

PRO

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THE CHURCH AND INDUSTRY

THE REV. JOHN ROGAN

During the last twenty years a certain form of Christian ministry has developed in the United Kingdom. It is often known as Industrial Mission; in this and the following articles we shall be describing this work and examining some of the ideas involved in it.

WAR-TIME OPPORTUNITIES

During the 1939-45 war a number of opportunities were afforded for ministering to people in industry, during a time of great stress; either of bombing or of living in hostels in strange places. From this ministry it was but a short step to setting up a chaplaincy to an industrial centre. The first two places where this happened were Sheffield and South London: the former being a highly integrated social and industrial unit based on steel manufacture with a population of 500,000, the latter a far more diverse area associated with the port of London and riverside industries and part of a vast metropolitan zone with a population of over 8 million.

NOT THE FIRST ATTEMPT

These efforts were not, however, the churches' first attempt to deal with industry. As the British Isles were the first place to be industrialized, Christians were unable to avoid the problems raised by the Industrial Revolution, even though the political effects of the French Revolution initially obscured them. There was an immense programme of church and school extension; brotherhoods, sisterhoods, "labour churches" were formed, revival campaigns and parish missions were conducted and residential settlements were set up. Writers like the Rev. Charles Kingsley and the Rev. F. D. Maurice stirred the conscience of both the Church and Nation. Church commissions were set up to study all manner of social and industrial questions. Perhaps more significantly, Christians took in hand a vast range of social and welfare work: canteen and rest room facilities for various workers were

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DIE KERK EN DIE NYWERHEID

F. J. VAN WYK

In Februarie vanjaar is daar in Johannesburg 'n kursus deur die Christenraad van Suid-Afrika aangebied oor die „nywerheidsending“. Vir sover bekend, is dit die eerste kursus van dié aard wat nog in ons land gehou is.

KURSUS GOED BYGEWOON

Die Christenraad het al die Suid-Afrikaanse kerke uitgenooi om deelnemers na die kursus te stuur en ofskoon al die kerke nie die uitnodiging aangeneem het nie, was die kursus nogtans verblydend verteenwoordigend. Tydens die kursus is ook 'n spesiale vergadering van kerklike verteenwoordigers belê en dit is goed bygewoon. 'n Informele Komitee is by dié geleentheid aangestel om onder andere 'n memorandum vir die Christenraad voor te berei met aanbevelings oor hoe die werk van die Kerk in die nywerheid die beste aangevoer en voortgesit kan word. Die Christenraad het ook die stigting van 'n afdeling vir die

nywerheidsending goedgekeur en sal al die kerke — ook dié wat nie lede van die Raad is nie — uitnoodig om aan die werk van hierdie nuwe afdeling deel te neem.

WAT IS NYWERHEIDSENDING

Wat is „nywerheidsending“? (In Engels heet dit „industrial mission“ of ook „industrial evangelism“ en 'n gepaste Afrikaanse benaming vir hierdie aspek van die Kerk se taak sal nog gevind moet word). Intussen word die term „nywerheidsending“ gebruik om die evangelisasiewerk van die Kerk in die nywerhede te beskrywe. Die nywerheid self het aanleiding gegee tot 'n nuwe soort

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opened, cheap food and clothing were provided, welfare services for those in public services developed, and an extensive programme of education for adults was initiated. After the 1914-18 war the Industrial Christian Fellowship was particularly active through the work of the Rev. G. Studdart Kennedy and Prebendary P. T. R. Kirk. It was the union of the 'activist' Navy Mission and the more 'intellectual' Christian Social Union.

The initiative of the churches in setting up industrial missions is the latest stage of development. It is significant both because it is the Church itself doing this work, rather than any group of interested Christians, and because it has shown certain distinct characteristics. Of these, perhaps the most important is the involvement with the structure of industry itself rather than merely the Church being a spectator. This involvement of course, presupposes an understanding of industrial life in large urban regions. However, while to some people this concern might seem strange it is vital to an understanding of our sort of society.

INDUSTRIALIZATION

Industrialization has been a most influential factor in stimulating urban development. Industry has, in large measure, been the source of the material dynamic of our society. It determines, to a large extent, our standard of living, its style and calibre. Beyond this our work-place assumes an importance in our lives which is, at least, comparable with that of the family. From the day we leave school to the day we retire we spend many hours of each day, except for holidays, at work. The work group can often have the character of a real community in which there is both fellowship and the development of social and individual attitudes. Industry does not merely mean 'going out to work': it is a new

form of social organization. The importance of this aspect of our society should not, indeed cannot, be underestimated by the churches. The factory and the office are significant social units. This can still be true even in a society where most people live in villages or on farms, because the social pace is being set by industry, and the effects of change are most obvious in the towns. It is, for instance, in the new social groupings that the problems of change are felt most acutely.

NEED IN URBAN AREAS

The work of the churches has been hitherto in predominantly agricultural communities. During the course of time it has managed to touch rural village life and the national societies built upon it. Today the task must be attempted afresh in a society which lives increasingly in towns, works in industry and transforms itself by a developing technology. Serious organizational changes are called for in all walks of life as a result of these developments and the Church itself is no exception. In many industrial countries there are more clergy in rural than in urban areas. 42% of the clergy of the Church of England minister to 11% of the population. Both Paris and Vienna have had parishes of 100,000 or more staffed by only a small number of parish priests. However, contact between minister and people is only one aspect of the question. Another vital issue is the proper recognition of man as worker — manager, foreman, craftsman, technical and production worker and not only as parent, husband and citizen. The churches need to learn and reflect upon the issues, problems, and structures which face people in industrial life and help correlate the Christian faith with them. These aspects of life should be germane to Christian ethical thinking and moral theology.

DOCTRINE OF WORK

A thoughtful understanding of industry is not, however, called for simply on social grounds. Christian theology demands the same acknowledgement. No doubt, some people regard work

as a form of punishment and perhaps there are some Christians who regard it as punishment for the sin of Adam; but it is doubtful whether we should interpret the early chapters of Genesis in this way. It is true that man is told that he will earn his bread in the sweat of his brow and that the elements with which he works will be difficult to handle. It is also true that the story of Cain and Abel almost partakes of the nature of an industrial dispute. But we must also remember and understand what is implied in the command to man that he should have dominion over the earth to use it and to replenish it. As men obey this divine decree they further the creative purpose of God by becoming his agents; and perhaps it is not improper for them to see themselves as fellow workers with God as described by St. Paul. (2 Cor. 6:1) It is through the grace of God that men understand the significance of what they do and appreciate through his word the goodness of all that God has created.

In other words, despite the effort called for and the difficulties encountered, men are not reluctant to work and as a modern industrial consultant has said "the expenditure of physical and mental effort in work is as natural as play or rest. The average human being does not inherently dislike work . . . Man will exercise self-direction and self-control in the service of objectives to which he is committed".

Amongst other things this Christian view of work means that work is important in itself and not merely as the means by which people achieve other goals. The hours spent in a factory are as important to men as the money they earn from being there, and the proper use of time and wealth are matters which neither the Christian Churches nor men in general can ignore. It is to make a contribution here as in other parts of industrial life that the Churches in the United Kingdom have set up industrial missions.

CHRIST AND THE WORLD

It can be pointed out quite rightly, that the Church is already present in industrial life through

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its lay people. They are dispersed at every level of industry doing their work, taking decisions, formulating policy and attitudes as an inevitable part of their daily routine. No Church planning in missionary strategy or service to the community can ignore this powerful force of Christians in industrial life. But the very specialization of labour in industry makes it difficult for such people to come together to consider the bearing that their faith has upon the industrial problems which they have in common. The Church needs to provide an appropriate form of organization to enable these people to come together to promote a better informed Christian conscience and to talk with others about good objectives in industry and the criteria by which they are to be assessed. This same form of organization will also serve to bring together people, who though not necessarily persuaded of the truth of the Christian faith, think that industrial questions are important enough to be thought about and assessed by Christianity. Therefore, we may say that the case for the Church working in industrial life stands even when nearly all the members of a society attend a place of worship. The question to be faced is not one of bringing people to Church attendance but of the relationship of the work of Christ to the world which he has redeemed, a world which we now experience as increasingly urban and industrialised. Yet it surely lies within God's providence and the redemption achieved once and for all by our great high priest and apostle.

* * *

The Rev. John Rogan, Secretary to the Church of England Industrial Commission in London, conducted a course on Industrial Mission from 2-17 February, 1966, at the Wilgespruit Fellowship Centre, under the auspices of the Christian Council of South Africa and with the financial aid of the Theological Education Fund.

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(Vervolg van bladsy 1)

van gemeenskap, 'n gemeenskap wat 'n toenemende getal mense absorbeer vir die doel om te werk, en hierdie besondere vorm van werk beïnvloed die lewens van diegene wat daarby betrokke is op 'n heel besondere wyse.

VERSTEDELIKING

Soos almal weet, is die proses van verstedeliking en die daarmee gepaard gaande industrialisering in Suid-Afrika in volle swang. Die landelike gebiede loop leeg en meer en meer mense van al ons bevolkingsgroepe vind nou 'n heenkome in die stad. Die rustige landelike lewe bly in die slag en die nuwe lewens- en werksomstandighede het 'n ingrypende uitwerking op almal wat daarby betrokke is. Trouens, die tegnologiese tydperk waarin ons nou lewe, is besig om 'n „nuwe soort mens” te skep, iets wat 'n drastiese uitwerking op die aard en patrone van ons maatskaplike lewe het en ook natuurlik op al ons maatskaplike instellings, onder andere ook op die kerk of die gemeentelike lewe.

Hierdie proses is al veel verder gevorder in die nywerheidslande van Europa en in dele van Amerika as in Suid-Afrika waar dit eers later begin het. **Nogtans het dit ook hier gekom en daarom sal dit goed wees as ons ons na die ouer nywerheidslande sal wend om van hulle te leer hoe om sommige van die vraagstukke wat deur die proses geskep is en word, te verhoed of die hoof te bied.** Mettertyd sal ons miskien ook, soos op so baie ander gebiede, ons bydrae kan lewer, in die vorm van nuwe kennis, tot die doeltreffende hantering en oplossing van die probleme en uitdagings van die veranderde lewenspatrone.

In 'n hele paar oorsese lande is daar in die afgelope jare al heelwat op die gebied van die nywerheidsending gedoen. In daardie lande het hierdie „nuwe” vorm van sendingwerk sy ontstaan te danke gehad aan die groeiende besef in die Kerk dat die veranderde gemeenskapspatrone 'n drastiese en ingrypende uitwerking op die geestelike lewe van

die mens het en dat dié feit 'n nuwe verantwoordelikheid op die Kerk plaas. In Engeland, Duitsland, Holland, Frankryk en elders is gevind dat die kerke begin het om leeg te loop en dat gemeentes 'n worstelende bestaan moes voer. Al meer en meer mense het onverskillig begin staan teenoor die eredienste, leraars en die gemeentelike werk in die algemeen. Toe die Kerk begin het om op die redes vir hierdie „onverskilligheid” in te gaan, is gevind dat baie Christene die beskuldiging teen die Kerk ingebring het dat „die Kerk ons en ons probleme nie verstaan nie en daarom nie vir ons 'n betekenisvolle antwoord op ons alledaagse probleme het nie”.

'n Begin is toe gemaak — byvoorbeeld in Frankryk — met die aanstelling van nywerheidspredikante of -kapelane. Reeds gou is egter besef dat so 'n predikant op heel besondere wyse vir die moeilike taak voorberei moet word, want sonder die nodige opleiding sou hy die belangrike werk onder die nywerheidsmense met hul besondere kenmerke en hul besondere vraagstukke nie met sukses kan aanpak en deurvoer nie. Verskillende metodes word nou gevolg vir die opleiding van leraars wat geroepe voel om op dié terrein te werk.

EVANGELIESE AKADEMIES

In Europa en elders is ook „Evangeliese Akademies” gestig waar Christene, en veral diegene wat vanweë die veranderde lewens- en werkpatrone, van die Kerk en die gemeentelike lewe losgeraak het, in die geleentheid gestel word om kursusse by te woon oor die Christelike geloof en ook oor die Christelike beskouing van werk. Daar is nou reeds meer as vyftig van hierdie akademies in agt Europese lande en feitlik almal getuig van besondere verblydende en bemoedigende vrug op die werk.

Nog 'n ander metode wat aangewend word, is dat leraars wat in gemeentes naby fabriek staan, 'n gedeelte van hul tyd afstaan vir gereelde besoeke aan die fabriek en op dié wyse die be-arbeiding onder die werkers probeer doen. Ofskoon daar goeie vrug op dié stelsel is, is daar egter bevind dat dit mank gaan aan verskeie swakhede. Leraars van gemeentes is dikwels al klaar oorlaai met hul gemeentelike werk.

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sodat die gereeldheid wat 'n belangrike vereiste is vir die werk in die nywerheid, nie gehandhaaf kan word nie. Waar daar egter nie voltydse werkkragte gevind of bekostig kan word nie, kan daar gerus ernstige oorweging aan dié stelsel geskenk word.

Met die uitbreiding van hierdie werk is daar in Europa en die V.S.A. gou besef dat daar aan teologiese seminaries aandag aan die opleiding van leraars vir hierdie belangrike taak gegee moet word en aan baie van dié inrigtings word nou kursusse in die nywerheidsending aangebied. Daar is ook reeds 'n hele paar uitstekende boeke oor die onderwerp geskryf en vir diegene wat belangstel, word 'n kort lys aan die einde van hierdie artikel gegee

REAKSIE VAN NYWERHEID

Ten slotte net iets oor die reaksie van die nywerheid self op die nywerheidsending. En Europa en die V.S.A. is daar 'n verbasende belangstelling aan die kant van die nywerhede gevind en oral het deure wyd oopgegaan vir die Kerk. Met die voorbereiding vir die kursus wat in Februarie in Johannesburg gehou is en waarna hierbo verwys is, is daar met groot blydschap ontdek dat die nywerhede in ons land ook intens belangstel. Toe 'n paar van die groot nywerhede uitgenooi is om sprekers vir die kursus oor besondere aspekte van die nywerheidslewe te verskaf, het hulle dadelik ingewillig om dit te doen en uitstekende lesings is deur nyweraars gelewer. 'n Aanvang gaan in Johannesburg gemaak word om kort eendaagse kursusse te reël vir predikante en ander belangstellende Christene wat deur bevoegde manne uit die nywerhede toegelig sal word oor die nywerheid, sy taak, sy probleme en veral sy hantering van die mense wat vir hom werk. Op sulke kursusse sal bevoegde leraars ook gevra word om lesings te gee oor die Kerk en sy siening van sy taak ten opsigte van die nywerheid.

'n Aanvang sal ook gemaak word met die opleiding van leraars vir die

nywerheidsending, aanvanklik miskien in die buiteland, maar dit word gehoop dat fasiliteite vir dié opleiding ook binnekort in ons eie land geskep sal word.

BEROEP OP PREDIKANTE

'n Beroep sal ook gedoen word op predikante en ander belangstellendes in verskeie dele van ons land, veral in ons groot stede soos Kaapstad, Durban, Port Elizabeth, Oos-Londen, Pretoria, ens. om klein komitees te stig wat met die plaaslike nywerhede kan onderhandel met die oog op samewerking tussen Kerk en nywerheid.

Dit is ons bede dat die Kerk in Suid-Afrika die geleentheid op hierdie „nuwe” gebied sal raaksien en dat God die stappe wat dan sal volg, ryklik sal seën.

Boeke oor die Nywerheidsending:

1. **The Secular City***, deur Harvey E. Cox, S.C.M.-pers, Londen. (R2.50).
2. **The Biblical Doctrine of Work***, deur A. Richardson, S.C.M.-pers, Londen. (85 sent).
3. **The Task of the Church in Relation to Industry***, Church Information Office, Church House, Westminster, London, S.W.2., England. (25 cents).
4. **De Dienste van de Kerk aan de Industrie-arbeider**, deur Egbert de Vries.
5. **New Creation as Metropolis**, deur Gibson Winter, U.S.A. MacMillan, 1964.
6. **Mens en Werk**, deur Van Riesen, Amsterdam.
7. **God's Frozen People***, deur Mark Gibbs en T. Ralph Morton, Fontant Books (55 sent). (Boeke gemerk * verkrygbaar van die skrywer van hierdie artikel).

SUMMARY

THE CHURCH AND INDUSTRY

F. J. VAN WYK

In this article the writer refers to the course which was recently held in Johannesburg on "industrial mission" under the auspices of the Christian Council of South Africa. During the course a small ad hoc

committee was appointed and one of its tasks will be to prepare a memorandum for the Christian Council on ways and means of undertaking industrial mission in South Africa. The Christian Council has decided to set up a division of industrial mission and it is hoped that this division will begin to function during the latter half of this year.

The writer then gives a brief description of industrial mission or "industrial evangelism" and the work which is being done in this field in the older industrial countries of Europe and the U.S.A. Reference is made to full-time industrial chaplains, part-time ministers from neighbouring parishes or congregations, the Christian Academies in Europe and the special training needed to equip ministers and laity for industrial mission. Reference is made to seven useful books and a list of these is given.

In conclusion the writer refers to the encouraging co-operation between Church and Industry in Europe and the U.S.A. and he observes that the recent Johannesburg course on industrial mission revealed that a large measure of co-operation could also be expected from Industry in South Africa. The hope is expressed that the Church in South Africa will recognise and identify her responsibility, and the opportunities which exist, in this field.

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Ds. E. E. Mahabane,
Ds. A. L. Mncube,
Ds. J. E. Moulder,
Mnr. J. Oglethorpe,
Ds. R. Orr,
Prof. dr. A. van Selms.

Assistent-redakteur:

Dr. B. Engelbrecht,

Redakteur:

Ds. C. F. B. Naudé.

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Kerk en Nywerheid

Die Christenraad van Suid-Afrika moet geluk gewens word met 'n lofwaardige poging om die eerste belangrike aanvoorwerk te doen i.v.m. die taak van die Kerk in die nywerheid deur die organisering van 'n kursus oor dié onderwerp. So 'n kursus is gedurende Februarie vanjaar te Wilgespruit gehou en hierdie uitgawe van ons blad word spesiaal gewy aan die tema van Kerk en nywerheid wat daar behandel is.

Nie alleen uit die opsommende verslag van die kursus wat elders in ons blad gegee word nie, maar ook uit al die artikels blyk die dringende noodsaaklikheid dat alle kerkgenootskappe in Suid-Afrika kennis sal neem van die ontnugterende ontdekkinge wat die Kerk in alle ander lande gemaak het oor die uitwerking wat die snelle proses van verstedeliking en industrialisering op die denke en lewe van die gewone lidmaat gehad het wat in hierdie proses ingetrek is. Besonder insiggewend is ook die navorsing oor die metodes wat kerke en Christene in verskillende lande aangewend het om die boodskap van die Evangelie toepaslik te maak in die wêreld van die moderne nywerheid en fabriekswese en die mate van sukses wat behaal is.

Vir die Kerk van Christus in Suid-Afrika is hierdie ontwikkelinge in ander lande van die grootste belang. Ons land beleef 'n buitengewone, ja, byna fantastiese nywerheidsontwikkeling — iets waarvoor ons God gedurig moet dank. Maar gepaard met en as gevolg van hierdie ontwikkeling word nuwe sosiale vraagstukke geskep wat die Kerk voor die geweldige uitdaging plaas om die stadsmens met die nuwe en vreemde situasie waarin hy hom tans bevind te help om homself te vind. Veral is dit noodsaaklik om 'n suiwere interpretasie aan Christene te gee van die verband tussen hulle geloof en hul daaglikse werk en dit te laat opvolg deur praktiese voorligting oor die beste wyse waarop Christelike oortuiginge en lewenshoudinge in die moderne nywerheidswêreld uitgelooft kan word.

Oorvloedige getuienis is reeds gelewer dat leiers in handel en nywerheid, nie net in baie ander lande nie maar ook in Suid-Afrika, intens belangstel en hulle morele steun sal gee mits die kerke wat die leiding neem, dit op die regte wyse doen. Uit die ervaring van die Kerk in ander lande het duidelik geblyk dat daar drie basiese voorwaardes is waaraan die kerke sal moet voldoen om die steun van die nywerheid te verkry:

- die taak sal op 'n interkerklike basis onderneem moet word
- die Kerk sal eers die bewys moet lewer van sy erns deur self die nodige mannekrag en fondse vir die aanvanklike arbeid te voorsien
- die gewone lidmaat wat homself in sy bedryf en beroep as leier onderskei het, sal baie meer geleentheid gegee moet word om die Kerk voor te lig op 'n terrein vir die Kerk tans nog grotendeels onbekend.

(Vervolg op bladsy 10)

Editorial:

Church and Industry

We congratulate the Christian Council of South Africa on a praiseworthy attempt to break the first important ground in connection with the task of the Church in industry by organising a course on this subject. Such a course was held during February this year at Wilgespruit and this edition of our journal is devoted to this theme "Christ and industry", dealt with at the course.

Not only from the summary report on the course, which appears elsewhere in this journal, but also from all the articles it is clear how urgent and important it is that all denominations in South Africa should take note of the sobering discoveries made by the Church in other countries, on what effect the rapid process of urbanization and industrialization has had on the way of thinking and living of the ordinary church member, drawn into this process. Particularly enlightening is the research done on methods used by churches and Christians in different countries to make the message of the gospel relevant in the world of modern industrial and factory life, and the measure of success achieved.

These developments in other countries are of the greatest importance to the Church of Christ in South Africa. Our country is experiencing an unprecedented, almost fantastic period of industrial development — something we should thank God for daily. But accompanied by and as a result of these developments new social problems are created, placing before the Church a tremendous challenge to assist urban man in his strange and new situation and to help him to find himself. It is particularly important to present to Christians a true interpretation of the relationship between their faith and their daily work, and to follow this up with practical guidance on how Christian convictions and attitudes to life should find expression in the modern industrial world.

Abundant evidence has been given that leaders in commerce and industry, not only in other countries, but also in South Africa, are intensely interested, and that they will lend their moral support provided that the churches, taking the lead, tackle the problem correctly. From the experience of the churches in other countries it is clear that the churches should comply with three basic conditions to obtain the support of industry:

- the task should be undertaken on an interdenominational basis
- the Church will have to show her sincerity by supplying the initial personnel and funds for the preliminary work herself
- the ordinary member, who has distinguished himself as leader in his own field, will have to be given a much greater opportunity to guide the Church in a terrain at present still largely unknown to the Church.

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TEN PRINCIPLES ON WHICH GOOD INDUSTRIAL MISSION WORK MUST BE BASED

SCOTT PARADISE

The following list was prepared by the Rev. Scott Paradise for guidance of the Detroit Industrial Mission in the U.S.A. It grew out of his three years' experience with Bishop Wickham in the Sheffield Industrial Mission. These principles have already been found valid in several different African situations like Abidjan, Zambia's Copper Belt, and Kenya.

ON A LONG TERM BASIS

1. *Good industrial mission work must be undertaken on a long term basis.*

The task is so great, the field is so vast, the problems faced are so difficult that no quick results can be expected. (Struggling with overwhelming difficulties must be the industrial missionary's stock and trade. He must be immune to discouragement). There are some who mistakenly urge for Christian challenge campaigns or command raids to evangelize industry. Industrial mission work must not be of this nature. It must not be a "here today, gone to-morrow" kind of thing but must become a recognized part of day to day life of industry. Plans should be made in terms of decades.

FIERCELY CONCENTRATED

2. *Good industrial mission work must be fiercely concentrated.*

A man cannot do an impossible job using only his left hand. If a man utterly dedicated to put his whole effort into the task can hardly make a dent in it. How much can a part-time effort achieve? The job demands a man's single-minded concentration, not only because of the time and energy required but also because much study, long thought, and special orientation is needed as well.

INTERDENOMINATIONAL

3. *Good industrial mission work must be interdenominational in spirit.*

Although it may be necessary and desirable to work as representatives of a particular Church, it is fatal to regard the mission as proselytizing for that one denomination. In some situations the backing of a local council of churches may be useful. But in any case, in the industrial situation the important

question is not: "What does it mean to be a Methodist or a Presbyterian?" but: "What does it mean to be a Christian in industry?"

CONCERNED WITH INDUSTRY

4. *Good industrial mission work must be concerned with industry in its own right.*

Some mistakenly look on industrial mission work as being almost entirely pastoral. These look upon industry as merely a convenient place to meet people so as to help them with their personal problems. In this role the missionary becomes little more than a spiritual welfare officer. Now it is true that wherever a Christian minister goes he will find people with personal problems and will naturally try to help them, but such is only part of the concern of good industrial mission work.

Others mistakenly look upon industry as a kind of fish pond and they see the job of industrial mission to pull as many fish as possible out of the pond, so as to deposit them in the churches. Good industrial mission work is concerned not only with the fish but also with the pond itself, to help to clean the water in which the fish are forced to live.

PROPHETIC CHRISTIANITY WITHIN INDUSTRY

5. *Good industrial mission work must be concerned more with prophetic Christianity than with religion as such.*

This means that the main job of industrial mission is to wrestle with the problem of interpreting God's Word for particular industrial situations. Some imagine that industrial mission must deal with religious questions, discuss methods of prayer, or speculate about the rapture of the saints. These are likely

to find that they can thus interest only the religiously inclined, have thus unnecessarily aroused grave denominational problems, and/or have become irrelevant to the main stream of the life of the plant. Good industrial mission work on the other hand deals mainly with secular concerns, only it deals with them in a special kind of way. Prophetic Christianity within industry raises profound and terribly important questions about such things as justice, human relations, overtime, and differentials.

SECURING THE AGREEMENT OF THOSE CONCERNED

6. *Good industrial mission work must not be undertaken without the consent of the management, the approval of the unions, and the agreement of the men.*

It is obvious that industrial mission work can be wrecked as easily by union condemnation as by management opposition. Likewise, the men themselves should be consulted and their consent won before they are addressed by an industrial missionary. To preach in the canteen to a large captive audience of men eating their meals without securing their agreement first is to violate their integrity as human beings and naturally to arouse their antagonism.

INDEPENDENT

7. *Good industrial mission work must be independent.*

This means it must not be on the pay roll of industrial management. Industrial missionaries must be free to discuss any subject and to say what may be unpopular with management as well as with men. Moreover, its policies must not be dictated by the needs of a particular parish or denomination. The concern of the Church with industry is far wider than to serve a particular ecclesiastical organization. The Church's concern should be to strive to bring the institutions of industry themselves under the divine plan.

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Ten Principles on which good Industrial Mission Work must be Based

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DEALING WITH ALL

8. *Good industrial mission work must be concerned with all who work in industry.*

Some managers feel that it is a very good thing for the men. Some men feel that industrial mission should concentrate its efforts upon management. In fact, it is essential that both groups be involved. It is also a mistake to suppose that industrial mission deals with only church members. More harm than good may be done by hiving off the holy into religious discussion groups. Industrial mission should relate itself to pious and impious alike and to all those in between.

A LAY MOVEMENT

9. *Good industrial mission work must strive to make itself a lay movement.*

Clergy are inevitably outsiders in industry and their numbers will always be small. Therefore, one of the industrial mission's main jobs is to discover and train, inspire and assist laymen to carry on the work in the places of their employment. It may be that many of the most useful men are not church members. Industrial mission will finally be judged on its ability to produce such laymen.

MODEST IN ITS CLAIMS

10. *Good industrial mission work must be modest in its claims.*

Nothing could be more disastrous and untrue than the attitude that the Church has all the answers and industry should sit at its feet. Industrial mission should be carried on in the spirit of: "We have some knowledge of the Bible and a bit of theological understanding. You, however, know far more about industry and its problems than we do. Maybe we can pool our knowledge and carry on such a fruitful discussion that together we can see how Christianity can both enrich the life of industry and contribute significantly to the solution of its problems."

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THE CHURCH'S MISSION TO INDUSTRY

REV. DALE WHITE

Christian witness in society is beginning to be understood in new and exciting ways in our time. Life in an industrial age tends to become more complex and specialised generating new areas of skill and knowledge to which the insights of the Christian gospel have to be related.

In the residential setting, the areas of education and medical care, the Christian churches have demonstrated their concern. The dialogue between the world view of science and that of religion has also been pursued with variable ability and understanding. So we could continue to enumerate areas of life to which Christians have struggled to relate their particular experience and teaching. But in the face of the rapidly developing culture of urban and industrial living, new areas of life are constantly demanding an informed Christian understanding and interpretation.

Industrial Mission must be approached in this context of relating the Christian gospel to the whole conspectus of life. The term "Industrial Mission" is used to cover the activity of man while at work and the influence of man at work on the totality of life. Yet from the outset of the industrial revolution the Christian churches have been unable to keep pace with this decisive sector of man's life. In not bringing a sympathetic understanding and industrial orientation to its faith and teaching the churches have left the lay person unsupported in his drive for a sustained Christian witness in this important area.

Although countries like England and America have begun to establish some ministry of support to those in industry, this has not yet begun on any significant scale in South Africa. In England the idea of Industrial Mission has been pursued since the late forties when the Sheffield Industrial Mission was established. Eventually the nationwide network required the establishment of the Church of England Industrial Committee to co-ordinate the work.

In February, 1966 the Christian Council of South Africa, representing 27 member churches, organised a course on Industrial Mission and invited delegates from member churches and the other major churches to participate. The course was well advertised and was attended by a representative number of churches. The course offered a se-

ries of lectures from experienced representatives of Industry to acquaint participants with the South African setting of Industrial Mission. The chief areas covered were the organizational patterns of Industry, Management Policies and human relations within the industrial setting.

The Church of England Industrial Committee offered the services of their secretary, the Rev. John Rogan, who had long experience in conducting and co-ordinating Industrial Mission in England. From this double presentation participants were required to make recommendations which would be suitable in the local situation.

While the course was in session the visiting lecturer also paid a number of calls on local industrial concerns to discover the attitude of local industries towards this form of Christian ministry and service. The idea of Industrial Mission was favourably received although certain conditions peculiar to South Africa will have to be taken into consideration. Most important was that the churches would have to evolve some formula to prevent overlapping or reduplication of approach or any spirit of competition in their approach to Industry. Industry was prepared to participate in the selection and training of ministers to be involved in this work. Finally, any approach must be for the benefit of Industry and not for any ulterior motives in either proselytism, preaching or interference in company policy or racial matters.

Some steps towards meeting these requirements of Industry have already been implemented. During the course on Industrial Mission a consultation between delegates and invited leaders of local churches or their representatives took place. This consultation resulted in the establishment of an ad hoc committee to handle three broad lines of action.

Of prime importance is the preparation of suggestions for the churches to enable them to co-

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The Church's Mission to Industry

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operate in a common approach towards Industry, on the regional as well as the national level. Second in importance is the making available of more information about the aims and objects and purpose of Industrial Mission, this to be done by making available the lectures and related material presented at the course. The third line of action is the preparation of suggestions for a limited pilot scheme on the Witwatersrand.

Looking to the future with the last aspect particularly in mind, there is a further group of long term objectives. Most important is the establishment of a widely representative body of leaders in Industry and from the churches to guide and advise those involved in setting up a pilot scheme. Supporting this objective it would be necessary to embark on a long term educational programme to promote understanding of Industrial Mission within the churches as well as within Industry. This would be essentially a two-way process, of Industry addressing and training clergy to enable them to understand the work situation and its impact on church members; of the churches helping the laity to respond creatively to their work situation. As well as this general interpretative educational programme both parties need to consider the selection and training of specific ministers to act as representatives of the churches to Industry. Overseas these ministers are called Industrial Chaplains and have access to the place of work by the mutual consent of all parties involved. In England, America, Germany and Japan this method has produced excellent results. The idea of "worker priests", ministers engaged by Industry as workers, does not at this stage seem a promising way of approaching the Church's ministry to Industry.

In conclusion it is possible to consider the backlog which remains to the churches in the South African situation. The pressing need for such efforts is apparent to all the churches. There is need for further discussion and planning before the churches will gain a clear under-

standing of their need to co-operate in this matter and to evolve a common understanding of the goals and purpose of Industrial Mission. This can perhaps only be achieved if in faith the Church and Industry agree to establish a pilot scheme which will be able to meet real difficulties as they emerge and to convey insights and information to those who stand to profit from them.

Finally we cannot but conclude on a hopeful note. Many regard the task as impossible — when the large and multifaceted complex of Industry, the intricate nature of human society and of industrial organisa-

tion in particular are kept in mind. This is to miss the object of this experiment in Industry. Already the Christian laity devote their life and service to their work; they are present there already. The main function of Industrial Mission is to enable these laymen to reach sustained understanding of their work situation as the content and context of their Christian life and service.

* * *

The Rev. Dale White was Course Director at the course on Industrial Mission recently held at the Wilgespruit Fellowship Centre.

THE CHURCH AS YEAST IN INDUSTRY

REV. IAN THOMSON

The kingdom of God is not confined to the so-called spiritual spheres. The Church, its agent, should not be concerned solely with its doctrine and ceremonies as a separate 'spiritual' institution. 'The kingdom of heaven', Jesus said, is like leaven which a woman took and hid in three measures of meal, till it was all leavened.'

There is a warped one-sided understanding of the biblical view of life that thinks: the real issue of life is only the salvation or damnation of souls, the rest of this life on earth is only an unimportant framework for souls.

But God created the whole of life. 'God saw everything he had made, and behold it was very good'. Genesis 1:31. God evidently set great value on his 'earthly' purposes with man. 'Be fruitful and multiply' he said to man, 'and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.' Genesis 1:28.

And evidently God does not only want to redeem souls, apart from the matrix of our ordinary earthly life, for in Col. 1:19 we read that God is striving through Christ 'to reconcile to himself all things, whether on earth or in heaven'.

EVERYDAY LIFE IMPORTANT

Our life at home, in factories and offices, in streets and banks, is of the utmost importance to God. **Here people live and meet, and say and do things that become part of the**

history of all life. Here men are helping and hurting each other. The very organisation and working of these influential parts of life mould men for good or bad, build them up or break them down, and influence their deepest attitudes to life, their neighbour and God.

And so, because God seeks to redeem all our earthly life to the goodness and blessedness it should have, therefore he asks his Church to be salt and light to the world. He asks us to take the quality of Jesus Christ into every sphere of life.

THE CHURCH AS YEAST IN INDUSTRY

One of the most influential parts of life today is industry. And the church should act as yeast in industry in two ways.

1. Here is one of the most complete meeting grounds of committed Christians with men who do not believe in God (in the New Testament meaning of believe). And Christians can here help their fellowmen to start on the road of discipleship.

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The Church as Yeast in Industry

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2. God has rich purposes with industry as such and Christians can help towards the fulfilment of these purposes.

These two ways are not ultimately separate but inter-connected. But for the sake of clarity we will begin by considering them separately. And while we are concerned with the whole world, we will here think mainly of South Africa's industry (in which I include mining).

The reader may be asking the question, through whom will the church act as yeast in industry? Mainly through the layman, though clergy must do their part.

HELP REDEEM PERSONS

Firstly, then the church should be as yeast in industry so as to help redeem persons. Some sophisticated sections of the church have so concentrated on the value of industry in itself and how the church can contribute to the fulfilment of the purposes of industry, that they seem to have forgotten Christ's commission to us to go out and tell the Gospel to every creature.

Our sophisticated friends point out that the layman's service to God in industry is to do his particular job well. This is true so far as it goes, and we will come to this most vital task of the church in industry later. But it is not the whole truth.

And here I must draw on my experience while working in a light metal works, a bakery, and now a ferrochrome works. The Christian layman working alongside the rebellious, the backsliding, and the perplexed, can — over a period of time — definitely minister to them in the things of God. Again and again during the many hours spent at work the natural moment to witness to God arises in conversation or out of the working situation.

Indeed, if one does not use this time to speak of the things of God it will soon enough be grasped by fellows to put over lower, and even bestial, things.

Often at work it is a case of nature abhors a vacuum. There is the moment when you may speak very tellingly of our Lord, and if you let

it slip by the next fellow will jump in to put forward the claims of some of the destructive idols of the world — money, cheap sex, my race right or wrong, etc.

At this point let me mention that there are now over 2,000,000 people working in South African industry. (September, 1965 — 2,023,000 workers of all races). Thousands of these are straying very tragically from God.

Parish ministers are so busy in the circle of their members that they never manage to reach out to many of these folk. And when they do, people are inclined to put on a special front for the minister that bears little relation to their life in the workshop, mine shaft, or laboratory.

The Christian layman, on the other hand, is brought into close relationship with these folk day in and day out, and he knows them as they are for a very big part of their daily life. He is the logical one to be yeast in these measures of dough.

And there is many a Christian who is doing just this to the best of his ability. But he ought to be further inspired to it, deepened in Bible study and prayer, and guided in the approach he should take. Thus the minister and congregation must become conscious of and concerned with the industrial world, and, of course, with the world of commerce, education etc., the other measures of the dough.

TO FULFIL PURPOSES OF GOD

Secondly, the Church should be as yeast in industry so as to help it fulfil the purposes God has for it. When we consider the teaching of the Bible as a whole, and look at industry in the light of this, we begin to understand something of what God is striving to do in industry. Men, of course, have a whole range of purposes of their own in industry. We should take men's purposes in industry seriously, for after all, God gave men freedom to work with the world and use it. **But surely the vital thing to do is to try to catch a vision of God's underlying purposes for us in this, as in all spheres, and to see how the purposes of men tie in and conflict with the purposes of God.**

The New Testament does not give much specific teaching about work and God's purposes with 'earthly'

work. It is so single-minded in its concern for the saving of men that it does not theorize much about anything. It says only such things as 'Whatever your task, work heartily, as serving the Lord and not men —' Col. 3:23. Yet it would be a silly person who believed that because the New Testament says practically nothing about sport that God has no purposes with sport in itself. Even sillier it would be to hold that God has no specific purposes with industry as such. The Bible does not give theories about everything in life — it gives the heart of the matter, and we are free to understand the rest of life in a way that fits in with this. To give all the Biblical background for what we are going on to say here, would require a separate article on the Bible's teaching about work, and I am eager to write it. But here we can only share a general approach that I believe you will confirm.

1. It is surely part of God's purpose with industry that men should 'subdue the earth' and use it to sustain human society and make it prosper. Gen. 1:28.
2. Men are thus to be creative in using the earth. They are to use their varied talents to the full. They are to find a degree of fulfilment in doing their share well. Matt. 25:14-30; Mark 9:35.
3. In order to achieve the above two, men are to learn to co-operate with each other. Mark 12:31; Gals. 6:2-5.

I realise that some of the passages referred to have a primary 'spiritual' reference, eg. 'bear one another's burdens and so fulfil the law of Christ' (Gals. 6:2) refers first of all to life in the Christian congregation. But it is surely also the spirit that God wishes to spread through-out the whole of life.

CONTRIBUTION BY LAYMEN

Now, in industry seen in this way Christian laymen have a tremendous contribution to make. **They are called to be yeast till the whole dough is leavened with these purposes of God.** Men without Christ also want these ends in some sense. They also want to 'subdue the earth' and use it (unfortunately, often to exploit it) so that men may prosper. But to be truthful they are more concerned with their own enrich-

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The Church as Yeast in Industry

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ment in all this than with the prosperity of society as a whole.

They also want men to find fulfilment in their job, or to be truthful, they want self-expression and satisfaction for themselves in their job. They also want co-operation, or to be truthful, they just want 'no unpleasantness' to disturb their hours at work. They want a shadow of what God wills but they want it for mainly selfish reasons. **And, God indeed works through them despite their sinfulness to work out his purposes steadily.**

But committed Christian laymen by their faith, their worship, by the love and understanding Christ has awoken in them, have a great contribution to make to see that industry really fulfils God's deepest purposes for it. Consider a Christian personnel officer. He will be concerned that the factory will truly work well, 'subdue the earth', produce successfully, so that all may prosper. He won't be wanting to get the best out of the men only for his own fame and gain. He will do his utmost to find the best creative channels for the men to allow them to find fulfilment in serving well. He will sincerely help to get co-operation between all in which love may find expression. All of this he will pursue with a deep sense of responsibility. **Because life and work are meaningful to him he will pursue it all with zest and with study. And consider the far-reaching effects of his offering all of this to God in prayer!**

I wish I had space to show the same for the Christian as manager, foreman, fitter, labourer, and so on. The Christian as a fitter, e.g. will be concerned to serve Christ well in the factory. He will be really concerned to see that the section of machinery he looks after is kept in tip-top efficiency and safety. He will be concerned that he and his labourer should find interest and satisfaction in their work together. His approach in worker politics will be towards co-operation, reconciliation: justice. — yes — but not war for selfish advantage.

Christians in industry because they begin to see God's purposes in

it all, will take a lively and responsible interest in the many sides of modern industry: — management — worker relations, the structure of industry and the economics of it, communication along lines of authority and between departments, automation, computer control, race and group relations, training, safety, overtime, rates of pay, etc.

ROLE OF THE CLERGY

In all this laymen will find great inspiration and guidance if the Church as a whole organises a wide-reaching industrial mission with keen, suitably trained clergy leading them. **These clergy should concentrate on raising up and training the needed Christian laymen — who may come from industrial workers already in the Church ranks, and from those with no previous organic connection with the Church (who will thus be won to the Church).**

But these clergy should also give a lead to the leavening in the factories as they gain entrance and the confidence of the people concerned, i.e. lead in personal and group conversation. And further they should organise courses, groups and whatever is most helpful to train the institutional church, and especially young men becoming clergy, to become deeply concerned with men in their working life and daily affairs, so that these clergy may in turn equip their flock to follow Christ in their daily life in industry, commerce and so on.

PRESENT WORK IN S.A.

What has been attempted in this direction so far in South Africa? I don't think anyone knows the full picture. There is a mission to miners. The D.R.C. have a chaplain to railway workers. D.R.C. ministers and others minister to various staffs e.g. Post Office and nursing staffs. The Catholics have 'The Grail', in which young women live with fine spiritual devotion and discipline and go out to apply it in daily affairs. I have known of one or two men functioning more or less as 'worker priests' on their own. **And let us not overlook that thousands of Christian laymen throughout the country are striving to live out their Christian faith in industry.** But clearly the work so far in this way has not been adequate.

1. As an organised effort of evangelism it has been limited to certain small sections of the Church.
2. It has been severely limited to certain sectors of industry as e.g. mine compounds.
3. And not enough emphasis has been placed, as far as I can gauge, on helping industry to fulfil its own finest purposes in God's eyes.

In a following article I hope to consider the Church as yeast in communal affairs. Later I hope to return to industry in South Africa — its distribution, its particular opportunities and problems, and the specific steps industrial mission should take to leaven it.

(Vervolg van bladsy 5)

KERK EN NYWERHEID

Daar wag 'n groot taak op die hele Kerk in Suid-Afrika om in geloof, met visie en met nugterheid die uitdaging van hierdie industriële tydperk te aanvaar. Mag die hele Kerk in Suid-Afrika, soos verteenwoordig deur alle denominasies, en deur alle gelowiges (leraars sowel as lidmate), die roepstem van God hoor soos dit ons toeklink uit die gewoel en gewerskaaf van kantore en besigheide, fabriek en myne. Want ook daar — ja, juis daar — wil Christus sy koningskap oor die menslike lewe met vreugde laat geld.

CHURCH AND INDUSTRY

A big task awaits the whole Church in South Africa, to accept the challenge of this industrial age in faith, and with vision and clear insight. May the whole Church in South Africa, as she is represented by all denominations and by all the faithful (clergy as well as laity), hear the call of God as it comes to us in the hustle and bustle of office and business, factory and mine. Also here, particularly here, Christ wants to realize his kingship with joy.

DIE KERK BUIITE SUID-AFRIKA

PROF. RIDDERBOS EN DIE KAAPSE MODERATUUR

PROF. B. B. KEET

Die kommentaar van prof. Herman Ridderbos in die **GEREFORMEERDE WEEKBLAD** op die besluit van die Kaapse Sinode insake die ere doktersgraad wat aan Martin Luther King deur die Vrye Universiteit toegeken is, het reeds in hierdie kolom melding ontvang. Nou het daar vanweë die Moderatuur in die **GEREFORMEERDE WEEKBLAD** 'n antwoord op die kommentaar van Ridderbos verskyn met sy weder-antwoord. Ter inligting van ons lesers gee ons die hoofinhoud weer.

Die Moderatuur spreek sy droefheid en teleurstelling daaroor uit dat prof. Ridderbos nie reageer op die gronde van die besluit nie, maar die Sinode aanval oor 'n motief wat hoegenaamd nie in die gedagte van die Sinode was nie.

DRIE GRONDE VAN BESLUIT

Die drie gronde wat aangevoer is, was:

(i) Nêrens, uit die beeld wat ons van Martin Luther King kry het dit in die minste geblyk dat hy 'n voorstander is van, meegewerk het aan of selfs simpatiek staan teenoor die gedagte van 'n Christelike wetenskap nie.

Kan prof. Ridderbos dit ontken?

(ii) Dr. King se teologiese beskouing kan nie as Gereformeerde bestempel word nie. Kan prof. Ridderbos dit ontken? Uit die enkele publikasies van dr. King blyk die teendeel.

(iii) Allerweë word daar gepraat van sy kommunistiese simpatie of sy bevordering van denkbeelde wat die saak van die Kommunisme dien. Ook dit kan prof. Ridderbos in die lig van die feite wat voorsien kan word, nie ontken nie.

GEEN POLITIEKE STREKKING

Op hierdie gronde, vervolg die geskrif, het die Sinode sy besluit geneem en ons is bereid om ons hierop te verantwoord. Dit is, egter, teleurstellend dat prof. Ridderbos 'n aanval loods op grond van 'n motief wat nie by ons aanwesig was of is nie. Dit is nie waar dat die Sinode se besluit 'n politieke strekking gehad het nie. Dit wil eerder voorkom dat die besluit om Dr. King te eer 'n politieke strekking gehad het, as gelet word op die standpunt wat studente van die Vrye Universiteit ingeneem het. Ons wil egter nie politieke motiewe aan die Vrye Uni-

versiteit toedig nie en keur dit ten sterkste af dat prof. Ridderbos dit geheel ten onregte doen. Sy optrede staan veroordeeld voor die 9de gebod van God. Tot sover die Moderatuur.

PROF. RIDDERBOS ANTWOORD

Prof. Ridderbos antwoord o.a. soos volg: Die Moderatuur het gelyk dat my beskouing nie ingegaan het op die eerste twee gronde van die resoluë nie, nl. dat dr. King die gedagte van 'n Christelike wetenskap nie sou ondersteun nie, en dat hy in sy teologiese beskouing nie Gereformeerd is nie. Maar, sê hy, dit is nie die punte waarom hy die resoluë van die Sinode bedenklik genoem het nie. **As die Sinode hom hierby geperk het, sou hy geen protes aangeteken het nie. Miskien sou hy gevra het waarom die besluit van die Sinode alleen teen die promosie van dr. King gerig is. Want van die ses promovendus sou mens slegs van een of twee kon sê dat hulle teologiese beskouing gereformeerd is, en van een van hulle dat hy nog heelwat minder gereformeerd is as dr. King.** En oor hulle simpatie vir 'n Christelike wetenskap kan hy nie oordeel nie. Maar dat dr. King hierin soveel van die meeste van sy mede-promovendi sou verskil, is moeilik om te sê. Dat die promosie van dr. King op hierdie gronde spesiaal moes afgekeur word, lyk baie willekeurig.

Maar dit was en is nie die punt nie. En as die Kaapse Kerk daarby wil voorhard dat dr. King daarom geen ere-doktorat van die Vrye Universiteit moes ontvang het nie, sal hy nie met die Sinode daaroor stry nie. In Nederland word ook verskillend daaroor gedink, al word dan nie spesiaal aan dr. King gedink nie. Hierdie besware hoef ook geen politieke strekking te hê en as hy, deur op hierdie gronde nie in te

gaan nie, die indruk verwek het om ook daarin politieke bybedoelinge te sien, wil hy verklaar dat dit nie alleen nie gesê is nie, maar daaraan ook nie gedink is nie. Sy beswaar gaan oor die derde oorweging van die Kaapse Sinode.

BESWAAR TEEN DERDE OORWEGING

En eerlik gesê, begryp hy nie goed waar hy verkeerd gehandel het deur hieraan 'n politieke strekking te verbind nie. Want wat is die feite? Die Vrye Universiteit skenk aan dr. King 'n ere-doktorat vir wat hy gedoen het vir die regte van Negers in Amerika en vir die Christelike motiewe wat hom daartoe gedryf het. Die Kaapse Sinode beskuldig daarenteë dr. King van kommunistiese simpatieë en van die voorstaan van die kommunistiese saak. Sy vraag is, wie nou eintlik die saak in die politieke vlak gebring het, hy of die Kaapse Sinode? Of is die beskuldiging van kommunistiese simpatieë en diens aan die kommunistiese saak geen politieke oordeel nie? Die kern van die saak is egter nie of die Sinode 'n politieke oordeel uitgespreek het of nie. Natuurlik het dr. King deur sy stryd vir siviele regte 'n politieke figuur geword en al wat 'n mens ten gunste of ten ongunste van hom sê, kan nie buite die politiek gehou word nie. **Die kernvraag is anders: of sy optrede in die politiek van rasseverhouding kommunisties is of nie.** Daarop antwoord die Kaapse Sinode: Allerweë word daar gepraat van sy kommunistiese simpatie, ens. En die Moderatuur voeg daarby dat prof. Ridderbos, in die lig van die feite wat voorsien kan word, dit nie kan ontken nie. Maar antwoord prof. Ridderbos, die Sinode moet hom nie fundeer op wat allerweë gepraat word nie. Ook in Nederland word veel gepraat bv. deur „studente van die Vrye Universiteit”. Maar as sinodes op grond daarvan uitsprake gaan doen, is die einde nie te oorsien nie. Dit gaan nie om gepraat nie, maar om feite. Wel spreek die Moderatuur later ook

(Vervolg op bladsy 12)

Die Kerk buite Suid-Afrika

(Vervolg van bladsy 11)

oor feite, maar alleen van feite wat voorsien kan word, maar kan en mag 'n mens daarom „in die lig van die feite wat voorsien kan word” met die etiket „kommunistevriend” omgaan? Laat ons liever bly by wat die feite vandag is en in die lig daarvan probeer 'n oordeel vorm.

TWEE FEITE

Dr. Ridderbos noem twee dinge:

(i) die wyse waarop die President van die Verenigde State dr. King betrek het in die voorbereiding en afkondiging van die wet op burgerregte in Amerika. Die President en dr. King was telkens saam in die koerant en op die foto, oog in oog en hand in hand. Die Amerikaners hou wel van vertoning, maar dat Pres. Johnson verwyf kan word dat hy so naief is om hom in sy eie land deur mense wat die saak van die kommunisme dien op sleeptou te laat neem, lyk tog baie vreemd.

(ii) dr. King het self teen die resoluë van die Kaapse Sinode geprotesteer en sy oortuiging te kenne gegee dat die kommunistiese ideologie onverenigbaar is met die Christendom.

Hierdie protes het in 'n Suid-Afrikaanse koerant verskyn.

Kan 'n kerk iemand wat so openlik Christendom en Kommunisme onverenigbaar verklaar, op geen beter gronde as wat die Kaapse Sinode ten dienste gestaan het van kommunistiese simpatieë ens. beskuldig en nog daarop reken dat hy aan ander geloofwaardig sal voorkom? Miskien sal die Kaapse Sinode nou begryp hoe hierdie onwerklike en ligvaardige politieke diskwalifikasies van dr. King se optrede hier in Nederland geïnterpreteer word. 'n interpretasie wat hy (dr. Ridderbos) beskryf het as iets wat die indruk verwek dat elke strewe na rasse-integrasie as Kommunisties beskou moet word. Die juistheid van hierdie indruk word nou ten sterkste ontken en die Moderatuur meen selfs om voor die forum van almal wat dit wil lees, sy vertolking van hierdie indruk as „veroordeeld deur die 9de gebod van God” te brandmerk.

GEEN HEIL IN VERVREEMDING

As hy die bedoeling van die Sinode verkeerd begryp het, dan betreur hy dit van harte. Maar hy wil tog iets hieraan toevoeg. As die Sinode ook deur sy naaste bure en vriende, nie misverstaan wil word nie met betrekking tot wat vir hom wel die Christelike standpunt is in-

sake die rassevraagstuk, sal dit goed wees as hy 'n stryd wat elders ten gunste van die man wat onder lê met 'n beroep op die Evangelie gestry word, nie te spoedig en te weinig gemotiveerd as kommunisties bestempel nie. „Dit maak die Sinode onverstaanbaar en vreemd vir ons en ons weer vreemd vir hom, wanneer ons hom daarin nie begryp nie.” En in daardie vervreemding sien hy geen heil nie, maar onheil.

ANGLICANS AND PRESBYTERIANS MOVE TOWARDS UNION

(Part Two)

THE REV. ROBERT ORR

The first part of this article traced the course of the Conversations between Anglican and Presbyterian Churches, and concluded with the text of the Proposed Covenant between them. In this second and concluding article, we outline the reaction of the Churches to the Proposed Covenant, and comment on the significant parts of it.

FOURTH PARTNER

Perhaps the first thing that should be noted is that, by the time the Proposed Covenant was drawn up and published, a fourth partner had agreed to enter the Conversations — the Tsonga Presbyterian Church. This Church, recently granted its autonomy, is the fruit of the labours of the Swiss Mission in South Africa, and has a membership of approximately 12,000, which includes a sprinkling of white staff, both ordained and lay. For those who may be bewildered by this profusion of Presbyterian bodies, it should be stated that the three Presbyterian Churches engaged in conversations with the Anglicans are themselves very close to organic union. When this union is consummated, (which should be within the next two or three years), the result will be a Presbyterian Church more truly reflecting the South African population, for its membership will be 72,000 African and 30,000 white, with very much smaller numbers of Coloured and Indian members.

The Proposed Covenant was presented to the General Assembly of the Presbyterian Church of Southern Africa in September last year, to the Assembly of the Bantu Presbyterian Church a little later, and to the Provincial Synod of the Church of the Province in November. The Bantu Presbyterian Church's Assembly, though it did not have much

time to deal with the matter nevertheless received the Covenant. (The Synod of the Tsonga Church meets every two years, its next meeting being in July, 1966). The other two bodies gave the Proposed Covenant a most cordial reception. Experienced observers in both these courts of the Churches said emphatically that the respective debates on the Proposed Covenant were the most positive and constructive they had heard for many years. Both agreed to receive the Proposed Covenant by overwhelming majorities — in the Presbyterian Assembly, the voting was 120 votes to 8.

COVENANT RECEIVED

The effect of these votes should be very carefully noted. The Proposed Covenant has not been adopted. Some people have, naturally enough, been given the impression that the action of these bodies means that the Churches are, in fact, entering into this Covenant now. This is not so. What they have done is to receive the Covenant, that is, to take official note of the fact that it exists, and to instruct that it be studied at all levels throughout the respective Churches — in diocesan synods, presbyteries, sessions, church councils, and congregations. The Conversations are giving serious attention to the necessity of having Presbyterian and

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Anglican ministers study the Covenant, and, to this end, are planning meetings all over the country, meetings to be attended by the ministers of both groups of churches, and to be addressed by teams from the Conversations.

It should also be noted here that at the most recent meetings of the Conversations, representatives of the Congregational Union of South Africa were present. The Congregational Assembly, meeting in October, had heard of the invitation of the Archbishop of Cape Town to other Churches to engage in the Conversations, and had decided (by a very large majority) to respond to the invitation. The Congregational representatives will, of course, have to report to their 1966 Assembly on their findings, and it is what Assembly that will have to take the decision for or against full participation.

The reasons for the cordial, indeed enthusiastic, reception given to the Proposed Covenant deserve study. First, it was recognised that the Conversations were wise in recommending one step forward at a time. At this stage the Churches have committed themselves to nothing beyond careful study of the Covenant. They are being given three years to do this study and to make up their minds about it, with the intention of having their governing bodies decide in 1968 whether or not they will in fact enter into the Covenant.

WAY FORWARD

Then, it is generally recognised that the Proposed Covenant represents a hopeful and constructive way forward through the differences and difficulties that still obstruct full unity. It removes misunderstandings and causes of hurt. For example, many Presbyterians have, in the past, been offended by the refusal of the Anglican Church to permit them to participate fully in "Anglican Communion". Inevitably, they have concluded that this means that Anglicans do not really regard the Presbyterian Church as a Church in the true sense of the word, that in Anglican eyes Presbyterian Ministers are not properly ordained Ministers of Christ, that no

Christian can truly be counted a member of the Church unless he has been confirmed by a bishop. Such conclusions have been re-inforced by unguarded statements of misinformed Anglican laymen. Time and time again in the past, when Anglican-Presbyterian relationships have been discussed, this inability of Presbyterians to share in the Lord's Supper at "Anglican altars" has been revealed as the main stumbling block. The true Anglican position is, of course, far different, far less arrogant than is implied in such misunderstandings. Their position is something like this: the Sacrament is above all the Sacrament of unity, where Christians are not only united with Christ but with each other: to partake of the Sacrament together and then to go out of the church building to our separate churches and separate ways is perilously close to denying the very nature of this Sacrament of unity. However patiently this true interpretation of the Anglican position was commended, the Misunderstanding and hurt remained.

REMOVING FEARS

If the Proposed Covenant is eventually accepted, this cause of offence will be removed, for those members who so desire will then be welcome to the Lord's Table in either the Anglican or the Presbyterian Church. This is possible because, as the Proposed Covenant makes clear, the participating churches recognise one another as indeed parts of the One, Holy Catholic and Apostolic Church, and recognise that the ministries of each are effective in the ministry of the Word and Sacraments. The recognition removes related Presbyterian fears that Anglicans do not regard the Presbyterian Church as truly part of the Church, nor do they regard Presbyterian Ministers as Ministers in any effective sense.

By removing these fears, and by admitting one another's members to the Lord's Table, the representatives of the churches believe that an atmosphere of trust will be created in which we can together enter more deeply into the quest for the organic unity which we believe to be God's will for us.

COMMON FORM OF MINISTRY

If this Covenant is eventually accepted by Presbyterians they will be committed to seek agreement

with the Anglicans on a common form of episcopal ministry. It must at once be confessed that some Presbyterians are still not easy in their minds about this provision. There are two — and only two — valid reasons for this uneasiness. There is the fear that acceptance of episcopacy means also the acceptance of a theory of apostolic succession through bishops, a theory that does not commend itself either to their theology or their reason. In reply to that it has been pointed out that the fact of episcopacy is vastly more important than any theory about it, and that among Anglicans themselves there is a wide range of theories regarding episcopacy and its relationship to the apostolic succession, none of these theories being accepted and promulgated as official by the Church of the Province. In other words, acceptance of episcopacy would in no sense imply the acceptance of any one particular theory about episcopacy. Then there is the fear that the authority placed in the hands of the bishop inevitably tends to be misused to the detriment of the growth and liberty of the Church, and to the spiritual oppression of the Church member. This fear is probably related to the unhappy experience of Presbyterians in Scotland in the seventeenth century when bishops were used by the king to enforce royal policy on an unwilling populace, a strategy that led to much bitterness and bloodshed. Two answers can be given in reply to that. The first is that, even without bishops, a church can become subservient to the State, as contemporary history has clearly shown. The second is that by far the larger majority of Christians (Roman Catholics, Lutherans, Anglicans, Orthodox and American Methodists) live, work and worship in churches governed by bishops and do not appear to suffer lasting spiritual damage as a result. Be it noted that the members of these churches are perfectly free to leave these churches and join others where they would be free of bishops, if they so desired, but that no mass exodus of this sort is discernible.

PENITENCE

Two more significance aspects of the Proposed Covenant deserve comment. Very near the beginning, the note of penitence is struck. The

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participating churches "acknowledge . . . in humble penitence our several responsibility for divisions which hinder the mission of Christ's Church in the world." It is, of course, true that Anglican and Presbyterian Christians cannot, by any stretch of the imagination, be held directly responsible for the bitterness that marred relationships between these churches in the 16th and 17th centuries. It is, however, all too true that 20th century Christians have been far too complacent in our acceptance of the divided and sun-dered state of the Body of Christ, that we have been guilty of a lack of charity in our relationships, guilty of sinful ignorance and misunderstanding of one another, guilty of un-Christian competition with one another. For these we should and must repent.

OBEDIENCE

Secondly, it should be carefully noted that we invite the churches to declare that in this search for unity "we are obedient to God's will . . . as clearly set forth in the Holy Scriptures". As emphatically as possible, we declare that in proposing this step to the churches the Conversations have consciously and deliberately sought the guidance of God as that guidance comes to us in his Word. Some Christians are hesitant and doubtful about the contemporary move to restore the Church's unity. (Some of these hesitations and doubts were expressed quite recently in a series of articles in the *Rand Daily Mail*). Again, let it be quite emphatically stated that in these doubts and hesitations we look in vain for a theological and Scriptural basis for this opposition to re-union. Those engaged in the Conversations have no hesitation in declaring that when Christians study their Bibles for guidance in this matter, that when they think theologically, then they can come to no other conclusion but that God wills unity for his

Church. The fact of the matter is that we are distressed that so many take it upon themselves to oppose re-union for motives that are not Scriptural nor theological. The more rigorously Scriptural and theological our thinking is, the better.

UNITY MEANS TO AN END

Finally, in this search for unity, we are deeply convinced that unity is not an end in itself. Unity is a means to an end a means towards the renewing of the Church that it may be more effective in its mission.

Can One be a Tramp and a Church Goer?

REV. WILLIAM J. SULLIVAN, C.S.P.

The Church of St. Séverin is located in the Latin quarter of Paris. Among its parishioners are intellectuals from the Sorbonne, Algerian refugees, foreign and French students and a social group best described as tramps. Even though the parish was a pioneer in the liturgical movement of the Roman Catholic Church, this aspect of its apostolate had little appeal to the tramps who formed a large part of its "congregation". Contacts with them were frequent but they occurred in the narrow streets of the Latin quarter and not in the church. Tramps came to the church to beg at its doors, to warm themselves or to hide from the police in the interior, but seldom to pray. The Christian community's contact with this element of society was insignificant.

A parish youth group first saw the contradiction in such a state of affairs. It was their responsibility to plan a Christmas dinner for the lonely "strangers" of the parish after the midnight Mass. In an early stage of their planning, they pointed out that none of the most isolated of the parishioners would be able to assist either at the midnight Mass or at the dinner which followed. They decided to have two dinners, one for those who could and would assist at the Mass and share the same table for the Christmas dinner. The other would be for those who could not assist at either, because, rightly or wrongly, they believed they were not wanted.

All of the food and drink for the second dinner was begged from the restaurants of the Latin quarter. The participants were invited personally on Christmas Eve by young people who visited Metro station after Metro station to find them. The two dinners began after the midnight Mass in separate halls of the parish. The first for the "strangers" who had homes of their own ended about 3 o'clock in the morning; the second continued until the Metro stations opened at 6 on Christmas day. The tramps, who are thought by some to be simply alcoholics, ate and drank, exchanged stories, sang songs and thanked over and over again the young students and working people who served at table. They were asked no questions. They were most grateful because

they had been treated as human beings.

During the next few days everyone wondered whether the next meeting with the tramps would have to be delayed until the following Christmas. What had been felt to be an apostolic problem, the exclusion of a rather large group of the community from its activities, became a human problem. We knew them and they knew us. We met them in the streets, in the Metros and of course at the doors of the church, but now instead of asking us for money they shook hands. We exchanged greetings and went on our way.

These casual contacts opened the way for the first tramps who worked in our community. They offered their services to clean one of the parish halls. They worked the entire day and transformed the building with their energy. That evening we invited them to stay and prepare their meal and then, as the hour was late, another problem arose. Since they were willing to sleep on the floor, what right did we have to put them out. It should be mentioned that this was a mixed group. They were the first tramps who worked in exchange for room and board. Because their work had been of such a high quality, we, bourgeois Christians, thought that it would be only a matter of time before we could help them to move up

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An Ecumenical Notebook

by "TYCHICUS"

From Fish Hoek, South Africa

The session of St. Kirian's Presbyterian Church, Fish Hoek, has agreed to make their church building available to the Bantu Presbyterian Church for services on Sunday afternoons.

(Presbyterian Leader)

From the U.S.A.

Dr. Eugene Carson Blake, 59, stated clerk (Chief executive) of the United Presbyterian Church in the U.S.A. was elected General Secretary of the World Council of Churches by an "overwhelming majority" in a closed session of the W.C.C.'s Central Committee. He succeeds Dr. W. A. Visser 't Hooft who is retiring.

Dr. Blake was born in St. Louis, Missouri, U.S.A. on the 7th November 1906. He studied at Princeton University and Princeton Theological Seminary. He also did post-graduate study at New College, Edinburgh, Scotland.

Dr. Blake was elected president of the National Council of Churches of Christ in the U.S.A. in 1954 and served until 1957. He continues to serve as a member of its General Board.

Dr. Blake was a delegate to both the second and third Assemblies of the World Council of Churches; to General Councils of the World Presbyterian Alliance; and to Faith and Order Conferences held at Tuna, Sweden, and Oberlin, Ohio, U.S.A.

Dr. Blake has also gained prominence in the U.S.A. for his sympathy to the Civil Rights movement.

(Christian Recorder)

From Geneva

The fourth assembly of the World Council of Churches will be held at Uppsala in Sweden in 1968. The assembly will be divided into six sections. The sections will deal with:

1. The Church's unity in a shrinking world.
2. The Church in Mission.
3. The churches' rôle in social change.
4. The churches' rôle in international relations.
5. The worship of God in a secular age.
6. A new style of living.

(Christian Recorder)

From Africa

From February to June 1965 a survey team investigated the present situation of the Church in West and Equatorial Africa. The survey area included 21 nations (Cameroun, Central African Republic, Chad, Congo (Brazza), Dahomey, Gabon, Gambia, Ghana, Guinea, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Portuguese Guinea, Senegal, Sierra Leone, Spanish Equatorial Africa, Togo and Upper Volta).

Some of the more significant findings were:

- (i) The population explosion in this region is estimated to be thirty thousand a week, or 1.6 million a year.
- (ii) This represents an increase each week of about 15,000 in the Muslim community, 2,000 in the Protestant community, 4,000 in the Roman Catholic community, and some 10,000 in animistic society.
- (iii) Of the total population of 110 million, some 36 million are Muslims, 4 million Protestant, 5 million are Catholics and about 65 million are animists.
- (iv) Evangelism has progressed at very uneven rates among the 374 tribes in this region. Highly evangelised tribes live next door to virtually unevangelised tribes.
- (v) In the whole region, there is a total of 180 churches and

missionary bodies at work (mostly the latter). Several of these bodies are linked confessionally with bodies in other countries, but since the names employed are usually quite different, the impression given is of a vast confused network of unrelated organizations.

(vi) There is an almost complete absence of evangelistic thrusts by the autonomous churches across international frontiers. Two exceptions only are known; the Methodist Church in Ghana is sending pastors to the Gambia and the Anglican Church in Nigeria a pastor to north western Liberia.

(vii) On the other hand, one of the most remarkable phenomena noted in the survey is that the so-called separatist churches have embarked upon a spontaneous northward expansion, in which congregations are being established in the large Muslim cities of the north, as well as in countless smaller interior towns. Since members of these African independent churches are estimated to number 700,000 in the region under survey, this northward thrust, involving such a strong evangelising community, constitutes a major missionary achievement.

(International Review of Missions)

An Ecumenical Glossary

Biblical Theology. A term often used to describe a contemporary approach to the Bible which takes the Bible's witness and message to be definitive for faith. During the last twenty-five or thirty years we have seen this approach taken with new seriousness by theologians and churchmen of every Christian Tradition. The "rediscovery of the Bible" has been one of the most important factors in drawing the churches together and making the modern ecumenical movement possible.

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Can One be a Tramp and a Church Goer?

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the ladder of society. Other tramps came, more work was done.

The experience with the tramps was never a peaceful one. Like everyone else, they had irresponsible moments. They would drink too much, sleep too late in the morning or quarrel among themselves. Their society was not so terribly different from any other.

Two of them, a couple in their mid-forties, who considered themselves to be husband and wife, worked so efficiently and appeared to have the alcoholic problem so well in hand that we were able to find jobs for both of them. They moved from the church cellar where they had been sleeping in makeshift beds to a cheap hotel. When anyone asked if our work with the tramps was successful we always cited this couple. They had been tramps and now they were productive members of society. But no one within the group believed that this couple was the real success of our contacts with the tramps, and as a result no one was terribly surprised to find them back in the soup line thoroughly re-integrated into the ranks of the tramps within a period of two months.

What was the purpose of our work? It was definitely not to do good to tramps. Most of us would insist that the tramps had done far more for us than we had done for them. Our work was not to make the tramps church-going Christians. If this had been our goal, we should have had to convert the church-going members of the parish before even making contact with the tramps. Our intention was simply to witness to Jesus Christ as a Christian community that knew no limits. Our witnessing was without ulterior motives in so far as we merely attempted to be at the service of our fellow men and women.

Reactions to this apostolate by church-going Christians were sometimes amusing but most often sad. There were objections that our church was becoming a gathering place for drunkards, dirty, poorly dressed men and women. There were complaints that one could not enter or leave the church without

being approached from all sides by poor people who wanted money. Some parishioners even noticed that we offered accommodations in a dark damp church cellar to all tramps without asking any proof of their marital status. This particular moral question never seems to have been posed when the tramps were sleeping on the pavements or under the bridges.

Before leaving the parish I celebrated a farewell mass to which all of the tramps were invited. Almost a hundred of them came and assisted devoutly and in silence at a liturgy that many of them had not witnessed since childhood. After the mass an old tramp shook my hand and thanked me. "It is the first time in fifty years", he said, "that I came into a church to pray. The last time I was thrown out by a sacristan who told me I had no right to be there."

The tramps made us aware of the gap which separates Christians from the world. Our church and its members were too respectable for them. Our poverty only consisted in giving of our super-abundance. Their poverty shocked, shamed, and repelled us. Yet Christ certainly had their poverty in mind when he said, "Blessed are the poor". Communion with the tramps continues in this Parisian parish under the direction of its pastor.

(Reprinted from "A Monthly letter about Evangelism", No. 2, February, 1966, by kind permission)

An Ecumenical Notebook

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It is to be distinguished from the approach both of **fundamentalists** and **liberals**. Sometimes it looks like fundamentalism in that it contains a reaction against the liberal movement in theology. But it would be even more true to say that it grew out of the work of the great liberal critics. Having learned from them to study the Bible with the aid of scientific historical techniques, scholars were driven to examine their own presuppositions afresh and to take with a new seriousness the historic faith of the Church. What we have to do with in the whole Bible is the witness of believing men.

They write of what they believe God has said to Israel and in Jesus Christ. As a result, the Bible must be said to mediate the unique revelation of God, and in spite of the human errors of its writers, is rightly called the Word of God.

(The Life and Mission of the Church)

CHRISTIANS AT PRAYER

PRAYER FOR UNITY

"Only twenty years ago a quite small number of people — of different Christian denominations — were convinced that they ought to pray **specially** (though such prayers already existed) for Christian unity. To-day we have evidence that probably millions in every continent of the world are joining in this prayer. Numbers do not matter very much; what matters is that Christians should pray in harmony for their Lord's known will for his Church — that they should care more and more, as he did, for the **union of all his people, in love towards one another and in witness to the world.**"

These words are taken from a leaflet distributed by the Christian Council of South Africa. The leaflet appeals to all Christians in South Africa to unite with Christians in the Southern hemisphere to pray for Christian unity during the week 22-29th May.

The leaflet contains an order of service and a meditation and prayer guide for each day of that week.

Leaflets are available at a cost of R1.50 per 100 from the Christian Council of South Africa, P.O. Box 2846, Cape Town.

PRAYER FOR YOUTH

The heads of eight churches in South Africa have signed the call for prayer for the Students' Christian Association on the 8th May, 1966.

As in past years students, as members of the S.C.A. and related bodies, will attend and take leading parts in church services at which special prayers will be said for the youth of South Africa.

D. v. Z.

LET WEL

Die Redaksie van Pro Veritate verklaar dat hy nie verantwoordelik is vir menings en standpunte wat in enige ander artikel van hierdie blad verskyn as die inleidingsartikels en redaksionele verklarings nie.