

PRO VERITATE

DOUGLAS BAX

Can we not walk together?

BEYERS NAUDÉ

Bantoekeke soek dringend hulp

BRUCKNER DE VILLIERS

The Christian

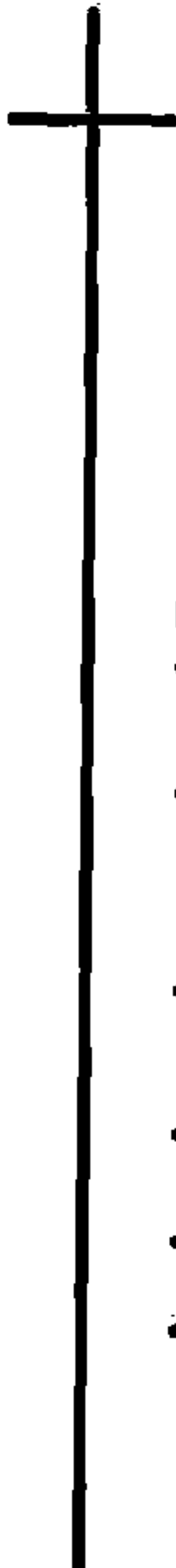
MARK COLLIER

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CHRISTIAN MONTHLY FOR SOUTHERN AFRICA CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA

IN DIESE UITGAWE

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Inleidingsartikel

Ontug

Die begrip ontug het in die algemene spraakgebruik in ons land die oorheersende betekenis gekry van seksuele verhoudings oor die kleurgrens heen. Sulke verhoudings, of dit binne of buite huweliksverband is, is strafbare oortredings.

Natuurlik is daar ook seksuele perversiteite tussen lede van dieselfde ras wat volgens die bepalings van ons ontugwetgewing strafbaar is. En tog laat die woord „ontug” ons altyd en in die eerste plek dink aan 'n oortreding van die apartheidswet waarvolgens dit as die gruwel by uitnemendheid beskou word as daar geslagtelike omgang tussen 'n blanke en 'n nie-blanke plaasvind — of dit nou binne 'n huwelik of daarbuite is.

Dat alle vorme van seksuele vergrype teen wat as algemeen toelaatbaar geld, ontug, is, besef ons blykbaar nouliks meer. Dit spreek in hierdie verband boekdele dat Suid-Afrika se egskeidingsyfer een van die hoogste in die wêreld is. Tog doen dit blykbaar geen afbreuk aan ons arrogante aanspraak dat ons die Christelikste, byna nog die enigste Christelike volk is wat in die wêreld oorgebly het nie. En laat niemand meen dat dit 'n oordrewe stelling is nie. Die maatstaaf vir ware Christelikheid het vir baie van ons geword of iemand in die Nasionale Party se rasse-ideologie glo. Christene en kerke, hier of waar ook al ter wêreld, wat ons hierin nie byval nie, het besmet geraak met die „wêreldgees”. Ons wat in die suiwerheid van die blanke ras glo, is die enigste wat nog op egte Christelikheid kan roem en wat ons „Bybels-reformatoriese erfenis” teen die bedreiging van die „liberalisme” suiwer bewaar.

Ons voel waarskynlik nie so gelukkig oor ons baie egskeidings nie, maar dat dit 'n verskynsel is wat vreet aan die wortels van ons Christelike volksbestaan, weeg by ons hoegenaamd nie so swaar as die bedreiging wat rasse-vermenging vir ons sou inhou nie. Ons is eenvoudig behep met die idee dat die voortbestaan van die Christendom in Suid-Afrika beslissend afhang van die suiwerheid van die blanke ras. Daarom is dit so absoluut noodsaaklik dat die seksuele sedelikheid, wat op die vlak van verhoudinge tussen lede van dieselfde ras slegs ten opsigte van perversiteite strafregtelik gereglementeer word, vereis dat alle seksuele omgang tussen blank en nie-blank deur die wet verbied moet word en daarom strafbare ontug moet wees.

Dit gaan vir ons hierin, soos ons sê, om die behoud van ons Christelike volkskarakter. Daarvoor, soos ons sê, moet die behoud van ons suiwere blankedom as absoluut voorwaardelik beskou word. Maar juis vir die behoud van ons Christelike volkskarakter is dit vir ons dwingend noodsaaklik en tewens onontkombaar om dan ook enkele Christelike maatstawwe op onself aan te lê en vanuit die Christelike geloof enkele dinge vas te stel.

Die eerste waarvan ons ons moet vergewis, is dat die Christelike etiek in die Skrif geen enkele grond kan vind om seksuele losbandigheid oor die rassegrens heen as 'n groter gruwel te veroordeel as dié wat hom binne dieselfde ras afspeel

nie. Vanuit ons besorgheid oor ons Christelikheid het ons die maatstaaf bepaal vir wat strafbare ontug is. Hierdie maatstaaf moet dus Christelik wees, d.w.s. aan die Bybel ontleen. Vind ons die grond daarvoor nie in die Bybel nie en hou ons nogtans vol dat dit aan die Christelike openbaring ontleen is, is dit 'n pseudo-Christelike pretensie. En niks is vir die Christelikheid gevaarliker as om in pseudo-Christelikheid te ontaard nie. Pseudo-Christelikheid loop onvermydelik uit op 'n pseudo-Christelike demonie.

Tweedens, as dit waar is dat die seksuele sedelikheid slegs ten opsigte van perversies deur wetgewing gereglementeer kan word en die ruimte waarbinne die vryheid van die individu gerespekteer word, steeds so wyd as moontlik gelaat moet word, dan mag oorwegings van kleur en ras hierdie ruimte nie beperk nie. Waar dit wel gebeur, word daar toegegee aan die absurde gedagte dat die ruimte van die menslike vryheid op die vlak van seksuele verhoudinge deur 'n kleurskeidslyn gehalveer moet word omdat die mens ten opsigte van die een kleurhelte vir oorreding vatbaar sou wees maar ten opsigte van die ander kleurhelte slegs die taal van dwang sou verstaan. So 'n slimmigheid moet dan aan die lewenspraktyk self getoets kan word of dit ten minste op 'n mate van geldigheid kan aanspraak maak. Dog in weerwil van hierdie sonderlinge resep is die feitlike situasie in ons land dat aan die een kant die skei-howe steeds voller word en dat aan die ander kant kriminele ontugsake ook steeds vermeerder. Dit blyk dus dat nóg oorreding (t.o.v. „privaatregtelike ontug”) nóg wetlike dwang (t.o.v. „strafregtelike ontug”) die verbysterende toename in seksuele onsedelikheid sels maar enigszins bedwing. Nou moet ons wel erken dat die toename in seksuele onsedelikheid 'n algemene wêreldverskynsel is, dat allerlei faktore daarvan die oorsaak is, en dat Suid-Afrika ook in hierdie opsig nie 'n blinkende uitsondering sal wees nie. Tog moet die vraag ernstig gestel word of iets anders as 'n uitbarsting van onsedelikheid verwag kan word waar die absurditeit hom voltrek dat een en dieselfde daad van ontug aan hierdie kant van die kleurskeidslyn fatsoenliker geag word as aan daardie kant, dat dit hier nie strafbaar is nie en daar wel. Waarlik, geen sonde en geen duiwel sal meer gestuit kan word waar dit deur uitdaging en uitnodiging so 'n verdubbelde aanleiding vind en deur 'n verdubbelde prikkel tot felle oplewing uitgelok word nie.

Vanuit die Christelike geloofsoortuiging moet dit volgehou word dat slegs geloof in die evangelie, en daarom 'n vrywillige onderwerping aan die wet van God en 'n vreugdevolle intrede in die vryheid waarmee Christus ons vrygemaak het, vir mense bevryding kan bring uit hulle verstriktheid in die bande van onsedelikheid, en die donker skaduwee wat besig is om oor ons volkslewe te val, enigszins kan verdryf. Absoluut voorwaardelik daarvoor is egter om ons deur die evangelie van Christus eers te laat bevry van ons pseudo-Christelike, demoniese waan dat ontug oor die kleurgrens heen sondiger

en daarom 'n groter bedreiging vir ons Christelike heid is as ontug tussen lede van dieselfde ras.

Derdens, dit is nie slegs 'n pseudo-Christelike verwringing van die Christelike sedewet nie, maar 'n ontugtige verkragting daarvan om huwelike wat oor die kleurgrens heen gesluit is, as 'n lewe in strafbare ontug te beskou. Waar die wetgewing in Suid-Afrika egter voorsiening maak vir strafregtelike optrede teen sulke egpare, moet dit onomwonde gestel word dat elke denkbare Christelike basis daarvoor ontbreek en ons daarmee staan op die grond van 'n neo-heidendom waarin die God van die Bybel sy prioriteit as hoogste Wetgewer moet inboet ten gunste van die afgod van bloed en ras. 'n Land waarin dit moontlik geword het om 'n egpaar in 'n stralhof te laat verskyn omdat hulle 'n egpaar is en hulle voor God wettige eglike verbintenis ontugtig is kragtens die bepalings van die landswet, ontleen sy norme vir wat goed en kwaad is aan 'n idee wat teenoor die lewende God en sy openbaring vyandig staan. Want die huwelik is 'n instelling van God wat Hom behaag. Daarenteen wil Hy dié wat in ontug lewe, oordeel en straf. Waar 'n egpaar dus vanweë hulle Godwelbehaglike huweliksverbintenis deur die staat as strafbare ontugtiges behandel word is die veronderstelling, selfs meer as implisiet, dat die staat daarop uit is om te skei wat God saamgevoeg het en dat, vanuit die gesigspunt van 'n sedelikheid waarvan God nie weet nie, die gruwel die staat behaag. Wat vir God goed en na sy bedoeling is, is vir die rasbehepte staat 'n wetsoortreding wat alleen herstel kan word deur 'n staatsgehoorsame

verbreking van die goddelike gebod. Die staat vertoon hierin die skrikwekkende trekke van 'n anti-God wat oordeel en straf waar God seen en beskerm, en seen en beskerm wat God oordeel en straf.

Vierdens, hierdie uiters bedenkbare, anti-goddelike moraliteit wat 'n konkrete openbaring vind in ons ontugwet, is die grondslag waarop die hele apartheidsideologie rus. Dáármee staan of val ons apartheidsideologie, en van die al of nie Christelikheid dáárvan hang dit beslissend af of hierdie ideologie hoegenaamd sy aanspraak kan handhaaf om Christelik te wees.

Vanuit die goddelike reg gesien, het die staat geen reg om buite-huwelike geslagsverkeer oor die kleurgrens heen as ontugtiger te beskou as dié binne die rassegrens nie; hy vergryp hom aan die goddelike reg as hy huwelike oor die kleurgrens heen sonder meer verbied, en hy is in openlike opstand teen God as hy dergelike bestaande huwelike tot 'n kwaad verklaar waarop sy oordeel en straf rus.

As hierdie perversie van alles wat nog sedelik genoem kan word, om van Christelik nie eers te praat nie, egter onder die ideologie weggeneem moet word, stort dit in duie. Daarom is die apartheidsideologie self die ergste vorm van ontugtigheid waarin 'n volk verstriek kan raak. Dit kan alleen gedy op 'n sedelike grondslag wat by 'n ander hoogste wetgewer as die God van die Bybel sy oorsprong het en onder 'n volk wat van die ware God a'gehoereer het en die god van die bloed en die ras in sy plek bemin.

Editorial:

Immorality

The concept of immorality has in common usage in our country acquired the predominant meaning of sexual relationships across the colour bar. Such relationships, whether intra- or extra-marital, are punishable offences.

There are also, of course, sexual perversions between members of the same race which are punishable according to the provisions of our immorality legislation. And yet the word "immorality" always makes us think in the first place of a transgression of the law of apartheid according to which it is regarded as a crime of the first order that sexual intercourse should take place between a white and non-white — whether intra- or extra-maritally.

Apparently we hardly realise any more that all forms of sexual inringement of what is generally regarded as permissible amount to immorality. In this connection it speaks volumes that South Africa's divorce rate is one of the highest in the world. Yet it does not apparently detract from our arrogant claim that we are the most Christian, almost the only Christian people still remaining in the world. And let no one regard this as an exaggeration. The norm of true Christianity has for many of us become whether one believes in the National Party and its racial ideology. Christians and churches, here or wherever in the world, who do not agree with us on this score have become tainted with the "spirit

of the world". We who believe in the purity of the white race are the only ones who dare still pride ourselves on true Christianity and who are protecting in its purity our "Biblically reformed heritage" against the threat of "liberalism".

We probably do not feel so happy about our many divorces, but that they constitute a phenomenon which is cankering away at the very roots of our existence as a Christian people does not weigh with us at all as heavily as the threat which we presume racial miscegenation to entail for us. We are simply obsessed with the idea that the continuance of Christianity in South Africa decisively depends upon the purity of the white race. That is why it is so absolutely necessary that sexual morality, which, on the level of relationships between members of the same race, is regulated by criminal law only as regards perversities, demands that all sexual intercourse between white and non-white should be legally prohibited and should therefore amount to punishable immorality.

Our concern in this regard is, as we say, the preservation of the Christian character of our people. For this purpose, as we say, the preservation of the purity of our white race must be regarded as absolutely conditional. But it is urgently necessary and in fact unavoidable, precisely for the sake of the Christian character of our people, also to apply

a few Christian norms to ourselves and to establish a few things on the basis of Christian faith.

The first fact we must regard is that Christian ethics can find no single ground in the Scriptures upon which to condemn sexual licence across the racial barrier as more abhorrent than that which occurs within the same race. We have laid down the norm for what punishable immorality is on the strength of our concern about our Christianity. This norm must, therefore, be Christian, i.e. must be derived from the Bible. If we find no grounds for it in the Bible and still maintain that it is derived from Christian revelation, it is a pseudo Christian pretension. And nothing constitutes a greater danger for Christianity than to degenerate into pseudo Christianity. Pseudo Christianity inevitably leads to pseudo Christian demonism.

Secondly, if it be true that sexual morality can be regulated by legislation only in connection with perversions and that as much room as possible should be left for respecting the freedom of the individual, the considerations of colour and race dare not act as limiting factors. Where it does indeed happen, a concession is made to the absurd idea that human freedom on the plane of sexual relationships should be halved by a colour bar because man is apparently presumed to be open to persuasion as regards the one colour-half but only capable of understanding the language of compulsion as regards the other colour-half. It must then be possible to test such cleverness in living practice, to see whether it possesses at least a measure of validity. Yet, despite this strange recipe, the factual situation in our country is that, on the one hand, the divorce courts are becoming ever more populous and that, on the other hand, criminal cases of immorality are also steadily on the increase. It proves, therefore, that neither persuasion (with regard to "civil immorality") nor legal compulsion (with regard to "criminal immorality") is inhibiting the increase of sexual immorality even in the slightest.

We must indeed admit that the increase in sexual immorality is a general phenomenon in the world at large, that it is caused by a variety of factors and that, also in this regard, South Africa is no shining exception. Yet the question must seriously be put whether anything but an explosion of immorality can be expected where the absurdity is committed of regarding one and the same act of immorality as more respectable on this side of the colour bar than on the other, of not making it punishable here, but there most decidedly. Truly, no sin and no devil can ever be checked again where they find such a compounded provocation in challenge and invitation and are tempted violently to flare up by such a compounded inducement.

On the basis of Christian conviction it must be maintained that only faith in the gospel, i.e. a voluntary submission to the law of God and a joyful entrance into the freedom with which Christ made us free, can bring men liberation from their enmeshment in the bonds of immorality and can somewhat dispel the dark shadow which is falling over the life of our people. An absolute condition for this, however, is first to allow ourselves to be liberated by the gospel of Christ from our pseudo Christian, demonic delusion that immorality across

the colour bar is more sinful and therefore a greater threat to our Christianity than immorality between members of the same race.

Thirdly, it is not only a pseudo Christian distortion of the Christian moral law, but an immoral prostitution of it to regard marriages contracted across the colour bar as a life in punishable immorality. Since legislation in South Africa makes provision for criminal action against such wedding couples, however, it must be bluntly stated that it lacks any conceivable Christian basis and that with it we stand on the foundation of a neo-heathendom in which the God of the Bible has to forfeit his priority as highest Lawgiver in favour of the idol of blood and race. A country in which it has become possible to let a marriage couple appear in a criminal court **because** they are a wedded couple and their legal marriage tie before God is immoral according to the provisions of that country's laws is deriving its norms for what is good and bad from an idea which stands inimically opposed to the living God and his revelation. For marriage is an institution of God, which pleases Him. Conversely, He judges and punishes those who live in immorality. Where a marriage couple, then, are treated by the state as punishably immoral on account of their God-pleasing conjugal state, the conclusion must be drawn, even more than implicitly, that the state is intent upon putting asunder what God has joined together and that this evil pleases the state on the basis of a morality unknown to God. What is good and according to his intention for God is a transgression of the law for the race-obsessed state which can only be remedied by a transgression of the divine law in obedience to the state. By this attitude the state displays the frightening features of an anti-God who judges and punishes where God blesses and protects, and blesses and protects that which God judges and punishes.

Fourthly, the extremely questionable, anti-divine morality which concretely manifests itself in our Immorality Act is the foundation upon which the whole ideology of apartheid rests. Our ideology of apartheid stands or falls with it, and it decisively depends on the Christianity or non-Christianity of **this** morality whether this ideology can sustain its claim of being Christian at all.

Seen from the standpoint of divine justice, the state has no right to regard extra-marital sexual intercourse across the colour bar as more immoral than within the limits of one race; it transgresses against divine justice if it summarily prohibits marriages across the colour bar, and it openly revolts against God if it declares such existing marriages to be an evil worthy of its judgment and punishment.

If, however, this perversion of everything which can still be called moral, not even to mention Christian, were to be knocked out from underneath the ideology, it would collapse. Consequently the ideology of apartheid is itself the worst form of immorality in which a people can become enmeshed. It can only wax on an ethical foundation other than that which has its origin with the God of the Bible, and among a people that has gone a whoring from the true God and adores the god of blood and race in his stead.

Can we not walk together?

— DOUGLAS BAX

1. Church and Society

The *Message* teaches that "the Gospel of salvation in Jesus Christ . . . is to be understood *not only* in a mystical and ethical sense for the salvation of the individual person, and *not only* in a sacramental and ecclesiastical sense within the framework of the Church, (but also) . . . in a cultural, social (and therefore political), cosmic and universal sense as the salvation of the world and of human existence in its entirety." Against this the *Statement* urges that the Gospel concerns "the individual", who must respond to it in faith, and therefore that the *Message* here makes a "confusion" between the Church as "the regenerate community" and society as "the unregenerate community."

What has apparently happened here is that the *Statement* has followed the SAB Editorial in understanding the *Message* at this point to have "the implication that all men are, or are becoming, Christian Disciples". But this is something which the Editorial admits that it has "read into" the *Message*. The *Message* itself nowhere says anything like this! On the contrary it admits the concern of the Gospel with the individual (see the "not only" in italics above). And then it proclaims that the Gospel affects, and has implications for, "human existence in its entirety" in the sense of "the whole life of man" in all its aspects.

The Scriptures proclaim that the end of the Gospel is the renewal of the *whole* cosmic creation which has been "reconciled" to God through Christ and therefore now "groans in travail" until it be recreated into "a new heaven and a new earth" (Col. 1:20, Ro. 8:22, Rev. 21:1). Hence the New Testament proclaims the healing and resurrection *also* of our *bodily* existence through Christ (Mt. 8:14-17, 1 Cor. 15:35 ff. etc.) Against this the *Statement* teaches that the "benefits of Christ's death and resurrection" are "spiritual". But is this not the same doctrine as that which the old Gnostic and Docetic heretics held when they taught that salvation has to do with *only* the

realm of the spirit, and that salvation is therefore *from*, not *of*, the world? Is it not the same attitude which the old Egyptian monks had

The Message to the People of South Africa is basically a theological document which calls into question the theological bases upon which our society in South Africa is currently founded. Many of the criticisms of the Message fail to get to grips with it simply because they fail to appreciate that it is a theological exposition and not a political manifesto. This, however, is not true of the criticisms contained in the Statement issued by the Baptist Union in response to the Message. Both the Message and the Statement agreed in large measure on the evils inherent in racialism, but the Statement strongly disagreed with some of the basic theological presuppositions of the Message.

In the book "The Message in Perspective" (obtainable from the South African Council of Churches) there is a short attempt at examining the theological objections of the Baptists. But the Statement deserves much fuller treatment. Doug Bax, a Presbyterian Minister, has attempted to do this in this article, which was refused by "The South African Baptist" because the Editor could "not see his way clear to print it". Like many other, the Rev. Bax feels that the Baptist Statement is a significant invitation to dialogue, but he also feels deeply that the authors of both Message and Statement have the same basic concerns and should find it possible to "Walk together". At the same time, this cannot prevent a frank theological debate, a debate which is seriously trying to get at the truth (and not simply indulge in niceties and platitudes) in love. This article is one offering in that direction.

when they thought that salvation involved the Christian's withdrawing himself out of the world and society, culture and politics—in the desert?!

Because the Scriptures proclaim

salvation in a cosmic sense they are therefore concerned with the *whole* life of man, including his social and political life. Jesus, for instance, judges also the political injustice of Pilate as sin — even though a lesser sin than Caiaphas' (Jn. 19:11). And after His resurrection He proclaimed "All authority in heaven and earth has been given to me" (Mt. 28:18), which includes authority over the state, the government of which is His "servant" (Ro. 13:4). At this point the SAB Editorial denies that "Christian standards" and "the laws and principles of the Kingdom of Christ are binding upon all men, here and now." But whose standards are binding on them if Christ's are not? Some other god's? the world's? Is God going to judge the world by its own standards? Or is Christ not the Judge also of the pagan Pilate? Already in the Old Testament the prophets proclaim the Reign (Kingdom) of the revealed God also over the non-believing pagan nations and their being judged by the standards of His revealed righteousness. The Word of God calls *all* men to obey His Law for justice and peace in society as revealed through the prophets but supremely in Christ.

2. National Survival and Personal Salvation

The *Message* says that the ideology of apartheid "holds out to men a security built not on Christ but on . . . separation and the preservation of racial identity. It presents separate development of our race-groups as a way for the people of South Africa to save themselves. Such a claim inevitably conflicts with the Christian Gospel which offers salvation, both social and individual, through faith in Christ alone." The *Statement* charges that it here "confuses national survival with personal salvation." But this is misinterpretation. The *Message* merely links both personal salvation and national survival to faith in, and hence obedience to, Christ alone; it does not confuse the two with each other. It regards the Gospel of Jesus Christ which concerns our personal salvation as having implications about God's will in

every sphere of the life we live, including the national or political. God's salvation is His justification of, and thus His peace with, us, which in turn involves (and must involve) justice and peace between ourselves. In other words if we flagrantly disobey God's laws revealed in His Gospel in order nationally to save ourselves we shall lose ourselves, and be punished by His wrath just as the Jews were when instead of having faith ("quiet and confidence") in God they trusted in the horses and chariots of the heathen Egyptians to deliver them.

The Baptist *Statement* in fact recognises this when it itself calls "every Christian constantly to re-examine his attitudes and conduct in the light of *the Word*" in regard to race relations and the "hardships" which "fall most heavily upon the non-White people of our land" as a result of the way "the policy of separate development is implemented" (By the way, why the "most heavily?" What hardships fall heavily on the White people as a result of it?)

Precisely because we have rejected the basic principles of the Gospel in imposing all the legislation of apartheid on the non-Whites this legislation has inevitably taken the form of a massive and brutal oppression. It shatters the family life and social stability of the African and causes wholesale promiscuity, prostitution, illegitimacy and homosexuality — through the laws of migrant labour; it limits him to the lowest forms of labour through job reservation; it spends proportionately a minuscule amount on his education; and in many other ways it "turns aside the poor in the gate from their right" (Am. 5:12). Will God therefore "turn away the punishment thereof" (Am. 2:6) from us Whites in South Africa for our sin?

From all this it is quite clear that the *Statement* is wrong when it goes on to accuse the *Message* of calling separate development "a rival gospel of personal salvation". The *Message* nowhere does this. It calls the doctrine of apartheid a rival gospel of national salvation, a rival "way for the people of South Africa to save themselves" politically and gain "happiness and peace (political salvation!) for the community and the individual" in it. Would not a slightly greater readiness to listen to what the *Message* was saying would have seen this distinction?

3. Gospel and Political Policy

The *Message* states that "there are alarming signs that this doctrine of separation has become, for many, a false faith, a novel gospel." The *Statement* responds by asserting that the *Message* itself "appears to go to the other extreme and imply that a policy of social integration is the way to enter into life" — and that it thus itself propagates "another 'false novel gospel'".

But what the *Message* in fact propagates is this: that the gospel of Christ tells us that God seeks to reconcile us all to Himself and thus "to each other" (cf. Ro. 5:10, II Cor. 5:18f.); that is, He seeks to unite us to Himself and thus to each other (Eph. 1:10, Jn. 17:20-23). He seeks to unite us, no matter to what race or human group we belong (Gal. 3:28, Col. 3:11), into "a single new humanity" (Eph. 2:11ff.). God, therefore, does not call us to uniformity, but He does call us to unity (I Cor. 12). Some Christians would argue that this unity is something on only the spiritual level, but Paul, in his great clash with Peter in Antioch, makes quite clear that the implications of the gospel also at this point (Gal. 3:28) must be lived out quite concretely even in the simply bodily or spatial dimension. Even to refuse to eat together is, he insists, in principle to deny and "distort the truth of the gospel" itself (Gal. 2:11 ff.).

The Gospel is thus fundamentally a Gospel of reconciliation and unity, in the spiritual and therefore also in the physical (cosmic) sphere. God has reconciled and therefore seeks to unite all things (Greek *ta panta*) in Christ, whether heavenly or earthly (Col. 1:20, Eph. 1:10). The implication is therefore that we must be together, that we must not segregate ourselves from each other. We must not "build up again" (Gal. 2:18) "the walls of division" which God has broken down between all groups of men in order to make of them "a single new humanity". If this means integration, so be it.

In direct contradiction to all this, however, the ideology of apartheid holds that the ideal is not unity but separation. Separation of the races is God's will (and is thus "the genuine form of Christian obedience for this country"). This we are told repeatedly by the proponents of apartheid, recently again for instance by Cabinet Minister Marais Viljoen.

This ideology therefore must be, or must have as its premiss, a pseudo-gospel, just like the "different gospel" of the heretics which caused the Galatians to segregate themselves into their different groups as Jewish and Gentile races (Gal. 1:6, 2:11ff.).

What the *Message* says therefore is that the Gospel of Jesus Christ is a Gospel of reconciliation, a Gospel of unity, which calls us together, and that this in turn implies and involves social integration. The ideology of apartheid, however, as a human system of values and thinking about man has for many people replaced the gospel as the authority for how we should relate to our fellowmen at this point. The *Message* nowhere claims, as the *Statement* purports it "appears to", that "social integration (itself) is the way to enter into life". This interpretation is either ingenuous or (forgive me!) a calumny. Did the authors of the *Statement* sincerely think that the *Message's* authors could be so foolish, so completely ignorant of the Gospel?

4. Justification and Ethics

As we have seen above, the *Message* holds with St. Paul and the Bible that one's ethics must be the outflow of the Gospel, the living out of the Gospel of justification and reconciliation. Christians must live in accord with "the good news that in Christ God has broken down the walls of division between God and man, and therefore also between man and man." They must live, and witness to, this Gospel "in the particular circumstances of time and place in which they find themselves."

In opposition to this the *Statement*, in perhaps its stangest assertion, maintains that "the views and attitudes of an individual in racial matters do not enter into the realm of his being justified by faith. They belong in the realm of Christian ethics." The *Statement* thus makes a complete hiatus between faith and justification on the one hand and ethics on the other, denying that Christian ethics must be based strictly on the Gospel of justification alone. On this basis it asserts that it is a completely "false antithesis" to say that "sharing the life of Christ" as a "committed Christian" ever implies that a man cannot be a supporter of a particular "political policy".

Here it is clear that it is the *Statement*, and not the *Message*, which must

be accused of being plainly unevangelical. For the *Statement* here abandons, and indeed opposes, the fundamental ethical principle of the Reformation. Luther and Calvin held that the Christian's behaviour must be based on his faith, and his ethic must be founded on the theological principle of justification.

Against the medieval Roman theology which sought to base ethics on the principles of Greek philosophy, Luther taught that Christian ethics is strictly the activity of faith alone. He wrote "This is therefore the distinction and proof dividing true faith and false counterfeit faith — where faith is true it shows itself in life" (W.A. 45, 703, 1). "Works are purely fruits of faith." "Therefore faith and good works must be put to-

gether" and "when the Apostle says that God judges us according to our works it is certainly true" for "God will judge you . . . from your works and show you whether you had faith or did not" (W.A. 12, 289, 28). As George Forell, the expert on Luther's ethics, writes: "As far as Luther is concerned all ethics is based upon God's forgiveness of sin. This is true of individual ethics as well as social ethics" (*Faith Active in Love*, p.63)

Here we have then an opposition between the *Message*, which holds justification and ethics together, and the *Statement*, which holds them apart. The one holds that un-Christian behaviour or ethics is a denial of a man's justification, the other not. But is it not clear that while the old Antinomian heretics stand here

on the side of the *Statement*, the Reformers and the Bible stand on the side of the *Message*? Paul insists that Peter's behaviour in Antioch denies "the truth of the Gospel" itself (Gal. 2:14). And he condemns whoever "does not act from faith: for whatever does not proceed from faith is sin" (Ro. 14:23). As James makes clear, the proof of our faith is our ethics (Js. 2:18), and this is also the viewpoint of Jesus Himself (Mt. 7:20).

Note: The "Message" and also a new booklet entitled "The Message in Perspective" which puts together the reaction to, and comment on, the "Message", are available from the South African Council of Churches, P.O. Box 31190, Braamfontein, Tvl.

A PLEA FOR A STAND

A test case for Lunteren

MARK COLLIER

The Reformed Ecumenical Synod met in August last year in Lunteren, the Netherlands. The Dutch Reformed Church in S.A., the Dutch Reformed Church in Africa (Bantu), the Dutch Reformed Mission Church in S.A. and the Reformed Church in S.A. were all represented. The Conference said many words, many bold words. Only time will tell whether they were words-for-action, or just words, more words.

However Lunteren's words were meant to be words-for-our-time and it clearly envisages the words being clothed in deed. For example, resolution 9 of its Race Relations statement calls for the implementation of efforts "to eradicate attitudes of racial superiority and racial prejudice" to be done "urgently, persistently and patiently", and recognises in resolution 15 that the real problem in member-churches "lies not so much in the area of the acceptance but in that of the application" of its principles. In addition, resolution 14 calls upon member-churches "to test conditions in their churches and countries by the norms as set forth in these resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next Synod".

Lunteren was clearly serious about

its assertions. It even stated in resolution 6 that "in the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, when necessary, in criticism of the activities and policies of governments and organisations".

Now there are many relevant issues of our day, but I wish to isolate one and one upon which Lunteren spoke. Many people (most one would hope) are nauseated by the lengths to which we go (or the depths to which we descend) in order that we should remain moral across the colour line. I refer, of course, to the Immorality Act. One can argue that its very being on the statute book at all questions the universal and natural

acceptance of separate development (it's constant contravention could even be interpreted as acceptance across the colour line and precisely at the point where prejudice could be expected to be most powerful). One can question whether the Act implicitly condones immorality within racial groups. One can seriously ask, in such degrading attacks upon people's privacy, as to who precisely is acting immorally. But here I want to raise another point altogether.

We witness at Krugersdorp in the Transvaal the staggering possibility of penalising a husband and wife for consummating their marriage. The facts are that a young man born in South Africa married in England a young woman born there. They are now living together in Krugersdorp.

Of course the problem before the Court is their race classification. The English-born wife is clearly White, but the husband? He says he is of Lebanese descent, is described on the charge sheet as Indian, is classified as Coloured, and has applied to be re-classified as White. They are now being charged with having con-

travened the Immorality Act by living together. (The implications are that their two-year-old daughter could be regarded as illegitimate!)

Now resolution 12 of the Lunteren Race Relations statement states that "Holy Scripture does not give a judgement about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and State should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner."

But if any marriage itself is moral then legitimate acts within it cannot be immoral. And the exercise of sex within marriage is the undisputable right of marriage partners. Hence Lunteren is clearly saying, by deduc-

tion, that the exercise of sex within a racially mixed marriage is moral. And by Lunteren stating this, the member-churches represented at the conference are affirming this too.

This means that to act against the validity of any such marriage and its implications is itself an immoral act.

Hence Lunteren is making a plea to the Dutch Reformed Church in S.A. and the Reformed Church in S.A., or to their ministers and members individually or collectively to make a clear public stand against this case. First to prevent this young couple from further indignity, but secondly to show their active support of the resolutions to which they are committed. For not only are these two people on trial, Lunteren is as well.

(Furthermore, this case is surely the final folly that makes defense of South African racial policy abroad acutely embarrassing).

However, should they fail to make a witness, should they merely engage in diplomatic manoeuvring behind the scenes, this silence could be interpreted as acquiescence and Lunteren pronounced a dead letter, a paper conference in which the anxieties, tensions, and concerns of the delegates were sublimated down the escape route of yet more talk and yet more resolutions. Then we would have again given substance to the quip that God is not dead but merely fell asleep during one of the interminable church resolutions! And if this resolution is not acted upon, what of the rest?

BANTOEKERKE SOEK DRINGEND HULP

„Ernstige tekort aan predikante”; „sorgwekkende afname in teologiese studentetal”. So lees die opskrifte in talle kerkblaaië vanuit alle dele van wêreld.

In direkte teenstelling met hierdie verskynsel van 'n steeds dalende toetrede tot die Evangeliebediening in die westerse wêreld staan die verblydende verwickeling van die hulpdiens van die Christelike Instituut aan die Onafhanklike Bantoekekerke (ook bekend as Separatistekerke) in Suid-Afrika waar steeds meer en meer kandidate na vore tree om hulle aan te bied vir die Evangeliebediening. Dië nederige hulpdiens, begin in 1965 op versoek van 'n aantal predikante van hierdie groep kerke, is besig om aan te groei tot 'n taak wat so omvangryk geword het dat veel meer hulp in mannekrag en middele nodig is om in selfs die mees basiese behoeftes van hierdie kerke te voorsien. Mag ons u 'n paar van die dringendste behoeftes noem?

1. Teologiese Studiebeurse

Vanaf begin 1968 help die Christelike Instituut om studiebeurse vir teologiese studente van die Onafhanklike Bantoekekerke te voorsien. Deur bemiddeling van die Christelike Instituut en AICA („African Independent Churches' Association" — die Raad van Onafhanklike Bantoekekerke) studeer daar tans 10 teologiese studente aan teologiese- en Bybelskole in die Republiek wat persone opneem met st. 6 as minimum toelatingsvereiste. 'n Deel van die bedrag van hierdie studiebeurse is afkomstig van die beursfonds van ASATI („The Association of South African Theological

Institutes”) maar die groter gedeelte word voorsien deur die Christelike Instituut.

Die Gereformeerde Kerke van Nederland het onlangs die prysenswaardige stap gedoen om 'n bedrag beskikbaar te stel vir die gesinne en afhanklikes van getroude studente sodat broodnodige hulp ook nou aan gesinne van studerendes gegee kan word.

Maar die getal aansoeke neem so toe dat nóg die ASATI-beursfonds, nóg die Christelike Instituut-fondse dit kan bybring en byhou. Dit kos tans R120 per jaar aan klas- en losiesgelde om 'n student sy opleiding te laat geniet plus R30 vir boeke. Elke kerk dra R10 per jaar by vir elkeen van sy studente en studente moet hulle eie reiskoste, sakgeld, ens. voorsien. Ten spyte van hulle groot armoede het die lidkerke van AICA 'n teologiese studiefonds in die lewe groep waartoe elke kerk R10 per jaar moet bydra.

Ons sit reeds met 25 aansoeke vir 1970 maar die fondse ontbreek om meer as 10 studente per jaar te help.

Wie sal help om R150 per student per jaar te voorsien?

Is daar nie 'n Christelike Instituut-groep, 'n kerkraad, 'n individu of groepie Christene wat R150 (of R120 vir klas- en losiesgeld of R30 vir boeke of enige kleiner bedrag) wil voorsien om so 'n student onder hulle vleuels te neem nie?

2. Teologiese Kweekskool

AICA en die Christelike Instituut van Suidelike Afrika is aktief besig met onderhandelinge oor die oprigting van 'n eie teologiese skool vir die groot en groeiende getal studente uit die 261 lidkerke van AICA.

Kyk net 'n slag aandagtig na die lys van name van lidkerke wat hiernaas in *Pro Veritate* afgedruk is en vra uself af watter boodskap hierdie lys met name aan u oordra. Spreek dit u ook aan as bewys van die ontsettende tragedie van kerklike verdeeldheid van die Weste wat verhoeder-voudig weerspieël word in die verskynsel van separatisme? Spreek dit u nie aan in die talle name as van 'n angstige poging om uitdrukking te gee aan die soeke na 'n eie verstaan van die Christelike geloof? Spreek dit nie tot u van 'n magtige daad van versoening en vernuwing wat 'n klein groepie Christene in die Christelike Instituut in die naam van Christus wil bewerk? Sal u dan nie u hand in u sak steek en daadwerklik u hulp betoon nie? Want benewens beurse sal nodig wees geboue vir lesinglokaal en hostelle, biblioteek e.d.m., salarisse van die dosente en al die ander uitgawes verbonde aan so 'n groot onderneming.

Vir die Christelike Instituut en vir AICA is dit 'n geloofsdaad. Vir die Christene van Suid-Afrika is dit 'n geloofsuitdaging. Sal die nageslag kan getuig dat die uitdaging in die naam van Christus aanvaar en beantwoord is?

Beyers Naudé.

MEMBER CHURCHES OF THE AFRICAN INDEPENDENT CHURCHES' ASSOCIATION

1. African Apostolic Faith Mission
2. African Apostolic Mission Church in Zion of S.A.
3. African Cathedral Episcopal Church
4. African Christian Holiness Church of Zion in S.A.
5. African Church
6. African Church
7. African Free New Church
8. African Independent Catholic Church
9. African Methodist Church
10. African Presbyterian Bafolisi Church of S.A.
11. African United Baptist Church
12. Apostolic Miracle Church
13. Apostolic African Catholic Church
14. Apostolic Church of Christ
15. Apostolic Church of Christ
16. Apostolic First-Born Church in Zion of S.A.
17. Apostolic Full Gospel Mission of S.A.
18. Apostolic Jerusalem Church in Zion Mission of S.A.
19. Apostolic Kingdom of Christ
20. Apostolic Phophetic Church of S.A.
21. Assembles Apostolic Church in Zion
22. Association Apostolic Church in Zion of S.A.
23. Acts of the Apostles Christian Church of S.A.
24. African Church of Witness in Zion
25. African Methodist Church of S.A.
26. African National Church in Zion
27. African Native Mission Church
28. African United Church of Christ in Zion
29. Apostolic Christian Brethren Church of S.A.
30. Apostles Assembly & Church of the First-Born in R.
31. Apostle Safety Lion Chudeh in Zion
32. Apostolic Church of Christ in Zion
33. Apostolic Mission Church
34. Apostolic Missionary Church
35. Apostolic Strangers Church in Zion
36. Apostolic World Faith Church in God of S.A.
37. Apostolic Alliance Mission Pentecost Church of S.A.
38. African Congregational Church
39. African Bantu Methodist Church
40. African Presbyterian Church
41. African Church Mission in Jesus Christ
42. African Full Free Gospel Church of S.A.
43. Apostolic Kanana Church in Jerusalem Witness of Jehova
44. African Mission Society Church
45. Acts of the Apostolic Church of S.A.
46. Apostolic Jerusalem Church in Zion of S.A.
47. African Christ Baptist Church of S.A.
48. Apostolic New Christian Church of S.A.
49. Apostolic Faith Church Ass. in Zion of S.A.
50. African United Church of S.A.
51. Apostolic Sun Assembly Twenty-Two
52. Apostolic Holy Mission
53. Bantu Bapedi Apostolic Church
54. Bantu Congregational Church of Zion in R.S.A.
55. Bantu Congregational Church of S.A. (N.M.M.)
56. Bantu Eleven Apostolic Church of God in Zion
57. Bantu Free Church of S.A.
58. Bantu Full Gospel Church of God
59. Bantu Full Gospel Church of God
60. Bantu Full Gospel Church of S.A.
61. Bantu General Church of S.A.
62. Bantu New Apostolic Church of Christ in Zion
63. Bantu Methodist Church
64. Bedsaide Healing Faith Mission
65. Bethlehem Apostolic Church in Zion
66. Bethlehem Holy Apostolic Church in Zion
67. Bethsaide Canada Church
68. Bishop S.A.R. Dean
69. Brethren Mission Church of S.A.
70. Bantu Apostolic Jerico Church in Zion in S.A.
71. Bantu Christian Apostolic Church of S.A.
72. Bantu New Catholic Apostolic Church
73. Bantu New Christian Church
74. Bethlehem Apostolic Zion Church of S.A.
75. Bethlehem Holy Spirit Apostolic Moon Star Church
76. Bantu Christian Church of S.A.
77. Bantu Church of God
78. Bantu Bethlehem Christian Apostolic Church of S.A.
79. Bantu Church of the Holy City
80. Bantu Christian Apostolic Church of S.A.
81. Bethlehem Church African Apostolic
82. Christian Apostolic Church in Zion of S.A.
83. Christ Church of God
84. Christian Catholic Apostolic Church in Zion 'Bantu'
85. Christian Catholic Church in Zion of S.A.
86. Christian Galalia Apostolic Church in Zion of S.A.
87. Christian Healing Apostolic Church of S.A.
88. Church of Christ
89. Church of Christ
90. Church of Christ Apostolic Mision
91. Church of Christ Mission
92. Church of Christ Mission
93. Church of S.A.
94. Church of Christ of S.A.
95. Church of Christ of S.A.
96. Church of St. Peter in Tswana Apostolic of S.A.
97. Cushion Church of R.S.A.
98. Catholic Apostolic Church of S.A.
99. Christ Church of God
100. Christian Apostolic Church in Zion of S.A.
101. Christian Apostolic Nationality Church in Zion
102. Christian National Apostolic Church in Zion of S.A.
103. Christian Voice Apostolic Church in Zion of S.A.
104. Church of Christ Apostolic Independent in S.A.
105. Congregational Apostolic New Jerusalem Church of S.A.
106. Christian Brethren Assembly
107. Christian Christ Church in Zion
108. Christian Apostolic Zulu Church in Zion
109. Church of God in Christ
110. Christ the Rock Mission
111. Church of God in Zion
112. Christ Gospel of Salvation
113. Christian Apostolic Salvation Mission Church A.D.
114. Church of God in Christ
115. Congregational Church of Christ
116. Eastern Morian Apostolic Church in Zion
117. 8th Army Church of Zion Apostolic

118. Ethiopian Catholic Church in Zion
119. Ethiopia Catholic Church of S.A.
120. Ethiopia Church of Christ by Religion
121. Ethiopia Faith Catholic Church of Africa
122. East African Orphanage Church in Zion
123. Eleven Apostolic Church of Christ in S.A.
124. Emaduse Apostolic Church in the Star
125. Evangelist Faith in Zion Church of S.A.
126. Ethiopia Salvation Light Church of Christ in S.A.
127. Ekuthuleni Jerusalem Apostolic Church
128. Ethiopia Catholic Missionary Church
129. Ethiopia Apostolic Orthodox Church in Christ
130. First Apostolic in Zion of S.A.
131. Free Independent Bechuanaland Church of S.A.
132. Free Zion Apostolic Church of S.A.
133. Faith Church of Christ
134. First Apostle Church in Zion
135. First Apostolic Church of St. Peters of S.A.
136. First Apostolic Church in Zion of S.A.
137. First Catholic Apostolic Jerusalem Church in Zion
138. First New Jerusalem Holy Spirit Mission Apostolic Church in Zion
139. Free Methodist Church in the Republic
140. Free Apostolic Church of S.A.
141. First Sinai Apostolic Church in Zion
142. General Faith Assembly Church in Zion of S.A.
143. General Faith Assembly Zion Church
144. Gospel Bethsaid Church in Zion of S.A.
145. General Faith Assembly Zion Church in S.A.
146. Gordon Mvunyana African Congregational Church of S.A.
147. Gospel of the Kingdom Spirit of God
148. Holy Apostolic Church Catholic in Zion of S.A.
149. Holy Apostolic Church in Zion of S.A.
150. Holy Church of Christ
151. Holy Free Corner Stone Apostolic Church in Zion of S.A.
152. Holy National Church of Ethiopian of S.A.
153. Holy Spirit Apostolic Church in Zion
154. Holiness Apostolic Church of Christ in S.A.
155. Hebrew Jerusalem Church of God
156. Holy Apostolic Church of Africa
157. Holy Christian Apostolic Church in Zion of S.A.
158. Holy Ethiopia Congregation Mission of S.A.
159. Holy Apostolic Reform Salathiel Church in Zion
160. Holy United Methodist Church in S.A.
161. Holy National Church of Ethiopia in S.A.
162. Holy Congregation Apostolic Church in Christ
163. Holy Gospel Church in Zion of S.A.
164. Independent Methodist Church of S.A.
165. Jerusalem Church of God Sabbath
166. Jabulani Zion Apostolic Church of S.A.
167. Jerusalem Christ Twelve Apostolic Church in Zion of S.A.
168. Jerusalem Catholic Christian Apostolic Church in Zion
169. Kuhse New Christian Church
170. Methodist Church Bantu people Africa
171. Morious Episcopal Apostolic Church in Zion
172. Morious Twelve Apostolic Church of God
173. Messenger Apostolic New Jerusalem Church in Zion of S.A.
174. Mountain Zion Apostolic Church of God
175. Mountain General Assembly Zion Church
176. National Catholic Church in Africa
177. Native Branch Apostolic Church of Zion in Jerusalem
178. Native Christian Bafutsana Baptist Church
179. Native Christian Baptist Church of S.A.
180. Nazarene Bible Sabbath Mission of S.A.
181. New Apostolic Church in Zion
182. New Apostolic Church in Zion of S.A.
183. New Brethren Church
184. New Ethiopia Methodist Church of S.A.
185. New Free National Ethiopian Church of S.A.
186. New Govement Church of Christ
187. New Jerusalem Church in Zion
188. New Thessalonika African Church in Zion
189. No. 1 Holy Apostolic Jerusalem Church in Zion
190. Ntsikana Memorial Church
191. New African Holy National Christian Apostolic Church of God in Zion of S.A.
192. New Apostolic Christian Church in Zion
193. New Apostolic Covenant Church of Christ in Africa
194. New Church of Christ Titus in Zion Apostolic Zion
195. New Congregational Church of Christ of S.A.
196. New Congregational Presbyterian Church of God
197. New Nazareth Church of Apostles in Zion
198. New Phillipian Church of S.A.
199. New Vangelist Apostolic Church in Zion of S.A.
200. New Jerusalem Church of Africa Thaba Sione
201. New Chrisolist Apostolic Church in Zion
202. New Holy Spirit Catholic Church in Zion of S.A.
203. New Assemblies of Christ S.A.
204. New Apostolic Jerusalem Church in Zion
205. New Five Mission Apostolic Church in Zion
206. New African Society
207. New Apostol Jerusalem Church
208. New St. Matthews Apostolic Church of God
209. National Church of Ethiopia in S.A.
210. Original National Christian Apostolic Church Zion
211. Presbyterian Church of Africa
212. Pentecostal Jerusalem Church in Zion
213. Reformed Covenant Church of Christ
214. Reformed Ethiopian Church
215. Seventh-Day Church of Christ
216. Seventh-Day Church of Christ S.A. Christian Jerusalem Apostolic Church in Zion
217. S.A. Elenth Apostolic Church in Zion
219. Spiritual Zion Church
220. St. Apostolic Sinai Church of Christ
221. St. Efese of Jesus Christ Apostolic Church
222. St. Elijah Apostolic Faith Mission of S.A.
223. St. Frances Apostolic Church
224. St. Paul Apostolic Faith

- Mission of S.A.
 225. St. Peters Apostolic Morning Star Church of Antioch
 226. S.A. Presbyterian Church for Natives
 227. Sums of Christian Apostolic Church
 228. St. Thomas Apostolic Church of S.A.
 229. St. Paul New Apostolic Church of England
 230. Spiritualist Church of Africa
 231. S.A. Seventh Church of God in S.A.
 232. St. Paul Native Apostolic Faith Morning Star Church
 233. St. Paul Apostolic Faith Mission Church of S.A.
 234. St. Peters Apostolic Mission of South Africa
 235. S.A. Apostolic Native Church in Zion
 236. Temple of God in Africa
 237. Transvaal Basutu Church
 238. Trinity Apostolic Church in S.A.
 239. Twelve Apostolic Jerusalem Holy Spirit Church Zion
 240. Union Public Christian Apostolic Church in Zion
 241. United African Church of S.A.
 242. United African Methodist Church of S.A.
 243. United African Federation Apostolic Church Zion
 244. United Christian Apostolic Church of Africa
 245. United Congregational Church of S.A.
 246. United National Church in S.A.
 247. United Sabbath Christian Apostolic Church Zion
 248. United Presbyterian Church of S.A.
 249. United Church of Christ
 250. Union Combination Church in S.A.
 251. United Holy Spirit Apostolic Church of S.A.
 252. Witness of Christ Sabbath
 253. Witness Apostolic Church of Christ in Zion S.A.
 254. Zion Revelation Apostolic Church of S.A.
 255. Zulu Christian Catholic Apostolic Church of Zion
 256. Zion Apostolic Church in Galilee
 257. Zulu Congregational Church
 258. Zion Combination Churches of S.A.
 259. Zion Congregational Church of S.A.
 260. Zion Apostolic Church of S.A.
 261. Zion Christian Apostolic Church of Christ

KARIKATUUR

In *Die Transvaler* wat op Goeie Vrydag verskyn het, is op die bladsy waar die spotprent gewoonlik staan, vir die lesers 'n stemmingstekening aangebied wat blykbaar bedoel was om iets weer te gee van die betekenis van die dag waarop die kruisiging van Jesus deur die hele wêreld herdenk word.

„Die lig skyn” — so lui die opskrif daarvan.

'n Aardbol, in ongewone posisie, met Afrika in prominente swart daarop geteken, mooi op sy rug omgekeer, sodat die suidpunt wat na onder wys, dié keer na links wys en die „horing” na onder. 'n Groot kruis in stralende lig teen 'n donker agtergrond is daar oor heen geteken, maar so dat die vertikale balk val oor die linker kwart van die sirkel wat die aardbol voorstel. Dit sny Suid-Afrika, wat in teenstelling met die res van die kontinent spierwit geteken is, mooi netjies af min of meer op die hoogte van die Limpopo. Slegs Europa en Asië is verder op die tekening sigbaar in 'n vaer grys tot byna heeltemal swart.

Wat 'n mens dus voor jou sien, is die groot, liggende kruis wat geteken is oor 'n wêreld wat op sy rug lê en sodat die vertikale balk daarvan presies val oor Suid-Afrika om dit, as die enigste land waar dit lig is, af te sny van die res van Afrika waar dit gitswart donker is, en van die res van die wêreld waar dit skynbaar skemer tot donker is.

Suid-Afrika, die enigste land ter wêreld dus wat, na 2.000 jaar Christendom, verlig geword het met die Lig wat skyn in die duisternis! Suid-Afrika, juis die land waar daar soveel verontrustende tekens is dat die Christendom hier in een van die ergste krisisse gedompel is waarin die bedreiging van 'n pseudo-Christelike neo-heidendom dit maar kan bring.

So 'n Christelike pretensie en

so 'n Christelike arrogansie kan alleen tot openbaring kom waar die Christelike aanspraak ten diepste onseker is van homself en vir sy selfhandhawing op stinkende eieroem aangewese is. 'n Christelike wat so maak, laat te duidelik blyk dat dit geen eie innerlike oortuigingskrag meer besit nie en slegs deur 'n aanstootlike aanmatiging en 'n brutale miskenning van die Christelike van alle ander, sy naam kan behou. En die *pretensie* van Christendom, dit is *pseudo-Christendom*. Niks staan vreemder teenoor die kruis en niks kan die boodskap van Goeie Vrydag grondiger verloën as dit nie.

'n Erger *karikatuur*-voorstelling kon *Die Transvaler* nie vir sy lesers aangebied het nie: Van die wêreldgeskiedenis; van die geskiedenis van die Christendom; van die stand van die Christendom in die teenwoordige tyd; van die betekenis van die kruis vir 'n sondige wêreld en vir ons sondige land; en eindelijk van Hom wat aan daardie kruis gesterf het — die Lig van die wêreld.

Dinge soos hierdie kan Christelike Suid-Afrika in die oog van die wêreld slegs goedkoop en belaglik maak. In die roes van ons apartheidsdronkenskap droom ons al die droom van die opstanding en onself as die enigste regverdiges. Skande vir die wêreld . . .

Maar ontsettender nog is die oordeel van God oor sulke pretensies.

Is ons nie onlangs nog herinner aan die Fariseër in die tempel wat God gedank het dat hy nie soos die ander mense is nie? En sê Jesus nie in *Openbaring* érens iets soos „*Ek sal jou uit my mond spuug*” vir 'n Christelike gemeente wat, ter verdoeseling van sy eie ellendigheid en beklaenswaardigheid en armoede en blindheid en naaktheid, maar nie kon ophou om links en regs te roem oor hoe ryk en verryk hy geword het en hoe hy aan niks gebrek het nie?

B.E.

THE CHRISTIAN

(Positive Christian Action in a Time of Crisis — Part 2)

DR. W. B. DE VILLIERS

We have established that the crisis in which we as Christians are involved is the crisis of all time and that it is essentially the crisis of Sin.

According to the Bible, he who unavoidably stands in the middle of this crisis and who is called upon by God Himself to deal with it is the Christian.

Who is he, this strange and unique human being, the Christian?

If we follow the guidelines of what is probably the most easily understandable handbook of the Christian faith, the Heidelberg Catechism, we find the Christian defined as he who, through the mercy of God, has been saved from eternal death, the wages of sin, through the vicarious atonement of Christ upon the cross after due confession and repentance of sin.

The latter, confession and repentance of sin, play a most important rôle. Since the very essence of sin is *hubris*, pride, self-esteem, self-satisfaction, there can be no true conversion of the human soul to Christ except this pride be demolished, this *hubris* thoroughly shattered. The first thing to be noticed about the true Christian is that he no longer knows any personal pride because all his sinful pride has been decisively blown apart by the wrath and the judgement of God.

THE WEAKLING

The Christian is, indeed, a truly broken reed: one who has finally been brought to an existential awareness of his own powerlessness, his helplessness, his lostness, the utter futility of his own life. He has in fact only become a Christian by having been brought to his knees before God, grovelling in the mud of his own self-defeat. For it is only there, in the very depths of despair, that the Spirit of God performs His great act of grace, forcing from a once proud sinner the anguished cry: "Help me, merciful God; I cannot go any further; I have no more strength; I see no light; I do not have a single answer left; all my self-assurance is destroyed!"

This is the real beginning of a man's becoming a Christian. It is this man, confessing his personal powerlessness and weakness and nothingness before Almighty God, self-con-

fessedly the weakest and most powerless of all God's creatures, who is called upon by God, in His turn, to deal with the crisis of sin, the most humanly impossible of all tasks.

The weakest, yes, but at the same time the strongest and most powerful of all God's creatures! Strong in his faith and strong in the strength of the Holy Spirit who dwells in him, so that no mountain is too high for him to conquer, no problem too great to tackle, no crisis too complicated to cope with.

The Christian is strong in and through his very weakness; strong exactly because of his weakness. For it is this very weakness of his which makes it possible for the power of the Spirit of God to enter his heart and to take possession of him. Without this weakness, the divine strength would and could never have become manifest. The man who is strong precisely because he is weak — this is the Christian: he who knows no self-assurance or arrogance, who has no personal pride left, but who stands flushed with the pride of the Lord, the bearer of whose gospel he is, and who dare prophetically proclaim: "Thus saith the Lord!"

FEARLESSLY COMMITTED

This makes of the Christian a very peculiar human being indeed. This strength within weakness, this utter dependence upon the Almighty, makes of this rare human being a completely, totally and singly committed person: necessarily committed to the One from whom, in his abject weakness, he derives all his strength; committed with all his being, his whole body, his whole mind, his whole spirit to obedience to God alone and to the cause of his Son Jesus Christ on earth. The singularly and singly committed man — this, too, is the Christian.

It also makes of him — this rare creature — the only human being who has any real sense of personal security.

It lies in the nature of human sin that it renders men insecure, in witness whereof we are confronted from day to day with thousands of examples of mankind's futile strivings after security — "self-securisation". The Christian has no part in this frantic search for security, for he already has his own security, the only security that makes man safe and unassailable: the security which is founded on the rock of Golgotha and firmly anchored to the Cross implanted upon it. His security is Jesus Christ, who died for him and was resurrected unto eternal life, so that he may live by dying unto himself in Christ. The only man who knows security, real security — this, too, is the Christian.

And because he knows and enjoys this true security, because he knows how to surmount even the most crippling cares of the world, the Christian essentially knows no fear. The fearless one, the one who is afraid neither of the dark unknown nor of the uncharted depths of real personal relationship with the Other, the enigmatic Thou — this, too is the Christian. For to live venturesomely, to live in obedience to God's call to truth, righteousness and love; actively to love God above all and one's neighbour as oneself — this requires courage of a quality which can only be displayed by someone who has, through grace and faith, become truly fearless.

DUAL CITIZENSHIP

Quite logically and realistically, this means that the Christian alone is really capable of loving in the most meaningful sense of the word. He who is afraid dare not contemplate the gamble of loving. The opposite of love (in the Biblical sense of *agapé*) is not hatred (which stands opposed to *eros*, or carnal love), but fear. Where fear rules, love, the very possibility of loving, inevitably disappears. Only he who knows not fear can venture to take the initiative by laying himself bare and defenseless before God and his fellow-man, which is the first act of love. Only the Christian dare love, because he alone knows no fear.

Finally — one can, of course, say so much more and mention so many further characteristics — the Christian is a quite paradoxical creature in being a **citizen of two worlds**, of two kingdoms. He is a dweller both in the city of man and in the city of God; in this world but not of it. Paradoxically, he manages to be a good and loyal citizen of his own country, of this our human world, as well as, underneath and above it all, essentially a citizen of the kingdom of God which is yet to come and of the kingdom of Christ which has already been established on earth; of which we are already part; which is here, amongst us as surely as the Word became flesh and God revealed Himself in human history through his Son.

This, too, is the Christian therefore: the man who knows a loyalty beyond egotism, chauvinism and even patriotism; who knows an ultimate loyalty to the supreme King, to God Himself, to whom his whole life belongs and for whom he would therefore willingly lay it down and lose it.

ODIOUS COMPARISON

But all of us bear knowledge or should bear knowledge of these obvious characteristics of the Christian because they are spelt out for us in such detail in the Bible itself. All that now remains for us to perform is the rather unpleasant task of drawing the unavoidably odious comparisons. If these characteristics of the Christian be regarded as Scriptural criteria, how do we present-day Christians measure up to them? We, the remarkably un-Christian Christians of our day, who still dare to call ourselves Christians, who so appreciably swell the ranks of our pious churchgoers, who so considerably boost the membership of our various denominations and so dutifully replenish their coffers with our conscience-money?

The picture that presents itself is a sorry and somewhat frightening one.

So many of us, the self-professed Christians of our time, are essentially arrogant, proud, self-assured, self-satisfied. We are quite certain of the correctness of our own standpoint and all too ready volubly to attack anyone who dare differ from us. And in this arrogance and presumed strength of ours we are in reality weak and our weakness shows: in our vacillation, in our conciliatory readiness to compromise on principle, in our avoidance at all costs of any "unpleasantness", in our reiteration of

the hollow slogan "Peace, peace" when there is no peace. Essentially uncertain of ourselves, we resort to blustering, but when all the bluster is over, all that is left is compromise.

Too many people who call themselves Christians today are essentially uncommitted people. Their lives lack a single guiding principle, a firm anchor to which to cling at all costs. They drift hither and thither as the mood seizes them or personal convenience demands. They trim their sails to the prevailing winds — the "winds of change". They fall back on hurriedly concocted solutions in all problematical situations. And, not being truly committed to Christ alone, they resort to casuistically conceived plans and *ad hoc* machinations to attain false securities in the face of the vast insecurity which permeates their lives.

Let us take a long look at our fellow-Christians and especially at ourselves. Have not we, too, fallen prey to the lure of all the false securities dangled before us by a sinful world: that nicely mounting little bank balance, that profitable little investment providing for a rainy day, that close-knit little circle of equally affluent and culturally acceptable friends, those shiny "status symbols" we have acquired to boost our faltering egos and to dispel our inner uncertainty about ourselves — the thousands of little ruses we ingeniously devise from day to day to anaesthetize ourselves into a state of non-recognition of our own essential insecurity?

AFRAID TO LOVE

And because we so-called Christians have so little inner security, real security within ourselves, we are inevitably the trembling victims of fear deep in our hearts: fear of what might happen to us, fear of the unknown, fear for our property and of someone robbing us of our treasured possessions, fear of our country being overrun by aliens, fear of war and everything it entails, fear of losing all the ephemeral riches we have gathered unto ourselves, fear of the darkness of madness; ultimately, fear of Death, the Dark Presence whom we shudder to face, of whom we refuse even to think.

And he who fears cannot and does not love. For a man who loves has to be prepared to take a chance on God and on his fellow-man. He must be willing to trust God and to entrust his very life to his neighbour. But how can one trust and entrust

if one is essentially afraid? This is a rank impossibility. To be afraid simply means that one cannot love.

That is why it hurts to remember the old story about the early Christians of whom bystanders said: "How strange they are, these Christians — see how they love each other!" Look around you today at our world literally teeming with Christians and see how little love they have for each other, how they fear and suspect each other, how they plot against each other, how they hate each other: they, the respected members of our established churches with their great and noble traditions, who are full of fear and essentially devoid of love...

And when one does not, cannot love, because of fear, one cannot serve. One can ultimately only serve oneself and seek for oneself. One becomes fatally obsessed with oneself. The most important thing, the most important person in life becomes the great god I, and finally one reaches the stage defined by Martin Luther as that of the *cor incurvatum in se*: the heart curled upon itself — like a scorpion turning its virulent sting upon itself — eating away at itself for lack of any outward direction, cankering away at itself, and finally destroying itself. This is the sad state of the ego-centred human soul dying from selfishness, self-seeking and self-service.

We must be honest with ourselves. Do all the things that have just been said not combine to form a rather apt description of the so-called Christians of our day?

Let me finally try to sum up everything I have said in terms of the three basic characteristics of the true Christian: **self-sacrifice, service of the Other and seeking after the kingdom of God.** These are, ultimately, the essential characteristics of the completely dedicated, totally committed man: of the true Christian. These, so the Bible tells us, are the true marks of the children of God and the followers of Jesus Christ, our Saviour.

And if you, my readers, are prepared to look honestly at yourselves as I was compelled to look at myself whilst preparing this paper, you can surely only exclaim with me: "Woe is me — I fall far too short of what is expected of me!"

SPIRIT OVERCOMES

For it is upon me and upon my fellow-Christians that God depends to deal with the crisis of Sin, to stand on the ramparts and ward off the slings

of the arch-enemy, Satan, who is all around us and with us and in us. And we, the defenders of the kingdom of God, are so poorly equipped because it is we who are the selfish ones; because for us, alas, the things of this world, the things of the here and now, are far more important than the things of the kingdom of God and his Son which we are solemnly instructed to seek first of all.

This is the harsh reality we have to face: the reality of our actual Christian existence, the facts about Christianity and the modern-day

Christian. This is who the Christian is, this utterly paradoxical creature: weak in his strength, strong in his weakness; fearful in his lack of love, capable of loving only through his lack of fear; the possessor of ultimate security because he has given up all false securities. To his frail and incapable hands does God entrust the supreme task of dealing with the crisis of Sin — the crisis of all time and also the crisis of our time.

If, again, I am allowed to end on a happier note, let me state that, so far from everything being lost, we can

only thank God for his Spirit whom Christ has left us and for the invincible power of this, the Holy Spirit.

Let us thank God that, despite our sinfulness, we as Christians are the inheritors — if only we be prepared to accept and use our inheritance — of the greatest power in heaven and on earth, and that we weak followers of Christ may therefore stand firm as the mightiest defenders of God's kingdom whom nothing can overpower. In His strength and in His strength alone, we shall indeed overcome!

Die Kerk Buite Suid-Afrika

— PROF. B. B. KEET

DIE TEOLOGIE VAN DIE REVOLUSIE

In Holland word die vraag van revolusie druk bespreek. In 'n land soos Holland, wat honderd jaar lank teen die Spaanse oorheersing geveg het, baie begryplik. In hierdie stryd het owerheid en kerk saamgestaan om die vryheid van staat en godsdiens te verower en te handhaaf. In die teenwoordige tyd het soortgelyke omstandighede ontstaan, waar die Kommunisme deur gewelddadige middele soek om beide die staat en die godsdiens te vernietig. Die vraag ontstaan dus pertinent, in hoever die kerk geregtig is om geweld teen geweld te preek. Selfs die ontstaan en voortbestaan van die Anti-Revolutionêre Party word in die bespreking betrek, hoewel laasgenoemde as teenvoeter van die Franse Revolusie tot stand gekom het.

Ek wil graag enige uittreksels gee van besprekings en besluite wat in die Hervormde en Gereformeerde kringe in die laaste tyd voorgekom het.

In Lunteren, die plek van samekoms van die Gereformeerde Eku-meniese Sinode onlangs, het die Hervormde Sinode op 18 Februarie vergader en hom besig gehou met die behandeling van 'n rapport van die Hervormde Raad vir die sake van owerheid en samelewing oor die onderwerp: Revolusie en Geregtigheid. In die somervergadering (1968) het die Hervormde Sinode al 'n kort nota oor die revolusie bespreek. Daarby is toe afgespreek dat daar 'n uitvoeriger studie sou kom, wat nou in behandeling gekom het.

In die begin van hierdie uitvoerige studie word gesê, dat dit geen toegee aan 'n moderne verskynsel is, wanneer kerke hulle besig hou met die begrip revolusie nie. „Dit is veeleer die gevolg van die snelle veranderinge in die samelewing, wat ook die kerke ten diepste raak, dat hierdie kerke hulle afvra: waar staan ons, waarheen

is ons op weg, wat mag ons van die mens verwag en watter funksie vervul ons verkondiging in 'n revolusionêre tydperk?” So lui die nota, waarin daar verder op gewys word dat in ons eeu die stryd om geregtigheid wêreldafmetings aangeneem het. „Dit gaan nie alleen om sosiale, maar om ekonomiese en politieke hervorming, om radikale vernuwing op wêreldvlak. Nie slegs bevolkingsgroepe nie, maar hele volke en kontinente het vandag in 'n krisis-situasie geraak, waarvoor alleen deur 'n gesamentlike internasionale inspanning 'n begin van 'n oplossing gevind kan word”, aldus die Hervormde Raad in sy nota.

Die opset van die nuwe studie is in die eerste plek gerig op 'n nadere definisie van die begrip **revolusie** en van die revolusionêre situasie van vandag. Daarop volg 'n hoofstuk oor geregtigheid, dan 'n hoofstuk waarin nagegaan word hoe op hierdie moment gevra word na 'n teologiese besinning.

'n Paar op- en aanmerkinge deur lede van die Sinode kan aantoon hoe

daar met die vraag geworstel word. Die heer R. Wykstra het daarvoor gewaarsku om revolusie, wat dikwels met geweld gepaard gaan, te romantiseer. Geweld het 'n destruktiewe karakter. Aan die ander kant moet ons oppas daarvoor dat ons gaan moraliseer. Ons moet onthou dat geweld soms die enigste uitweg uit onderdrukking is en dat in bepaalde situasies afsien van geweld, afsien van reg meebring.

'n Diaken het gemeen dat hierdie studie geen pleidooi vir geweld inhou nie. Ons moet daarop let dat geweld eerder voorkom word wanneer Christene werklik 'n positiewe stelling inneem en handhaaf in verband met die vroeë en probleme van geregtigheid in hierdie wêreld. Prof. Lekkerkerker uit Groningen het beweer, dat wanneer in die studie nog meer die teologie van die hoop en van die toekomsverwachting in rekenskap gekom het, die stuk die gemeentede nog meer sou aanspreek. Daar mag seker by gemeld word het van die verset, van waaruit bv. die Nederlandse gemenebes gestig is en ontstaan het by die grasia van wat Calvyn oor verset geskryf het. Ook die Wilhelmus is eintlik één gedig, wat vanuit die teologie van die revolusie geskryf is. Prof. K. Strijd uit Amsterdam het gesê dat in die meeste kerke die Bybel ooplê by die Profete, wat van die mees revolusionêre stukke in die Bybel is. Volgens hom gaan dit in die begrip revolusie om drie aspekte, nl.

1. die eksplisiewe situasie in Latyns-Amerika,
 2. die revolusionêre beweginge volgens die resente voorbeeld van die studente in Parys en
 3. die tegnokratiese revolusie.
- Hierdie punte kom nie duidelik uit in die studie nie. Eindelik is die stuk terugverwys om verder bewerk te word, ook aan die hand van wat in die Sinode opgemerk is.

Die Gereformeerdes gaan meer uit van die gebeurtenisse in Tsjechoslowakye. 'n Aantal lede van die Vrije Universiteit van Amsterdam, onder wie die rector-magnificus, de Gaay Fortman, het in 'n ope brief hul teleurstelling uitgedruk oor die afsonderlike Gereformeerde kanselboodskap in verband met Praag. Die brief is onderteken deur 125 persone en konstateer dat hulle met leedwese die suggestie verneem wat van hierdie kanselboodskap uitgaan, dat die roeping van Christene in die huidige politieke situasie is tot gebed vir verdruktes en verdrukters. Voorts betreur hulle dit dat hierdie kanselboodskap nie oproep tot besinning op bestaande militêre en politieke verhoudings nie.

SOUTH AFRICA — 1969

We shall

Shall we ever overcome?

Either I be a pawn

I pawn myself

Or you are pawned

in the broker shop

Both you and I must (must?)

submit

*and die in the anonymity
of the broken shop*

And?

But who are you?

You?

You!

*Your gaunt eyes speak
and accuse*

Yet I can no longer listen

React or we both die

the final death

in the anonymity

of hollow men

in the broken shop

(M.C.)

„'N BESONDER GROOT MOEILIKHEID"

Vraag: Wat is 'n Pont-kroniek?

Antwoord: 'n Pont-kroniek is een waarin vals en waar, subjektiewe redenering en objektiewe vermelding onherkenbaar deureen gewee is en waarin dit meestal 'n besonder groot moeilikheid is om die verdigsel van wat waar is te skei.

Eindelik het ds. Joh. Dreyer, redakteur van *Die Hervormer*, 'n antwoord op die tergende raaisel van Pont-kronieke in 'n kerkblad uit Winkler Prins se Algemene Encyclopaedie vir sy lesers opgediep.

Een van hierdie lesers, Hendrik Wolvetang van Stilfontein, wat blykbaar ook 'n lidmaat van die Hervormde Kerk is, het in 'n brief aan die maandblad van sy kerk ernstig beswaar gemaak teen die inhoud en toon van die Pont-kronieke wat gereeld daarin verskyn. Volgens Wolvetang is 'n kroniekskrywer iemand wat feite weergee. Hy moenie soos die kroniekskrywer van *Die Hervormer* maak wat altyd met „as ek korrek is“, „dit kan oorweeg word“, „mens kan betoog“, „dit wil my voorkom“, ens., persone wat hom nie aanstaan nie in sy kronieke betrek, en op so 'n wyse inkriminerende dinge van hulle kwytraak, terwyl hy tog nie bereid is om verantwoordelik te wees vir wat hy sê nie. Daarteen, aldus Wolvetang, is daar oortuigende joernalistieke en etiese besware in te bring.

Met verwysing na die tipiese kroniek-gal wat onlangs weer oor „Gereformeerde broeders“ uitgestort is, sê die dappere briefskrywer: „Ek dink, dit is bedroewend dat u op dié manier weer 'n klompie opregte Afrikaners,

broeders in Christus, in *Die Hervormer* tot ketters laat verklaar. As dit die Hervormde manier is om die mening van broeders te bespreek oor so 'n vitale probleem vir ons land, ons volk en ons kerk, dan skaam ek my om tot dieselfde kerk te behoort as die kroniekeur“. Voorts beskrywe hy die Pont-kronieke as „verdagsmakery-sonder-om-iets-kwaads-te-sê“, as „bladsye wat altyd walm van die haat, die wantroue, die liefdeloosheid en 'n onchristelike selfgenoegsaamheid“.

Die redakteur antwoord in 'n naskrif o.m. soos volg (ons haal sy direkte woorde aan): „Die definisie van wat 'n kroniek eintlik moet behels, soos voorgestaan deur dr. Wolvetang, lyk my tog 'n bietjie verouder. Vroeër was dit 'n weergawe van feite en gebeurtenisse. Vanaf die 17de eeu, volgens Winkler Prins se Algemene Encyclopaedie, word „vals en waar, subjektiewe redenering en objektiewe vermelding onherkenbaar deureen gewee en so is dit meestal 'n besonder groot moeilikheid om verdigsel van wat waar is te skei“ (Ons vertaling.) So vind 'n mens dit ook in een van die beste Nederlandse teologiese tydskrifte“.

Watter een, ds. Dreyer? Kerk en Theologie? Gereformeerde Theologiese Tijdschrift? *Watter* een het die etiese standaarde van ver-gange se jare, toe waarheid nog waarheid was (ook wat teoloë betref), so oortuigend ontgroeï dat dit maar naastenby vergelyk kan word met die „up to date“ Pont-kronieke van *Die Hervormer*?

'n Nuwe raaisel. Maar of Winkler Prins hierdie keer weer gaan help...!?

Letters — Briewe

BARMEN DECLARATION AND MESSAGE

Mr. Graham McIntosh, P.O. Box 21, Silverton.

In your February issue Margaret Matherbe writes an article in which she endeavours to see parallels between the Message to the People of South Africa and the famous Barmen Declaration.

From her article the differences seem to emerge more sharply than

the parallels. It is as well that the Barmen Declaration was published for all the readers to see clearly the difference between its conciseness and simple use of Scripture and between the "Message's" verbosity and rather woolly exegesis of Scripture.

Any South African can also, from the article, quickly see that while our South African political situation and the church's place in it is not all that many Christians would desire, it does not sufficiently parallel the Nazi Germany situation as to warrant the parallel which Margaret Matherbe

draws between the Barmen Declaration and the "Message".

An important difference which she also failed to mention, but I am sure that the readers noticed it, is that the Barmen Declaration was addressed to a church whereas the Message was addressed to the people of South Africa. Perhaps this also reveals the difference between the "theological Declaration" and the efforts of the leaders of the New Israel attempting to emulate the leaders of an old Israel under an old covenant which passed away at the first Easter.

ABOLITION OF APARTHEID COULD BE DISASTROUS

Mr. V. G. Davies, 89 Kloof Road,
Sea Point, Cape Town

Your editorial in the March issue "The Question of the 'Alternative'", prompts me to observe that what we are witnessing in this country today is not White hate of non-Whites, as so many mistaken people the world over evidently think, but the determination of the Whites to preserve the Christian-orientated, Western civilization built up here over the past 300 years. In common with the vast majority of the Whites, I believe that if apartheid were to be immediately abolished, the result would not be an improvement in the situation, but a rapid, and perhaps disastrous, deterioration of the situation. The abolition of apartheid, with consequent integration in all departments of life, would certainly bring about a *levelling down* of our society, and this is a sacrifice which the Whites will not, and should not, make. The Whites have a *moral duty* to work for the *levelling up* of our heterogeneous society, but they could not do this if the less advanced sections of the community took control, as of course they would if apartheid, political as well as social, were to be abolished. The alternative to present policy, then, is not the abolition of apartheid; the alternative is the reform or moderation, of present policy so that apartheid is applied on a more just and more realistic basis. This is not to say that Apartheid is a good in itself, and that it should not be superseded by something better as soon as this becomes practicable; it is simply to say that in the present circumstances we have no choice but to continue with apartheid, albeit in a modified and morally more acceptable form, if we are to maintain peace and progress in the country.

BOEKBESPREKING

LANDSCHAP. Een bundel gedachten over de Psalmen (derde vyftigtal) deur prof. dr. G.Th. Rothuizen. J. H. Kok N.V., Kampen 1968. 336 bladsye. Prys f.16.50 (geb.).

Ure van louter genot wag vir die leser wat hierdie bundel ter hand neem. Met die verskyning daarvan het die skrywer, hoogleraar aan die Theologiese Hogeschool te Kampen, 'n kosbare drie-delige werk oor die Psalms voltooi, wat oordenkings bevat oor elk van die 150 Psalms in die Bybel. Prof. Rothuizen laat hierin blyk dat hy met gespitse aandag na die hoodskap van die Skrif geluister het en die skoonste musiek daarin verneem het. Hy het klaarblyklik die besondere gawe ontvang om dit op so 'n wyse deur te speel dat 'n mens onweerstaanbaar in vervoering raak. Hy is 'n meester van die woord en verstaan die kuns om sy gedagtes in heldere taal en met frisse oorspronklikheid uit te druk. Predikante sal in hierdie werk oor die Psalms 'n enorme hulp kan vind met die oog op die prediking — of deur die inspirasie wat hulle daaruit sal put om oor bepaalde tekste uit die Psalms te preek (en dan ook van Rothuizen se kostelike gedagtes gebruik te maak) of deur die wyse *waarop hierdie werk 'n mens eenvoudig op 'n feestelike wandeling neem deur die oorstelpende skoonheid van die Bybel.* 'n Register van Bybeltekste warna verwys is, beslaan nie minder nie as 23 bladsye van die derde deel van *Landschap*.

Dit is moeilik om te sê wat, of watter spesifieke oordenking my by die lees van die derde vyftigtal die meeste getref het. 'n Mens is natuurlik ook nie sommer ná die eerste deurlees klaar daarmee nie! *Landschap* is van die soort boeke wat nie alleen 'n gunstelingsplek op jou rak inneem waar jy dit byderhand hou vir jou verlustiging in die vrye halfuurtjie nie, maar waarvan sommige oordenkings jou ook sterker aanspreek as ander en jy eintlik nooit genoeg daarvan kry nie. (Ek dink bv. aan iets soos Noordmans se „Zondaar en Bedelaar”, of „Gestalte en Geest”;

of aan „Sta op tot de vreugde” en ander bundels van Van Ruler).

Tog wil ek graag melding maak van iets wat in my gedagtes bly maal: Die skrywer se kritiese houding t.o.v. wat 'n mens kan noem die Calvinistiese arbeidsetiek. In hierdie verband wil ek die leser sommer ook graag verwys na 'n artikel wat onlangs uit die pen van prof. Rothuizen verskyn het in *Gereformeerde Theologiese Tijdschrift oor Het Calvinisme en de Vrije Tijd* — 'n stuk wat 'n mens, wat nog altyd (en nie altyd sonder weersin nie!) geglo het dit die saligheid in „dood-werk” lê, nie met „rus” laat nie. „Men kan ook sterven voor zijn tijd”, staan daar in die oordenking oor Psalm 102:14. Maar: „(wat een straf: ja, maar waarom dan ook zo goddeloos hard gewerkt bijv.!)” Ek haal verder aan uit die oordenking oor Psalm 104:23: „Maar vandaag of morgen krijgen we de dagen, die niet meer volgezwogd hoeven te worden, om de eenvoudige reden, dat het ook anders kan: zonder veel zweet en zonder dat het avonden gaat kosten... En hoe moet het dan met het calvinisme? Dat zal het inderdaad niet gemakkelijk krijgen, als het landelijk zweet er niet meer bij is en het stadse zweet er niet meer bij is, want zweeten, zwoegen, dat kon het, maar zot doen en spelen, nee dat kon het niet... Hier zullen de mense van Calvijn bij Luther in de leer moeten gaan, maar ook het protestantisme bij het rooms-katholicisme en hier zal het „westers avontuur van de mens” contact moet opnemen met het „oosters avontuur van de mens (De Rougemont)”. Nog 'n aanhaling uit die oordenking oor Psalm 127:2: „In ons levensklimaat gaat het jezelf doodwerken nog altijd voor weliswaar bijzonder tragisch, maar tog ook bijzonder verdienstelijk door. De belijdenis” (die Heidelbergse Kategismus oor die sesde gebod!) „zou in verband hiermee liever van zelfmoord reppen. En zonder dat men deze altijd even zondig zou mogen noemen: in dit geval toch wel!” Oor hierdie probleem kan ons stellig verwag om in die toekoms nog veel meer van die skrywer te hoor. Hoognodig ook, veral van Gereformeerde kant! B.E.

APOLOGIA PRO VITA NOSTRA

MARK COLLIER

A report in one of our South African national weeklies recently gave the impression that the Christian Institute, at least indirectly, is activating towards the formation of a new political party. Some people feel that the Institute is operating in a too overtly socio-political sphere. In fact they feel that sections of the Christian Church as exemplified by the World Council of Churches is being motivated by humanistic values and stands in danger of becoming the social service of a welfare church. It could be argued that the Catholic Church in its Vatican Council Decree on the Church in the Modern World is revealing similar tendencies.

The roots of this phenomenon (i.e. the re-direction of the Christian thrust) are complex and as we are now in the process of re-orientation and re-focussing it is difficult to view it analytically and objectively. However, it may be valuable to isolate a few areas and look at them very briefly in turn. In this way something of a backdrop may be provided against which the whole shift of Christian emphasis can begin to be appreciated.

For clarification it may be easiest to polarise fairly sharply our situation and view-point with previous ones and even risk generalisation in order to make some points. For in order to understand our situation we have to appreciate what has gone before us. The present is only understandable in the light of the past and in the context of history.

In the final analysis it would seem that we have gone through a metanoia. In order to enter Jesus' Kingdom, so he said, one had to change — change one's heart and mind, one's way of looking at things, one's attitudes. But in order to enter it, one must first see it.

NEW ERA

It has been said often enough that we are in a new era. With the staggering progress in science and its concomitant effects on our thought- and behaviour patterns, this point hardly needs labouring. But by hindsight, it is possible to locate three stages in the progress of thought throughout the ages. First mankind's thinking was mythical. Here the mere fact that things existed was all-important and caused wonder. Then in the metaphysical period, man tried to define what these things were. In so doing, he so to speak wrapped his mind around them and thus had dominion over them. But now that we accept our experience that reality is, and know something of what things

are, we have entered the functional stage in our development. We want to know why they are, and how they work.

But this leads us on to another facet within our evolution. The metaphysical preoccupations of former days as compared with the functional of our day, have spotlighted at least four areas of fundamental difference which affect not only our world vision but also our thought patterns and ultimately our interpretation of the Gospel and its implications. For no matter how much we believe the Scriptures to interpret themselves, it is we, with our history, our prejudices, our world vision, our thought patterns that finally read and interpret the Gospel. Coupled of course with this philosophico-scientific way of looking at reality, there have been developments within the churches such as the ecumenical movement, the liturgical movement and the whole phenomenon of secularisation which have been contributory in spotlighting these areas.

We could look at these areas now in turn. We could look at four viz. a new sense of history, coupled with accompanying historical initiative, resulting in a new view of this world, and an integrated view of 'this' world and 'that' world, i.e. earth and heaven. Space will only permit a brief description of these areas without in any way justifying them.

HISTORY

First, our age believes that it moves with the sense of history and that secular history has an immanent finality which man can and must bring about and towards which he can direct his hope. Man can accept and value the past, but lives riveted to the present for and towards the future. Within this historical dimension one can define a Christian as one borne

along by the conviction that his search has a future.

However, the secular meaning of history is not sought in a transcendent future and time is not conceived as the ante-chamber for eternity. For to consider time as only receiving its value from eternity is to make it subservient to the eternal order as an established order — a temporal order fitting into the status quo of eternity. This would then validate the role of stabilising the temporal, defending the status quo, resulting in an alliance between church and state or politics and religion with secular authority being accorded a divine and sacred character.

THE RÔLE OF MAN

Secondly, following upon this view of history, modern man can see his rôle as co-creator with God, transforming nature and society by the responsible exercise of freedom rather than accepting both as unchangeable givens. He can accept with Tillich that love is creative of its own structures. Hence structures should emerge from the kind of people we are rather than that they be superimposed on us as heritages from the past. Hence there is a direct relationship between man and the economic, political and social structures. And that the latter, being man-made, can be objectively viewed and critically analysed such that any failures in the structures can be related to man and changed by initiative, imagination and the correspondence to God's ever-present assistance. Thus one can work for a more truly human, and thus more Christian society and create a better world.

Society then being viewed as mutable and mature as the openness, or potentiality, or pliability to man's malleability, and authority not being sacred as we have seen before, man can oppose, question, challenge and change authority to be more and more a true expression of his aspirations and attitudes.

VIEW OF THE WORLD

Thirdly, both with this sense of history and historical initiative, the world is viewed as dynamic, changing and open to continuous improvement

and development. Hence this view opposes that which sees the world as something finally ordered and complete. This static view finds its expression in immobilism and conservatism in political, economic, and social spheres. The dynamic view, on the contrary, implies the conviction that nothing is immutable and that it is completely legitimate to both contest and change political, social and economic structures.

These three areas of change which have revolutionised our way of thinking have resulted because of the time-model which dominates our outlook. Much of the thinking in the metaphysical period, operated naturally within the scientific knowledge of the middle ages. This being dominated by spatial models, God was conceived as 'outside-looking-in'. Theology was theo-centric and rightly so. Now, however, with the advent of evolutionary theories, thinking has adopted time-models, theology has moved to a fairly anthropocentric position and mankind is seen as a pilgrim people on the move towards a God who is the Lord of history.

This reawakened view of man's rôle and the creativity at the ends of his finger-tips was stated by Teilhard de Chardin in the following words:

"To adore, formerly, meant preferring God to things, by referring them back to him and sacrificing them for him. To adore now has come to mean pledging oneself body and soul to the creative act, by associating oneself with it, so as to bring the world to its fulfilment by effort and research.

"Loving one's neighbour, formerly, meant not defrauding him, and binding up his wounds. Charity from now on, whilst not ceasing to be imbued with compassion, will find its fulfilment in a life given for the common advance.

"Being pure, formerly, meant in the main, standing aside and preserving oneself from stain. Chastity tomorrow will call above all for a sublimation of the powers of the flesh and of all passion.

"Being detached, formerly, meant not concerning oneself with things and only taking from them the least possible. Being detached now means, step by step, moving beyond all truth and beauty by the power of the very love that one bears for them.

"Being resigned, formerly, could signify a passive acceptance of the present conditions of the universe. Being resigned now will be no longer

allowed, save to the warrior fainting away in the arms of the angel. Because attachment to the world has now become attachment to Christ."

EARTH AND HEAVEN

The fourth area we can briefly look at is the relation between 'this' world and 'that' world. Now whether one views these as polarised opposites with one being for-the-other, such that we must concentrate on one at the expense of the other, largely depends on how we view the incarnation. If one views this as the movement of God to man in Jesus, centring upon man in order to liberate him such that he can develop himself and the world, one can agree with the words of H. Berkhof, who in his work on *The Doctrine of the Holy Spirit* said that "the liberating and transforming power of the Spirit of Jesus Christ is at work everywhere where men are freed from the tyranny of nature, state, society, colour, caste class, sex, poverty, disease and ignorance". Thus no sphere of life can be isolated and excluded from the freedom of the Spirit. But not only is man given freedom and responsibility, but the future too, is open to new possibilities. Man is then set free in an open world and is emancipated from, for example, his sin and from the limitations of a locked identity of colour, class or caste. Man is finally emancipated from himself.

In addition, the wedding of the human and divine in the incarnation has dealt the death blow to dualities. However, our Christian history unfortunately is one of many duality tensions — between spirit and body, between sacred and profane, between

heaven and earth. By Christianity concentrating as much as it has in the past on otherworldliness (a sort of building-heaven concentration), Christians have been largely unaware that earth is the stuff of heaven, and have failed to respond to the call and the needs of 'this' world and 'this' life. And when we have responded to the demands of our time it has often been largely despite our being Christian instead of because of it.

But God was in Christ entering definitive into our world and hence imbuing time and space with a new dimension, focussing upon the value of the here and now, making the building of the earth into a sacred task and co-creative act. It would furthermore seem valid to see a direct correlation between 'building of the earth' and 'building heaven'; between 'this' world and the 'next'.

For example, what we do now is constitutive of our personality and progressively creative of our identity. Our identities are not fixed realities determined by history, but the process, like maturation, that develops as we live creatively in the present, open to the future. Hence, so long as there is time we develop, and death alone locks our personal identity. Hence who we are becoming now and the who we will be at death, will be the who we will be 'with God'.

So we are given a task to 'become' ourselves by accepting freedom responsibly and developing into the new being that God in Christ has given us the possibility of becoming i.e. neither Jew nor Gentile, black nor white, South African nor Zambian, but one free and open and not limited to nation, class, colour, or caste to discover an identity.

Prof. Daantjie Oosthuizen †

Die redaksie van Pro Veritate het met diep leedwese vernem van die skielike afsterwe van prof. D. C. S. Oosthuizen, in lewe hoof van die departement Filosofie aan die Rhodes-universiteit te Grahamstad. Prof. Oosthuizen, wat op 4 April op die betreklike jeugdige leeftyd van 43 jaar oorlede is, was 'n getroue ondersteuner van ons blad en ook 'n lid van die Raad van Beheer van die Christelike Instituut. Hy was iemand wat nie gehuiwer het om sy

Christelike oortuigings uit te spreek en uit te leef nie, dikwels ten koste van eie aansien en voordeel.

Ons wil graag ons opregte deelneming betuig met die universiteit waaraan hy verbond was en vir wie sy heengaan ongetwyfeld 'n groot verlies beteken. Veral wil ons egter ons innige meegevoel uitspreek teenoor wyle prof. Oosthuizen se eggenote en kinders, en hulle die versterking en vertroosting van ons hemelse Vader toebid.

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INTRODUCTORY COURSE FOR CHRISTIAN WRITERS

The third introductory course for writers, to be conducted by MR. BENGT SIMONSSON, Director of the Africa Literature Centre, will be held at ST. PETER'S LODGE, ROSETTENVILLE, JOHANNESBURG, from 3 to 25 OCTOBER, 1969.

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On behalf of the Church or Missionary School, etc.