

Die boodskap van Toronto aan die kerk

Die Toronto konferensie stuur die volgende boodskap aan alle Anglikane oor die hele wêreld:
Die Kerk wat slegs in haarself lewe sal in haarself sterf.

Dit was die waarskuwing van die Aartsbiskop van Kattelberg aan die Kongres en ons het dit ter harte geneem. Want God het ons deur sy Heilige Gees beweeg om ernstig na te dink oor ons roeping as Christene. Selfsugtigheid moet uitgewis word.

(1) God het ons opgeroep tot 'n Dienende Kerk.

Hy het ons verlos in Jesus Christus, die seun van God wat na ons toe gekom het as 'n dienskneg.

Ons is vasbeslote om te bepaal hoe ons ten beste ons naaste, buite die mure van ons Kerk, en ons medemens van ander volkere en kontinente, kan dien.

Ons dank God dat hy ons 'n wêreldwye en veelrassige gemeenskap gemaak het sodat die rykdom en talent van die een Kerk die gebrek van die ander kan aanvul.

Wees Mededeelsaam

Almal ontvang van God en dit is die plig van elkeen om met sy naaste te deel.

Ons kan nie langer die toestand duld van sommige Kerke wat alleen gee en ander Kerke wat net ontvang nie. Ons bede is dat ons gemeentes mag leer om werkkragte, geld en nuwe idees met ware en innige Christelike liefde te gee en te ontvang.

Dit is ons oortuiging dat ons gemeenskap nuwe weë moet vind om dié provinsies en nasies wat dringende behoefte aan geestelike en materiële hulp het te ondersteun. Sommige van ons Kerke spartel om te bestaan en ander staan voor ernstige bedreiging; niemand kan die uitdaging van die

Here alleen aandurf nie; en dit bring ons eie uitgawes onder die soeklig. Dit is wat Christelike liefde in die praktyk behels. Ons is byvoorbeeld daaraan herinner dat 'n nuwe orrel in 'n stedelike kerk kan veroorsaak dat twaalf minder priesters in Asië of Latyns Amerika opgelei word.

Ons verwelkom die plan, wat ons kerkleiers onder die hoof „Onderlinge Verantwoordelikheid en Samehorige Afhanklikheid in die Liggaam van Christus” vir ernstige oorweging aan ons voorgelê het.

2) GOD het ons geroep om 'n Luisterende Kerk te wees.

Ons het weereens in Toronto tot die besef gekom dat Anglikane net soos ander mense geen alleenreg op die Waarheid van God het nie. Ons moet met groter aandag luister na sy bevel. Hy spreek tot ons deur sy Woord, deur gebed en sakrament. Hy spreek deur mense van ander gelowe en deur diegene betrokke in wêreldsaak of hulle Hom nou al erken of nie.

3) God het ons saamgeroep tot Een Kerk.

Anglikane kan nie afgesonderd van ander Christene lewe nie. Sommige van ons Bisdomme berei hulle nou voor om 'n eenheid te vorm met ander Kerke. In hierdie nuwe lewe sal ons trag om ons ondersteuning en broederskap aan hulle te gee. En dit is ons voorneme om voortaan in nouer voeling met ons mede-Christene van ander Gemeenskappe saam te werk — tuis en deur die wêreld.

RASSE EENHEID

4) God het ons almal opgeroep om die

Eenheid van die Menslike Ras te Bevestig.

Segregasie en enige ander vorm van diskriminasie is sonde. Ons spreek ons diepe verontrusting en medelye uit met al diegene wat ly as gevolg van hulle ras, kleur of geloof.

Ons beloof ons aktiewe hulp aan almal wat in verskillende dele van die wêreld vir Christus getuig deur hulle heldhaftige weerstand teen diskriminasie en segregasie. Ons staan beskaamd dat die rasselagboom nog aan die lewe van die Kerk bly vaskleef.

5) God het ons almal geroep — Priesters sowel as Lidmate.

Die absolute belangrikheid van 'n vennootskap tussen die Priesters en die Lidmate het herhaaldelik gedurende die Kongres tot ons besef deurgedring en ons leke-afgevaardigdes het dringend gevra om meer doeltreffende opleiding.

Ons Anglikaanse lidmate wil hulle geloof verstaan. Hulle wil weet hoe dit in hulle alledaagse werk en ontspanningsure van toepassing is sodat hulle vir Christus kan getuig.

God roep nou op sommige van ons Kerke tot nuwe geleenthede vir uitbreiding. Hy roep op andere vir geduldige gelowigheid, ander weer na 'n nuwe soort eenheid en nog ander om verdeling en vervolging te verduur.

Die boodskap van die Kruis is dat dit alles seënninge en laste is wat in liefde gedeel moet word. Ons verlang hartstogtelik daarna dat Hy sy wil met ons sal uitvoer.

„Hy wat julle roep, is getrou; Hy sal dit ook doen.” (1 Thess. 5 : 24).

Die Krag van die Here Jesus Christus sy met u.

— Uit „Seek”, Jan. 1964.

Rev. S. A. LEHARISECOND MINISTERS' REFRESHER COURSE

CHRISTIAN RESPONSIBILITY

The second Ministers' Refresher Course was held at Wilgespruit from the 5th to 27th February 1964. We had ministers from different Churches throughout the Republic of South Africa including Basutoland, who attended the course.

The Church in Africa

A new world was born during the 5th and 16th centuries, at the time of the Renaissance and Reformation. One of the factors that contributed to this change was the voyages of discovery of Columbus, Da Gama and Dias in and about 1599. These men were adventurers of Christendom. When Dias reached the coast of Africa he erected a cross near the Town of Port Elizabeth; and from that day on Africa was claimed for Christ.

These discoveries drew the men of different nations together, and made them realise how dependent they were on one another. The discoveries of science and art were used constructively for the good and welfare of mankind. The nations of the world were struggling amongst themselves for world power and influence.

During that great period of change, and progress, the Church of Jesus Christ was not asleep. The Churches in Europe and America caught the Spirit of the Christian Gospel, 'go and make disciples of all nations'. It was Dr David Livingstone, who figuratively carried inland the cross that Dias had erected on the coast of Africa. In North Africa those faithful missionaries who had given themselves for the service of God, were murdered for their faith.

The Church is world-wide

As we sat down quietly and attentively listening to the different lecturers at Wilgespruit, we were reminded of the words of the late Rev. Dr Williams Temple during the darkest days of the last world war: "The great new fact of our time". For the first time in the history of the world the Church of Jesus Christ is world-wide. The gospel of Jesus Christ meets this world and its peoples at every point on their own ground. The gospel has been preached to the uttermost parts of the earth. The Church and its message is rooted all over the territories of Africa, shaping the future pattern of its social life. The Church of Christ is no longer sectional but it is universal. The work of the Church is now being discussed and planned on an ecumenical level. Thus there is a great need for the training of the African Ministry.

Responsibility

If one reads the present history of Africa, one finds out that there is a great change going on in Africa, the old order of colonialization is giving way to the new order of independent states. It might rightly be said that it is characteristic of a changing order in any society that privilege implies responsibility.

This great fact of our day increases rather than diminishes the responsibility of the African Leadership in Africa.

It may be said of the older Churches which used to send out Mission-

aries to Africa, "They must decrease", and of the younger church in Africa it may be said: "It must increase". This does not necessarily mean that we shall ever be able to do without each other, for that would be contrary to the ideals of ecumenism and against the spirit of the Gospel, but it does mean that side by side we shall seek to determine the will of God for the Peoples of Africa.

With this background in mind, the ministers' refresher course at Wilgespruit made us realise the great necessity for a trained African Ministry in this vast changing continent of Africa, so that the Christian Leadership should not fall behind.

Unnatural to be apart

It seemed unusual at the beginning of the course for ministers of different Churches to come together for the purpose of fellowship one with another and to study the world of God together. But from being unusual, being together came to be natural, and we saw how unnatural it was to be apart. The lectures were profitable, our discussions were valuable, and our stay was a happy one.

As we parted from Wilgespruit, we all said with one accord, "may God bless all those who were directly and partly responsible for the organisation of this course, that it may be used of God to break through the barrier of denominationalism in order that the eyes of all the Christians in Africa may be opened to see and understand the beauty and purpose of God's will for the unity of the Christian Church".

DIE KERK IN SUID-AFRIKA "FELLOWSHIP OF ALL RACES"

What seemed a vague and almost vain hope two years ago is now a reality. We meet for worship and study of the Bible in one another's homes. It was in private homes that much of the early Church began and it is the home that expresses the reality of how much we accept one another. It helps us to know that we are one family in God.

Nine services have so far been held. The average attendance is 12 of the 42 different individuals whom we can name as having been present 14 are European, 13 Coloured, 11 African and 4 Indian.

Two other 'fellowships' have also come to reality at North End, the Women's Fellowship and the Youth Fellowship.

The Women's Fellowship . . . there will be 17 members at the outset, five African, eight Coloured and four European . . . is probably a unique group not only in the Church but in any sphere in the Republic. They have found it so easy and so interesting to meet each other month by month that they wonder why it should be so "extra-ordinary".

They have found that women's interests are the same whatever the race. As knowledge of one another's work and problems grows so does mutual respect, interest and affection also develop.

The Youth Fellowship is the "oldest" of our organisations. It has been going steady for 18 months, and a small group of young people have learned to understand one another. When they have a games evening the fun is so natural that apartheid seems just like a bad dream one had ten years ago. When they hold a debate one gets a good idea of what other races are thinking, the problems they are having to face, or what they are enjoying.

A step planned for the near future is the production of a door sign showing the crest of the congregation and the words:

Welcome in the Name of Christ
Namkelekile egamini lika Krestu
Welkom in die Naam van Christus.

This will be a sign that the house thus marked is open to people of all races for Christ's sake. They will be presented to those wishing to display them either at a home service held at their homes or in a similar short dedication ceremony.

"And they devoted themselves to the apostle's teaching and fellowship, to the breaking of bread and the prayers" (Acts 2 : 42). Fellowship is part of the very nature of the Church. The less limited it is by artificial barriers the more enriching is the experience of it.

"The Presbyterian Leader", January 1964.

PUBLIKASIES VIR BESTELLING

Die volgende publikasies kan van ons kantore bestel word:

My Bestissing: Drie preke van ds. C. F. B. Naudé (by geleentheid van sy bekendmaking van sy besluit oor die Direkteurskap, sy afskeidspreek aan sy gemeente en sy intrede as Direkteur). Prys 25c.

Kerk en Kommunisme: Vier verklaarings insake die McCarthy-tydperk in die V.S.A. Prys 30s.

The Church and the Race Problem: 'n Herdruk van 'n aantal onderhoude met leidende S.A. kerkmanne wat oorspronklik in die „Rand Daily Mail” verskyn het. Prys 30c.

The Crisis in the Christian Ministry in Africa: 'n Publikasie van die „All Africa Conference of Churches” waarin die lig val op die ernstige situasie insake die Evangeliebediening in Afrika. Enkelkopieë gratis. Posgeld per 10 kopieë 5c vir 10.

Bestel by Die Christelike Instituut van Suidelike Afrika, Dunwell 209, Jorissenstraat 35, Braamfontein, Johannesburg. Telefoon 44-0130 of 44-0210.