

# PRO

# VERITATE

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## FIND SOUTH AFRICA'S SOLUTION

— Margaret Malherbe

"Find South Africa's Solution" is a game played by many people both inside and outside the Republic, but there are certain rules which, in common sense, should be followed by its players and yet are either overlooked or disregarded or, indeed, unrecognised, so that often the solutions proposed fail even to leave base. Solutions, too, although offered in good faith and while appearing at a distance to be perfectly reasonable, do not always sufficiently take into account the extreme complexity of our situation and the delicacy of inter-group contacts and conversations which are continuously taking place and to which these proffered suggestions can do untold harm.

The rules are these:-

Any proposal must —

- (a) have some chance of being effective;
- (b) have the support of both whites and non-whites in South Africa;
- (c) have been formulated after all the relevant factors have been examined and not just a selected set of facts;
- (d) have been framed after consultation with concerned and politically disinterested people now living in the Republic; and
- (e) be morally defensible.

Rule (e) therefore completely rules out any suggestion of action involving "prophylactic violence" because no good can come out of bad means. Any act is vitiated by a defect in the act itself otherwise, as Dr. Brewer quotes, with good intentions it would be "lawful to employ the devil".

There have been two recent occasions on which recommendations for inducing changes in our national policy have been made from overseas: the Myrdal Report and the resolution of the British Council of Churches.

### The Myrdal Report

The Myrdal Report, issued on the 20th April, 1964, was the report of the Group of Experts established in pursuance of the

United Nations' Security Council resolution of the 4th December, 1963.

It recommends, *inter alia*:-  
(Continued on page 11)

## DIE BRUINMENS IN SUID-AFRIKA

PROF. DR. J. PRINS—

Om as Nederlander vir „Pro Veritate” te skrywe, is vir my nie 'n eenvoudige taak nie, al is dit dan ook net omrede ek opgemerk het dat „Pro Veritate” 'n blad is waaroor in Suid-Afrikaanse kerklike kringe telkens sterk bespreking uitgelok word. Oor die meriete van sodanige bespreking kan ek nie oordeel nie. Dit is beter dat ek myself aan die lesers voorstel, waar ek versoek aanvaar het om vir „Pro Veritate” te skrywe. In 1963 het ek vir ongeveer 'n half jaar in Suid-Afrika vertoef. As hoogleraar van Utrecht het ek die voorreg gehad om in die kader van die bekende vedrag tussen die Suid-Afrikaanse Republiek en die Koninkryk van die Nederlande die geleentheid te hê om Suid-Afrika se sosiale en politieke probleme nader te bestudeer. 'n Mens kan nie alles tegelyk ter hand neem nie en daarom het ek probeer om een probleem voorop te stel, nl. die posisie en die sosiale lewe van die Bruinmens, of te wel, die Kleurling.

### Twee Uitgangspunte

'n Paar maande studie is eintlik ontoereikend, veral as dit gaan oor die ingewikkelde sosiale patroon van 'n groot en uitgestrekte

land soos Suid-Afrika, al het 'n mens jou ook voor jou koms hiervoor voorberei. Wat hier volg, is slegs 'n weergawe van die voorlopige gevolgtrekkings waartoe  
(Vervolg op bladsy 2)

## DIE BRUINMENS IN SUID-AFRIKA

(Vervolg van bladsy 1)

ek gekom het vir sover dit die Kleurling-groep betref. Ek besef dat die formulerings wat ek na die beste van my vermoë maak, moontlik nie altyd so korrek en juis sal wees soos ek dit graag sou wou hê nie of soos dit later aan my openbaar mag word nie. Die leser sal daarop let dat ek by die verwerking van my gegewens en indrukke in hoofsaak van twee standpunte uitgegaan het, waarby ek my so konsekwent as moontlik probeer bepaal het.

**Ten eerste:** Wat daar ook in die wye wêreld oor Suid-Afrika gesê mag word, watter kritiek daar ook van buite mag wees, hetsy van demokratiese of van anti-kolonialistiese standpunt, hetsy van dit wat omrede die Kommunistiese wêreldpolitiek aangevoer word of kan word, kom dit my voor dat die Suid-Afrikaanse burgers self hulle probleem moet oplos. Alle buitelandse inmenging, en veral buitelandse geweld, is myns insiens uit die bose.

**Ten tweede:** Ek wou die sosiaal-politieke stelsel wat in Suid-Afrika geld, op sy eie meriete beoordeel, so ver moontlik onafhanklik van enige stelsel waaraan ek self die voorkeur sou wou gee, anders gestel: ek wou die stelsel van binne af gadeslaan.

### Definisie van Kleurling

Soos die leser weet, lê aan die grondslag van die Suid-Afrikaanse sosiaal-politieke stelsel die indeling van die bevolking in vier groepe: Blankes, Kleurlinge, Bantoes en Asië. Die definisie van „Kleurling” in die wetgewing en die literatuur is, soos ’n mens al gou opmerk, altyd ’n negatiewe een. Hy is **nie** ’n Bantoe, **nie** ’n Blanke, word **nie** tot die „Asië” gereken nie. In die kring van die „Bruinmense” word hy wel as behorende tot hulle gereken.

As die definisie wat u nasionale teoretikus, Prof. J. P. Bruwer, van die begrip „ras” gee, juis is, dan staan vir my sowel as vir die „Pro Veritate”-lesers vas, dat die Kleurling **geen** ras is nie. Die definisie was: „’n Ras moet . . . be-

skou word as ’n partikuliere tipe of mensegroep, waarvan elke individu wat daaronder tuishoort die gemiddelde somatiese trekke openbaar wat kenmerkend is van sy bepaalde tipe, soos eerstens oorgeërf is van sy tipiese ouers en tweedens oordraagbaar is op sy tipiese kroos.”<sup>1)</sup>

Bantoes en Blankes is, so konstateer Bruwer, twee afsonderlike rasse en dit kan ’n mens aan die hand van sy omskrywing geredelik aanvaar. Maar die Suid-Afrikaanse „Bruinmense” is ’n vermenging van verskeie rasetipes en dit is hoogs verbasend om te lees dat hulle nietemin volgens Bruwer „val as sodanig in ’n rasgroep van hulle eie.”<sup>1)</sup> ’n Mens vermoed dadelik dat jy hier te doen kry met ’n uitspraak wat deur ’n politieke ideologie geïnspireer is.

### Getalsterkte en Verspreiding

Intussen bly die vraag staan of hierdie groot groep, saamgestel uit verskillende rasse, in ander opsigte ’n eenheid en saamhorigheid toon wat dit moontlik maak om die Kleurlinge as ’n sosiale en aktiewe eenheid, desgewens, as ’n potensiële nasionaliteit te beskou. Hierdie vraag het ek dus aan myself gestel. Die politiek-sosiale stelsel wat in Suid-Afrika geld word in wese bepaal deur die getalsverhoudinge van die vier amptelik onderskeie groepe. Die feite oor hierdie groepe is allerbelangrik en veelbeslissend: daar is ongeveer 11,000,000 Bantoes, 3,100,000 Blankes, ongeveer 1,500,000 Kleurlinge en 500,000 Indiërs of Asië. ’n Mens kan sê dat die hele Suid-Afrikaanse opset en beleid deur hierdie getalsverhoudinge bepaal word.

Wat die Kleurlinge betref, blyk uit die jongste sensus dat 1,315,000 van hulle in Kaapland woon en dat hulle in die Kaapstadse konglomoraat (die vierlanddrosdistrikte) die meerderheid vorm: ruim 365,000 Bruinmense teenoor ruim 278,000 Blankes. Daarby kom nog 9,000 Asië en 65,000 Bantoes.

Die 43,000 Kleurlinge in Natal (hoofsaaklik in Durban) is veral

1) „Grondbeginsels i.v.m. fisiese en Kulturele verskille”, Tydskrif vir Rasse-aangeleenthede no. 4, Vol. IV, Jul. ’53 bls. 37 vv.

immigrante of transmigrante; die ruim 130,000 Kleurlinge in Johannesburg en die Witwatersrand is gedeeltelik ook transmigrante of nakomelinge van transmigrasie uit die Suide — dikwels uit die tyd van die Groot Trek — maar deels die produk van verbintnisse en omgang met blanke immigrante uit die veelbewoë goudelwertydperk en daarna met die Bantoes.

Ondanks hul groot getalle is hulle op die Witwatersrand ’n verdwynende minderheid onder die 2,100,000 inwoners aldaar. Dan is daar in Kimberley en Port Elizabeth ook taamlik groot groepe Kleurlinge gevestig. Van die oorblywende groeperinge is daar nog die Griekwas en ander „Baster”-gemeenskappe. Die demografie leer egter duidelik dat die eintlike woongebied van die „Bruinmense” Wes-Kaapland is, meer in die besonder die Kaapse Skiereiland.

**In die wye Suid-Afrika beteken dit — en hierdie feit het vir my al gou duidelik geword — dat die Kleurling self met sy kenmerke, sy node en behoeftes, ’n figuur is wat in die breë lae van die uitsluitende kiesersvolk, met name in die Transvaal en Oranje Vrystaat, onbekend sal bly. Dit is om baie redes vir sowel die Kleurling as vir die Blanke kiesers ’n groot nadeel.**

Die ekonomiese veranderinge wat sedert 1910 in Suid-Afrika plaasgevind het, is geweldig. Uit daardie tyd stam die gebruik in Europese boeke om die Afrikaanssprekende-Hollandse bevolkingsgroep aan te dui met die term: „die Boere”, „the Boers”, „die Buren”. Sedert die ontsaglike uitbreiding van die grootnywerheid en tegniek woon nou 80% van die blankes in die stede of in verstedelike gebiede. Hieruit blyk dat die blanke bevolking op die platteland nie slegs relatief agteruit gegaan het nie, maar dat in verskillende distrikte daar geen toename was nie, en selfs in enkele gevalle, ’n definitiewe afname plaasgevind het. Die meganisering van die landbou is ’n proses wat intussen die arbeidsgeleenthede van die Kleurling-boere-arbeider ongunstig beïnvloed het.



## DIE BRUINMENS IN SUID-AFRIKA

### Verstedeliking en Vermeerdering

Die snelle verstedeliking van die Bruinmense volg op die hakke van die van die blanke bevolking. Ruim 60% van die Kleurlinge in Kaapland is verstedelik. In dieselfde Kaapstad waar in 1951 daar byna 300,000 Kleurlinge gewoon het, was daar in 1960 byna 420,000 van hierdie groep woonagtig. Die ooreenkomstige syfer vir blankes in 1951 was byna 267,000 en in 1960 ruim 305,000. Die aanwas kan, wat die Kleurlinge betref, nie alleen aan die hoë geboortesyfer toegeskryf word nie, al word die vermeerdering in die geval van die Kleurlinge op 47.9% gestel, wat besonder hoog voorkom. Die syfers oor die Bantoes skyn nie bekend te wees nie. Dié van die Asië word op 33% bereken en van die Blankes op 25.4%. Ewewel, is die sterftesyfer van die blankes (8.6%) en dié van die Asië geraam op 8.9%, uitsonderlik laag, vergeleke met die toestande in Asië self. Maar die sterftesyfer van die Kleurlinge is verreweg die hoogste van lg. drie groepe, nl. 15.6%.

Ons moet twee opmerkings maak: die sterftesyfer by die Kleurlinge sal onder meer deur die woningsverbetering en die uitbreiding van die gesondheidsorg ongetwyfeld daal. Verder is mens in Suid-Afrika nie genoegsaam daarvan bewus hoe vinnig die bevolkingsaanwas in die land is nie. Die demograwe voel in die algemeen ongerus oor die vinnige bevolkingsaanwas wat in ons tyd voorkom in die grootste gedeelte van die wêreld en veral in Latyns-Amerika, Asië en Afrika. Hulle konstateer dat die wêreld-bevolking besig is om elke 40 jaar te verdubbel en die vraag is adestel hoe die voedselsituasie wat nou reeds, veral vir sover dit die kwaliteit betref, sorawekkend is teen omstreeks die jaar 2,000 sal wees en of the strewende na welvaarts-

verhoging daardeur nie gedoem is om te misluk nie. Hierdie welvaartsverhoging is van wesenlike belang vir dié wêrelddele.

Volgens die offisiële syfers het Suid-Afrika in 1904 5,174,827 inwoners gehad en in 1960 reeds 15,841,128.\* Die bevolking het dus meer as verdriedubbel in minder as 60 jaar. Dit is sneller as dié van die huidige ongekende hoogs verontrustende wêreldtempo. Die welvaart in Suid-Afrika is onvergelykbaar hoër as in 1904 — maar kan dit teen hierdie spoed voortgaan?

**Die vernaamste groepe, Blankes en Bantoe, het in hulle onderlinge getalsverhouding naasteby gelyk gebly; albei het, op ongelyksoortige manier, steun ontvang deur immigrasie. Wat die Indiërs betref was dit nie meer die geval nie. — inteendeel. Nogtans het hulle byna vervierdubbel in getal (van 122,311 tot 477,414). Die merkwaardigste is dat die Kleurlinge, hierdie mees eksklusiewe Suid-Afrikaanse groep, toegenem het van 444,991 tot 1,488,267 — ook hulle kom baie naby aan vervierdubbeling in 60 jaar! Te oordeel na hierdie syfers sou 'n mens kon sê: Kaapland se toekoms behoort aan die Kleurlinge.\*\***

Tans vorm hulle 9.4% van die bevolking van die Republiek; in 1921 was dit 7.9%, in 1904 8.6%. Die aandeel van die Blankes het van 21.6% in 1904 gedaal tot 19.3% in 1960.

Die persentasie van die Kleurlinge in die totale bevolking is hulle geluk sowel as hulle ongeluk. Hulle geluk, omdat — laat ons eerlik wees — die blanke in Suid-Afrika in hulle geen gevaar sien vir sy „baasskap“ nie. Hulle ongeluk, omdat die aandag steeds te min geval het op hulle posisie en hulle probleme.

Die uitslae van die jongste sensus leer dat in Transvaal en Oranje Vrystaat meer blankes woon as in Kaapland en Natal; en dieselfde geld vir die Bantoes. Die politieke verhouding is sodanig dat sedert die Nasionale Party in 1948 onafgebroke aan

bewind is, die politieke en ekonomiese oorwig in die Noorde lê. Nie ten onregte nie het iemand gesê dat „die Boere“ met 50 jaar vertraging uiteindelik die oorlog wat in 1899 begin is, gewen het. **Dit beteken, in oordrywende vorm gestel, dat die lot en die toekoms berus in die hande van hulle wat die Kleurling van huis uit nie ken nie.**

### Proletariërklas

Maar wat is hulle posisie in die land? In die eerste plek is hulle in die algemeen mense waarop by uitstek die woord **proletarius** in sy klassieke betekenis van toepassing is, nl. dié wat die maatskappy slegs met hulle kroos, hul **proles**, verryk. Maar ook in die meer moderne betekenis is hulle Proletariërs: d.w.s. hulle vorm in oorgrote meerderheid 'n loontrekkende, besitlose klas wat in minderheid geskoolde, in meerderheid ongeskoolde of half-geskoolde werkers is.

Die groot kloof, wat die meerderheid van hulle van die Blankes skei, is dus nie net alleen die kleur- of tipe-verskil wat deur die sg. kleurbewussyn so baie verskerp word nie, maar in groot mate ook die klasse-verskil. Uiteraard geld laasgenoemde nie van die bolaag van onderwysers, van dosente en van die min predikante en andere intellektueles nie. Waarskynlik geld dit in nog geringe mate van die paar selfstandiges of welgesteldes, wat ek sporadies aangetref het.

Volgens die sensusgegevens van 1960 was 120,000 Kleurlinge in die landbou werksaam; 4,000 in die mynbou; 97,000 het gewerk in fabriek; 40,000 by bou- en konstruksiewerke; 3,000 by elektrisiteit; 17,000 by vervoer; 140,000 in allerhande vorme van diensverlening. Baie, baie selde is hulle as werkgewers aangetref. Soos die geval is oor heel die moderne wêreld, het daar ook in Kaapstad ou ambagte (waarin die Kleurling eenmaal uitgblink het) in betekenis agteruit gegaan — daarvoor hoef 'n mens nie uit te wei nie.

Ek het met heelwat vooraanstaande Kleurlinge gesels en het heel eenvoudiges in hul daaglikse

\* Suidwes-Afrika is hier buite rekening gelaat.

\*\* Hierdie syfers is ontleen aan *State of the Union 1960/61*.

(Sien ook S. P. Celliers, *The Coloureds of South Africa (1936) bladsy 17*. Aan sy boekie is, tensy na 'n ander publikasie verwys word, etlike statistiese syfers ontleen.)

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omstandighede besoek en ook hul huise gesien. Van hierdie gesprekke en besoeke sou ek graag meer wou gehad het. Ek beperk my hier tot die konklusies waartoe ek gekom het. Hulle volg hier puntsgewys:

### Taal en Kultuur

1. Van groot belang is die taal wat in die kleurling-groepe gebesig word. As ek my laat lei deur die resultate van die sensus van 1960, wat sê dat 1,337,000 Kleurlinge slegs Afrikaans praat, 154,000 slegs Engels (Johannesburg, Durban), 13,700 Engels- en Afrikaanssprekend is en dat slegs 4,600 ander tale praat, is my gevolgtrekking dat die Kleurling-groep twee westerse tale as moedertale het. Ek het hoegenaamd geen rede om aan hierdie gegewens van die sensus te twyfel nie. Dit beteken dat 90% van al die Bruinmense slegs toeganklik is vir die Afrikaanse vorm van die westerse kultuur. In 1950 was die situasie omtrent dieselfde. Dit beteken ook dat die Afrikaans wat 60% van al die blanke sprekers besig in hierdie 9% van die totaalbevolking 'n reserwe het wat sy posisie teenoor Engels as wêreldtaal kan verstewig. Ek vind dit 'n belangrike saak — ek oorskak nie die posisie van Afrikaans (wat homself taamlik sterk isoleer teenoor Engels) nie.

2. Vir die oomblik raak dit 'n nog grotendeels proletariese, baie onderontwikkelde volksgroep, maar dit lyk vir my dat sy posisie in verskeie opsigte (natuurlik nie in alle opsigte nie) vergelyk kan word met dié van die armblankes van die vorige geslag.

Ek het nie 'n voldoende studie hiervan aemaak om dit te kan uitwerk nie; ek waag net die vergelyking, omdat dié wat uitsluitend westerse tale spreek, potensieel westerlinge is en niks anders nie.

3. Meer nog: omtrent 30 jaar gelede het MacDonald in sy tesis oor die familie-lewe van die Kleurling beskrywe, dat dit sy vernameste strewe en beaerte is om homself verder te ontwikkel so-

wel in bloed as in beskawing tot die peil van die Blanke, wat hy tot sy voorouers reken. Die beoordeling wat (volgens sy mening) iemand in hul kring in die algemeen oor 'n groepsgeenot vel, is sterk deur hierdie strewe gekleur; om soos 'n blanke te wees! Die wat 'n voorkoms soos 'n blanke het, dwing bewondering by hulle af, terwyl mense met die somatiesse kenmerke van „inboorlinge“ (hy besig hier dié term ten onregte) minder geag word.

In sy boekie oor die Kleurlinge, wat 2 jaar gelede verskyn het, skryf prof. Cilliers (dus 30 jaar later) dat „the internalization of white values“ veral van die sq. kleurbewussyn vir 'n lang tyd die interne status-idees onder die Kleurlinge self bepaal het, maar stadiaan breek in die kring die statusbepaling op grond van prestasie verder deur. Ook dit is dan dieselfde „internalization“, die oorneem van westerse waarde-bepalings.

### Sy Godsdienste

4. In besonder kom die Kleurlinge se verbondenheid aan die westerse kultuur te voorskyn in die sentrale punt van die godsdienste. In 1960 het 6.18% tot Islam behoort (ook daar het hy baie verwesters, het ek gemerk); minder as 3% het buite enige godsdienstige verband gelewe. Amper 30% het tot die Nederduitse Gereformeerde Sendingkerke behoort; die Anglikaanse Kerk het 17% tot 18% onder sy sorg gehad. Verder was o.m. 9% Kongregasionaliste, 8% Rooms-Katolieke, 8% Metodiste, 4.8% Lutherane.

**Maar ook in sporadiese gevalle, waar Kleurlinge 'n afgeskeie genootskappie (vir Kleurlinge alleen) gestig het, vind mens geen spoor van die sinkretiese neigings of van die profetisme van die Bantoesektes nie. Daar is geen nie-christelike instellings of heidense kultusvorme wat nog in hierdie groep voortlewe nie.**

Dit is nie nodig om hier oor die geskiedenis van hierdie aparte Ned. Geref. Sendingkerk uit te wei nie (al sou daar baie oor te sê wees); apartheid in plaaslike gemeentes is ook bekend by die Lutherane, die Metodiste en andere- of oor kerkgeboue waar die Blanke of die Kleurling-groep by

voorkeur kerk-toe gaan, soos 'n mens by die Anglikaanse en die Rooms-katolieke kan sien.

### Inkomste: Groot Verskil

5. Daar is baie apartheidstradisiessies in Suid-Afrika. Is hulle wenslik wat die Bruinmense betref? Is hulle nie baie skadelik nie? Dit is die vraag wat ek my hier ook stel. Die afstand tussen die Kaapse Kleurling plaasarbeider (amper  $\frac{1}{3}$  van die onder hulle wat ekonomies aktief is) en die plaas-eienaar en sy gesin, is baie groot. (Dit word wel effens versag deur die paternalisme wat van laasgenoemde uitgaan.)

Plaasarbeid en ongeskoolde arbeid (soos reeds gesê) hou omtrent 30% en 25% onderskeidelik van al die werkende Bruinmense aan die lewe.

Die alreeds genoemde klasverskil tussen die Kleurling en die Blankes word duidelik deur die deskundig-opgestelde berekenings van inkomste: 54.8% van al die ekonomiese-aktiewe blankes het 'n inkomste tussen R1,000 en R3,000 per jaar; slegs 4.9% van die ekonomiese-aktiewe „Bruinmense“ kry meer as R1,000; 48% van hulle kry minder as R200 per jaar. **Sou mens dit wil uitdruk in gemiddeldes, dan is die gemiddelde jaar-inkomste, volgens die berekening van prof. Cilliers vir die Blankes, R1,530 per jaar, terwyl die van die Bruinmense effens onder die R200 is — 'n baie groot verskil.** Wil mens hierdie verskil beskou vanuit die oogpunt van totale netto-nasionale inkomste dan het die meer as 3,000,000 Blankes van R3,400,200,000 van die jaar 56/57 R2,500,000,000 gekry terwyl Bruinmense minder as R170,000,000 gekry het. Volgens Cilliers is, wat Wes-Kaapland betref, die gemiddelde inkomste per jaar (en per kop) vir Kleurlinge gestel op R131.40 en vir Blankes op R1,008.4. Dis nie nodig om te sê nie dat die groot probleem is om hierdie groot gaping te verminder.

### Onderwys

**6. Wat die analfabetisme betref, dink ek dat hier die verskynsel in**

1) Ek laat die Bantoes en die Indiërs hier buite beskouing.



## Inleidingsartikel:

## DIE STRYD OM AFRIKA

Geweldige magte is besig om te stry om die siel van Afrika. Godsdienstige fanatisme (soos geopenbaar in die optrede van Islamvolgelingen in die Soedan), bloeddorstige ekstremisme (soos beoefend deur Kommunistiese rebelle-magte in Zanzibar en die Kongo), blinde nasionalisme (soos verheerlik word beide in Suid-Afrika en in sommige Afrika-state), gepaard met die terugkeer tot die animisme en separatisme (as gevolg van die afkeer van die verwronge beeld van die Christendom wat deur baie Westers in Afrika geskep is) — al hierdie magte en strominge bied op die oomblik 'n tragiese beeld van 'n vasteland, nie net in beroering nie, maar ook in pynlike verwarring. Baie gee selfs voor dat daar 'n terugkeer tot die barbarisme is, ook daar waar die evangelie van Jesus Christus voorheen skynbaar posgevat en aanvaar is. En sommige blankes (veral in ons land en in Suidelike Afrika) gaan selfs verder deurdat hulle in 'n gees van hooghartige leedvermaak 'n beterweterige houding openbaar van: Ek-het-jou-mos-gesê!

Vir baie Christene wat graag die ordelike groei en vooruitgang tot geestelike, politieke en ekonomiese selfstandigheid van die jong state van Afrika begeer maar wat ewe-eens met die grootste beslistheid alle geweldpleging, bloedvergieting, korrupsie en onreg veroordeel as in stryd met die leer en lewe van Christus, skep hierdie kruisstrominge van goed en kwaad ernstige gemoedsverwarring, ontwrigting en onsekerheid. En tog behoort die Christen die saak geheel in 'n ander lig te sien as die wêreldling omdat ons oordeel gegrond is op die geloof in die alheerskappy van God oor sy skepsels in die sekerheid van die koms van die Koninkryk en die uiteindelijke triomf van Gods geregtigheid oor alle gaos. Vir ons as Christene mag dit (ook in die Afrika van 1965) nie gaan om die heerskappy van blank oor nie-blank (of omgekeerd) nie, maar om die oorwinning van die ryk van Christus oor alle magte van die duisternis op alle terreine van ons menslike lewe. Daarom sal die Christen wat sy dissipelskap reg verstaan hom nooit verheug in die swakheid en die onvermoë van enige medemens of enige volksgemeenskap nie. Inteendeel, kragtens die liefde van God tot die ganse wêreld (dus ook die hele Afrika met al die onvolwassenheid van sommige van sy leiers) sal ons meer as ooit vir Suid-Afrika bid, sal ons meer as ooit hierdie Afrika wil help.

Maar dis sinloos om te verwag dat die res van Afrika na ons gebede sal luister of ons aangebode hulp sal aanvaar solank daar nie 'n nuwe basis van gelykberegting geskep word vir alle bevolkingsgroepe deur die verwydering van vernederende diskriminering waar dit bestaan en deur die skepping van gelyke opvoedings- en arbeidsgeleenthede vir alle inwoners van die land.

Suid-Afrika (en by name die Kerk van Christus) het 'n besondere verantwoordelikheid teenoor Afrika. Hierdie verantwoordelikheid is vir die Christen geen las nie maar 'n geleentheid — mits ons eers ons eie huis in orde stel en ons eie getuienis suiwer gee. So nie, staan ons mede-skuldig as dele van Afrika die prooi word van bese magte.

## Editorial:

## THE BRITISH COUNCIL OF CHURCHES AND THE REFORMED CHURCHES

It is necessary to clear up the misunderstanding which has arisen around the report of the Working Party of the BCC on South Africa. Our leader article of November reflected part of the confusion which resulted from lack of full and accurate information. In reviewing the situation it is necessary to remember the following:

- (i) that the British Council, in considering the report, although it did not advocate either prophylactic violence or sanctions, did not reject the idea or the unacceptability of such action or rule out the possibility of force, mainly because it regards the situation in South Africa to be so loaded with danger that it presumably felt itself justified "to prepare for radical action";
- (ii) the report pointed out clearly (in section 11) why the B.C.C. felt itself justified to pay special attention to South Africa. There has been a strong difference of opinion whether these reasons could be accepted as valid — but just because of this we feel that frank and full discussion between the church groups concerned are now more needed than ever. Therefore, although we still maintain our basic objection to the theological assumptions of some points of view, we want to make it quite clear that we never intended this to be used as an argument for diminishing contacts between the churches and Christians of the British Isles and of South Africa. On the contrary—now, more than ever and just because of this deeprooted different outlook on apartheid, the churches and Christians concerned are in obedience to Christ's command in Matthew 5 vs. 23 — 24 and Matthew 18 vs. 15 — 18, bound to come together and to seek together in love and truth the answer which only Christ can give. Therefore we deeply deplore the decisions of those bodies and individuals on the side of the Dutch Reformed Churches who declined the invitations of the Presbyterian Church and the Church of Scotland. We are grateful to note that some invitations have been accepted and we sincerely hope that this will be the beginning of many exchanges between the Christian groups concerned. If finance should be the main obstacle we would urge Christians in South Africa to prove their interest and concern by generous contributions to such endeavours.
- (iii) The general reaction in South Africa proved once more our sinful over-sensitivity to well-intentioned criticism of fellow-Christians outside South Africa. Let there be no misapprehension of the Christian world's total rejection on moral grounds of our apartheid policy. If we disagree fundamentally, believing that there is Christian justification for this policy, let us be courageous enough to face those who differ from us. Refusal to do so or withdrawal in feigned indignance is nothing else but moral cowardice in disguise.

## Oordenking:

*Om Hierdie Rede Ken die Wêreld Ons nie*

omdat dit Hom nie geken het nie (I Joh. 1:3)

Dit is die derde stelling wat Johannes in hierdie brief maak aangaande die verhouding tussen die gelowiges en „die wêreld”.

Eers het hy gesê: „En Hy (Jesus Christus) is 'n versoening vir ons sondes, en nie alleen vir ons s'n nie, maar ook (vir die) van die hele wêreld” (2:2).

En toe weer: „Moenie die wêreld liefhê of die dinge wat in die wêreld is nie. Want alles wat in die wêreld is — die begeerlikheid van die vlees en die begeerlikheid van die oë en die grootsheid van die lewe — is nie uit die Vader nie, maar is uit die wêreld” (2:15).

En dan die woorde van die opskrif hierbo: „Om hierdie rede ken die wêreld ons nie, omdat dit Hom nie geken het nie.”

In die geskrifte van Johannes is die betekenis van die woord „wêreld” meervoudig: Die heelal, die bewoonde wêreld, die mensheid. Maar meestal dink hy aan die sonde, die ongeloof, die vervreemding van God as hy van die wêreld praat. In teenstelling tot die gelowiges, staan die „wêreld” wat Christus nie aanneem nie.

As ons dit in gedagte hou, kan ons by Johannes se drie stelling i.v.m. die verhouding van die gelowiges en die wêreld, die volgende opmerkings maak.

By die eerste. Terwyl die hele wêreld, ook die ongelowige wêreld, staan onder die aansprake van die genade van Christus, mag die gelowiges hulle nie van die wêreld afsydig hou, hulle met hulleself besig hou en die wêreld aan homself en sy ongeloof oorlaat nie. Hulle sal met 'n diepe en grondige liefde vir die wêreld, in die wêreld moet verkeer met die getuienis in woord en daad van God se liefde vir 'n sondige wêreld (vgl. Joh. 3:16).

By die tweede. Aan hierdie verkeer van die gelowiges in die wêreld, is daar vir hulle ook gevaar verbonde, nl. in die verleiding wat daar uitgaan van die begeerlikhede van die wêreld. Die wêreld het sy eie evangelie, sy eie heilsprediking en sy eie heilsbeloftes. Dit staan nie gewortel in Gods geopenbaarde wil en wêreldplan nie, maar in die liefde wat die wêreld vir homself het, in die selfsug in die selfaanbidding. Van die begeerlikhede van die wêreld gaan daar 'n geweldige suigkrag uit waarteen die gelowiges op hulle hoede moet wees. Dit is inderdaad begeerlike dinge wat die wêreld voorhou (en dikwels ook gee) aan almal wat „konformeer” aan die eise wat hy in sy selfvergoddelyking stel. En dat hy hom op die gelowiges besonderlik toespits — wat is nie daarmee gewonne as hulle konformeer nie! — is vanselfsprekend.

By die derde. Agter die aanvaarding van die kinders van God deur die wêreld op voorwaarde dat hulle aan hom gelykvormig sal wees, en agter die beloning van hierdie insiklikheid met sy begeerlikheid, skuil daar iets anders. Die wêreld ken die kinders van God nie.

Die woord „en” het in die geskrifte van Johannes ook 'n heel besondere betekenis. Waar dit betrekking het op die verhouding van die mens tot God, beteken dit die aanvaarding van die liefdesdaad van God in Jesus en gehoorsaamheid aan die eise van die Evangelie. Gehoorsaamheid geld as die kriterium van die ware kennis van God. As Johannes nou sê dat die wêreld die kinders van God nie ken nie, dan dink hy daaraan dat die kinders van God diegene is wat God ken, wat nie alleen vir die inrigting van hulle eie lewe nie, maar ook vir dié van die hele wêreld, die beloftes en eise van die Evangelie voor oë hou. Hulle verteenwoordig in hierdie wêreld die **kenne** van God. En dit is juis waarteen die wêreld hom verset. Hy ken die kinders van God nie, omdat hulle kinders van God is en Hom ken, terwyl die wêreld in sy selfvergoddelyking en selfaanbidding Hom nie wil ken nie. Hy ken hulle nie, vanweë hulle getuienis, vanweë hulle aansprake op die wêreld in die Naam van die lewende God. Hy sou hulle geken het as hulle bereid was om aan hom gelykvormig te word, om te „konformeer”, en hulle daarvoor ook ryklik beloon het — omdat hy hulle as kinders van God nie wil ken nie.

Die kinders van God wat deur die wêreld nie geken word nie, is hulle wat in Jesus Christus uit die wêreld uitverkies en geheilig is en in daardie hoedanigheid weer daar teruggeplaas is om in die wêreld en tot die wêreld te getuig van die heil van die wêreld. Dit is die heil van die wêreld. Om God te ken, d.i. om as enkeling of in groepsverband, as gemeenskap en as volk, nie meer in homself te glo, sy heil in homself te soek nie, maar in die Woord wat God in sy Seun Jesus gespreek het en in gehoorsaamheid daaraan alléén. Daarvan getuig die kinders van God — en hulle met hulle getuienis is aan hom vreemd in sy selfvergoddelyking en selfaanbidding. Hy ken hulle nie, tensy hulle „konformeer”, aan hom gelykvormig word, hulle in sy skema invoeg, hulle deur sy begeerlikhede laat verlei en aan hom diensbaar word. En as dit nie gebeur nie, weier hy om hulle te aanvaar, soos wat hy weier om die Evangelie met sy beloftes en eise te aanvaar. Hy skakel hulle uit uit sy plan en program, en formuleer sy redes daarvoor uit 'n ontsaglike ryk woordeskat. Maar die Woord van God sê: Om hierdie rede: Omdat dit Hom nie geken het nie.

Wie na hierdie woorde van Johannes luister, kan hom nie meer ontstel daaroor as sy plek in die wêreld vir hom nou gemaak word, as hy die prooi word van die geestelike stomsinnigheid en veragting van die wêreld nie. Hy verwag nie meer om aanvaar te word en geken te word deur 'n wêreld wat God nie ken en sy Woord en Wil nie aanvaar nie. Hy het vrede daarmee as hy weerspreek word deur 'n wêreld wat Christus weerspreek. Bo die begeerlikhede van die wêreld verkies hy dit om as 'n dwaas gebrandmerk te wees in 'n wêreld wat sy eie heil **sonder** God wil berei of **met** 'n na sy eie beeld misvormde god wat geen ooreenkoms het met die Vader van Jesus Christus nie.



# THE THEOLOGICAL EDUCATION FUND

## 1958 — 1963

*Almighty God, who hast revealed Thy Glory among the nations, prosper we beseech Thee all those engaged in training for the ministry, that Thy Church, which is spread throughout the world, may be nurtured in true faith and worship and all the ends of the earth may see Thy salvation through Jesus Christ our Lord. — AMEN.*

The Theological Education Fund was established in 1958 with initial resources of 4 million U.S. dollars (approximately R2,857,143.00). The committee of the Fund was directed to use this money for the advancement of theological education in Africa, Asia and Latin America in accordance with a five-year plan.

The fund is now five years old. The last cent of the 4 million dollars has been appropriated. This summary of the Committee's report shows how the assignment has been completed and, specifically, how training for the ministry in Southern Africa has been stimulated and strengthened.

## FIVE YEAR PLAN

### Origin.

"There is a time to be born". For the Theological Education Fund this was the year 1958. The occasion was the Assembly of the International Missionary Council in Accra, Ghana. But the moment of birth was preceded by a long period of gestation.

Between 1947 and 1956 the International Missionary Council initiated a series of surveys of theological education by competent international commissions. These served both to emphasize the essential need for indigenous leadership and to underline the tragic deficiencies of theological education. Thus, during the decade following the Second World War, there developed:

- (a) a growing **CONVICTION** that the training of the ministry is a matter of strategic priority in the World Mission of the Church;
- (b) an enlarged **KNOWLEDGE** of the needs of the churches and of the theological seminaries in Africa, Asia and Latin America — and
- (c) a substantial body of **EXPERT ADVICE** and practical recommendations for the strengthening and development of theological education.

Thus the idea of an ecumenical Fund for theological education was born; it was necessary that the new initiative should be ecumenical because the situation was such that it could only be met by combined action. It was important that the initiative should be supported by fresh monetary resources because failure in action was invariably attributed to lack of finance.

But it was of **paramount** importance that an ecumenical Fund should not violate ecumenical principles. The concept was not of a Fund which

would initiate operations in the field of theological education. Its function must be to stimulate, to strengthen and to assist the churches in their task and not to do it for them.

### Decision.

The decision to establish a Fund for the advancement of theological education in Africa, Asia and Latin America was taken by the Assembly of the International Missionary Council, meeting in Ghana, in January 1958.

The Assembly was assured of resources of 4 million dollars. It directed, inter alia:

- (a) that this amount should be spent in accordance with a five year plan;
- (b) that not less than 1 million dollars (approximately R714,286.00) should be used for the improvement of theological literature and in the strengthening of libraries;
- (c) that approximately twenty major grants should be made to selected institutions, on the basis of the quality of their present work, their strategic importance in their particular regions and their potential growth in excellence and influence;
- (d) that the aim should be to encourage indigenous theological thinking, to strengthen the sense of responsibility for ministerial training among the churches and missions and to increase support for theological education.

In the practical interpretation of these directions, the Fund evolved certain operating principles, which were scrupulously applied:

- Assistance to be limited to training for the ordained ministry.
- Proposals for grants-in-aid must be presented by an institution or a group of institutions.
- There must be responsible backing and support from the churches and missions in the area concerned.
- The test of local confidence must be in the willingness to provide supplementary resources in money and personnel, and

to maintain such support in the future. —The primary function of the Fund must be that of a catalyst and a junior partner rather than a dominant initiator.

### Support.

The initial resources of the Fund were provided:

- (a) by a single donation of 2 million dollars (approximately R1,828,571.00) from the late Mr. John D. Rockefeller, Junior, through the Sealantic Fund;
- (b) by annual contributions over five years from a number of Mission Boards and Societies, totalling another 2 million dollars. Additional contributions to the General Fund and investment interest totalled 492,229.27 dollars (approximately R351,593.00).

Three years after the launching of the General Fund, a group of mission boards in North America requested the T.E.F. Committee to receive and administer funds which they wished to supply to a Special Programme for Theological Education in Africa. The Committee accepted this responsibility and received 273,071.57 dollars (approximately R195,051.00) towards this Special Programme.

## OPERATION OF THE PLAN

The five year plan is in operation in the following areas:

West Africa, East and Central Africa, Latin Africa, Southern Africa, Madagascar, Southern Asia, South East Asia, East Asia, Pacific Islands, Central America, Mexico and the Caribbean, South America, Middle East.

The following is a terse, factual description of the application of the resources of the T.E.F. in the Southern Africa area and a summary of the general principles which guided the Committee in the implementation of the various operations:

## 1. Major Grants.

The main thrust of the major grants programme during the phase of operation, has been in the direction of **better standards of scholarship** in ministerial training. This was in accord with the given terms of reference. Its application has been governed by certain supplementary principles:

- The judgment of quality by theological as well as academic criteria;
- The interpretation of excellence in terms which fostered indigenous thought and experiment;
- The test of relevance as an awareness of and concern for the total life and witness of the Church both in its own culture and the international culture of our time.

Twenty-six major grants have been made of which **two** were in the **Southern Africa** area:

### 1. TO — Federal Theological Seminary of Southern Africa . . . .

130,000 dollars (approximately R92,857.00).

**Purpose:** The establishment on a single site at Lovedale of a federated institution, combining the work of four existing colleges: Anglican, Methodist, Presbyterian and United.

**Condition:** No financial condition was attached to this grant, because of the substantial sums contributed by the churches and mission boards in the construction of the new denominational colleges at Lovedale.

The new Federated Theological Seminary was officially opened September 1963.

### 2. TO — The Paulinum, Otjimbingue, South West Africa . . . .

108,000 dollars (approximately R77,143.00).

**Purposes:** The re-establishment, on a united basis and a new site, of the Paulinum Theological Seminary, formerly conducted at Karibib.

The raising of the level of ministerial training for the Lutheran churches in South West Africa.

**Condition:** No financial condition was attached to this grant, in view of the contribution of 200,000 dollars (approximately R142,857.00) made by the Church of the Rhineland to the project.

**Participating Churches:** The Ovambo-kavango Lutheran Church, and the Evangelische Lutherische Kirche in South West Africa (A Rhenish Mission Church.)

The new Paulinum was opened in 1963.

## 2. Text Books Programme.

The goal of this programme is "tools for theological study in the language of instruction". It was recognised from the outset, as an ambitious — perhaps an impossible —

task for an ecumenical body to handle.

The first initiative came from the T.E.F. in a declaration of the intention to assist the production of theological literature. This was accompanied by an outline of the terms on which the Fund might help:

"In each major language area, to help to provide, where they do not exist, or to supplement where they exist in part, the books needed for a full course of theological education, to the number of about fifty. These will consist of Basic Tools and Essential Texts."

Basic tools were conceived primarily as works of reference:

A Concordance; a Bible Dictionary; a one volume Commentary; a Bible Word Book; a Bible Atlas; a Greek Grammar; etc.

Essential texts, in the jargon of the T.E.F. were described as study books: "offering a general introduction to one of the various branches of theological study and suitable for use by students in their class work."

This intention, supplemented by more detailed exposition was made known throughout our constituency. Comment and criticism were invited. The general proposal was warmly welcomed and co-operation was readily offered.

At this point the initiative passed to, and to a large extent remained with the local committees in the various language areas. It was made clear that the scheme could only function effectively through the collaboration of strong local committees, which assumed responsibility for determining:

- (a) what books are needed;
- (b) where the needs are already adequately met;
- (c) what books need to be provided (whether by original writing, adaptation or translation); and
- (d) who are the persons capable of doing such work and available to do it.

Each language area was invited to prepare its own scheme, with detailed financial estimates, covering both authorship and publication and submit it to the T.E.F. Committee for adoption. Grants are made available, by stages, for the execution of the approved schemes under the direction of the local committees.

The response to the Text Books Programme has exceeded all expectations. There has, of course, been considerable variation in the speed and efficiency with which the local committees have functioned. But it is expected that twenty-one language areas will receive support for text books schemes, under this phase of the programme. And almost limitless

vistas of need and opportunity in the field of theological literature are opening up.

The cost of concluding a scheme in one language area is estimated at 20,000 dollars (approx. R14,286.00) more or less, according to circumstances.

In addition to the general programme here outlined, several interesting ventures have been financed under the Text Books Programme. These have included the following:

—GRANTS FOR WRITERS' WORKSHOPS, through which writers and translators may learn from one another through the discussion of their craft and the sharing of their problems and experience.

—GLOSSARY OF THEOLOGICAL TERMS (unofficially described as A DICTIONARY OF JARGON) is being prepared. This will attempt to provide definitions in plain English of about 1,000 words in common use in current theological writing (on many of which an ordinary dictionary does not give much help.) It is hoped that this will be of use both to translators and readers.

—A BIBLE ATLAS. Plans are being made for the preparation of a first-rate Bible Atlas, to be made available in a form which will enable local committees to over-print place names, etc. in their own languages.

In the **Southern African** area the possibilities of developing the above-mentioned text book programme in English and in Afrikaans is under consideration.

## 3. Libraries Programme.

The Libraries Programme, like the Text Books scheme, was designed to offer assistance to all theological schools engaged in training ordinands.

With substantial resources available for this purpose, the first question faced was the method of assistance.

The idea of making money grants to all eligible institutions was rejected, on the ground that many institutions would not have comprehensive knowledge of the literature available or the best means of acquiring it.

The idea of making gifts of books chosen by the T.E.F. Committee was also rejected, on two grounds:

- (a) the impossibility of selecting the books most urgently needed by over 200 different libraries;
- (b) the danger of imposing centrally selected literature on institutions of widely varying theological interests and traditions.

In order to offer both appropriate information and freedom of choice, a comprehensive Theological Book List was prepared, under the editorship of Dr. Raymond Morris, after



wide international consultation. This list was made available to all eligible theological schools, which were invited to choose books from the list not exceeding a stated total value. The value of the grants varied from 300 to 2,500 dollars (approximately R214.00 to R1,786.00). An opportunity was given to schools which so desired to apply part of the grant to books not in the approved list (e.g. books in ancient or modern languages or on special subjects). The great majority of the schools found the T.E.F. list more than adequate and only very limited use was made of this special provision.

Twenty-four library grants have been given to Institutions in the **Southern Africa** area. The seminaries of the major non-Roman Catholic churches, including the Dutch Reformed Church, have benefited from this scheme.

#### 4. Special Projects.

In addition to the three major aspects of the T.E.F. five-year plan (Major Grants, Text Books and Libraries) the Fund has financed a number of special projects, including Visiting Professorships and Scholarships.

##### (a) Visiting Professorships.

This has been a relatively minor part of the five-year plan, yet valuable service has been rendered by assisting a limited number of institutions to finance arrangements for visiting professors of theology.

##### (b) Scholarships For Teachers of Theology.

These have been awarded on the application of the Institution of the teaching staff and in connection with a specific plan for the improvement of the general quality of work in the Institution. Scholarships have been granted for advanced study in a university or seminary in Europe, Great Britain or the United States.

In the **Southern Africa** area three scholarships have been granted to theological teachers for higher study overseas. A special consultation of churches and theological schools was also arranged in South Africa at which the initial proposal for the establishment of a federal theological seminary emerged.

#### 5 Africa Programme.

This programme was developed in

response to the specially urgent needs of theological education in Africa, many of which are beyond the scope and resources of the original T.E.F. mandate.

A number of mission boards, recognizing these needs, decided in 1961 to place special funds at the disposal of the T.E.F. Committee for use in Africa. The primary purpose was the development of a series of regional courses for teachers of theology, led by theologians of international repute, and designed to stimulate scholarly work in relating Christian theology to African life and culture.

A number of these courses or "institutes" have been held in the last three years in West Africa, East Africa, Central Africa and Southern Africa, for both English-speaking and French-speaking teachers of theology.

The response to the programme has been encouraging. The opportunity for concentrated study has been welcomed eagerly everywhere, and, though results cannot be measured, there is evidence that the institutes are meeting a recognized need and fostering deeper concern for ministerial recruitment and training.

As the work of the Special Programme has proceeded an ever-enlarging area of need and opportunity is opening up. The resources of the programme have been used to support refresher courses for ministers, conferences of theological students, scholarships for the further training of African theologians, studies of recruitment for the ministry and other projects vitally related to the training of the African ministry.

An Associate Director of the T.E.F. (Professor Hans-Werner Gensichen) has given undivided attention to the needs of theological education in Africa, travelling widely and maintaining close contact with theological institutions and teachers.

This, in itself has been of great value; and the development of the Special Africa Programme has demonstrated the usefulness of a concentrated regional approach to the problems of ministerial training.

The programme has developed in Africa and in response to actual needs in that continent. Representatives of the supporting boards form a Consultative Committee which

meets annually to learn of the progress of the programme and to advise on the use of the funds which have been made available. Final decisions regarding policy and programme rest with the T.E.F. Committee.

The **Southern Africa** area has benefited in the following ways:

#### (a) Theological Staff Institutes Stutterheim 1962—1963

31 Resident delegates drawn from the Republic of South Africa, South West Africa and Basutoland attended. 14 Theological colleges and 2 theological faculties were represented. The lecturers were Prof. Otto A. Piper (U.S.A.) and Prof. Th. C. Vriezen (Netherlands).

#### Rosettenville, January 1964

45 Delegates from the Republic of South Africa, South West Africa and Basutoland attended, representing 15 theological seminaries and 3 theological faculties. The full-time lecturers were: Prof. J. H. Bavinck (Netherlands — since deceased), Prof. G. A. Dunger (U.S.A.) and Dr. W. A. Bijlefeld (Islam Research Project, Nigeria). Lectures were also given by: Mrs. Mia Brandel-Syrier (author of "Black Women in Search of God"), Dr. Ellen Hellman (noted social anthropologist) and Prof. Hans-Werner Gensichen (Heidelberg, Germany, then Associate Director of T.E.F.).

#### Rosettenville, January 1965

The next Institute will be held from the 6th to 27th January 1964. The course subject will be "The task of the Church in Rapid Social Change in Africa" and the lecturers will be Prof. W. R. Forrester (Theologian, St. Andrew's, Edinburgh) and Prof. Monica Wilson (Social Anthropologist, University of Cape Town).

Two interesting and encouraging developments out of the courses so far, have been:

- (i) the research into theological training in Southern Africa which led to the publication of the Peter Beyerhaus Report on Theological Training — and
- (ii) the desire for the establishment of an Association of Theological Training Institutions of Southern Africa. The draft constitution has been prepared and will be presented for approval at the Rosettenville course in January 1965.

#### (b) Ministers' Refresher Courses

**Modderpoort, 1962.** — 44 Participants from 11 different churches.

**Wilgespruit, 1964.** — 35 Participants from 13 different churches.

**Wilgespruit, 1965.** — The course will be held in February 1965. The theme will be "The Task of the Church and the Minister in Urban Industrial Areas". In addition, evening seminars will be held on subjects such as — "Islam", the "Independent Churches" and "Family Life".

### (c) Theological Students' Conferences

Three conferences, on an inter-racial and inter-denominational basis, have been held for theological students.

### (d) Bursaries for Students from Independent Churches

A substantial grant has been made towards bursaries for students from independent churches at Adams United College which is part of the Federal Theological Seminary of Southern Africa.

### (e) Other

One scholarship for a theological teacher and one grant for a visiting professor have been made. Also a grant towards the quarterly journal "Ministry".

## RESULTS AND IMPLICATIONS

The five-year plan has been completed. The preceding analysis and summary attempt to show in outline how this has been done.

It remains to ask:

- What results have accrued from this effort? and
- What are the implications of the whole venture for the World Mission of the Church, for the processes of ecumenical action and for the future of the Theological Education Fund itself?

tee or its staff to assess results would be both premature and presumptuous.

We venture, however, to quote relevant extracts from the final report of the Advisory Group on the Future of the T.E.F. appointed by the Commission of World Mission and Evangelism of the World Council of Churches.

### Results

"Although it is too early to measure its achievements in raising the level of training for the ministry, it is already clear that the existence of the Fund, the challenge to seminaries to make bold plans for raising their standards, the work of the staff in visiting seminaries, counselling with faculties, and corresponding about plans, the grants to libraries and the development of the text books programme, have all had the effect of giving to theological teachers a new consciousness of their vocation, and to the churches a new sense of the importance of theological education.

It can safely be said that the churches in the areas served by the T.E.F.C. are now concerned for theological education to a greater degree than before, and that theological faculties have been spurred to reappraise their teaching and vocation,

their role in the life of their people and their place in the midst of the World Christian Community."

### Implications

#### For The World Mission

"The needs of theological education in the Younger Churches are still such as to require that they be given priority."

"The current ecumenical discovery of the significance of the priesthood of the whole laity makes it especially important that there should be within the ecumenical movement a locus of concern where continuous thought can be given and helpful action taken towards strengthening the ministry of those ordained to be 'ministers of the priestly people'."

#### A New Kind of Agency

"A new kind of agency of great promise has been created for the mission of the Church."

### The Future

The Commission on World Mission and Evangelism took two actions at New Delhi in 1961, which concern the future of the T.E.F.:

- (a) **An extended mandate.** The mandate of the Fund was extended for two years from the completion of the original term in 1963.

Resources in the region of one million dollars (approximately R714,286.00) have been made available for this period, mainly by the generous action of the original supporting boards.

The Fund will thus continue to operate until 1965, continuing a limited Major Grants programme, the Libraries and Text Books programmes, and other appropriate services, as funds permit.

- (b) **An advisory group,** consisting of:  
Dr. C. H. Hwang  
The Rev. Erik Nielsen  
Dr. Nathan Pusey  
Dr. Charles A. Taylor, and  
Bishop Leslie Newbegin

was appointed to examine the work of the Fund during the five-year period, and to advise the Commission on World Mission and Evangelism regarding its future. The final report of the Group (from which certain extracts have been quoted above) was submitted to the Commission at its Mexico City meeting in December 1963.

This summary of "Five Years — a report from the Theological Education Fund, 1958 — 1963" has em-

phasized the stimulus and strength the work of the T.E.F. has brought to theological education in Southern Africa. A similar story can be told of each of the other eleven areas. Copies of the report may be obtained from the Hon. Secretary, South African Advisory Committee on Theological Institutes, c/o P.O. Box 97, Johannesburg.

## THEY WILL BUILD ON . . .

These words appear at the end of the T.E.F. report, both as a reminder of the self-imposed limitations of the T.E.F. merely "to stimulate, to strengthen and to assist the churches in their task and not to do it for them", and as a **challenge** to the churches which have been stimulated, strengthened and assisted. Throughout the five-year plan the T.E.F. has scrupulously adhered to the principle of "no strings attached" and has been advised and assisted by the South African Advisory Committee when operating in the Southern Africa area. The South African Committee has been the autonomous channel through which the Fund has functioned as a "catalyst and junior partner rather than a dominant initiator."

But a question remains: the T.E.F., having functioned as a midwife, has fulfilled the function for which it was called in. The responsibility for the future growth and development of what has been born is in the hands of the parent churches. While the T.E.F. will continue to operate until 1965 in terms of its extended mandate, its future existence depends largely on how "adult" the parent churches will become. Especially important in South Africa is the work of the Theological Staff Institutes, the Ministers' Refresher Courses and the Theological Students' Conferences. These are the means by which the ministry of the churches will be more adequately equipped for a task which is not becoming easier, but more difficult, and which demands a depth of theological understanding and relevance which we have hardly begun to aspire towards. Furthermore, the recognition of the churches that the laity are the heart and soul of the effective missionary outreach of the church presupposes a ministry which is itself both adequately equipped and able to equip the laity for its task. In this sense the future of the church's work and witness is intimately linked to the future of its theological education. When we not only understand the implications of this fact, but are prepared to meet these implications realistically and sacrificially in terms of time, money and man-power, then we will be on the road to the renewal of the church.

So far the T.E.F. has been able to function largely because of the generous financial contributions of Christians in North America and to a lesser extent in Britain and Europe. Two grants, one under the original five-year plan and one under the extended programme have also been made by Christians in Australasia. We in South Africa, **living in the most economically developed area in Africa**, need to consider seriously what our contribution must be if we are to build on . . .

J.E.M.



# FIND SOUTH AFRICA'S SOLUTION

(Continued from page 1)

- (1) that the South African Government be invited to send representatives to take part in discussions under the auspices of United Nations on the formation of a National Convention, representative of the whole population of South Africa, to set a course for the future;
- (2) that an immediate programme of training, abroad, of African teachers and skilled workers at all levels be undertaken by U.N. and its specialized agencies, in order to qualify non-whites for the future;
- (3) that an immediate amnesty for opponents of **apartheid** be appealed for in order that attendance at the National Convention be representative of all groups; and
- (4) that should the South African Government refuse to cooperate, the only practical means left for assisting the situation would be to apply economic sanctions.

The concern of the Myrdal Report is the urgent need to find some way of avoiding the tragic and bloody race war which it considers otherwise inevitable but the recommendations, while being theoretically reasonable, are completely unrealistic in practice because they ignore the rules. The call for a fully representative national convention has repeatedly been made here but has never been found acceptable to the government, so that a fresh call from United Nations is not likely to be better received. If (1) therefore is rejected, (2) has not much hope of facilities to travel being accorded. The need for education and training of non-whites within South Africa, however, is as great as ever. Many never reach secondary, let alone higher, educational level simply through lack of funds. Facilities exist, but schemes of

bursaries and scholarships to assist non-whites to education are hamstrung through lack of people to run them and of money for expansion. This is to be regretted because here and now is a way both of training useful African citizens and of preventing the corrosive frustration of able minds which have no means of being developed and their qualities being used constructively. Moreover: there is the great advantage that this is possible of achievement within the framework of our present system yet enough use is not made of it.

(1) and (2) having little chance of being acceptable to the government let us turn to (3) and (4).

The granting of a general amnesty to all political prisoners whether awaiting trial or serving sentence would be rejected as firmly by people who do not support the establishment as by the government itself. These men and women (excluding those detained under the 90-day Clause) are not in prison only because they oppose **apartheid**, but because the means they used in protest involved criminal action, violent sabotage, murder and proven plotting to overthrow the State with violence. To grant an amnesty in such cases would be to condone these means, no matter what the motives or reasons for using them may have been.

Any suggestion to apply economic sanctions to cripple South African economy, too, would be opposed both by the government and by most of those in opposition because of the harmful consequences to those whom they are intended to help. Granted that sanctions are considered a non-violent form of pressure and that they are likely to be a purely academic gesture, the fact that our avowed friends would be willing to create economic chaos would be unlikely to find any favour here. We need, not economic chaos, but a prosperous country urgently requiring the co-operation of all its peoples to make use of our resources. Already there are widespread signs of a growing awareness that the country simply cannot afford the present wasteful lack of use of all

our manpower. Even looked at at its lowest possible level, self-interest, it is evident that some injustices will inevitably be removed when it is no longer to anyone's advantage to maintain them.

So the Myrdal Report would generally be regarded here as unacceptable because it is unrealistic.

## The British Council of Churches

As regards the resolution adopted by the British Council of Churches at Hoddesdon on October 30 of this year, and the Report and recommendations for action of its International Department's South Africa Working Party on which it is based, it can only be deplored that this concerned attempt by British Christians to be helpful in what they fear are the dangers of our situation, should so completely have defeated its own ends.

The Working Party's Report:-

- (1) analyses carefully the many aspects of **apartheid** as it affects the lives of men and women in this country and though, in justice, it should have made the same analysis of the ideology of separate development, yet it does express the need for compassion for the fate of all our races;
- (2) examines the possible alternatives to our present national policy;
- (3) rejects both the support of a policy of immediate United Nations' sanctions so savage that they could lead to war and also the present policy, which it calls "conniving at **apartheid**", being followed by the British government; and
- (4) suggests actions which would "make clear to South Africa and to the world our dissociation from a morally reprehensible policy, by discontinuing support for and enjoyment of enhanced profits from an economy which exploits racial oppression". Such actions would limit flow of capital to the Republic, ban arms, end

(Continued on page 12)

# FIND SOUTH AFRICA'S SOLUTION

(Continued from page 11)

sterling area membership and discourage emigration by means of a special tax and the freezing of the assets of emigrants.

It is not surprising that this Report should have been so poorly received here, even when it has been properly read. While admitting that pressure is a state and not a church function these recommendations for action are made by fellow Christians with the expressed desire to bring the South African government, by pressure, to the point of recognising that an alternate to **apartheid** must be found. It also recommends that to this end Christians in Britain should bend their efforts within the church and state. This may not be direct pressure by churches but it is nevertheless delegated pressure and, in South African Christian eyes, unseemly because it is no longer the exercise of the Christian ministry of reconciliation which is seen here as the only true means to a peaceful, just and charitable end to our difficulties.

When it is stated further in the Report that even the invitation to dialogue and fellowship with South African Christians, which it supports, should be conducted in an atmosphere created by such pressure, then, by association, it is more than likely that approaches between Christian groups and the establishment here will be blocked and that the hope for any acceptance by Afrikaans churches of this possibly fruitful association elsewhere will be dashed.

The Working Party's Report concludes by calling on British Christians to pray **with** rather than **for** South African Christians and affirms its belief that no human situation ever passes beyond the saving grace of God. Unfortunately by this time, the harm has already been done and the chance of practical helpfulness been lost. Because they had obviously not, in charity, been in

constant and close touch with informed views and with both English and Afrikaans-speaking churchmen of all shades of opinion in South Africa, the Working Party failed to be able to assess either our own reaction to it or the possible general reception of it. Rightly or wrongly the result in the Republic of any suggestion of outside pressure is to harden white resistance, and not only of government supporters; to appear to be giving tacit encouragement to extreme African nationalism; and seriously to obstruct the work of those striving here for a just society based on Christian standards.

## A Christian Response to Extremist Groups

It may be helpful now, by contrast, to examine the recommendations made in a small leaflet entitled 'A Christian response to extremist groups' which has been issued by the American section of the Friends World Committee. These recommendations made to American Quakers "speak to our condition" here too because Americans are living through a similar situation. They are reminded of their responsibility to testify against self-deception and spiritual falseness behind the oversimplified solutions to problems offered by extremist groups of all kinds and are urged to examine their involvement in five areas of political life:-

1. in encouraging the valid dialogue which must go on between liberals and conservatives;
2. in seeking true reconciliation in areas of conflict and frustration;
3. in working for an emotionally stable society;
4. in examining where their present social and political systems must be reshaped to approach nearer to a Christian ideal; and
5. in committing themselves to an active share in the struggle among ideologies and faiths.

Such recommendations made by Christians to fellow-Christians are worthy of most serious con-

sideration by us all for they are made against a background of thinking and events which are continually evolving; events which go to make history. It is the same situation here. We, too, are making history and we must move at history's pace. It is we who will have to "bear the cross of reconciliation" and though outside moral pressures for change help to keep our consciences awake, it is neither possible nor realistic to try, from a great distance, to draw up pontifical solutions for immediate change.

Our problem is not an intellectual one which can be solved and disposed of, but a process of development and it is earnestly hoped that our friends overseas will still allow us the capacity for gradual and peaceful change and that they will preserve and foster this capacity.

**There are not before us the alternatives only of continuation of the present régime or catastrophic upheaval. To believe that is to fail utterly to reach the "feeling" of the situation; to fail to recognise what we see increasingly, which is the slow but certain emergence of what has been called the Third Force. This is a rallying point of Christian opinion between the two political extremes of white and black nationalism: the result of aroused Christian consciences within both Afrikaans and English-speaking groups, which can no longer reconcile South African practices with Christian precepts.**

This has come late, but **it has come**, and if it remains an orderly and moral force, nothing can ultimately withstand it for it is like the light of one small candle which all the darkness in the world cannot put out.

*Mrs. Margaret Malherbe is a member of the Board of Management of the Christian Institute of Southern Africa. Readers are asked to carefully consider this analysis of the validity and otherwise of various attempts to come to grips with the South African situation, and also Archdeacon C. T. Wood's letter (p. 15). It is extremely important that Christians in South Africa should engage in discussion, albeit on paper, with fellow Christians and others outside the country and readers are invited to contribute to such a dialogue in "Pro Veritate". — Editor.*



# Indrukke van die Vatikaanse Konsilie

— J. F. STUTTERHEIM

Die derde sittingsperiode van die Vatikaanse Konsilie, het soos bekend, die 21ste November j.l. tot 'n einde gekom. Ek het die voorreg gehad om in hierdie sittingsperiode 'n aantal dae die besprekings in die Konsilie-aula persoonlik by te woon en 'n algemene indruk te kry van hierdie Kerkvergadering.

Dis vanselfsprekend dat 'n viertal dae slegs 'n beperkte insig gee in die dinge wat daar aangegaan het, hoewel ek ook buite die Konsilie-aula gedurende my verby in Rome nog heelwat besonderhede kon verneem het.

Sowel in die Nederlandse Dokumentasiesentrum by die Piazza Navona, as ook op ander plekke in Rome het gereeld geleerdes, teoloë, soos bv. die „periti“, die deskundiges by die Konsilie, lesings gehou en inligtinge verskaf oor die voortgang van die Kerkvergadering.

Hierdie derde sitting was 'n periode van die Konsilie waarin die besprekings baie belangrike sake behels het, nl. insake die Kerk, die Christendom in die algemeen en die wêreld buitekant die Kerk.

Ek sal net nou iets sê omtrent die werkwys van die Vergadering, maar eers wil ek iets sê oor die omgewing wat hierdie kerkvergadering tot 'n onvergeetlike skouspel gemaak het. In my aantekeninge wat ek gemakshalwe gemaak het, staan: „Oral en van alle kante kom die biskoppe en ander prelate en versamel in die St. Pietersbasiliek. Dit het gewemel van rooi tot pers. Ek sien dit alles baie mooi vanaf die tribune van die „observatores“, die verteenwoordigers van die nie-R.K. kerke. Na die mis, waarmee elke sitting begin, luister ek na verskillende redevoerings, maar al gou gaan ek 'n bietjie rondkyk temidde van hierdie pragtige „skouspel“. Die geweldige basiliek lyk leeg, hoewel daar duisende mense op die lange rye tribunes sit of rondloop. Geestelikes, wagte van die Vatikaan, oral is mense, wat in hierdie wye ruimtes amper verdwaal. Die „moderatores“, (voorsitters) van die Kerkvergadering, tien kardinale, sit aan 'n lange tafel, voor die hoogaltaar van Bernini. Links van hulle die algemene sekretaris van die Konsilie, aartsbiskop Pericle Felici, dan in die skip van die geweldige basiliek die ruim 2,500 konsilievaders“.

As ek sê: „skouspel“, dan wil ek glad nie daarmee sê asof die verrigtinge slegs 'n ydele vertoon sou wees nie. Inteendeel, die besprekings wat ek bygewoon het, was van die aller-grootste betekenis vir die toekoms

van die R.K. Kerk, en die Christendom in die algemeen. Die besprekings het gegaan vnl. oor die beroemde „Schema“ dws. besprekingspunt XIII, wat die plek van die Kerk van Christus en van die Christen behandel in hierdie wêreld: „De Ecclesia in Hoc Mundo“. In hierdie „schema“ word ywerig gesoek na 'n vernuwing van die houding van die Kerk teenoor en in relasie met die wêreld, waarin ons leef. Dit gaan om die christelike waardes in die werklikheid van ons huidige wêreldbestel, oor alle aspekte van die lewe van die Christen en van die Kerk temidde van 'n veranderde wêreld.

Nie alleen in die „schema“ XIII, maar ook in die schema oor die Kerk: „De Ecclesia“, is daar opmerklike dinge gesê wat nie net vir die R.K. Kerk van belang is nie. Dat daarby gereeld meningsverskille in die midde van die Konsilievaders ontstaan het, is 'n vanselfsprekendheid. Die stryd tussen die vooruitstrewende groep en die konserwatiewe deel van die Konsilievaders het ook tydens hierdie periode voortgegaan. Dit was egter verblydend dat die vooruitstrewendes altoos in die meerderheid was, niesteenstaande die konserwatiewes die Vatikaanse Kurie aan hulle kant gehad het, en probeer het om ook die Pous self na hulle standpunt oor te haal.

Hierdie stryd het dramatiese oomblikke geken toe, o.a. die Algemene Sekretaris Mgr. Pericle Felici vir kardinaal Bea 'n brief gebring het wat meegedeel het dat „op wens van die H. Vader“ twee veranderings aangebring moes word in twee belangrike tekste: die oor die Jode en die oor die godsdienstvryheid. Kardinaal Bea het onmiddellik begryp dat hierdie wysiginge uit kuriale kringe afkomstig was, kringe wat mos gedurig probeer om die konsilie af te rem.

'n Groep van 15 vooruitstrewende kardinale het vervolgens ingegryp

deur persoonlik 'n beroep te doen op die Pous self om die situasie te herstel. Die Pous het daarop beslis dat die stuk oor die Jode ongewysig sou bly en in die Hoofstuk „oor die Kerk“ ingevoeg sou word en die oor die godsdienstvryheid die gewone konsiliêre weg sou volg.

Hierdie onafhanklikheidsin van verskillende konsilievaders het ook nog by andere geleenthede uitgekóm. Die Melchietiese patriarg Maximos Saigh het in Frans 'n rede gehou waarin hy protesteer teen die vergaande latinisering van die R.K. Kerk. Die Kerk het te veel Rooms geword en te min Katoliek, het hy gesê. Net soos kardinaal Suenens, die Belgiese kardinaal, het ook hierdie patriarg gekla oor die wettigheid van die kerk, haar selfvoldaanheid, die neiging om alles, selfs kleinighede vanuit die sentrale punt, d.i. Rome self, aan te pak en te reël. Kardinaal Suenens het by een van sulke geleenthede die woorde „triumfalisme, legalisme en clericalisme“ gebruik waaraan die R.K. Kerk haar skuldig sou maak.

## GEBOORTEREËLING

Insake die brandende vraagstuk van die geboortereëling, is daar gesê dat die vrugbaarheid in die huwelik in eerste plek 'n saak van die eggenotes self is, en dat die Kerk hierdie verantwoordelikheid van die eggenotes slegs moet begelei deur die christelike gewete te vorm. Dit is die eerste keer dat 'n kerklike dokument sulke dinge openlik sê. Mens kan dus regtig spreek van 'n mentaliteitsverandering van die R.K. Kerk. Insake die primaat van die Pous het dieselfde Patriarg in 'n artikel in 'n teologiese tydskrif geskryf, dat die primaat geen sin het buite die gesamentlike apostelkollege, d.w.s. die gesamentlike biskoppe, om 'n opvatting wat al baie ge-

(Vervolg op bladsy 14)

## Indrukke van die Vatikaanse Konsilie

vaarlik die besluite van die Eerste Vatikaanse Konsilie van 1870 teen-spreek.

Dit sou te ver voer om ook maar by benadering 'n opsomming te gee van alles wat in hierdie periode bespreek is. Ek wil hier nog vermeld die hoofstuk oor Maria, wat juis tydens my aanwesigheid deur die Vergadering na stemming aangeneem is, maar waarin niks gesê word wat die skeiding tussen die R.K. Kerk en die ander kerke sou kan wyer maak nie. Verder die hoofstuk oor die Ekumenisme, dié oor die Openbaring, en oor die Jode wat ek reeds genoem het.

### WERKMETODE

Die werkwyse van die Konsilie is kortliks soos volg. Die tekste van die „Schemata” d.w.s. besprekingspunte, word deur die Kommissie wat hulle opgestel het, lang tyd vantevore aan die konsilievaders toegestuur ter bestudering. Na bespreking word deur die Vaders beslis of „placet” (vir) of „non placet” (teen). Hierdie stemming is altyd bedoel in eerste instansie om vir die teks in die algemeen te stem (placet) of teen (non-placet). As die konsilievaders „placet” stem dan gaan die bespreking voort en die dokument word gehandhaaf. By „non-placet” is daar egter geen dokument meer en dan moet die betrokke kommissie 'n heeltemal nuwe stuk opstel. Daar is nog 'n derde moontlikheid, nl. „placet juxta modum”, d.w.s. vir, onder voorbehoud. Dit beteken dat die teks aangevul moet word met alle opmerkinge wat in die debat gemaak is en skriftelik ter kennis van die leiding gebring is. By belangrike „schemata” be-loop die aantal „modi” baie honderde. En al hierdie honderde (een keer selfs tot 800 toe), moet in die nuwe teks ingewerk word.

Dit was te verwagte dat na 'n verkorting van die werkwyse gesoek is. Met die doel is party „schemata” verkort tot „propositiones” (voorstelle) wat nie so grondig bespreek word nie, en wat aangeneem of afgewys moet word, maar nie verder

aangevul of gewysig kan word nie. „Schemata” wat sodanig verkort is, is o.a. dié oor die pastorale taak van die biskoppe en priesters, en dié oor die Oosterse Kerk. Ek wil nog meedeel dat alle redevoeringe in Latyn gehou word, maar dit is opvallend dat hierdie een taal klink soos baie tale, omdat elke nasie Latyn op sy eie wyse uitspreek.

Dié dae wat ek die besprekings bygewoon het, was daar vir my gevoel 'n besliste koers wat die konsilievaders gevolg het. My persoonlike indruk is dat die R.K. Kerk baie meer as vroeër oop staan vir die Bybel, en dit is seker nie langer ooreenkomstig die waarheid as mens Rome verwyd dat sy Gods Woord nie ernstig neem nie. Ek bedoel daarmee dat as mens luister na die verskillende redevoeringe in die Konsilie-aula, maar nog meer na die kritiek van teoloë soos Hans Küng, en mens lees die diepdeurdagte dokumente van manne soos die Nymeege hoogleraar Prof. Schillebeexs, kry mens maar net die grootste respek vir die gedeë kennis wat die R.K. teologie op die oomblik kenmerk. Dit is my oortuiging, — en hierdie oortuiging het steeds sterker geword — dat die beste geeste in die R.K. Kerk verstaan dat ook hul eie Kerk 'n ander koers moet gaan as wat gedurende die laaste 400 jare, sedert die Konsilie van Trente, die gewoonte was. Die protes soos dit deur kardinaal Suenens eerste uitgespreek is teen die „triumfalisme, die legalisme en clericalisme” in die R.K. Kerk was waaragtig 'n „cride coeur”, wat nie nagelaat het om diep indruk te maak op die hele Vergadering nie. Hierdie woorde is met 'n hartlike aplous begroet.

Ek persoonlik is nog altyd optimisties oor die uitkomst en gevolge van die Konsilie. Natuurlik mag en kan mens nie verwag dat die R.K. Kerk met een klap sal verander nie. Inteendeel, die Konsilie is slegs 'n begin, hoewel 'n baie belangrike begin. Maar dit kom daarop neer dat die hervorminge wat die Konsilie bedoel en aangedui het, in die toekomst in die praktyk gebring sal word. Die belangrikste deel van die arbeid moet nog gedoen word nadat die Konsilie huis-toe gegaan het. Maar daar is reeds nou 'n merkwaardige en veelbelowende verandering van gesindheid in die R.K.

Kerk, wat as ek my nie vergis nie, vir die toekoms van hierdie Kerk en vir die Christendom in die algemeen van beslissende belang kan wees.

*Dr. J. F. Stutterheim is predikant van die Hervormde (Nederlandssprekende) Gemeente, Parktown, Johannesburg.*

## THE AFRICA SUNDAY SCHOOL CURRICULUM

Eight years ago, in 1956, Christian Education specialists from churches of many denominations and many nations of Africa met together to discuss Christian Education in the churches of Africa. As a result of this conference and another one in 1958, a comprehensive curriculum for African Sunday Schools was developed. These meetings and the subsequent work of writing and editing the curriculum notes have been sponsored by the World Council of Christian Education.

Here in South Africa, the work of translating and publishing the lesson books in Xhosa, Zulu, Sotho and Tswana has been undertaken by the Division of Christian Education of the Christian Council of South Africa. To accomplish the task, a Publication Board was set up with representatives of each of the denominations which have contributed to the capital fund for publication.

There have been, and still are, many difficulties in the way of the Publishing Board but results are beginning to show. In 1965, some, if not all, of the books for each age-group will be available in Xhosa, Zulu, Sotho and Tswana. The process of translation is slow — painfully slow — but the Board now has the satisfaction of knowing that the books are beginning to come off the press.

Further information may be obtained from the Chairman (86 Beatrice Street, Durban) or the Secretary (P.O. Box 2157, Durban). The English edition books are available from the Rev. Derrick Cuthbert, 77 Fourth Avenue, Newton Park, Port Elizabeth. Further details about the vernacular editions will be made public as soon as they are available.



## DIE BRUINMENS IN SUID-AFRIKA

hierdie geslag van Kleurlinge oorwin sal word; 83% of meer van al die kinders uit hierdie proletariese groep ontvang een of ander mate van onderwys. Dit lyk vir my dat die tyd ryp is om verpligte onderwys vir Kleurlingkinders daar te stel. Die moeite wat die Regering homself getroos om onderwysgeleenthede te skep (al is dit helaas altyd afsonderlik) is baie opmerklik. Wat die intellektuele bolaag van die Kleurlingvolksgroep betref, sal dié homself in ons tyd vinnig uitbrei. (Ek hoop dat hulle, die intellektueles, dan ook 'n volwaardige plek in die Suid-Afrikaanse samelewing sal kry.)

### Aparte Woonbuurte

7. Die aktiwiteit wat die Regering in Suid-Afrika aan die dag lê om al die stede van die land die behuisingstoestande te verbeter, het nêrens sy gelyke nie. Hierdie grootskeepse verbetering gaan wel gepaard met gedwonge verhuising en gedwonge skeiding van die bevolkingsgroepe — die sg. woonbuurt-apartheid, gebaseer op die Wet op Groepsgebiede en die wetgewing wat daarmee in verband staan. Hieroor kan 'n mens baie sê, maar nou net dit: die niks-ontsienende politiek van geskeie woonbuurte is heeltemaal iets anders as die min of meer natuurlike drang tot apartheid, wat 'n mens oral in die wêreld aantref waar groepe van verskillende rasse, van verskillende etniese herkoms en van verskillende klasse bymekaar woon. 'n Politiek hierop gebaseer is deur stadsrade hier en daar lankal toegepas. So het ek opgemerk, dat die Stadsraad van Port Elizabeth bv. reeds in 1901 tot die oprigting van afsonderlike Bantuelokasies besluit het (nooit is dit vir kleurlinge gedoen nie.) Die Wet op Groepsgebiede ewenwel, in sy huidige vorm, gee aan die owerheid in Pretoria, soos ons weet, die groot mag om by wyse van proklamasie eenvoudig 'n stadsgebied in wyke en bystede en voorstede op te deel. hulle te bestem vir bepaalde rasse- of bevol-

Dear Sir,

The questions asked in your leading article "What Other Way?" concerning the Report of the British Council of Churches merits a serious and careful answer. I hope as a supporter of PRO VERITATE and as a member of the Christian Council of South Africa you will give me the courtesy of publishing a reply.

**Question 1:** What Biblical and theological justification can be given for a call for sanctions against South Africa while nothing is said about grave injustices being perpetrated against individuals and groups in many other countries?

**Answer:** The call was addressed to Christians in Britain to cease to connive at or indirectly support the enforced and legalised apartheid of this Country. There seems to be ample Biblical justification for this attitude: the whole O.T. doctrine of separation from sin, and the Pauline call to "have no fellowship with the unfruitful works of darkness but rather even convict them". The grave injustices perpetuated in many other countries are manifold, but discrimination on the grounds of colour alone as part of the law of the land by a professedly Christian country is unique to South Africa.

**Question 2:** Does it lie within the competence of a church body to suggest such steps without having previously tried every avenue to meet the "sinning brother" in personal discussion and debate? Would this not have been a more Christian way to have dealt with the matter?

kingsgroepe en dan met die stelselmatige mense-oorplasing te begin. Wie ookal 'n eiendom besit as Blanke in 'n toekomstige nie-blanke gebied of as Kleurling in 'n toekomstige gebied vir Sjinese (Port Elizabeth) moet maar probeer om dit te verkoop aan iemand wat dit op grond van sy afstamming en huiskleur mag besit. Die gedwonge verlatting van eiendomme wat dikwels met baie sorg en moeite en persoonlike arbeid verkry is, gee, so lyk dit my, aanlej-

(Vervolg op bladsy 16)

## Readers' Views

**Answer:** The competence of a church body to deal with such matters was admirably put in Professor Edgar Brooke's article in PRO VERITATE for July: "The Church in the World." I am at a loss to understand the second part of the question. It is the breakdown of consultations since Cottesloe that is the crux of this Report. I do not see how you can enforce consultations if the most influential Church within South Africa firmly rejects what was held and refuses to take further part.

**Question 3:** Isn't it true that the whole way in which this matter was handled has increased the difficult and unenviable position of those Christians in South Africa who have publicly denounced the unjust and discriminatory nature of apartheid, but who maintain that the solution must be sought along other lines?

**Answer:** I admit that the position of Christians who oppose the unjust and discriminatory nature of apartheid within South Africa is most unenviable. But a considerable number have been greatly encouraged by the evidence that they are supported by the consensus of Christian opinion throughout the world. The Report has re-examined fully, carefully and sympathetically, all the possible solutions that can be foreseen. It is most frustrating for all concerned that it is only available so far in Summary form, but I can see no other way the Report could have handled this subject if it is to speak the truth.

**Question 4:** If you maintain that this is not the Christian answer, what answer can you give?

**Answer:** I must still maintain that the Report is a deeply Christian document. It calls for its own people to disassociate themselves from a moral evil; it tries to keep the dialogue open with the Dutch Reformed Churches; it calls for the expression of Christian compassion in a concrete form for the victims of apartheid; and finally it calls for Christians in Britain to pray with Christians in South Africa.

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Sea Point.

## DIE BRUINMENS IN SUID-AFRIKA

(Vervolg van bladsy 15)

ding tot bittere klagte, en dis sekerlik die geval onder die Bruinmense. Dit geld veral van ouer mense wat aan die eiendom, kennis en vriende in eie omgewing gewoon en geheg geraak het. Geplaas in 'n splinternuwe omgewing ly hulle meestal ook nog geldelike skade. Die afstande waarvoor hulle verplaas word, is dikwels baie groot. Moontlik het die regering wat voorheen ook vir Blanke „opeenhopings“ onder slegte behuisingstoestande die noodsaaklike moes doen en met die behuising van die Bantoe-massas aan die Witwatersrand al baie ver gevorder het, die Bruinmense aan die kortste end laat trek. Maar die klagtes oor die ontsettende prys, die vele ontberings wat die toepassing van die stelsel, wat nou gevolg word, meebring, veral vir die kleinbesitters onder hulle, oorstem dikwels die van 'n sekere voldoening oor die feit dat 'n groot deel van die proletariaat wat uit die agterbuurte en die sinkhuisies kom, nou huise kry waarvan julle nog nooit kon gedroom het nie. Selfs die kans om 'n winkel te hê wat op siaself alreeds 'n bewonderenswaardige sosiale stap vorentoe is, het hierdeur 'n baie bitter bysmaak gekry.

### Groot Klag: Werkreservering

8. Ook kan ek nie nalaat om te meld nie dat daar 'n reeks van klagtes is wat orals en onder alle omstandighede onder Kleurlinge aangetref word. Dis nie die oor die geskiedenis van die ontneeming van die aktiewe stemreg vir die parlement aan die Kaapse Kleurling nie ('n geskiedenis wat in die hele Westerse en Asiatiese wêreld bekend is.) Maar dit is veral en altyd en oral, waar mens met min of meer ontwikkelde Bruinmense praat, die werk- of beroepsreservering, die sg. „job reservation“. Dis nie nodig om vir die lesers van „Pro Veritate“ te verduidelik wat hierdie sosiaal-politieke kaste-stelsel beteken nie.

Ten slotte meen ek dat my studie en my ondervindinge my tot die slotsom dwing, dat die uitspraak van minister Verwoerd van ruim drie jaar gelede: „Let me be very clear about this — when I speak of the South African nation I speak of the white nation of South Africa . . .“ t.o.v. die Kleurlinge veral van die Kaapse Kleurlinge, onbillik en selfs ongerymd is. Hoe minderwaardig die Kleurlinge in die geheel gesien ookal voorkom, hulle taal, hulle kultuur, hulle geloof, hulle kerk, hulle hoop en hulle vrees, is die taal, die kultuur, die kerk, die hoop en die vrees van die Westeringe. Hulle, die Bruinmense, het niks van waarde van nie-westerse voorouers oorgehou nie (tensy dit die 6 tot 7% Islamiete onder hulle is). Hulle vrees die moontlike oorwig van die Bantoes in Suid-Afrika net so veel en selfs nog meer as die magtige Blanke self.

Hulle geskiedenis, hulle maatskaplike bestaan, is totaal ineen-gestremgel met die van die Blanke. Van al vier bevolkingsgroepe is hierdie Kleurlinge, al vertoon hulle as Kleurlinge ook nog so min 'n politieke eenheidstrewer, die mees volkome en uitsluitlik aan Suid-Afrika verbonde groep. Hulle neem vinnig toe in aantal en in ontevredenheid. Hulle moet m.i. nie daartoe gedwing word om tot een of ander blindelinge kompromis met Bantoe-politici te geraak, as hulle eenmaal tot meer politieke samehang sou mag kom nie (die neiging bestaan reeds hier en daar.)

Hulle moet m.i. so vinnig moontlik met die Blanke geassosieer word, hulle is alreeds Westeringe, hoewel dikwels meer eenvoudig as wat die „arm-blankes“ vroeër was. Wanneer sal die Nasionale Party (en die Verenigde Party) eindelijk begin om hierdie fundamentele waarheid vir sy blanke kiesers aan die verstand te bring?

Prof. Dr. J. Prins is Professor in Sosio-logie aan die Universiteit van Utrecht, Nederland.

## ONS NUWE FORMAAT

Vir geruime tyd eers het talle lesers versoek of „Pro Veritate“ nie 'n kleiner en handiger formaat gedruk kan word nie. Met genoeë b'ed die redaksie en administrasie van ons blad hierdie uitgawe aan in die vertroue dat dit algemene byval sal vind.

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Die redaksie en direksie van „Pro Veritate“ wil graag die geleentheid gebruik om aan al die skrywers van artikels ons innige dank en waardering te betuig vir u ondersteuning van d'e afgelope jaar. Dis inderdaad 'n merkwaardige prestasie dat soveel persone gewillig was om soveel energie en tyd gratis te skenk om die publikasie van die blad van maand tot maand moontlik te maak.

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Verskyn elke 15de van die maand.

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