind en wat ons nou in sy

menswording vier. Ons Wit Kersfees kan, in die nasleep van Soweto, tog seker nooit die hele omvang van leed en vreugde omvat nie. Sal ons feesviering daarom vals wees?

Wat is dan die werklikheid?

Miskien kan die jong mense van Soweto vir ons die sleutel tot 'n oplossing gee. Hulle vra dat ons hierdie Kersfees vier deur te rou oor die wat gesterf het, sowel as deur verheug te wees oor die wat hul lewe vir vriende neergelê het. Hulle vra dat ons Kersfees op 'n matige wyse vier sodat ons kan terugkeer na 'n noodsaaklike element van die Kerstyd — dat ons weer kan leer om te deel in plaas van om geld op 'n opvallende wyse te verkwis. Dat hulle 'n politieke aspek in hierdie oproep vir spaarsame besteding sien, is juis; hulle insig is skerp want hulle sien so 'n daad, soos alle ander handelinge, in 'n persoonlike verband, in 'n gemeenskaps verband en in 'n politieke verband.

Vir die van ons in ons land wat soveel leed ondervind het en groot opofferings moes maak, mag die geboorte van Christus steeds seëvier oor pyn en opofferings. Mag dit vir hulle 'n teken wees van die koms van die Koninkryk van God — 'n Koninkryk van liefde, geregtigheid, vrede, waarheid en vryheid in ons land. Christus het mens geword om dit te verkondig — maar slegs deur die kruisweg te bewandel.

Vir die van ons wat as gevolg van blindheid, haat, gelok deur materiële verkwisting of ander versoekings, verlate en bang is, mag hierdie Kerfees ons help om te aanvaar wat ons die meeste vrees: die onsekerheid van magteloosheid — dit vermoedelik ook alleen deur die Kruisweg te volg?

EDITORIAL

CHRISTMAS 1976

Each year the Church sets before us, in turn, the great mysteries of Christian revelation for our celebration. And though we isolate just one, then another, all human experience, all the teaching of the Church tells us that joy and sorrow, death and life are never far from each other — perhaps never more clearly so than in this year of black revolt.

For what we celebrate at Christmas is the direct intervention of God in the life of mankind. We had already been made in the image and likeness of God. As if that were not enough, God

Himself became man, has lived (and lives) among us. From this great truth stems the ultimate consecration of the unity, dignity and value of all men. Not in isolation, one from another, but in community, human and divine.

It is easy to assent to this intellectually, far more difficult to make real in our lives: easy to celebrate sentimentally, much more difficult to discern through the suffering and sacrifice which has come to so many blacks in Soweto and townships throughout the country.

It is also difficult, perhaps even dishonest, to proclaim that we blacks and whites share the same joys, the same sorrows, the same triumphs, the same defeats. Everyday life - divided residentially, socially, and in every other way belies the unity which derives from Christ and his incarnation which we now celebrate. Our white Christmas must surely, in the aftermath of Soweto, lack a whole dimension, both of suffering and of joy. Will it, therefore, be completely false? What then is the reality?

What then is the reality?

Perhaps the young people of Soweto can provide a key for the rest of us. The Christmas they call for is one of mourning the death of so many and also one of rejoicing in the courage of those who have laid down their lives for their friends. Their call is for frugal celebration to enable us to return to an essential element of Christmas - friendly sharing and not conspicuous consumption. That they see a political dimension to such non-

spending is perfectly right and proper: their insight is the more correct one for they see such action, like all action, in a personal context, in a community context, in a political context.

For those of our total community who have suffered deeply and made great sacrifices this year, may the birth of Christ continue to be a vindication of that suffering and sacrifice. May it be for them a sign of the coming in our land of God's Kingdom of love, justice, peace, truth and freedom - which Christ became man to proclaim. But presumably only through the way of the Cross?

For those of us who, through blindness, hatred, the lure of material consumption or whatever temptation, are afraid, may this Christmas help us to accept what we fear most - the uncertainty of powerlessness. But presumably, also, only through the way of the Cross?



C.I. DIRECTOR JAILED — AND THEN FREED

Dr. C. F. Beyers Naudé went to jail for 30 days on October 28th — and was released the next morning. The alternative fine of R50 was paid by his local minister, Dr. J.H.P. Van Rooyen, without the consent and against the wishes of the prisoner.

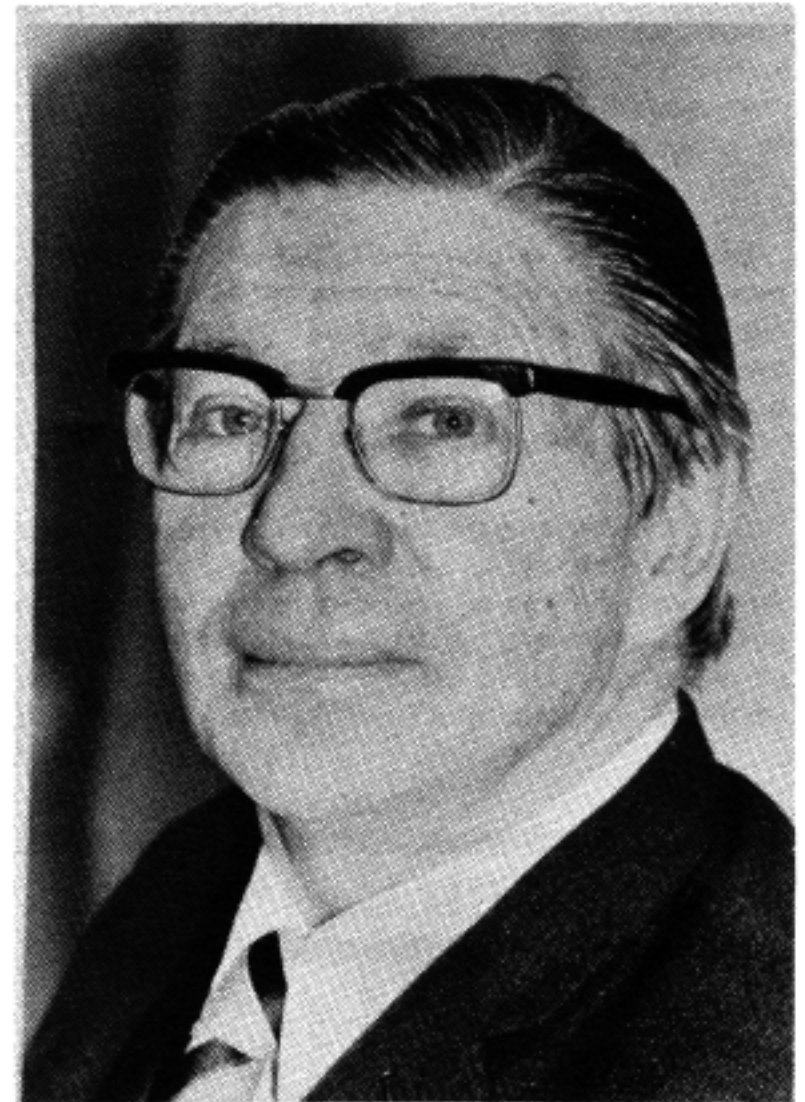
This was the sequel to Dr. Naudé's conscientious refusal to testify to the secret and political Schlebusch Commission of Enquiry in 1973. Appeals and counter-appeals have continued since then, but when the last appeal was rejected by the Supreme Court on October 8th, the original sentence of R50 or 30 days came into effect. Dr. Naudé refused to pay the fine on principle, and accordingly submitted himself to the law of the land.

He was taken to the maximum security section of Pretoria Central Prison, dressed in prison garments (which didn't fit so well), fed on prison food (which was plain but sufficient) read the Book of Amos three times from his Bible (which had new relevance) slept like a top on a prison bed, and was half way through his lonely walk round the exercise yard in the morning when he was abruptly returned to the pressures and punishments of normal C.I. life.

Apart from his conscientious rejection of the Commission, Dr. Naudé made no secret of the fact that although his sentence of 30 days was so small, the personal sense of emotional and intellectual identification with the thousands of his fellow citizens who are jailed for their beliefs was very large.

But in South Africa, it appears, a man is not even free to stay in prison if he wants to!

Now that Dr. Naudé's case has been settled, the adjourned cases of Dr. Theo Kotze and Mr. Peter Randall are expected to be resumed. These are set down for November 22nd.



Statement issued by the Chairman of the Christian Institute National Council, Rev. Brian J. Brown, when Dr. Naudé went to jail.

It is important to recall that the Christian Institute's opposition to the Schlebusch Commission was to highlight the erosion of the Rule of Law in South Africa.

Since the initial trials the process of arbitrary, non-judicial action has accelerated to the point of our jails being crammed with victims whose only "crime" was to protest the injustice of the system.

Slight as Dr. Naudé's imprisonment is compared with the prolonged detentions without trial which are commonplace for blacks, it will hopefully be a reminder that without national justice there will be no peace.

EDITOR OF PRO VERITATE DETAINED

On Thursday 25 November Security Branch members arrested Cedric Mayson, editor of **Pro Veritate**, at Mossel Bay where he was on holiday with his wife and two of his children. He and his family were then escorted to Johannesburg where he was detained under Section Six of the Terrorism Act. On Friday 10 December, after 15 days of detention, he was released — not knowing whether or not he would be charged with an offence under one of South Africa's many Security laws.

Why Cedric was detained, whether or not he will be charged with an "offense against the State" and be found guilty or innocent — all this we cannot predict, nor does it matter all that much. What **does** matter is that, during the past three decades, the white minority regime in South Africa has steadily eroded the right of its citizens to legitimately oppose the government of the day and, what is more important, our Christian **duty** to actively show solidarity with the poor, the oppressed, the voiceless people with all non-violent means at our disposal — thus, in effect, it has stigmatized the Will of God and the Church's mission as subversion, terrorism and treason by outlawing all meaningful non-violent means for change.

In the face of this steady subversion of God's work of Salvation, Christians must ask themselves the question, "Obedience, to God or government?"; and if we are to be obedient to God, is that possible without being involved in activities which may be labelled as treason?

~~ETHNICAL~~ ETHICAL

Oh dear, dear!

The typesetting gremlin really got to work on the C.I.'s new constitution. In one of the most important paragraphs, a disastrous printing error occurred.

Readers are asked to refer to Para. 5.1 of the constitution and make the following correction:

5.1 "to develop working groups, however small, of people who are trying to anticipate what a "new South Africa" conformed to the will of God would be like; to understand more clearly what this means; and who are therefore seeking to express through their own life-styles, relationships and situations, the ~~ETHNICAL~~ ETHICAL demands of the Gospel."

ADVERTISEMENT

SELF-TAX MOVEMENT

At a meeting of the Self-Tax Movement held on 16-10-76 at the home of Ingrid and Terry McCann, it was decided to hold quarterly, instead of monthly meetings in future. It is hoped that there will be a greater commitment to meeting on a three-monthly basis and members are strongly urged to attend the forthcoming meeting which will be held

on 22 January 1977, 7.30 pm.

at 4 Fanrael Court, 79 St. George's Street, Bellevue.

The meeting will include a brief introduction to the principles of the movement and time will be spent to discuss various possible tasks such as compiling a national list of self-taxers, reaching out by talking to relevant groups, writing letters to the Press, contact with and support of isolated self-taxers (eg. participants in Potchefstroom and Rustenburg) as well as any other relevant matters that members (and newcomers) may wish to bring up.

SECURITY POLICE RAID ON DIAKONIA HOUSE

On the same day that Cedric Mayson was detained, about forty members of the Security Branch raided Diakonia House in Braamfontein, the headquarters of a number of Christian organisations such as the Christian Institute, the South African Council of Churches, the Christian Academy, the Federation of Evangelical Lutheran Churches in South Africa and the Anglican Church. A great number of documents and financial records of these organisations, as well as 20,000 Christmas posters of the SACC (banned by special Government Gazette the previous afternoon) and the whole November issue of **Pro Veritate** (which had been held back for final revision) were confiscated by the police during this raid. The police also searched the home of Sybil Brown, staff member of ELD and detained Mrs Bernadette Mosala (SACC), Myrtle Weingard (CA) and Pastor Bruckner (CA). All have since been released. Pastor Bruckner, who is a German citizen and who already had planned a visit to that country, was escorted by the police to the airport on his release and thus it seems doubtful whether he will be allowed to return to this country.

We deeply regret that since the whole November issue of **Pro Veritate** was confiscated by the Security Police it has not been possible to issue it to our readers either in its original or revised form.



QUESTIONS CHILDREN ASK

This short article was written by a Soweto mother at the request of one of our subscribers with whom the mother had shared her anguish.

One evening, we had just finished prayers when my 10-year-old son asked a very stunning question: "Mom, is there a God?" I was knocked cold! My mind went back to when my son was 2 years old. I started teaching him about God. Taking the present moment I felt the church, school and my teachings has been in vain. With disappointed down-heartedness I asked why does he ask. He told me if God was fair, why does he allow the police to shoot, kill and arrest small children, not even stopping there, throwing teargas at 3 and 4-year-olds playing in their yards?

"One other thing, Mom, I have been praying almost a long time, asking God to protect my family, dear friends and those who are our leaders, only to see my friends, myself and relatives arrested, shot, especially my cousin who died a day after his arrest. And when going to bury him we were shot at in the graveyard, some even fell in a grave. If He is there why does He allow the police to kill? **THOU SHALL NOT KILL.**

Why not punish them if the children are naughty? If He is there then, why can't He stop these naughty daddies — because they also have children? Or perhaps I do not pray correctly or hard enough so that my prayers reach Him in heaven?"

Those are hard facts. I did not know what to say.

THE POWER OF PENNIES VERSUS THE VIOLENCE OF APARTHEID

The Christian Institute Statement on Investment comes at an appropriate time. The violence of Government action in enforcing Nationalist policy since June 16th has made even more evident the evil nature of the regime. Proud claims by certain policemen that they shot their way through a crowd of blacks to save some burning vehicles is ample demonstration of the perverted morals which rate possessions more than people. Most of us are so brainwashed that we cannot even see it is wrong.

In practice, in fact, in actual reality, apartheid means making blacks suffer and die in order to protect white wealth. Its exponents are blind to it, but not a million political protestations or impassioned sermons can eradicate the evidence of the South African way of life from Sharpeville to Soweto. Comfortable, respectable, thoroughly nice Christians here and in Europe who have money invested in South Africa

must be aware that it is an investment in oppression, suffering, and death. The profits are exorbitant, the morals are execrable, the investment is self-destructive.

For what gain is it for a man to win the whole world and lose his soul

For those who seek Christian changes in the country economic pressure is a powerful and peaceful persuader. The South African economy is under great strain from the effects of world wide inflation, the appalling cost of apartheid, and the squandering of the country's wealth on unnecessary extravagances. Additional pressures from investors **now** can quicken the move towards swift and peaceful change, instead of the present slide to prolonged and violent chaos.

It happens to be the only possible way to protect their investment as well.

—Editor

THE CHRISTIAN INSTITUTE OF SOUTHERN AFRICA

INVESTMENT IN SOUTH AFRICA

Introduction

Governmental insistence on enforcing apartheid and its rejection of normal negotiation with freely chosen black leaders, have produced a situation in which there are few ways of preventing the escalation of violence and bloodshed into a major confrontation.

One of the few remaining methods of working peacefully is through economic pressure, which could help to motivate the changes needed to bring justice and peace in South Africa.

No further investment

The Christian Institute therefore supports the call for no further investment in South Africa because:

- 1.1 Strong economic pressure is of vital importance in bringing about as peaceful a solution as possible.
- 1.2 Investment in South Africa is investment in apartheid, and thus immoral, unjust, and exploitative.
- 1.3 Attempts to change the situation through pressure by investors have proved inadequate.
- 1.4 The argument that economic growth can produce fundamental change has proved false.
- 1.5 Many black organisations have opposed foreign investment in South Africa, and we believe this would be the opinion of the majority of South African blacks if their voice could be freely heard. Blacks accept that the consequent economic recession and unemployment would cause them suffering, but argue that this would be for a limited period by contrast with the unending suffering caused by the continuation of apartheid.

Pressure within investment

2. Since the withdrawal of existing funds is not possible, we recommend that companies or shareholders develop a policy incorporating the following features:
 - 2.1 Improved relationships between workers and management.
 - 2.2 Improved black training and advancement in all spheres.
 - 2.3 Improved conditions of service.
 - 2.4 Careful selection in placing of contracts.
 - 2.5 Promotion of stable family life for all employees.

Generally

3. South African Christians who have sought the advice of the Christian Institute are urged to:
 - 3.1 study the relationship between Christianity and economic justice;
 - 3.2 disengage as far as possible from the consumer society and divert resources into black community programmes (Self-Tax);
 - 3.3 support the SACC study project on investment by encouraging their churches to take an active part in it.
 - 3.4 question the investment policies of their own church bodies and assist in the formulation of alternative policies.
 - 3.5 bring constant and sustained pressure to bear on firms inside South Africa in terms of para. 2. 1-5 above.
 - 3.6 encourage other privileged members in society to take similar action.

Johannesburg.
October 22nd, 1976.

DIE CHRISTELIKE INSTITUUT VAN SUIDER-AFRIKA

BELLEGGINGE IN SUID-AFRIKA

Inleiding

Die volharding van die regering om apartheid af te dwing en sy verwerping van normale onderhandeling met vrygekose swart leiers het 'n situasie laat ontstaan waarin slegs 'n paar weë oorbly om die opbou van geweld en bloedvergieting tot 'n grootskaalse konfrontasie te verhoed.

Een van weinig oorblywende metodes om vreedsaam te werk is deur ekonomiese druk, wat kan help om die veranderinge te motiveer wat nodig is om geregtigheid en vrede in Suid-Afrika te bewerkstelling.

Geen verdere belegginge

1. Die Christelike Instuut ondersteun dus die oproep tot geen verdere belegginge omdat:
 - 1.1 Sterk ekonomiese druk van lewensbelang is om die mees vreedsame oplossing moontlik tot stand te bring.
 - 1.2 Belegging in Suid-Afrika belegging in apartheid is, en dus immoreel, onregverdig en uitbuitend is.
 - 1.3 Poginge om die situasie deur ekonomiese druk deur beleggers te verander geblyk het onvoldoende te wees.
 - 1.4 Die argument dat ekonomiese groei fundamentele verandering teweeg kan bring geblyk het vals te wees.
 - 1.5 Baie swart organisasies buitelandse belegginge in Suid-Afrika ge-opponeer het en ons glo dat dit die siening van die meerderheid van Suid-Afrikaanse swartes sal wees indien hulle stem vryuit gehoor sou kon word. Swartes aanvaar dat die gevolglike ekonomiese insinking en werkloosheid vir hulle lyding sal bring, maar argumenteer dat dit vir 'n beperkte tydperk sal wees in teëstelling met die eindelose lyding wat deur die voortsetting van apartheid veroorsaak word.

Druk binne belegging

2. Omdat die terugtrekking van bestaande fondse nie moontlik is nie, beveel ons aan dat maatskappye of aandulhouers 'n beleid sal ontwikkel wat die volgende kenmerke sal insluit:
 - 2.1 Verbeterde verhoudinge tussen werkers en bestuur.
 - 2.2 Verbeterde swart opleiding en bevordering in alle sferes.
 - 2.3 Verbeterde diensvoorwaardes.
 - 2.4 Weloorwoë keuse in die sluiting van kontrakte.
 - 2.5 Bevordering van 'n stabiele gesinslewe vir alle werknemers.

Algemeen

3. Suid-Afrikaanse Christene wat die raad van die Christelike Instituut gesoek het, word dringend versoek om:
 - 3.1 die verhouding tussen Christendom en ekonomiese geregtigheid te bestudeer;
 - 3.2 so ver soos moontlik hulle los te maak van die verbruikers-gemeenskap en hulle bates tot voordeel van swart gemeenskapsprogramme aan te wend. (self-belasting).
 - 3.3 die S.A.R.K. se studieprojek oor belegging te ondersteun deur hulle kerke aan te moedig om 'n aktiewe aandeel daarin te neem.
 - 3.4 die beleggingsbeleid van hulle eie kerk-liggame te bevraagteken en hulle by te staan in die formulering van alternatiewe beleide.
 - 3.5 Konstant 'n volgehoue druk op firmas binne Suid-Afrika uit te oefen in ooreenstemming met par. 2 1-5 hierbo.
 - 3.6 Ander bevoorregte lede van die samelewing aan te moedig om soortgelyke aksie te onderneem.

Johannesburg
22ste Okt. 1976.



Blacks say:

The economic boycott of South Africa will entail undoubted hardship for Africans. We do not doubt that. But it is a method which shortens the day of bloodshed; the suffering to us will be a price we are willing to pay. In any case, we suffer already, our children are often under-nourished, and on a small scale (so far) we die at the whim of a policeman.

- Chief Albert Luthuli.

It is not legal for us to quote the words of the African National Congress and the Pan Africanist Congress, because these are banned organisations in South Africa.

However, it is possible to say that these organisations were the first to support the use of economic sanctions and disinvestment as instruments of peaceful change, and still do.

— African National Congress
— Pan Africanist Congress

SASO sees foreign investments as giving stability to South Africa's exploitative regime and committing South Africa's trading partners to supporting this regime. For this reason SASO rejects foreign investments. Furthermore, SASO sees the ameliorative experiments like those of Polaroid as at worst conscience-salving and at best resulting in the creation of a change-resistant middle class amongst the few blacks employed by foreign firms.

- South African Students Organisation

'Foreign investors in this country claim their presence contributes towards the development of the black community. We therefore resolve:

To reject the involvement of foreign investors in this exploitative economic system;

to call upon foreign investors to disengage themselves from this white-controlled exploitative system.

- Black Peoples Convention 1972

The BPC followed this up in March 1973 by directly asking all foreign investors to withdraw their investment.

It is very difficult to prove that the majority of black South Africans want the withdrawal of investment. When you are dealing with westerners you always have to prove everything statistically. You must quote statements and articles. You have to know the pros and cons so that a serious debate can be held. But everybody knows that black South Africans do not have a chance to speak; they have no power and they have no platform.

You hear a number of arguments, such as the one related to gradual reforms. But as those who support this argument know very well, experience has taught us that wage increases do not destroy apartheid.

One also hears the argument that withdrawal of investments will hurt Africans. It is surprising how people in the west have suddenly become concerned about our fate. We have been suffering for many years, but nobody cared then.

You see, **western investors are not interested in us**

Africans. They are interested in profits. You know what happened after the massacre at Sharpeville in 1960, when there was unrest in South Africa? The investors who are now so suddenly concerned about us flocked to leave the country, because the market was no longer so attractive.

When I talk as I am doing now, people in the west don't want to listen to me any more. They say: 'Oh, you are so emotional!' But what is really at issue? We talk about money. And money is something near to people's hearts. They cannot live without money. Money is something very emotional. So how can people listen to somebody who says that they must not make any more profits in South Africa? People do not want to listen. And that is why I am not prepared to apologize for my emotions. Because the reason why we have problems with the withdrawal of western investment is that the subject is emotional. It is by no means an intellectual subject.

- **Brigalia Bam.**



Capitalists say:

"The Republic of South Africa has always been regarded by foreign investors as a goldmine, one of those rare and refreshing places where profits are great and problems small"

Fortune. July 1972.

"We have run this country on cheap labour, underpaid our staff, and kept the labour force without power to handle their own affairs and to negotiate for higher wages".

Raymond Ackerman. Financial Mail. 27 April 1973.

"Businessmen should stop hiding behind the Government's skirts in failing to open up opportunities for blacks even when they can legally do so. They would be amazed how little legislation there is to prevent a brand new deal in South Africa.

. . . Instead of being encouraged, we as businessmen get accused of 'meddling in politics' by the Prime Minister when we try to put justice into our own companies and show faith in the country of our birth. Business and commerce must have the courage to stand up and 'meddle'.

Raymond Ackerman. Sunday Tribune. October 31; 1976.

"We must remember that reform is true conservatism". Harry Oppenheimer.

Government says:

"It is true that there are blacks working for us. They will continue to work for us for generations, in spite of the ideal that we have to separate them completely . . . The fact of the matter is this: we need them because they work for us . . . But the fact that they work for us can never entitle them to claim political rights. Not now, nor in the future . . . under no circumstances."

B.J. Vorster. 24 April, 1968.

"The Bantu are present here for the sake of their labour . . . They are not here in a permanent capacity to acquire what you and I can acquire".

M.C. Botha. 3 February, 1972.



Others say:

"Business firms cannot be expected to have a more sensitive social conscience than is to be found in the community at large. It is therefore essential that informed and responsible pressures should be brought to bear on business from outside in order that attention is given both to the role of business in the welfare of the country as a whole and to its responsibilities to its black employees."

J.B. Jepson.

'Investment in South Africa and Namibia.
The Social Responsibility of British business'.

"What evidence is there that the apartheid system has been changed as foreign investment (specifically American investment) has increased? In 1950, American investments in South Africa amounted to \$148 million. Today, they amount to more than \$800 million . . . ; during these same years non-whites lost their last representation in Parliament; black opposition parties, press and leadership were banned; and laws were enacted permitting arrest and punishment without charges, trial or appeal. A multitude of other laws passed in this period broke up families and forcibly removed thousands of Africans from areas designated 'white' to tribal areas. In short, far from being challenged with the increase of foreign investment, the apartheid laws have been hardened."

Houser. Christian Century. 24 February 1971.

THE GREEK MYTH OF SOUTH AFRICAN HISTORY

-Charles Villa-Vicencio

Perhaps the early Greeks were right and universal history is cyclical after all. Perhaps the Biblical eschatological myth of the future Kingdom of God has only temporary meaning for those who are the oppressed peoples of any age. The Greeks taught a civilisation begins with a golden age, then degeneration sets in and a silver age follows, then a bronze age, an iron age — and finally total collapse of that civilisation. A new civilisation emerges from the ashes of defeat to establish a new golden age only to participate in the degenerative cycle again.

The oppressed Afrikaner was sustained by an eschatological vision of the coming age of gold. He had experienced an anticipation of this age in the Blood River Battle of 1836 and the War of Independence in 1881. Even the disastrous loss of independence in 1902 was a step toward the golden age, for here the chastisement of God was creating and animating a national character so that the golden age may dawn.

The Afrikaner rise to power was one of blood and anger. The Afrikaner-power group emerged in the Ossewa Brandwag. The freedom fighters arose in the Stormjaers with a zealot oath taken with one hand on the Bible and a pistol or revolver pointed at the candidate's chest and another at his back. The oath was unequivocal:

'May the Almighty grant that I shall be prepared to sacrifice my life for the freedom of my people, and may the thought of treason never occur to me, knowing that I will voluntarily become a prey to the vengeance of a Stormjaer. May God grant that I will be able to call out to my comrades:

'If I advance, follow me.

'If I retreat, shoot me.

'If I die, avenge me.

'So help me God.' (The Argus; 25 November 1976)

Fallen "zealots" from the Slagtersnek Rebellion to General Beyers and Jopie Fourie provided the blood of the martyrs to become the seed of the new age. Detentions provided the graduates of jail to become the leaders of the new age, the least of whom is not John Vorster. Poets such as Eugene Marais, Jan Cilliers, Totius and Louis Leipoldt provided the spiritual life of the movement giving glory to the past, dignity to the present and hope for the future. Historians like Leyds and Preller provided ammunition about past English aggression to motivate the struggle. At the same time they buried the unsavoury of the Afrikaner past and elevated the glory.

On this ossewa did the advent of the golden age appear on the horizon in 1948 and the Republic established to God's glory in 1960. "Perhaps it was intended that we should have been planted here at the southern point within this crisis area", said Dr Verwoerd, "so that from this resistance might emanate the victory whereby all that has been built up since the days of Christ may be maintained for the good of all mankind. May you have strength, people of South Africa, to serve the purpose for which you have been placed here." (A.N. Pelsler, *Verwoerd Speaks*). He understood his purpose clearly, "South Africa has a greater task than that of establishing Christian civilisation in Africa. It must become the firm base for the *white man* when he has his back to the wall from

which he can advance again." (F.A. van Jaarsveld, *The Afrikaner's Interpretation of S.A. History*). There are those today such as Dr Treurnicht who with cabinet and prime minister support reaffirm a stringent apartheid philosophy and a sense of white divine purpose in this sub-continent.

But the *movement of the Greek cycle* is so obvious! The *volk* is beginning to divide within. Dissident newspaper editors as well as *opstoker* writers and poets are destroying the spiritual unity of the age that was once gold. Some nationalist members are questioning the "beleid van die vaders" and churchmen are becoming increasingly outspoken. This is all "very unfortunate" a leading Afrikaner churchman told me, — "the basic principles are Calvinistic and not open to question." Hegel once said a civilisation falls when it simply exhausts itself. The silver age is gone, the bronze age is well spent and the iron age is on the horizon if not with us.

The eschatological hope among blacks is apparent. Arrests, detentions and bannings are all quite irrelevant — they belong to the present not the future said one black leader. The similarity to the Afrikaner rise to power is quite phenomenal. The history of past and present white atrocities is used to face the fires of black nationalism, the blood of martyrs has flowed, black-power has emerged and there are guerilla fighters or "terrorists" who are also known as "freedom fighters"! The graduates of jail stand in the wings awaiting their time and poetic intellectuals provide spiritual power for the present by their vision of the coming age of gold. Prior to the Boer War, Lord Milner reflected on the alleged miraculous intervention of God on behalf of the Afrikaners in history and said "I have my private heresy and doubt whether He will always do it." This heresy has now become rampant. "Africa for the Afrikaners" was the arrogant slogan of Afrikaners a century ago. "South Africa for the white man" is the present cry of many white South Africans — if we do not retain power there will be no place for us and then "South Africa will be for the blacks". The future is upon us, the gods have turned the metal cycle, but the exhaustion of white nationalism is not complete. An iron age is a determined age but so is the vision of a golden age a determined vision.

Is history no more than continual conflict of one power over throwing another only to be overthrown itself as arrogance and power continues on its consuming and all-devouring quest? History is the story of determined nation after nation going to war to defend its own values and gains with a vow never to tire. But then it exhausts itself — as in Vietnam, Angola, Mocambique and elsewhere; the iron ages collapse. And history seems to tell us the cycle begins again.

What then does the prophet mean by swords becoming ploughshares and spears pruning-hooks? Is this merely a utopian dream? Perhaps an uneasy balance-of-power is all that can be hoped for to contain the aggressor. But this is only possible if there is something in the uneasy peace for both sides.

The cycle of South Africa is one in which the oppressed has nothing to gain by simply being exploited and suppressed. So iron will give way to . . . well at least to a right to share in the decision whether it be gold.

SCHLEBUSCH LE GRANGE

In September 1973 certain executive members of the Christian Institute, and others, resolved not to give evidence before the Parliamentary Commission to enquire into Certain Organisations (commonly known as the Schlebusch — later le Grange — Commission). The reasons for this decision may be summed up as follows:

the commissioners were all party politicians whose preconceived opinions of these organisations were well-known;
the inquiry would be conducted in secrecy;
the evidence given needed never to be divulged, nor even the names of those who gave evidence;
members of the organizations under investigation would have no idea what accusations, if any, might be made against them and thus have no means of refuting these; nor could they have meaningful legal representation when appearing before the Commission, thus defeating the whole system of justice as practised in a normal, open court.

Those who thus refused to testify were charged and brought to court where they were able to testify in the open to their conviction that obedience to God must supercede obedience to the State.

Now, after three years, the trials have all been brought to a conclusion with the following results:

Dr Beyers Naude:

R50,00 fine or one month plus 3 months suspended for three years. He spent one night in jail and then the fine was paid by Ds. Van Rooyen. (See statement by the chairman of the C.I. National Council in this issue).

Dr Theo Kotze:

4 months without option of fine suspended for 3 years.

Mr Peter Randall:

2 Months without option of fine suspended for 3 years.

Mrs Dot Clemenshaw:

R20,00 fine or ten days plus 2 months suspended for 3 years. Fine paid.

Mr James Moulder:

R50,00 fine or 25 days plus 2 months suspended for three years. Leave of appeal granted. Fine paid.

Rev. Brian Brown:

Charge withdrawn.

Rev. Roelf Meyer:

Charges withdrawn.

Mr Horst Kleinschmidt:

Charges withdrawn.

Mrs Ilona Kleinschmidt:

R50,00 fine or one month. The fine was paid by an unknown person.



A WIFE'S TESTIMONY

- Helen Kotze

Theo has said all along that he wants no fuss made, whatever the sentence pronounced on him. In view of the fact that hundreds of Black people in this country are in gaol for lengthy periods without trial, his sentence is of small account. Indeed, after three years of postponements, it is something of a relief to have the trial concluded.

For my part, I am proud to be married to a man of conscience, who has never shrunk from speaking out when he felt it to be necessary. He has always had the courage of his convictions, and has a deep sense of compassion and commitment to the cause of the oppressed. He comes from an Afrikaner family, for whom the legal profession is almost a tradition, and has a deep, inbred sense of justice. That he should be faced with the possibility of imprisonment for taking a stand for conscience sake was almost inevitable. At least, he has had a public trial and been able to express what he stands for. In a sense, his willingness to suffer is a very small gesture of support for those hundreds who are incarcerated for months on end, doubtful of ever being brought to trial, with every possibility of being banned if and when they are released and with little hope of bettering their situation, since they are deprived of any voice in the government in the country of their birth.

I am a Pacifist because I am a desperately violent man, because my swift reaction to anything which dares to cross me is blinding rage, because my natural answer to any opposition is to destroy it, because I have fought other men like a wild animal, because I have been guilty of causing grievous bodily harm, because I have committed murder for a few cheap medals . . . and because I can now see to my shame and remorse that violence results in nothing except more violence, that rage is the reaction of insanity, that to destroy is to end by being destroyed, that to fight like an animal is to cease living like a rational man, that to cause harm to another's body is also to shrivel a part of your own soul, and that to murder for even the Biggest of all the Patriotic Words is to go on crucifying Jesus Christ.

And I am a Christian Pacifist because (despite the propoganda of most temporal Churches) Jesus Christ was also a Pacifist, a Peace Maker, the Prince of Peace . . . because He commanded us not to resist evil, to fight back, not to return a clenched fist with a kicking

boot, not to gouge an eye for an eye, not to fire more bullets for bullets, drop even bigger bombs for bombs, not to develop Bubonic Plague as the retaliation for Nerve Gas, not to answer death with yet more death . . . and because He spoke of love rather than hate, and because love is the more excellent way.

We have tried all other ways: the ways of man, the ways of Church and State, the Blessing of nuclear submarines and the lies of our Professional Politicians — the ways of death . . . and have failed, totally, our world being savage with wars and rumours of wars, sterile with anger and hunger and poverty and all manner of prisons and frustration and misery and personal unhappiness . . . with violence and its bitter fruits.

Could we possibly do any worse by giving the love of Jesus Christ a chance?

George W. Target.

FACING THE FUTURE WITH HOPE . . .

a search for Christian liberation

— Jim Cochrane

The last weekend of November saw a program on the future and Hope, held in Durban. It was sponsored by Diakonia and led by Theo Kotze and Jim Cochrane, both of the Christian Institute.

What follows are brief meditations based on the program as actually used. We suggest that you, the reader, may use these as clues for your own understanding of Hope and a new future. Think through each piece, develop your responses, discuss it with another, perhaps do it together. This kind of common search is perhaps now more important than ever.

I.

Hello. I am worried. I am quite a white South African . . . not at all sure now what my future here is. Greater polarisation between white and black . . . too little real response from whites (especially those in power) . . . wondering what our children are going to have to deal with . . . should I leave? . . . where to? . . . feel so powerless . . . the totalitarian drift continues . . . where is my future? . . . what may I hope for?

I am a black South African . . . (silence) . . . how many times, my God, must I die? . . . what will be left? . . . how long, oh Lord, how long?

STUDY.

We of little faith! The promise of our Lord is hard to accept . . . yet it is that promise which we must live, by which we will live!

Read: Luke 4:16-21

Leviticus 25:8-11a

What is God's call to us here?

The year of the Lord is the Jubilee year. It is coming to pass in our presence, now. It is the fundamental promise . . . made in the *midst* of the world, in the face of the forces of death . . . made for the *sake* of the world and the forces of the life.

The Jubilee year is the great vision of equalisation, a restoration of justice . . . a restructuring of society in which sharing of resources, wealth and power are the basis of peace and the strength of justice. It is the time of renewed humility, when God alone is served, and ideology, the government, the party, the institution, etc., etc., are relegated to their rightful secondary positions. Lawful terror and harsh oppression are no longer to be tolerated.

"The Jubilee year is the occasion in which society begins all over again. And in Luke, Jesus says that's NOW. The Jubilee year is for him a programmatic statement . . . and he proclaims it permanently." (John Howard Yoder.)

II.

It now becomes important to think on those things which the new future must overcome if it is to be hopeful!

"LISTEN, CHRISTIAN!"

I am hungry. I am homeless. I am lonely and sick. I am captive.

And you formed a humanities club to discuss my hunger. You knelt in prayer in concern for my homelessness. You told me of the spiritual love of God in my loneliness and sickness. You preached about my captivity.

But I am still hungry , , , and lonely . . . and cold. Thank you.

ALIENATION

"Alienations means being absent in the presence of someone.

Do you know of a greater inhumanity of person to person than to be absent in their presence . . . to be absent to his or her needs, suffering, and pain? . . . to his or her longing to be accepted as a person, in the search for identity? . . . to his or her request to be accepted as full and equal citizens willing to play a responsible role in society?

Do you realise we are all part of a human situation in which we are absent in the presence of one another?" (Prof. Johan Degenaar.)

INTERLUDE

A little girl came home crying. "What's wrong?", asked Mom. "The boys are setting traps for birds!" — "Well, what are you going to do about it?", the mother asked the child. "Talk to them!", came the reply. Soon she was back, crying. The boys had laughed at her. "Will you speak to their parents, mom?" she asked. Off went mother, only to be told not to interfere. The girl then went to the police, but they could do nothing.

The next morning, the girl came home, a broad smile on her face, singing joyfully. "What on earth has happened?" asked the delighted mother. "Why", said the little girl, "I found a big heavy stick and I beat all those traps to little bits and pieces!"

III.

So we explore areas of alienation (think of those you know — many?). . . and its causes. We begin to realise now that our common humanity has an important touchstone . . . our own sinfulness — to realise that, is to realise that we have no cause to pretend superiority over any other human being, to deserve privileges not accorded to others.

"When people are alienated, so that they think only of themselves and their family or immediate circles, they are easily dominated and manipulated by those with authority. This often leads to depersonalisation, and in its worst form, dehumanisation. Its great symptom is apathy . . . you leave it to others to decide your path, your future. And related to all this is exploitation . . . one person or group assuming, possessing, or holding on to the rights, powers, and privileges (including wealth) at the expense of others." (Des Adendorff).

UP IS DOWN?

Up is down. Deceit is honesty. Lies are truth. War is peace. Hatred is love, Oppression is justice, and contempt is respect. Taking is generosity, malice is kindness, and apathy is care. South Africa is black is white is brown is what? A few things are going to have to be changed around here.

If up is down, can death be life?

Strange as it may seem . . .

". . . if we can learn to see ordinary reality in the light of the resurrection of Christ, then things look different, for then the inevitability of violence and death is absurd. Nothing is inevitable. Nothing needs to be taken for granted . . . Faith then means rising up ourselves and sharing in the creative power of God which makes possible the impossible and summons into being things which are

not yet in existence (Rom. 4:17) . . . it means seeing Christ's resurrection as God's protest against death and all the forces of death . . . this is a hope which can only be understood in terms of the cross: that is to say, in the struggle by the joyful abundance of God's future. Easter . . . God's protest against death and celebration of freedom . . ." (Jurgen Moltmann).

IV.

So we attempt to formulate an understanding of reconciliation. One suggestion: "Seeing the world through the eyes of a Soweto child of God." Experiencing it perhaps?

"Reconciliation - one of the central words in Christian experience, it means the act of bringing back harmony . . . between person and person, within the whole universe." (Frederick Wenz).

VISION OF A NEW SOCIETY

How? What? A fragile Hope?

Too often we are at the mercy of the present . . . history is being done to us . . . is survival the extent of our task? The crucial key is a rich and powerful vision which we must begin to articulate . . . one that we can believe in together . . . not a dream or a wish alone, but a concrete program starting now . . . in spite of opposition. We must put ourselves on the side of the new future of God, the new creation. Soweto et al is the sign.

What kind of vision?

Like the Jubilee year perhaps? We can begin now to anticipate, to act out the new future . . . to claim our freedom and thus be released from the captivity of fear . . . to determine to take the initiative in the face of the forces of death.

So we may

INTERPRET	clearly what is happening to us
DECIDE	to make our own impact on this history now being made . . . to make a difference . . . become an agent of the new future, not a patient of the present.
INVENT	ways of doing this . . . the creative game of imagination.
CREATE	Meanings by which we can live as we generate the new future together . . . be a truth . . . and so be the body of Christ.

Now we become makers of history, intolerant of the shackles of the present . . . a people in whom life and enthusiasms and excitement and celebration grow in the face of absurdity and the forces of death and oppression. Easter is now. Christ is born.

Our time together drew to a close, but not before we had spent much energy on isolating particular and very specific goals towards which we could work. Each small group committed themselves to a certain chosen area of concern (housing improvement in Black areas, a campaign to eradicate apartheid notices in restaurants, cinemas, aid to the detained, conscientisation of whites program, and so on), and then planned in detail the task they had set themselves, a vision of a new society . . . to articulate it in a common enterprise upon which they embark together for the sake of the world, each other, and their own future.

These are the things with which 31 delegates and 4 trainers began to struggle.

WE ARE CALLED TO BE ARCHITECTS OF THE NEW FUTURE.

APPENDIX

NOTES ON THE NATURE AND DESTINY OF CHRISTIAN LIVING IN THE CONTEXT OF LIBERATION

(These are random notes, intended to be suggestive rather than definitive, as an aid to reflection on "Facing the future with Hope")

Luke 4:16-21

Leviticus 25:8-11a

1. If one may even speak of NT ethics, it certainly cannot be in terms of any new law or legal code, and equally not in terms of a moral code or set of principles. For christian living arises not out of obligatory behaviour, but out of a new freedom in the process of total liberation of the person, the community, the nation, and the world — given in grace.

Paul in his exhortations makes it clear that if we really are those who Hope and live in Christ, then our behaviour and our action, though mediated by reason (1 Cor. 14:13-19), will in and of itself begin to show certain characteristics. These characteristics are directly related to the center and source of our Faith, Jesus Christ, and as such are witnessed to everywhere in the scriptures. The following passages represent some aspects of Christian liberation.

(a)	MATT 12: 29 LUKE 1: 51-53	Reversal of old order and movement towards new justice
	EPH 6: 12 IS 9: 4-5/ 11:4	
(b)	ROM 4: 17/ 12:1 2 COR 5: 17	Openness to unexpected new possibility
(c)	ROM 8: 31-39 1 COR 15: 24-26	Victory over the forces of death
(d)	LUKE 4: 18-19 IS 1: 13-17	Unity of the social/ political/personal spiritual in liberation
	MICAH 6: 6-8	
(e)	MATT 6: 25-33 ROM 8: 15	Liberation from anxiety and fear
(f)	JER. 29: 5-6	Remaining human even in a situation of captivity
(g)	MATT 26: 6-13 MARK 2:15-17/ 23-26 6: 39-44	The "messianic banquet" celebration of promise and freedom for the present
(h)	MATT 10: 39	Freedom to risk
(i)	ex 3: 7-12 14: 11-14/ 16:3	The Exodus event
(j)	MATT. 25: 34-40 MARK 9: 35/ 10:23-25 LUKE 3: 10ff./6: 20-26 22: 24 - 27 JOHN 13: 12 - 17 20: 19 - 23 GAL 3: 26 - 29 ROM 12: 1 - 2 EX 22: 25 AMOS 2: 6-8/4:1-2 5: 21 - 24	The ethics of liberation
(k)	JOHN 19:12-26 1 COR 2: 1 - 5 GAL 6: 14 - 16	The reality of the cross
(l)	ROM 8: 21	Total human liberation within history and the world.

2. The Jubilee Year (See Luke 4:16-21)

- involved general freedom throughout the country
- value of property was influenced, also distribution of ownership
the poor are to be restored and not exploited in any way
release of the debtor from the creditor is sought
slaves are to be freed in many cases
- the aim of the regulations of the year is full and true conversation to God, manifested in true worship and upright living
the promise is of abundant prosperity and of a fruitfulness that belongs to the land of dreams
- Israel will not be a free people, able to walk erect, not bowed down and submissive under the yoke of oppression
there are dire penalties for the disregard of these commands
- in spite of disasters, the door is still open, the offer of salvation remains, its condition being the confession of sin and an earnest desire to amend ways
what God did once, he can and will do again.

(from "Peake's Commentary on the Bible")

ROSS SNYDER TO FRIENDS IN SOUTH AFRICA

Ross Snyder is Professor of Religious Education at the Chicago Theological Seminary.

Reprinted from Worldview, November 1976

As a boy growing up at the turn of the century on my grandfather's farm in Ohio, I read again and again *The Rise of the Dutch Republic*. How it happened that the volumes on Dutch civilization were in the library of a Midwest farmer who owned, at most, fifty books, I do not know, nor could I now find out. I am different because of my early knowledge of the beginnings of the Dutch Republic. And to my horror, you in South Africa are also different because of that history.

Years later I came to learn about the English Pilgrims who landed in America at Plymouth and to own them as one source of myself as spirit. The story of the Pilgrims' prior refuge among the liberty-loving Dutch connected the best of my American heritage with the best of the English and Dutch heritage. At the time of the Pilgrims' sojourn Holland was the place where the persecuted from all over Europe fled for freedom of conscience, intellect, and history-making. In England the Pilgrims were in the struggle to establish that the human spirit and its rights were a gift from God, not a permission from a political-religious-economic complex.

Your present government actions and public silence cannot be a project of this Dutch-English heritage. You profane your heritage — both national and religious. You are trying to exist outside the basic covenant of human being into which we are all born, the covenant we must affirm for ourselves if we are to be whole and not fibrous shreds.

Some of your sensitive Christians (whom I honor) have said that your major concern is for "order," rather than for justice. That is a misleading distinction. There is great disorder within yourselves and within those you would teach to call you "boss." Both of you are, as one American philosopher said in another connection,

"estranged actors condemned in hatefulness to walk a common stage and admit there is no authority beyond the authority which force exerts or fear allows." Societal order can come about only when there is communication, communion, inward allegiance to the rightness of the order. That happens when people can stand in each other's presence related to each other in the dignity of being persons, when the one wielding power is seen as a human dignity — who honors rights in others, who has a principled *originality*. In these respects you have become deficient.

Order does not consist in apparent power to shut people up or to force obedience. Nor is order to be found in police and government empowered to imprison indefinitely adults who ask for nothing more than face-to-face talk and consultation, and to repress young people who can no longer believe in a South Africa whose future would be determined by its present leaders.

You must not pretend that there is order when the whites of South Africa have forsaken the covenants.

I write this not only out of a concern for order — a justice order — and for your traditions in the long reaches of history. I write out of a love and regard for the children, both black and white. Over the years I have devoted much time to the children of the nursery school at our seminary whose parents are in theological studies. Their eyes and faces, their exceptional minds and outstretched arms often rushed to embrace me — and an unknown future. What is the future you are preparing your children for? My wife and I remember the children of the Center at Soweto and outside Cape Town whom we visited some ten years ago. Is there any expectancy left in their faces now — or in yours?

"Fellow citizens, we cannot escape history."

A CALL TO CELEBRATION

This call to face facts, rather than deal in illusions - to live change, rather than rely on engineering - is an attempt to re-introduce the word 'celebration' into ordinary English.

I and many others, known and unknown to me, call upon you:

To celebrate our joint power to provide all human beings with the food, clothing and shelter they need to delight in living.

To discover, together with us, what we must do to use mankind's power to create the humanity, the dignity and the joyfulness of each one of us.

To be responsibly aware of your personal ability to express your true feelings and to gather us together in their expression.

We can only live these changes: we cannot think our way to humanity. Every one of us, and every group with which we live and work, must become the model of the era which we desire to create. The many models which will develop should give each one of us an environment in which we can celebrate our potential - and discover the way into a more humane world.

We are challenged to break the obsolete social and economic systems which divide our world between the overprivileged and the underprivileged. All of us, whether governmental leader or

protester, businessman or worker, professor or student share a common guilt. We have failed to discover how the necessary changes in our ideals and our social structures can be made. Each of us, therefore, through our ineffectiveness and our lack of responsible awareness, causes the suffering around the world.

All of us are crippled — some physically, some mentally, some emotionally. We must therefore strive cooperatively to create the new world. There is no time left for destruction, for hatred, for anger. We must build, in hope and joy and celebration. Let us meet the new era of abundance with self-chosen work and freedom to follow the drum of one's own heart. Let us recognize that a striving for self-realization, for poetry and play, is basic to man once his needs for food, clothing and shelter have been met - that we will choose those areas of activity which will contribute to our own development and will be meaningful to our society.

But we must also recognize that our thrust toward self-realization is profoundly hampered by outmoded, industrial-age structures. We are presently constrained and driven by the impact

of man's ever growing powers. Our existing systems force us to develop and accept any weaponry system which may be technologically possible; our present systems force us to develop and accept any improvement in machinery, equipment, materials and supplies which will increase production and lower costs; our present systems force us to develop and accept advertising and consumer seduction.

In order to persuade the citizen that he controls his destiny, that morality informs decisions, and that technology is the servant rather than the driving force, it is necessary today to distort information. The ideal of informing the public has given way to trying to convince the public that forced actions are actually desirable actions.

Miscalculations in these increasingly complex rationalizations and consequent scandal, account for the increasing preoccupation with the honesty of both private and public decision makers. It is therefore tempting to attack those holding roles such as national leader, administrator, manager, executive, labour leader, professor, student, parent. But such attacks on individuals often disguise the real nature of the crisis we confront: the demonic nature of present systems which force man to consent to his own deepening self-destruction.

We can escape from these dehumanizing systems. The way ahead will be found by those who are unwilling to be constrained by the apparently all-determining forces and structures of the industrial age. Our freedom and power are determined by our willingness to accept responsibility for the future.

Indeed the future has already broken into the present. We each live in many times. The present of one is the past of another, and the

future of yet another. We are called to live, knowing and showing that the future exists and that each one of us can call it in, when we are willing, to redress the balance of the past.

In the future we must end the use of coercive power and authority: the ability to demand action on the basis of one's hierarchical position. If any one phrase can sum up the nature of the new era, it is *the end of privilege and licence*.

We must abandon our attempt to solve our problems through shifting power balances or attempting to create more efficient bureaucratic machines.

We call you to join man's race to maturity, to work with us in inventing the future. We believe that a human adventure is just beginning: that mankind has so far been restricted in developing its innovative and creative powers because it was overwhelmed by toil. Now we are free to be as human as we will.

The celebration of man's humanity through joining together in the healing expression of one's relationships with others, and one's growing acceptance of one's own nature and needs, will clearly create major confrontations with existing values and systems. The expanding dignity of each man and each human relationship must necessarily challenge existing systems.

The call is to live the future. Let us join together joyfully to celebrate our awareness that we can make our life today the shape of tomorrow's future.

from:

Celebration of Awareness

A Call for Institutional Revolution

Ivan D. Illich.

THE FOOL

Patrick H. Pearse

Pearse (1879-1916), an Irish Republican leader, was executed for his role in the 1916 uprising in Ireland.

Since the wise men have not spoken, I speak that am only a fool;
A fool that hath loved his folly,
Yea, more than the wise men their books or their counting houses,
or their quiet homes,
Or their fame in men's mouths;
A fool that in all his days hath done never a prudent thing,
Never hath counted the cost, nor recked if another reaped
The fruit of his mighty sowing, content to scatter the seed;
A fool that is unrepentant, and that soon at the end of all
Shall laugh in his lonely heart as the ripe ears fall to the reaping-
hooks
And the poor are filled that were empty,
Tho' he go hungry.
I have squandered the splendid years that the Lord God gave to my
youth
In attempting impossible things, deeming them alone worth the
toil.
Was it folly or grace? Not men shall judge me, but God.
I have squandered the splendid years:
Lord, if I had the years I would squander them over again,
Aye, fling them from me!
For this I have heard in my heart, that a man shall scatter, not
hoard,
Shall do the deed of today, nor take thought of tomorrow's teen,
Shall not bargain or huxter with God; or was it a jest of Christ's
And is this my sin before men, to have taken Him at His word?

The lawyers have sat in council, the men with the keen, long faces,
And said, 'This man is a fool,' and others have said, 'He
blasphemeth';
And the wise have pitied the fool that hath striven to give a life
In the world of time and space among the bulks of actual things,
To a dream that was dreamed in the heart, and that only the heart
could hold.

O wise men, riddle me this: what if the dream come true?
What if the dream come true? and if millions unborn shall dwell
In the house that I shaped in my heart, the noble house of my
thought?

Lord, I have staked my soul, I have staked the lives of my kin
On the truth of Thy dreadful word. Do not remember my failures,
But remember this my faith.

And so I speak.

Yea, ere my hot youth pass, I speak to my people and say:
Ye shall be foolish as I; ye shall scatter, not save;
Ye shall venture your all, lest ye lose what is more than all;
Ye shall call for a miracle, taking Christ at His word.
And for this I will answer, O people, answer here and hereafter,
O people that I have loved shall we not answer together?

15 October 1976

Dear Sirs,

Please cancel my membership of the Institute and my subscription to the magazine "Pro Veritate". I note your request asking me to express any reservations I have concerning your ministry at this time, in your circular of 30th August, and so I risk outlining how I see it at this time, recognising the limitations of this form of communication.

Briefly, however, I have a feeling that the church and the Institute have lost touch with each other. The freedom that the Institute had compared with the fact that the church had to remain in dialogue with its people where they are, used to provide a creative tension. What the Institute had to say to us was helpful. It seems to me now, however, that the Institute has lost patience with the churches so that the tone of voice it now uses has become strident and thus counter-productive. I must confess I no longer read the articles in Pro Veritate because before I do, I feel that I can guess that you are once more going to prove how right your stance is and how inadequate that of the church is.

Do you really still love the racist sinner while hating his sin or do you hate and ultimately condemn him too now? Are you speaking the truth in love? Or in condemnation? We know our problem and so it doesn't really help to rub our noses in it. The gracious help of God comes as we stand alongside people as Christ did in his incarnation and this is important in ministering to both Black and White.

Humanly speaking, I understand your hurt and frustration and perhaps the feeling that you are out on a limb by yourselves, and the temptation to meet with violence - physical, institutional or verbal.

I need to be re-convinced that I can support the Institute as an instrument of His peace.

Yours sincerely,

Eddie Perkins,
Linden Presbyterian Church, Johannesburg.

In replying to Mr. Perkins letter we would first express our deep sympathy and concern for his point of view, for this painful experience is one through which most members of the Christian Institute must have passed.

Several points may be raised.

1. **"We know our problem . . . the gracious help of God comes as we stand alongside people as Christ did in his incarnation . . ."**

We presume this means the problem of ministering to white congregations who do not wish to take active practical steps to reject apartheid.

When people find that a problem is difficult it is possible to turn aside from it, and to become occupied with other problems which have an air of great importance but in fact are an escape or disobedience of the heavenly vision. The rejection of materialist communism is an impressive escape route for those who ought to be fighting materialist apartheid; and a devotion to "spiritual gifts" can be a useful alternative for those who could be loving their neighbour by mounting a deliberate public campaign to change the laws and customs which oppress him.

If a problem is presented to us by the living God and we avoid it in this way, we shall naturally resent those who remind us of our sin. This happens to all of us.

On the other hand, if we are tackling the problem of revealing the answers of Jesus for our age and finding it difficult, then surely we should share our burdens and encourage one another's efforts. In this case, PRO VERITATE would be glad if Mr. Perkins or other readers would specify the problem faced by the churches in South Africa which we would print to invite answers from our readers.

2. **"The church has to remain in dialogue with people where they are . . ."**

Does it always? The fact that our Lord loved people did not mean that he always sought to remain in dialogue with them.

He let the Rich Young Ruler go his way - without attempting to detain him. He told Judas to go and do what he had to do - without following him up to make him change his mind. He parted the people and walked away and left them when they wanted to make him king. He told of a father who deliberately let his prodigal son go into the far country in order to find himself.

Perhaps we in the modern church are afraid to be as strong minded as Jesus in letting people go, because our Christianity is so overlaid with sentiment and the necessity to maintain support for our religious institutions. But it is surely evident that where people insist on loving their riches more than their neighbour we must let them go: however sorrowfully. This is not to hate them, not to condemn them, but to love them, for it is often only in the pressures of life that the Lord can awaken us to our folly.

If it is our job to go into every part of the world in Africa to make disciples for God's kingdom, it is certainly NOT our task to neglect that call in order to retain the allegiance of people who want another sort of kingdom altogether.

3. **"the church and the Institute have lost touch with each other".**

It is true that some of the members of the white dominated churches have ceased to support the Christian Institute financially, and some people have claimed that the C.I. is not Christian.

This is not really surprising. Whites are so indoctrinated by the long rule of apartheid (which dominates the media, the education system, and political indoctrination, and removes meaningful day to day contact with blacks) that many inevitably find the Christian Institute and Pro Veritate point of view intolerable.

But the popular attitude of many white Christians is totally rejected by the vast majority of Christians in our land (who happen to be black) and by the whole world church.

Far from feeling that we are 'out on a limb' we recognise that it is the conservative white church members who are in that lonely position, and who have lost touch with the Gospel and the whole Christian community of the world.

4. It is not our place to defend ourselves against suggestions that we are lacking in love. We must simply seek to love. But we would claim that love is not an excuse for accepting injustice or condoning evil, and that in combating such things a person must use all his strength. The Prince of Peace did not mince words: he called a spade a spade and a Pharisee a hypocrite and Herod a fox and many of his words make us tremble today.

PRO VERITATE deals in words, and if we have unjustly hurt people in the search for words that he who runs will hear we regret this deeply. But if the Word of the God we know in Jesus has ever used our pages we would expect him to cause hurt and pain and anguish in our hearts: it is the only way to heal, and to save, and to awaken us to hear his words of encouragement and hope.

Editor.



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