



SEE NOTHING



KNOWING



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BY DIE POSKANTOOR AS NUUSBLAD INGESKRYF

pro veritate

CABBAGE-HEAD MENTALITY

"This people has grown gross at heart; their ears are dull, and their eyes are closed. Otherwise, their eyes might see, their ears hear, and their hearts understand, and then they might turn again, and I would heal them". Matthew 13:15

Becoming a cabbage is relatively easy. When threats and expectations force their demands upon you such pressures can be avoided by closing your eyes and ears, keeping your mouth shut, and responding as bidden by your manipulators.

The inevitable result of this failure to remain alert is that you become a willing party to your own discomfort or destruction. The process is the same in Frenchmen refusing to relinquish Concorde, C.I.A. Americans lauding the American way of life, and Pharisees rejecting the Man who preached by Galilee.

Christians are not immune to this practice of switching off responsible involvement in affairs, and responding as they have been processed to react. Observe the repercussions amongst typical churchgoers when confronted with the following statements which arise from a consideration of South Africa in terms of Christian understanding.

- Apartheid is theologically indefensible: it has therefore failed politically, failed socially, and failed economically. With every month that passes more force must be applied to try and prop the system up.
- Separate development is claimed to be the natural way to peace and harmony. In fact, it has produced terror, fear, conflict, injustice, inhumanity, and the total rejection of South Africa by civilised men of all races.
- A man who is my brother, theologically, is also my political brother, my social brother, and my economic brother. To ignore this is to mock the Father.
- In the country which claims to be the most advanced and the most Christian on the Continent of Africa, most of the population lack sufficient food, housing, clothing, health services, education, and freedom. It is in these who lack that Christ lives — but their deliverance is not top priority.
- Hundreds of thousands of people are forced to live in conditions of total squalor as the price of separate development, today. Not Limehill 1969; not Dimbaza 1973; Winterveld and Crossroads in 1976.
- Many laymen and ministers have found the churches quite irrelevant to real life, quite

unchangeable, and have left.

- Radical Christians, however deep their commitment to Christ, are invariably ostracised by other church members in every denominational and racial group.
- Where have the churches sought to bring the insights of Christian theology to bear on constructive non-apartheid society?
- The church cannot take sides in its pastoral responsibility for men struggling on the border: does it accept this charge for both white and black armies?
- Most whites are completely ignorant about black attitudes and black opinions. They rely entirely on misapprehensions given them by other whites.

Many Christians in South Africa will have switched off their thinking processes long before finishing such a list, or angrily denounce the statements: they will not give them serious consideration. They are so indoctrinated to respond in the manner prescribed by Authority that they know not what they are doing.

All are familiar with the story of the harassed wife who replied to her husband's entreaties: "Darling, I have already made up my mind. Please don't confuse me with facts." That sounds amusing. But to call evil good is to sin against the Holy Spirit.

This field of awareness is one in which Blacks have much to teach for it is the basis of the black Consciousness movement, designed to help downtrodden men discover manhood. Many whites are totally unconscious of their acceptance of a cabbage mentality, and, naturally, deeply offended when this condition is given cognizance. So are blacks.

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Jesus offered two things to those whose senses are alert, and whose personalities are responsively directed towards his Way in the world.

The first is Persecution. Christians seeking to follow him in the perplexing circumstances of today know frequent problems, and because we sometimes get South Africa out of focus this issue of Pro Veritate is deliberately set in a world context.

The second promise is Joy. It enables them to sing and find peace and compassion in prison, to rejoice with a clear head and open conscience, and to share the hope and conquest of the Son of Man.

Persecution and Joy.

And Victory, of course. Those statements can have only one positive answer.

„KOOLKOPMENTALITEIT”

„Die hart van hierdie volk het stomp geword, en met die ore het hulle beswaarlik gehoor; en hulle oë het hulle toegesluit, sodat hulle nie miskien met die oë sou sien en met die ore hoor en met die hart verstaan en hulle bekeer en Ek hulle genees nie.”

Matthëus 13:15

Om 'n „koolkop” te word is redelik maklik. As dreigemente en verwagtings hulle eise aan jou stel, kan so 'n pressie ontwyk word deur jou oë en ore te sluit en jou mond toe te hou en deur te reageer asof jy deur jou manipuleerders lamgeslaan is.

Die onvermydelike gevolg van hierdie mislukking om wakker te bly, is dat jy toegee aan samewerking met jou ongemak en ondergang. Dieselfde proses is in die Franse aan die gang wat weier om met die Concorde op te gee, die „C.I.A.”-Amerikaners wat die Amerikaanse leefwyse prys en die skynheiliges wat die Man wat by die see van Galilea gepreek het, verwerp.

Christene is nie immuun teen hierdie gewoonte om hulle verantwoordelike betrokkenheid in probleme prys te gee, en om te reageer soos wat hulle geprogrammeer is om te reageer nie. Let maar op die gevolge by die tipiese kerkgangers as hulle gekonfronteer word met die volgende stellings, wat opkom uit 'n oorweging van Suid-Afrika in terme van Christelike begrippe.

- Apartheid is teologies onverdedigbaar: dit het gevolglik op politieke, sosiale en ekonomiese gebied misluk. Met elke maand wat verbygaan, moet meer dwang gebruik word om die sisteem te onderskraag.
- Daar word aanspraak gemaak op die feit dat afsonderlike ontwikkeling die natuurlike weg tot vrede en harmonie is. In werklikheid het dit terreur, vrees, konflik, ongeregtheid, onmenslikheid en die totale verwerping van Suid-Afrika deur beskaafde mense van alle rasse veroorsaak.
- 'n Mens wat teologies my broeder is, is ook my politieke broer, my sosiale broer en my ekonomiese broer. Om dit te ignoreer, is om die Vader te bespot.
- In die land wat daarop aanspraak maak om die gevorderdste en die Christelikste op die kontinent van Afrika te wees, kom die grootste gedeelte van die bevolking voldoende voedsel, behuising, kleding, gesondheidsdienste, onderwys en vryheid kort. Dit is in hulle wat gebrek het dat Christus leef — maar hulle bevryding is nie die hoogste prioriteit nie.

- Honderdduisende mense is vandag gedwing om in omstandighede van algehele smerigheid, wat die prys vir afsonderlike ontwikkeling is, te leef. Nie Limehill 1969 nie; nie Dimbaza 1973 nie; Winterveld en Crossroads in 1976.
- Baie leke en leraars het die kerke algeheel irrelevant gevind wat die werklike lewe betref, ja volkome onveranderlik, en dit verlaat.
- Radikale Christene, hoe diep hulle toewyding aan Christus ookal is, is knaend deur ander lidmate van die kerk in elke denominasionele en rasse-groep geostraseer.
- Waar het die kerke probeer om die insig van die Christelike teologie vir 'n konstruktiewe non-apartheid-samelewing aan te wend?
- Die kerk kan nie kant kies in sy pastorale verantwoordelikheid vir die manne wat op die grens worstel nie; aanvaar hy hierdie opdrag beide vir die blanke en die swart leërs?
- Meeste blankes is onkundig aangaande die feite van aanhouding, die verloëning van die regsorde en die lyding van swartmense.
- Meeste blankes is volkome onkundig aangaande swart houdings en swart menings. Hulle vertrou geheel en al op wanbegrippe wat deur ander blankes aan hulle meegedeel word.

Baie Christene sou hulle denkproses afgeskakel het lank voordat hulle so 'n lys voltooi het, of hulle sou die stellings woedend afgekeur het: hulle sal nie ernstige oordenking daaraan skenk nie. Hulle is so ge-indoktrineer om op die wyse wat die Outoriteit voorgeskryf het, te reageer, dat hulle nie besef wat hulle doen nie.

Almal is seker met die verhaal van die geteisterde eggenote bekend, wat op haar man se pleitredes geantwoord het: „Liefeling, ek het klaar tot 'n besluit gekom. Moet my asseblief nie met die feite verwar nie.” Dit klink grappig, maar om kwaad goed te noem, kan aanleiding gee tot die sonde teen die Heilige Gees.

Hierdie vlak van bewuswording is een waarin swartmense baie het om mee te deel, aangesien dit die basis van die swart bewussynsbeweging is wat daarvoor ontwerp is om die vertrapte mense te help om hulle menslikheid te ontdek. Baie blankes is totaal onbewus van hulle aanvaarding van 'n „koolkopmentaliteit” en voel vanselfsprekend diep beledig as hierdie toestand toegelig word. So voel ook swartmense.

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Jesus het twee dinge aangebied aan hulle wie se sintuie wakker is en wie se persoonlikhede vatbaar is vir sy Weg in die wêreld.

Die eerste is Vervolging. Christene wat probeer om hom in die verwarrende omstandighede van vandag te volg, ken talle probleme en omdat ons Suid-Afrika somtyds nie in fokus sien nie, is hierdie uitgawe van Pro Veritate doelbewus ingestel op 'n wêreldverband.

Die tweede belofte is Vreugde. Dit stel hulle in staat om te sing en om vrede en meegevoel in die tronk te vind, om met 'n heldere verstand en 'n ligte gewete hulle te verheug en om die hoop en die oorwinning van die Seun van die Mens mee te deel.

Vervolging en Vreugde.

En Oorwinning, natuurlik. Hierdie stellings kan alleenlik een positiewe antwoord hê.



NO PREFECTS — NO PUNISHMENT

We value student opinion, and each year has a student council, with an overall representative council for the whole school.

There are no prefects. There is no corporal punishment. The response to wrong doing is: "What happened? Why? What action is appropriate?" Sometimes this involves punishment, but always the emphasis is on improvement rather than vengeance.

—Neville Stewart
British Headmaster.



Maxwell Lungu, a South African Methodist who stayed in a community while studying in England writes:

Now that I have stayed here a whole year I find myself in a very uncomfortable world, because *many myths have been exploded*. It is comfortable to harbour myths such as whites are either gods or devils; it is always easier to deal with the two, but having to deal with whites as human beings is very uncomfortable. The experience explains the meaning of the Incarnation; being available to each other as a person. To deal with a god up there in the sky is no problem at all, but to have to accommodate a god who has become flesh and dwelt with us, that is very uncomfortable indeed.

—Maxwell Lungu

INDIANS

Most ancient of our cultures
eastern minds
so old in subtlety
they think ten moves ahead
so old in sympathy
they kill no beast
so old in noticing things never work
they look for Ways
not for Solutions
how to bend the Self
I missed them here.

They came as coolies
to the sugar farms
when Zulus were too cattle-rich
to want to work
and no one said: "Come in".
On every door was written
"Only Whites"
or "Only Zulus" —
this the savage law.

They multiplied at God's command
outside all firelight circles
and as Sammies
brought in things to sell.

For all their subtlety
and sympathy
and knowing it won't work
they added Mammon
to the shrines
of old cathartic gods
and made us pay
because we would not love,
just as their ancient Rajahs
with a hundred wives
and not one love
had turned to jems,
or, pre-Gandhi, holy men
permitted caste and its taboos
a shuddering at foreign flesh
where love had failed.

So it was faults both sides
in old Natal
and they withdrew
to "Only Indians".

Now it is much too late
for "Only Anybody".
The cake cannot be now unmixed
and put in bags marked "Only Flour"
or "Only Currants",
and we must pray their subtlety
and sympathy
and knowing things won't work
except by Ways
and bending Self
before the Majesty of God in history
may help us all.

—F.S.

DIE GAPING STEEDS GROTER

beyers naudé

Op Vrydag, 23 Januarie het die Algemene Sinode van die Gereformeerde Kerk in S.A. (GKSA) na lang voorafgaande beraadslaging en openbare debat, met 'n groot meerderheid besluit om die kerklike band met die Gereformeerde Kerke in Nederland (GKN) te verbreek. Hierdie besluit kan nog verreikende kerklike en politieke gevolge inhou vir die hele kerklike lewe in S.A. maar ook vir kerklike betrekkinge ver buite die grense van ons land. Volgens koerantherigte het sowel Prof. Jan Plomp as ds. Cas Mak, die twee afgevaardigdes van die Geref. Kerke in Holland, alles in hulle vermoë probeer doen om te verhoed dat die GKSA tot hierdie drastiese stap oorgaan. Volgens Rapport van 25 Januarie het ds. Cas Mak o.a. gesê dat Gereformeerdes in Suid-Afrika nie die ervaring het van 'n skeuring in die Kerk nie. „Ek het dit meegemaak, en vra dat u geduld het met ons. Ons het Jesus Christus net so lief soos u, en ons probeer biddend en worstelend die probleem oplos.” Ds. Mak het sinodegangers ook gevra of hulle kontak met die Gereformeerde kerke in Nederland kan verbreek sonder om hul swart dogterkerke te raadpleeg. „As ons uitmekaar gaan, dink aan die gevolge wat dit sou hê in die jonger kerke en die sending.” het hy gesê.

Volgens die Transvaler van 24 Januarie het Prof. Plomp gesê ons leef in 'n gebroke wêreld. Hy sê „die GKN kan nie 'n volmaakte kerk wees nie, maar dieselfde geld vir die GKSA.

Volgens hom het die GKSA nie na behore gehelp in hul vermaninge oor die dwaalleringe van dr. Herman Wiersinga en prof. H.M. Kuitert nie. Hy sê die GKSA het geen duidelike getuienis uit die Bybel aangevoer nie.” (Tot sover die Transvaler).

Dis van uiterste belang om te probeer vasstel watter faktore 'n deurslaggewende rol gespeel het in die saak. Alles dui daarop dat veral die volgende drie faktore 'n beslissende bydrae gelewer het:

1. Die leerstellige faktor rakende die teologiese siening van prof. H.M. Kuitert en dr. H. Wiersinga en die, vir die GKSA, al te trae optrede van die GKN om nie hierdie 2 teoloë onder tug te plaas nie oor siening wat die GKSA as direk in stryd met die waarheid van die Evangelie beskou.
2. Die politieke faktor wat baie nou saamhang met die GKN se steun aan die PCR van die Wêreldraad van Kerke en wat deur die oorgrote meerderheid van blanke predikante en blanke lidmate nie net van die GKSA maar ook van 'n aantal ander kerke in SA gesien word as steun aan terrorisme.
3. Die „moraliteitsfaktor” wat sterk op die voorgrond getree het deur 'n verslag oor homoseksualiteit wat deur 'n aantal Nederlandse teoloë en vakkundige lidmate opgestel is oor die netelige probleem van die kerk se verhouding tot en oordeel oor homoseksueles. Hoewel dié ver-

slag nog nie amptelik deur die GKN in behandeling geneem en 'n uitspraak daaroor gelewer is nie, het prof. Plomp en ds. Mak dit aan die Sinode aangebied as voorbeeld van die netelige probleme waarmee die Gereformeerdes in Nederland worstel en die manier waarop hulle in gehoorsaamheid aan God in die lig van die Evangelie antwoorde op moeilike vraagstukke probeer vind. Die meerderheid van die Sinodegangers het dit egter gesien as teken van 'n gevaarlike permissiviteit wat die geleedere van die GKN binnegedring het en waarteen die GKSA met alle mag wal moet gooi. Dus: nog 'n rede waarom die band verbreek moet word.

Vir enigiemand wat huidige kerklike en politieke verhoudinge in S.A. ken moet dit duidelik wees dat hier sowel politieke as teologiese oorweginge 'n rol gespeel het. Watter van hierdie twee was deurslaggewend? Die Sinode sal sonder aarseling antwoord: die leerstellige faktore, maar volgens dieselfde verslag in Rapport van 25 Januarie het die emosiebelaaide toespraak van ds. Jan Visser, die adjunk-skriba van die Sinode, 'n deurslaggewende invloed op die besluit wat geneem is, uitgeoefen. Volgens Rapport het ds. Visser in 'n heftige toespraak gesê: „geld wat aan die WRK se Programme to Combat Racism gegee word, word gebruik om terroriste te steun wat Suid-Afrika se jong seuns op die grens doodskiet. Wat sal die Nederlanders sê as Suid-Afrika 'n fonds stig vir die Suid-Mollukse vryheidsvegters in Nederland? Ek sal nie van besluit verander oor die breek van bande nie!” het ds. Visser uitgeroep.

Wie nou ook verder rekening hou met die huidige politieke klimaat in Suid-Afrika insake die onlangse gebeurtenisse en ontwikkelinge in Angola, sal toegee dat die politieke faktor minstens net so 'n belangrike rol in die Sinodebesluit gespeel het as die teologiese. Dit is insiggewend om hierdie debat en besluit te vergelyk met die latere besluite oor gemengde huwelike en gesamentlike aanbidding waar die eis van gehoorsaamheid aan die Skrif sonder enige twyfel swaarder geweeg het as politieke oorweginge.

Laasgenoemde besluite moet dan ook, gesien ons Suid-Afrikaanse kerklike en politieke situasie, as moedige en positiewe besluite aangeteken word.

Verreikende gevolge van besluit

Wat is nou die gevolge van hierdie besluit en die pynlike feit van 'n kerkbreuk wat daardeur ontstaan het? Dis my oortuiging dat hierdie besluit ernstige en verreikende kerklike en politieke gevolge kan hê wat die Sinode van die GKSA sekerlik nie oorsien het toe dié liggaam hierdie besluit geneem het. As hierdie oomblik met 'n dergelyke historiese situasie in die NG Kerk vergelyk kan word dan kan 'n mens dit goedsikks die Cottesloe-sinode van die GKSA noem. Kom ons kyk na die

moontlike gevolge:

1. Uitwerking op NG Kerk

Die Breë Moderatuur van die NG Kerk vergader middel Februarie om o.a. 'n besluit te neem oor die toekomstige betrekkinge tussen die NG Kerk en die GKN. As 'n mens in ag neem die botsende standpunt-inname van die jonger swart NG Kerke verlede jaar in November in Holland teenoor die blanke NG Kerke insake steun aan die PCR van die Wêreldraad van Kerke en as 'n mens verder in ag neem die tradisionele onderlinge ooreenkoms in reaksie by die blanke NG Kerk en die blanke GKSA insake omstrede rassevraagstukke, dan val dit nie moeilik om te voorspel dat die blanke NG Kerk sy steun aan die GKSA gaan toesê nie, selfs al sou dit beteken dat die NG Kerk daardeur 'n mate van vervreemding tussen hom en sy jonger NG Kerke gaan bewerkstellig. As die NG Kerk die GKSA in dié saak nie gaan steun nie, gaan dit aangegryp word deur talle politiekgesindes as klag of verwyd dat die NG Kerk die gevoelens van die swart NG Kerke meer in ag neem of van groter belang ag as die sienswyse van die blanke medegelowiges in die GKSA. Dit sal nie moeilik val om met een sterk gestelde emosiebelaaide toespraak die beslissing aan die kant van die GKSA te laat val nie. As dit gebeur het die NG Kerk, soos die GKSA, 'n proses van selfopgelegde kerklike isolasie nog een noodlottige stap verder gevoer op 'n weg waar terugdraai of haltroep steeds moeiliker sal word.

2. Uitwerking op jonger NG Kerke

Dit moet vir elke ingeligte persoon teen hierdie tyd seker duidelik wees waar die meerderheid van die leierskap van die 3 jonger NG Kerke staan t.o.v. die PCR. Met duidelike verwerping van geweld as middel tot beslegting van ons rasseprobleme het die leiers terselfdertyd te kenne gegee dat hulle die PCR in beginsel ondersteun totdat onteenseglik bewys kan word dat die Program geweld en terrorisme steun. In soverre as die GKN se standpunt insake steun aan die PCR die GKSA beïnvloed het om die bande te verbreek het dit sekerlik help bewerkstellig dat die swart NG Kerke presies die teenoorgepaste gaan soek nl. om toe te sien dat dié bande *nie* verbreek word nie. Dit wil nie sê dat die jonger NG Kerke nie erns sal maak van leerstellige besware wat moontlik teen die teologiese beskouing van prof. Kuitert en dr. Wiessinga ingebring kan word nie – maar ek kan my nie voorstel dat dit by hulle tot opsegging van kerklike broederskapsverhoudinge kan lei nie. Eerder gaan dit hulle aanspoor om te eis dat die kerklike en teologiese gesprek tussen die GKN en die jonger NG Kerke meer intensief as vantevore voortgesit moet word. Die verlies vir die blanke GKSA gaan dus die wins van dié van die swart NG Kerke word. Dit, kan ook moontlik tot groter verwydering tussen die blanke GKSA en die blanke NGK a.d.e.k. en die 3 jonger NG Kerke a.d.a.k. lei – maar die oorsaak van sodanige verwydering sal dan nie met reg aan die deur van die jonger NG Kerke gelê mag word nie.

3. Uitwerking op ander S.A. kerke

Dis van belang dat Christene in (en ook buite) Suid-Afrika bewus sal wees van die intense belangstelling waarmee die ontwikkeling van die verhoudinge tussen die GKN a.d.e.k. en die Gereformeerde familie in S.A. a.d.a.k. deur leiers en predikante van die ander kerke in S.A. gevolg word. Vir die S.A. Raad van Kerke byvoorbeeld is daar geweldig baie op die spel; vir die swart predikante en lidmate van „veelrassige” kerke soos die Metodiste, Anglikaanse en Rooms-Katolieke kerke is die getuienis vir rasse-geregtigheid wat van die 3 jonger NG Kerke uitgaan van groot betekenis, veral as die vraag daarby gestel word tot watter mate blanke lidmate van genoemde

kerke hierdie getuienis ondersteun of verwerp. Dis nie onmoontlik dat die standpunt wat die klein GKN ingeneem het nog baie verreikende invloed kan hê op die denke van 'n groot persentasie van die swart en bruin predikante en lidmate van die „veelrassige” kerke in Suid-Afrika nie. 'n Proses van teologiese, kerklike, politieke en sosiale bewuswording onder die swart en bruin Christengemeenskap in Suid-Afrika is aan die gang – 'n proses wat in 'n kort tydperk deur die stimulus van 'n kragtige Christelike getuienis op die Kairos-moment, betekenisvolle gevolge vir die kerk en Christendom in S.A. kan hê. Verag nie die dag van kleine dinge nie!

4. Uitwerking op kerklike verhoudinge met die buiteland:

Hierdie besluit, veral as die NG Kerke dit gaan onderskryf, moet noodwendig 'n groot invloed uitoefen op die kerklike en politieke verhoudinge Suid-Afrika – Nederland. Die tragiek van selfopgelegde en selfveroorsoakte blanke isolasie gaan daardeur verskerp word; die verhoudinge tussen die Nederlandse kerke (insluitende die Hervormde Kerk van Nederland) en dié in S.A. gaan daardeur diep geraak word; en die onderlinge verhouding van die lidkerke van die Geref. Ekumeniese Sinode (wat in Augustus onder gasheerskap van die NG Sendingkerk in Kaapstad vergader) gaan aan ernstige spanninge onderwerp word. Dis nie onmoontlik dat dit die lidmaatskap (en daarmee die toekomstige voortbestaan van die GES) van sommige lidkerke ernstig in die gedrang gaan bring nie. Maar wat ookal gaan gebeur een ding is seker: die uiteindelijke gevolge van hierdie besluit gaan ver buite die twee kerke (GKSA en GKN) wat direk daarby betrokke was, uitkring. 'n Deur is toegemaak wat nie weer maklik oopgemaak sal word nie; 'n skeiding in kerklike broederskapsverhoudinge is teweeg gebring wat baie jare sal neem om herstel te word.

NEWS ITEM

The Director of the Christian Institute, *Dr. C.F. Beyers Naudé*, was refused a passport to Britain to address the Royal Institute of International Affairs in London during December. The address was read by Sir Robert Birley who paid tribute to the work of Doctor Naudé and certain of his associates. The Royal Institute took strong exception to the cavalier treatment it had received at the hands of the South African Government.

Unknown to anyone in London at the time Dr. Naudé could not have delivered his address personally in any case: he had been admitted to hospital in South Africa the night before with prostrate trouble. We are glad to report that he is now back at work, fully recovered, bronzed, and fit. Somewhat to the surprise of his associates there was a period in hospital when he was kept under sedation: we did not know there was anything in the world that could sedate him.

CHANGING ATTITUDES

Changing the church, boss, workers, government, citizens, wife, kids, or the old man is a problem. It is a vital problem for those seeking radical Christian change in the world.

Pro Veritate examines the subject in two articles

- *Principles of Change*
- *Strategies of Change.*

PRINCIPLES OF CHANGE

Wanting change is not enough. Many sincere and sacrificial efforts to do good achieve only failure and frustration because we have not sought to understand *why* people are the way they are or *how* the process of change happens. We need sense as well as commitment to win people from their traditional views to new attitudes.

Why are people the way they are? People hold their opinions to justify, maintain or protect their vested interests — wealth, safety, reputation, advancement, health and families.

The reasons people give for maintaining their attitudes are usually inaccurate. They attest their high idealism, their historical indebtedness, or their desire to maintain justice, truth or freedom. Whites will give many reasons for the support of the apartheid policies such as “maintaining Christian civilization”, “our great traditions”, “permitting the Bantu to develop in his own way”, but the real reason is that they desire to maintain their superior position and fear that they will not. They believe that their vested interests are protected by the apartheid system and therefore they will not change. There’s money in it.

Thus any attempt to change people’s minds by discussing ideals, theories, theologies or policies will not motivate change because such things are not the cause of their attitudes. You can demolish an argument or refute a theory yet make no change because you have not touched the real vested interest. A smoker may easily be convinced that smoking is injurious to his health but he will not give up smoking because breaking the habit is hurtful.

You cannot change bad opinions by good opinions; you cannot change irrationality by rationality; you cannot change wrong attitudes by right attitudes. Consciously or unconsciously people will stick to their opinions and maintain the attitudes which they believe support their interests whatever you say. Other tactics must be employed.

People change when it is demonstrated that it is in their interest to change. When they themselves see it that way, they will do something about it. Such change cannot be imposed but must arise in their own experience.

- They may discover that their opinions do not protect their interest as much as they thought. (E.g. the government may be strong on the black peril but what are they doing to my bank balance?)
- They may realise that other attitudes are a better protection of their interests. (E.g. in view of world attitudes, the growth of the black population, and the growth of Black Power, it is a stupid thing for me to antagonise blacks.)

- They may realise that their real or deeper interest lies elsewhere, therefore it is desirable and acceptable for them to change. (E.g. It is in my interest to see that the country has a well-educated productive and Christian black population.)

If it is desired to change a person’s attitude we must first discover a motivation for this in the place where he believes his personal interests to be vested. He must discover that it is in his own interest to change. This is not cynicism; it is the realism of dealing with sinful man.

Change needs dissatisfaction. A prerequisite of change is a dissatisfaction with life as it is: satisfied people do not want change. The wife who nags her husband off the stoep and onto the lawn mower has learnt this simple lesson. A person who is suffused with sentimental niceness will change nothing.

Set the hook well in. Be careful not to shield others, or authority, from the difficulties and problems of the situation which is around them, for if we let them off the hook they will do nothing about it. The Christian conscience of the nation must be stirred until it is extremely uncomfortable to be a South African Christian.

Thus we must seek to share the unhappiness and circumstances of those who are in need. The whites must know how the blacks feel. The D.R.C. must feel uncomfortable because of their failure to stand alongside the rest of Christendom. The English churches must feel dismayed because of their failure to achieve reconciliation with the Afrikaans churches. Church leaders must wince because Christendom rejects them.

We must permit and expect the expression of discomfort. We must allow, and encourage, the release of anger, fear, tension, disagreement and conflict. This may disturb the harmony of the group, but it is necessary if people are to move forward and be truthful in their ideas and feelings. It is only in such groups that many people may express their dissatisfactions in an ecumenical or non-racial atmosphere. People seeking change soon opt out of a fellowship which remains on a surface level only.

The causes of dissatisfaction may then be examined, analysed and decisions made about the changes that are required. It is at this point that a choice is made between negative griping, and positive growth.

Change needs clear realizable goals. Fanatic idealistic assaults to change everything are ridiculous and will achieve nothing. It is pointless to throw yourself against the prison wall for you will never batter it down: select a brick and start chipping.

Topical goals should be chosen which affect people’s inte-

rests. Some of these may be concerned with changing the system, some may be designed to help people within the system, and some may include both.

To run one good non-racial worship service; to invite those people and these people to a supper party; to organise ten people to write to the Press on this issue; to have one resolution accepted at a church synod or a shareholders meeting; to petition accepted at a church synod or a shareholders meeting; to bombard a specific M.P. with letters; to present a petition; to learn a new skill; to teach 3 people to read and write; to convince one firm that they can stop exploiting black labour; to maintain the family of one detainee; to alert one church committee to its support of racial discrimination; to have one meeting with radical believers of other faiths; to protest at the misuse of money on, say, elitist white schools; to confess one way you need to be changed yourself — and repent of it.

Select tasks which are within your scope; which can be started now; where you can expect some success. Nails are knocked into wood with a series of small taps; statues are gouged out of granite chip by chip; a massive blow would ruin all

No person can make an instant change from one extreme to another, e.g. from a militant black nationalist to a multi-racialist, or from the viewpoint of an extreme exclusivism to a fully committed ecumenity. People will erect a ladder in their minds and it is possible for them to progress rung by rung. It is not possible for them to jump several steps higher on the ladder missing out those that go between: it is far easier for them to fall down several steps.

It is our task to show the simple positive steps that lie before a person, to put hope into them, and to provide one immediate possible step in front of them which they know that they can take.

Aim at something which *can* be done *now*.

Change needs good organisation. Start with a few committed people: keep close together: have fun as well as work. Beware of top-heavy organisations; your task is to make a change, not start a society. Use existing facilities wherever you can. Involve others: fascinate: make people want to help. People make people matter, so win key individuals. Prepare carefully: act decisively. Review, evaluate, your progress.

And when you make mistakes, as you are bound to, pick one another up, dust yourselves off, and press on.

Jesus repeatedly prescribes some simple achievable action to urge change:

From John's Gospel only —

Come and see (where I'm living)	1:39
Follow me!	1:46
Take them out!	2:16
Fill the jars with water!	2:7
Give me a drink!	4:9
Rise to your feet, take your bed, and walk!	5:8
Make the people sit down!	6:10
Whoever has the will to <i>do</i> the will	

of God shall know whether my teaching came from God or is merely my own	7:17
Go and wash in the Pool!	9:10
That one of you which is faultless shall throw the first stone	8:7
Take away the stone!	11:39
Come forth!	11:43
Reach your hand here and put it into my side!	20:27
Shoot the net to starboard!	21:6
Come and have breakfast!	21:12

EVANGELISM AND LIBERATION

pope paul

"It would be no exaggeration to say that there exists (in the modern world) a powerful and tragic appeal to be evangelised," says the Pope.

His words came in a 120-page apostolic exhortation, EVANGELII NUNTIANDI.

The Pope said that the Church, when preaching liberation, could not dissociate herself from man's temporal problems, but she must proclaim the primacy of her spiritual vocation.

Her contribution to liberation would be incomplete if she neglected to proclaim salvation in Jesus Christ.

But evangelisation, in taking account of man's concrete life, involved an explicit message about the rights and duties of

every human being, about family life, life in society, international life, peace, justice and development.

The Church had the duty to proclaim the liberation of millions of human beings condemned to remain on the margin of life by famine, chronic disease, illiteracy, poverty, injustices in international relations and especially in commercial exchanges, and situations of economic neo-colonialism sometimes as cruel as the old political colonialism.

The seven-part exhortation was prompted by the closing of Holy Year, by the tenth anniversary of the closing of the Vatican Council, and in response to a request by bishops at the Synod of Bishops last year which had evangelisation as its main theme.

Christians who have 'their eyes wide open to the mercies of God' are seeking to work out this salvation in difficult circumstances throughout the world. *Pro Veritate* looks at reports from the left-wing States of Russia and East Germany, and the right-wing State of Chile.

The situation in these countries has strange similarities; and close familiarities to those seeking salvation in South Africa.

RELIGIOUS LIBERTY IN RUSSIA DENIED

from a report on the discussion at the World Council of Churches in Nairobi.

The Russian Orthodox Church has agreed to cooperate in an investigation of alleged denials of religious liberty in the USSR. Following a tense debate at the Fifth Assembly of the World Council of Churches in Nairobi, the Russians abstained at the final vote and then made a statement which clarified their standpoint.

In the consensus report, the Russians agreed that "Christians dare not remain silent when other members of the Body of Christ face problems in any part of the world".

A study of denials of violations of religious liberty is to be initiated immediately with a first report to the next meeting of the 130 member policy-making central committee which is due to meet in August 1976.

Speaking for the Russians after the vote was announced, Professor Vitaly Borovoy, said that the Russians would cooperate in such a study "in all places where religious rights are perverted".

"We will engage in an honest, open and brotherly discussion and will be open to dialogue and cooperation", Professor Borovoy said. He added, however, that it was because of the 'haste', the 'high emotional tone', and 'atmosphere of conflict' that the delegation from his Church abstained.

The issue of alleged denials of religious freedom in Russia has been simmering since the opening of the Assembly. It erupted when an open letter from two Russian Orthodox churchmen asked the WCC to intervene in Russia on behalf of those who are being persecuted.

The Rev. Richard Holloway, of the Episcopal Church of Scotland, a delegate at the Assembly, pressed the issue at every given opportunity. Partly due to his open public pressure and much behind-the-scenes lobbying by others the issue finally burst open with all the emotion it has generated over the past fourteen years since the Russians became WCC members.

Dr David Russell of the Baptist Union highlighted the British concern for religious freedom, and agreed that while Christians are called to be 'the voice of the voiceless' in some countries they are not permitted to be so.

"It is clear that although the constitution of the land may guarantee many human rights, including freedom of religious worship, of speech and of the Press, in actual practice such 'freedoms' are often severely limited by reason of the restrictive measures of the civil law."

Clearly speaking of Russia, Dr Russell said: "Claiming that his or her religious beliefs are incompatible with official doctrine or the policy of the state ... such language is only a pretence to cover up what is in reality a form of religious or political discrimination."

"In such circumstances the so-called 'liberties' that are granted to Christians are in the nature of concessions and not of rights."

The Assembly on its part has been blunt: "Christian solidarity means a definite choice on the side of prisoners of conscience and political prisoners and refugees." The 747 delegates also noted in their report that 'many Christians in different parts of the world are in prison for reasons of conscience or for political reasons as a result of their seeking to respond to the total demands of the Gospel.'

GOVERNMENT CHOPS CHRISTIANS IN CHILE

The arrest, torture, and subsequent release of Dr Sheila Cassidy, a British doctor working in Chile has brought the persecution of Christians in that country to world headlines.

A right-wing government with vast military support seized power in Chile in 1973, with General Augusto Pinochet at its head. In their declared fight against Marxism, the Chilean junta is reported to have set up a type of "Gestapo" (the DINA), brought a reign of terror and indoctrination into schools and universities, banned politics and religion as topics of conversation amongst students and schoolchildren, brought starvation to thousands by the disastrous failure of their

economic policies, and made arbitrary detention and imprisonment without trial a daily occurrence. Thousands suffer.

In face of dire human need the Chilean "Committee for Peace" was formed to work for the defence of political prisoners, and to give both moral and material support to their families. Medical centres, handicraft projects to assist the unemployed, and hundreds of children's dining rooms have been opened up throughout the country, particularly in Santiago. In two years, the Committee for Peace helped 33 000 families. Then the junta moved.

The Churches as such have not suffered a direct frontal attack. The technique has been to make allegations against church personnel, to harass workers, detain priests, and accuse

them of "subversive activities" and "doing the work of Marxists", in an attempt to damage the image of the Christian witness and diminish the moral authority of the Church in its fight for human rights.

Fr. Daniel Panchot, 37, from Oklahoma, spare and gaunt, described his experiences to a *Pro Veritate* reporter in London:

"I was taken by DINA agents to Villa Grimaldi interrogation centre, and subjected to repeated questioning for hours on end. They tried to make me implicate others in what they called the 'subversive activities' of the Peace Committee.

"I was slapped and punched for refusing to talk. They confiscated my Bible, saying it was a 'Marxist Bible'. They kept me in solitary confinement for days on end and forced me to sign a 'confession' they had prepared. But I was never told on what charges I had been arrested." Eventually, Fr. Panchot was deported with only the clothes he stood in.

"Anyone doing pastoral or educational work which might lead people to launch their own independent organisations is looked upon with suspicion by the junta and its secret police. The authorities excel at the misuse of the 'Marxist' label on anyone pushing for social justice," he said.

Dr Sheila Cassidy, 38, is a devout Catholic who originally went to Chile in 1971 for a change of scene. She became aware of the utter need of the people there, and a friendship with Church workers led her eventually, to work in a church clinic in a shanty town, where she had the shattering experience of

living in constant contact with total poverty and malnutrition.

Her personal moment of truth came when Nelson Gutierrez, second in command of an anti-junta movement, was wounded in a gun battle and brought to her for attention. Political expediency fought with Christian love and she treated him. Shortly afterwards, she was arrested, tortured, imprisoned in solitary confinement, questioned but not charged. Finally, news of her condition was smuggled out, Britain reacted, and she was deported.

Meanwhile, the Committee for Peace has been abolished by Government decree, on the grounds that it supported a campaign "whose evident aim is to create an erroneous impression that there might exist differences between the Roman Catholic Apostolic Church and the Government of Chile". "It would be seriously damaging to the harmony that must exist between the Catholic Church and the Government in power to allow these sectors, along with declared enemies of the Fatherland, to continue with their disastrous aims ... the only loser would be Chile." "We have concluded that the said organisation is a means used by Marxist Leninists to create problems which disturb the civil peace," said General Pinochet.

Father Panchot will return to the States; Dr Cassidy intends to become a nun; the Committee for Peace will cease to trouble the Chilean Government. But what of the thousands of oppressed people in Chile?

A SERVANT CHURCH IN A SOCIALIST SOCIETY

Brian Cooper reports in the British Weekly, on developments in East Germany.

One of the most influential Christian thinkers in Europe today is a layman who lives in a Communist country. Carl Ordnung is a citizen of the German Democratic Republic, deeply involved in theological exploration of the Church's task in the world's most industrially advanced Communist society.

He believes the experience of the Church in the highly secularised context of the GDR has much relevance for the task of the Church in other advanced industrialised societies, whether capitalist, communist or social-democratic. Harvey Cox is among theologians who have acknowledged their debt to Ordnung.

In an interview, our conversation ranged over the task of theology in a secular society, the significance of 'servant church' thinking on mission, and the contemporary situation of the Church in the GDR.

"The Church must work out a theology suited to advanced industrial and secular societies. In the GDR, the context is that of a society which is not only highly industrialised and increasingly secularised but is also building Socialism along the Marxist model.

"Too often in Christian history, theological systems have remained static. They were established in static societies, but remained static when society ceased to be static, and consequently pushed the Church into increasingly non-viable, non-relevant positions. Where the Church lives in a dynamic so-

ciety and modern industrial societies by their very nature are dynamic and itself remains static, it cannot be its true self or contribute to that society. Theology should be 'operative'; it should help Christians to live in their society, and it should engage in reflection on society."

In the 20th century, the Christian Gospel had to be expressed in relation to new philosophical forms. "Christianity has always used philosophical concepts. In New Testament times, it used Greek concepts; later, those of Aristotle, subsequently, Christianity became expressed in relation to Enlightenment philosophers. So there is no fundamental reason from Christian history why Christianity should not engage with Marxist philosophy, or even, in some respects, express itself through Marxist philosophical concepts." The Church had to take very seriously key elements in the Marxist analysis of history, such as class struggle and the role of economic forces.

"In a socialist society, we find that traditional theological categories often no longer fit. The old 'two kingdoms' Lutheran pietism cannot speak to a Church which must be socially engaged and the social engagement of the Church must apply as much in the capitalist countries as in socialist countries. Nor are Barthian ideas of the Kingdom of Christ any longer useful.

"I believe Bonhoeffer is probably the most relevant theologian now. He is greatly followed in the GDR: the fact he was martyred by Hitler means he is taken very seriously by Marxists, as well as by Christians. He speaks to Christians where religion is no longer "established" and prestigious, in a

society officially 'religionless'. We need the theology of 'Jesus as Servant' to respond to such a society: for me, that means working out the servanthood of the Church within, and for, the socialist society."

Young people today in the GDR are listening to what Christians have to say, and to the questions posed by the Gospel.

The Christian Peace Conference within the GDR acts as another catalyst for Christian social thinking and action in

that country. Ordnung has a special responsibility for its study programmes on such questions as youth education for peace, the United Nations, Christians and the Middle East, and 'Christian Unity and the Unity of Mankind'.

Study groups and congregations alike engage in such programmes. Ordnung believes these biblically-based activities for peace and social justice are an integral part of the Church's contemporary mission, not only within socialist countries, but in the West, too. 'Jesus the Servant' of secular man is no less relevant for Birmingham than Berlin.

IS DEMOCRACY POSSIBLE?

david bandey

David Bandey is a Methodist Minister known for his spirit of love — and deep incisive thought. Can the Church be alert enough to save us from the perils of democracy, or will people turn to Communism?

It has been said that in Western industrial society "democratic freedom" means the freedom of the very rich to manipulate the rest of us. Untrue? But what influence can ordinary people exert on government?

Vast pressure groups force policies through, and the members of those groups can only conform to "group policy", while the rest of us cannot even participate in a pressure-process. Cynics say that the so-called democracies are in fact oligarchies which retain public support by unscrupulous propaganda, manipulation of the electoral system, and repressive laws. If democracy means, as the ancient Greek believed, a national way of life in which every citizen can understand, discuss intelligently, and influence effectively the conduct of public affairs, then we must ask whether it is practicable. Modern industrial systems are so complex, and draw people into such huge, formless aggregations, that only the few at the top can understand, let alone discuss and influence, policy programmes.

Discussion

Moreover, democracy assumes that genuine discussion among the people will serve as a guide to the government of the people. But can this be the case in multi-cultural states? Culturally plural national units were simply not envisaged until recently; it was assumed that immigrants would be assimilated into the dominant group. This, however, does not happen when the different groups are distinguished by sharply defined characteristics, such as skin colour, or unyielding adherence to their own language and customs.

The groups become "tribes" with strong intra-group loyalties and extra-group suspicions. The government can represent only the group from which it is drawn, and to the others it is "the they" to whom no real allegiance need be given.

Is democracy even desirable? If the chief end of man is sensory enjoyment and material prosperity, there is no reason to prefer it. A conciliar monarchy or dictatorship would probably be more efficient, and there is no reason why it should not be beneficent. But Christians hold that to be truly human is to exercise moral responsibility freely in community. They ask of a nation searching questions.

- To what degree are workers able to be creative and responsible?
- Is there universal education which stimulates critical imagination as well as providing sound knowledge?
- Is accurate information readily available to everyone, and may people discuss this openly without fear?
- What influence can ordinary people exert on public affairs?
- Is there a tyranny of the majority, or are minorities cared for justly?
- Are way-out groups which, if they gained power, would discard democracy, overwhelmingly rejected by the people in general?

The answers to these, and other such questions, will determine whether or not a nation is democratic. The mere existence of periodic general elections, although necessary, is quite insufficient.

Future

Can democracies cope with the future? We are already suffering from over-consumption of limited resources, over-pollution of a limited environment, and over-population of a limited planet. It may be that scientists know remedies, but a democracy cannot apply these until the people want them — and most people have still not awakened from the 19th century dream of bringing all people to the standard of living of a prosperous middle class, no matter how many of them there may be.

Futurologists indicate four possibilities:

1. The present situation, with a small minority living in comfort and the vast majority in penury, may continue if the affluent minority is prepared to defend itself ruthlessly.
2. The resources of science may produce rapid economic growth with enormous consumption of natural resources, in the hope that some new discovery may save mankind before disaster strikes.
3. Starvation, pestilence and war may reduce the population.
4. The human birth-rate may be reduced so that the population is stabilized at a level which the planet can support.

The first can be only temporary, because the deprived millions are getting their hands on modern weapons. The second is a hope without foundation. The third is what we are trying to avoid. The fourth is the rational way forward, but depends either on the general consent of the people or on a world-wide totalitarian dictatorship, neither of which shows any signs of coming. Few of us, in any case, would want the latter.

Christians say that democracy is necessary because it maximizes man's ethical possibilities, and therefore his humanity. The problem is that public affairs cannot move much faster than the will of the mass of uneducated, feeling-dominated people.

Church Programme

We therefore need to launch an immense programme of rapid education, designed not to stuff people's memories with job-useful facts but to give them critical understanding of community life and individual responsibility in it. The Churches ought to be pressing for this, but they tend to talk in the terminology of past centuries and so to make little impact on present problems. Restraint for the sake of the neighbour (agapé), and planning for the good of the community (koinonia), have always been central in Christianity, but they have not been expressed so as to meet modern needs.



What a complacent, anxious, fearful, anti-prophetic church we have become. Some say the Church is dying. It may die quietly. No one would bother to crucify it.

— *David Haslam.*

**To be silent is to take sides.
To do nothing is to do something.**



The Church ought to make affluence beyond reasonable need a condition socially despised because socially harmful. She ought to make big families a cause for shame. The Old Testament injunction, "be fruitful and multiply", has been obeyed so thoroughly that it can now be relegated to the archives. The New Testament injunction to love the neighbour as oneself must be heard instead. This means social planning for underprivileged communities, and for the generations still to be born.

Why should the Church do it? Because only the Church can do it without diminishing the moral responsibility of the individual. The other major force towards shaping the future is the Communist party, which has a "religion" of total compulsion. If the false religion is to be defeated, it must be by a true one. If the Christian Church is ineffective, people will turn to the Communist equivalent.

People no longer worry about a hell after death; they fear a hell before death and ask for salvation on earth. A religion which advocates individual respectability as a passport to heaven, while undervaluing social compassion and restraint here and now, is a caricature of Christianity. We are one community over all the world, and we shall perish together or survive together, and the factors which will decide are religious convictions. *

This article is a "condensed version" of a fuller treatment of the whole subject by Dr. Bandey to be published in "The Journal of Theology for Southern Africa" obtainable from P.O. Box 31190, Braamfontein, 2017, South Africa.

A NEW LIFE IN US

barbara ward

The enormous economic and social problems confronting the world demand a policy which owes more to saints than scientists. A comment by Barbara Ward at the Catholic Institute for International Relations, London.

We still lack the "organising idea" that can give us the kind of economic system we need. This is a system in which we can share, recognise constraints, and practice that respect for our planet and for our neighbour which must underlie any programme that really fights the injustice and misery which are the evils of our moral environment; or the pollution, waste and destruction of our natural environment, the biosphere. These are the parameters of any effective new idea: the "inner limit" of human dignity for all mankind, the "outer limit" of the planet's physical integrity.

Nowhere are these concepts more necessary than in our relations with the developing peoples. Everyone of these constraints falls much more heavily on them and the load will grow mortally heavy unless we can soon devise for the world at large the sort of sharing that we accept inside our domestic society.

We need an aid policy which is a genuine policy for sharing, a policy for increasing renewable resources — above all, food — and for achieving a more equitable division of the resources that are not renewable like oil. At the same time, we must make available to the developing world the kind of non-pollutive technologies we have to invent for ourselves as part of a new respect and awareness for the fragility and finite nature of our shared planet.

It is extraordinarily difficult to put this need across at the moment. We are under pressure of inflation and of the disorders that come from inflation — resentment, hatred, the anger at other people "getting away with it". We are, in fact, in a very mean mood. But may not this be precisely the time when the Christian community, if it has any real significance, must begin to take much more seriously its task of being the salt, the leaven, the lighted candle, the catalyst; one of those very small, but totally essential elements in our inter-related creation which, by their activity and by their ability to mobilise other energies, help to bring forth the kind of responsible and ungreedy society we need for survival?

letters to the editor:

Dear Sir,

Brain Johanson's article, 'The Church in the Urban-Industrial Complex' (Pro Veritate, November 1975) concerning the particular problems facing the church in an urban-industrial situation is most pertinent.

From my limited experience, it would seem that the church is hardly meeting the existential needs of the people.

Realism

All the great ethical traditions of mankind and perhaps especially of the Christian tradition, have underlined as fundamental moral imperatives the need to share, to love, to respect, to use material things with constraint, not to be greedy, not to be rapacious, not to make wealth at all costs the end of life. In the past, people have been able to say: "Fine, there is the preacher preaching, the prophet prophesying, the saint being a saint — but today in the real world, such precepts are fairly irrelevant". Today, however, we have reached the point where in the real world, if we do not practise the traditional virtues, we are probably not going to survive. It is not only the prophets that speak to us, in God's "still, small voice" after the whirlwind. It is the planet itself, pleading for restraint and respect so that it may itself survive.

So the prophets, the mystics and the saints whom we have dismissed as highly metaphysical but not particularly relevant, turn out to be the genuine realists, the men and women most fitted to survive. The vows taken by religious bodies, of poverty, obedience and loving restraint — for this is one of the meanings of chastity — are symbols of the kind of vow whole societies have to consider. Christians can therefore see that potentially they are much more "relevant" than they had thought. The realism proposed by the gospels is the realism of survival. The "realism" of those who would tell us that we can go on wastefully and selfishly as we do now, is the realism of death.

We live in a "time of trouble", a time when men have lost their way, when ideas do not seem to add up, and the new directions are hard to find. But these are also times when those who really love and work and pray have an impact that they could never have in more confident and comfortable days.

How can any of us know whether we have the spiritual energy needed for this new epoch? Yet I do believe that what we have to say today is likely to be listened to with entirely new attention. If our practice is evidence of a new life in us, it will be attended to in quite a new way. Because of this, the responsibility is all the greater but so also are the reasons for happiness and hope.

The church, derived from New Testament precepts, makes little allowance for adaptation in a changing society. Although the nature of man remains constant and his basic needs the same, his secondary needs do change. A church which considers these unimportant does not address itself to the whole of man. Consequently, its appeal to the urban populace is diminished, and its membership dwindles.

Why attend a church which proclaims the Gospel to Christians Sunday after Sunday in similar terms without elaboration and without reference to the contemporary situation in which man finds himself?

The apostles proclaimed the Gospel in its essence to the people in the Middle East and the Greco-Roman world, but they were preaching to a pagan audience. Today, there is a resistance to a reformulation of biblical truth in contemporary terms. The words employed in prayer, praise, the liturgy, and the sermon appear Elizabethan or Victorian. Inherited dogmas are encrusted with the language of past eras. The sixteenth century divines who composed the Book of Common Prayer, for example, did not have in mind a twentieth century audience. They employed the idiom of the contemporary audience for which they compiled it.

The church needs to extend its conception of itself and to realise that groups of Christians who celebrate their Christian faith in unorthodox and unconventional ways are not opposed

to the church but complement it and are, perhaps, the source of its renewal. It is in them that the living reality of Christ is demonstrated, rather than in the formal liturgical ritual of the established church, which should adjust its organisation and strategy to accommodate them.

Yet the church is not to be despised for it is His body on earth even though inherited forms of worship and dogma may partly obscure His living presence. The individual Christian within the established church must work patiently for change and could participate in the research projects which Brian Johanson recommends.

He would thus have available the data necessary for advocating change within the church, and the application of the Gospel to the lives of men and women in an urban-industrial complex.

—C.J. May



Dear Sir,

I am an ordinary black man who is keenly disturbed by the political situation of our country. I am not interested in politics except that this subject affects millions of God-fearing people and throws them into the dark dungeon of confusion.

I wish to submit the following observations:

1. It was significant that when a call came for the National day of prayer very few, if any, black churches participated. Even the press could not glean anything from the black community. Either we were left out, or we did not feel a part of this. I wish to endorse the view that the blacks are not involved at all. It is a white affair. It seems the Government is bent on treating the black community like helpless babies who always rely upon the protection of their white fathers. There is no dignity in a forced dependency.
2. The Prime Minister whilst he goes about his detente exercise appears to treat very lightly the imperative need of easing the black man's burden. Simple logic supports the fact that there would be no need for detente if there was genuine entente in the country. Merely talking about "influx control" and the migratory labour system, instead of doing something about it, leaves most blacks with a constant feeling of irritation.

When will the Government awake to the good idea of consulting with all those involved, black and white, in a non-party supra-political fashion concerning immediate action for those who suffer?

3. Most blacks feel strongly that at the moment it does not matter whether communists (of whom they know or care very little) take over or not. Blacks have no reason to believe that a government of "Christians" by "Christians" is the ideal one. The Prime Minister and his cabinet are not doing much to motivate a liking for their form of Government. On the contrary, Blacks become very suspicious when bannings, detentions and gaggings are used as a means of "stopping" communism. How can "negatives" be expected to produce positive results?

4. Lastly, here are some of the things that constitute what we regard as the black man's burden:

- (a) We have no vote in South Africa. Having a vote means being part of South Africa.
- (b) Most of us were not born in "homelands". Blacks are born first and only after their birth is a "homeland" created. This is absurd. How is detente reconciled with forcing people to live in places not of their choice?
- (c) No referendum was ever taken of all blacks regarding any major or minor policy that affects them. We are always being dictated to by others.
- (d) The carrying of "passes" and the method of ensuring that they are carried is a continuing source of bitterness.
- (e) We do not know which way "Bantu Education" is leading us. Why should "education" have racial terms?
- (f) There is only one university to train black doctors, and thousands of talented young men and women cannot get an opportunity to go.
- (g) There are very few institutions, if any, for other kinds of training like engineering, or other technical colleges.
- (h) Separation of husband from wife, children from parents can hardly be called human, let alone Christian.
- (i) We are looking forward to the day when the SABC is going to accept that we hate the term "Bantu" or "Non-white". It is obsolete.

Blacks are not interested in taking what belongs to whites but just a share in the benefits of the country. We do not hate whites. But if we are constantly being disregarded we shall be left with no option but to hate. God forbid.

— (Rev.) W.M. Mabuza

**MY BROTHER
DOESN'T
NEED A
KEEPER.**

**HE NEEDS
A BROTHER.**

Malcolm Boyd

PRO VERITATE

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Our cover photograph is from the campaign against sensory deprivation experiments on British prisoners; but it seems to have wider implications.

The back cover is a Methodist Missionary Department poster.

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