



# PRO VERITATE

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## Africanism and Afrikaner Nationalism

Some reflections rising from attendance at the Salisbury Conference on "Christian education in a changing Africa."

"Education must be Africanised." "Education must express the African personality." "Mission education has been an alien importance from European countries. It has been guilty of neglect of African Culture, African traditions, African values." "History teaching must be aimed at nation building." "African history must be taught by African teachers." "We must teach our own history, geography, literature, music and art." "African languages must receive greater attention."

Miss W. Munro \*)

These were the kind of observations that one heard repeated over and over at the conference on "Christian Education in a Changing Africa" held under the auspices of the All Africa Churches' Conference in Salisbury last January.

National synthesis and resolutely rejecting that which conflicts with the teaching of the Bible.

### Afrikaner's Contribution to African nationalism

It all sounded very familiar. Is this not very close to what we in South Africa are used to hearing from the Afrikaner nationalist, and what we associate with the policy of Christian National Education, I asked myself. It occurred to me time and again that Christians of the "Dutch Reformed" or "Afrikaner" churches in South Africa are in a far better position than myself to understand and sympathise with the urge to Africanise and to assert the "African personality."

Finally, it is within the realm of possibility that such dialogue could lead to a place being found within Pan-Africanism for Afrikaner national consciousness. The Afrikaner, by the very name he has chosen for himself, demonstrates his desperate desire to

"belong" in Africa. Since the Africanism of new Africa is a cultural rather than a racial concept it seems that there is room for his acceptance.

I have the impression that Africanism is sufficiently wide, all embracing flexible and self-confident to include all, irrespective of race, who sincerely regard Africa as "home" and who are prepared to place allegiance to Africa before allegiance to any other culture, country or power bloc. This is what the Afrikaner constantly urges English-speaking Whites to do in relation to South Africa. Is he

prepared to do the same in relation to Africa as a whole? It would have to involve radical repudiation of all notions of race superiority and Afrikaner hegemony, and also fearless abandonment of cultural isolationism, recognising that it is by contact and exchange that culture flourishes and not by setting up a white man's preserve.

For Afrikaner nationalism to lose itself in this fashion may be the only way in which, ultimately, it can preserve its very life.

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## Die Geregtigheid

*Daar is 'n spesifieke geregtigheid met betrekking tot die plaaslike mensgemaakte landswette. Maar ons wil ons hier besig hou met die algemene Reg, justitia, wat universeel is en gehoorsaamheid eis aan die ewige wette van God soos gesien in die natuurwette en in die blywende, algemene en ingeskape geestelike wette in die wese van die mens wat sy verhoudinge tot medemens bepaal.*

en wetenskap die geregtigheid op geestelik-moreel gebied behaal. Waar die mens geslaag het in sy verhouding tot die koninkryk van die fisiese natuur, sal hy dan ook nie slaag in sy verhouding tot die koninkryk van God en sy geregtigheid in die verhouding van mens tot mens nie? Om sy hoogste ontwikkeling te bereik moet die mens beide op die gebied van die fisiese natuur en op die geestelike terrein die Reg, die geregtigheid, laat seëvier oor alle wanverhoudinge.

### Dangers to African nationalism

The African nationalist, who is Christian naturally, wants to fuse his Christianity with his nationalism. What is more, the churches in newly independent African Countries, and countries about to become independent, are most anxious to identify themselves with African nationalist aspirations and to rid themselves of foreignness. They see the need to Africanise worship and to take a more positive view of African tribal customs and beliefs. This could possibly lead to an African "Christian Nationalism" parallel to the Christian Nationalism of the Afrikaner in South Africa, and beset with similar temptations: to allow the Church to subserve the State and to subvert the gospel to national ideology and interests.

Die mensdom word met versnelde tempo al nouer aan mekaar verbind en so het dit hoog tyd geword dat veelmeer ernstige aandag gegee word deur die regerings van volke aan die universele geregtigheid, aan justitia. Die besef moet verskerp word dat die mensdom op pad is, en reeds ver gevorder het, om een algemene liggaam te word, sodat as een lid geëer word, al die lede eer ontvang, en as een lid ly, al die lede geraak word, en sekere wetgewing nie tot 'n volk beperk bly nie, maar reaksies by die andere opwek.

verbind. Die mensdom word een liggaam.

### Alleen geregtigheid bind saam

Maar bo dit is daar 'n Reg wat die geheel oorkoepel en geregtigheid en trou eis, en alleen geregtigheid teenoor hierdie Reg sal samewerkende eenheid skep. Jesus noem dit die Koninkryk (regering) van God en „Sy" geregtigheid.

Wette het gesag binne die domein van die wetgewer en sy geregtigheid is die eis van gehoorsaamheid en trou aan wette.

Die regering van God gaan oor alles en strek oor die heelal, beide oor die fisiese skepping en sy kragte en oor die verstandelik-geestelike gebied. Dit alles is 'n wetbeheerste en geordende heelal. En waar wet is, opereer die reg en geregtigheid. Daar is dus 'n geregtigheid ook t.o.v. die fisiese natuur.

Die domein was eers die huisgesin maar deur wyer en wyer lopende kringe het dit gegaan om die groep of kraal die stam, die volk en nou tot 'n mate, volkere, te omsluit. Deur snel verkeer is volke so saamverbind dat handels-ooreenkomste gesluit en geëerbiedig word. So bestaan daar reeds lank gerespekteerde ooreenkomste tussen die volke van die blanke ras. Maar die kring word nou al wyer en omsluit rasse van ander kleur. Daar is nog die skeiding tussen die Weste en die Ooste maar ook hierdie begrensing word afgetakel. So is reeds Israel, Indië, Japan e.a. uit die Ooste aan die Weste

Die wetenskap, deur 'n felle en lankvolgehoute stryd teen onkunde, vooropgevatte konsepsies en bygeloof, het die geregtigheid, in die verhouding van die mens tot die natuur, verkry. Die wetenskap het die mens finaal oortuig dat, deur opregte en onbevooroordeelde ondersoek, hy deur akkurate kennis van, en gehoorsaamheid aan, die natuurwette sy hoogste prestasies bereik. Geregtigheid, in sy verhouding tot die wette van die natuur, is nou behaal.

Die godsdiens moet nog deur geloof

Deur op natuurgebied sy groot en magtige prestasies te behaal en op geestelike gebied maar agterna te kom of selfs te faal, skep die mens 'n mees gevaarlike ongebalanseerdheid. Hierin is die erns van die situasie en die worstelperiode wat die mensdom vandag deurmaak.

### Menslike wette en die reg van God

Dit is 'n oorbekende feit dat 'n regeringswet 'n regter noodsaak om volgens die wet uitspraak te doen en nie volgens die Reg nie, afgesien of die wet en die Reg (justitia) ooreenstem of nie. 'n Menslike wet kan „'n onreg voor God" regverdig en die regter noodsaak om, volgens die wet, 'n regverdigte, maar volgens die Reg, 'n onregverdigte uitspraak te doen. Die trefendste geval is die van Pilatus as regter van die beskuldigde Jesus. Hier is die kruisiging van die Reg in die Regverdigte. Die grootste en mees mensveroordelende tragedie is op die aarde afgespeel toe 'n menslike wet die Reg-

# Stutterheim Theological Course

Marie-Louise Martin \*)

Some mission societies working in South Africa began to train their African Clergy about 50 to 80 years ago. Since then a good number of theological seminaries and theological faculties have been established in South and South-West Africa. But up to now each seminary worked on its own. There was very little contact between them and lecturers met only occasionally at conferences held for other purposes. But so far it had not been possible to get together for the purpose of discussing the problem of theological education in Southern Africa, of studying and worshipping together. That is why we are so extremely thankful to the Theological Education Fund (TEF), its directors and its South African sub-committee that a first Institute for Theological Staff could be held in South Africa this year, after three such Institutes had already been held last year in West and East Africa. It is planned that four similar Institutes will be held in South Africa.

## Attendance

We were 33 lecturers drawn from 16 theological seminaries and faculties. We were joined by Prof. Z. K. Matthews from the World Council of Churches, Prof. W. J. van der Merwe from Stellenbosch and the Rev. S. S. Tema, all three of whom acted as so-called "resources persons." Prof. A. S. Geysler from the University of the Witwatersrand was the chaplain of the Institute and Mr F. J. van Wyk, the Honorary Secretary of the S.A. Advisory Committee for Theological Institutes, was the director. For a week Prof. H. W. Gensichen from Heidelberg University, Germany, the Associate Director of the TEF, was with us at Stutterheim. The two guest professors who delivered the lectures were Prof. O. Piper from Princeton Theological Seminary (USA) for New Testament Theology and Exegesis, and Prof. Th. C. Vriezen from Utrecht (Holland) for Old Testament Theology and Exegesis.

We were a very mixed group: Africans, Coloureds, Europeans, from South Africa, the European continent, Great Britain and the USA, all with our different theological approaches. We were members of different denominations and traditions, including Fathers of the Anglican Community of the Resurrection, Lutherans of German, Swedish and Finnish origin, Reformed Christians from South Africa, Holland and Switzerland, Methodists, Congregationalists, and Baptists. Among the participants there were two lady lecturers and Prof. Z. K. Matthews remarked: "Only two ladies! I would like to see more lady theologians as lecturers in our theological seminaries!" It was indeed a venture to bring these various men and women together for a four weeks' course in Old and New Testament Theology and Exegesis and for discussions on theological education in South Africa.

## The study programme

The great problem that arose time and again was that of arriving, not at an African Theology, but at a Christian Theology applied to the problems of Africa and expressed in forms that will combat the view held by many Africans these days that the message of the Bible is from the White man and for him only. It is therefore not surprising that the term "indigenization" of forms of worship and expression was so often found in our discussions, though this problem is to be dealt with fully at the next Institute.

It was certainly wise to begin with the study of the Bible, because the Bible is the basis, not only of all theological education, but of the doctrine as well and of all studies in the direction of arriving at "Christian theology in the real sense and in the context of Africa." We were thankful to listen to competent lecturers. While Prof. O. Piper gave a general survey on New Testament Theology and delivered all his lectures on exegesis himself, Prof. Vriezen tried to deal with Old Testament problems relevant to religious problems in Africa and picked a num-

ber of participants to prepare exegetical studies for delivery to and discussion by all participants, including the professors. In this way "students" were associated actively in the academic studies and very fruitful discussions could take place. Both lecturers took into consideration contemporary theological trends of thought, paying attention in the New Testament field to the Bultmann School with its historical-critical method so much in vogue in present-day Germany, and to the school of historical traditions in the field of Old Testament Theology, associated with the name of Prof. G. von Rad. Evening lectures were delivered by Prof. H. W. Gensichen on Mission, the World and Missions, by Prof. Z. K. Matthews on the Salisbury Conference on Christian education, and by the Rev. T.S.N. Gqubule on the All Africa Youth Conference held in Nairobi. These lectures were much appreciated because they linked our Institute with other ecumenical endeavours. On two evenings Prof. Vriezen showed us his beautiful colour-slides of Palestine, Lebanon and Mt. Sinai.

The participants had brought along a good number of valuable theological books so that a library was at our disposal, for further institutes. However, it was felt that a still greater selection of books should be available. Each participant was provided with some textbooks in order to go deeper into the thoughts exposed during lecture periods. Many of us would have been glad to devote much time to study, but we arrived at Stutterheim after a very busy term and with the prospect of starting a new term just after the Institute. Therefore some relaxation was necessary as well.

## Relaxation and personal contacts

Stutterheim is a most beautiful spot, especially the Forest Sanctuary, situated at the foot of the Amatola Mountains. We enjoyed taking walks in the afternoon to the nearby forest, and on hot days, after morning lectures, many enjoyed the swimming pool. This relaxation was in no way time lost. On the contrary it was on these occasions that a strong fellowship and community spirit developed amongst us. We felt as members of one great family, irrespective of age, status, nationality, race or denomination. Something of the "una sancta", the holy catholic (universal) Church in which we believe, became visible. We shared our joys and sorrows. When one member was taken ill — and unfortunately several amongst us were unwell for a few days — the others came and visited them and nobody felt lonely.

These informal contacts were ecumenism "in action". They helped us to appreciate one another, each with his or her peculiar background and tradition. The result was that "intellectual" Presbyterians learnt to value the riches of worship and adoration practised by the Anglican orders; Lutherans discovered that the Reformed doctrine of the Lord's Supper was, af-

## as viewed by a Presbyterian

ter all, not so very different from theirs; or participants whose outlook was conservative and somewhat sceptical with regard to the historical-critical approach to the Bible, realised that this method need not necessarily lead to the dissolution of the Christian faith!

## Discussions

The evenings were reserved for discussion, either on the lectures or on Theological education — subjects taught in the different seminaries, entry qualification of candidates, timetable arrangements, methods of teaching used, devotional education of candidates, the problem of the medium of instruction and of the training of future ministers' wives. A committee consisting of members of all seminaries and faculties represented at the Institute met during six afternoon sessions and drew up a report which was fully discussed in three plenary sessions in the evenings. It was especially in this field that we felt how extremely important it is to keep each other informed and to arrive finally at a common policy and perhaps a common programme for all seminaries. On the whole it was realised that not too many subjects should be taught at a time: African participants strongly urged the raising of entry qualifications with the insistence in all theological seminaries on the matriculation or higher teacher's diploma Certificate.

In view of the increasing rate of intellectuals in our churches whose needs cannot be met by a clergy whose training and educational standard is low, this demand was reiterated time and again. It was also strongly felt that before long we shall need Africans who are able to take the B.D. degree. Such men could be instrumental in the working out of Christian theology in the realm of Africa.

It was also pointed out that in many churches a revision of the salary scale for ministers was urgently needed in order to arrive at a higher educational standard of the clergy. This emphasis on higher qualifications does not mean, however, that men should be refused admission and the possibility to train as pastors if they have a call from God, yet are unable to achieve the matriculation standard. Perhaps we will have to arrive at two kinds of seminaries: those that train people after the Junior Certificate (especially as pastors for rural areas) and those that train matriculation candidates for urban areas where they meet the challenge of intellectuals, and for degree work.

## Worship

During the four weeks at Stutterheim we were not only a studying, but also a worshipping community. At the beginning of the Institute we had a short retreat and were especially thankful for the devotional addresses

delivered by our chaplain, Prof. A. Geysler, and by Prof. W. J. van der Merwe. Every morning we went to the chapel for about 20 to 30 minutes of devotion. The last week of the Institute coincided with the week of prayer for Christian unity and we joined the world-wide Church of Christ in its intercession. In the evenings we participated in the Evensong of the Anglicans.

Unhappily we could not celebrate Holy Communion together. The Anglicans had their own Communion every morning; the Lutherans did not feel free to join in with the Reformed and other denominations in a common Communion service because one of the Lutheran Churches represented at the Institute does not allow its members to partake of the Holy Communion together with non-Lutherans. This division at the Lord's Table in a community where otherwise we felt very much united was painful for many of us and we asked ourselves whether it would not have been better if we had avoided the celebration of Holy Communion at such an ecumenical gathering.

Some members of the Institute also felt that the liturgical type of worship had been too much in the fore and that little scope was left for free prayer as practised in their denominations.

## Outlook

No resolutions were taken at the Institute, for it was not a gathering of official delegates of the churches, but a course of studies. We realised, however, the need of drawing more closely together and of maintaining the fellowship that is the fruit of this Institute. We are hoping that in the not too distant future an association of theological seminaries of South and South-West Africa will be formed for the purpose of working out a common study programme and arriving at a common standard of theological education. Beyond these practical aims it is of great importance that lecturers of the various seminaries maintain personal contacts. This is why we are looking forward with joy and gratitude to the next Institute to be held in January, 1964.

As already pointed out in this report, the great need in Africa is to arrive at a Christian theology in the African realm and context. The next Institute will take this particular need into special consideration and we shall concentrate on the confrontation of African religion, ideas and customs with the Gospel of Jesus Christ. This is another reason why we are looking forward with great expectation to the 1964 Institute.

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## Biskop Otto Dibelius waarsku wêreldraad

Die  
kerk  
in die  
wêreld  
vandag

Die Lutherse biskop Otto Dibelius het onlangs in New York sy besorgdheid uitgespreek oor die aanwesigheid van Russiese afgevaardigdes in die Wêreldraad. Hy het verklaar: As 'n Christelike standpunt ingeneem word insake vraagstukke van die internasionale reg, sal die Russiese kerkleiers op die matjie geroep word as hulle tuis kom

en sal aan hulle gevra word waarom hulle hul nie verset het teen die antikommunistiese propaganda nie. Om hierdie moeilikheid en gevaar vir Russiese geleerdes te voorkom, skyn dit nou asof die Wêreldraad in die rigting beweeg dat hy sy Christelike getuienis verswyg, waar die gewete beslis 'n standpunt moet inneem.

# PRO VERITATE

REDAKSIONEEL

## ONS BLAD: DOELSTELLING EN UITGANGSPUNT.

Vir die eerste maal sedert die totstandkoming van ons blad in Mei 1962 het die direksie en redaksie (met uitsondering van een lid wat nog oorsee was) die geleentheid gehad gedurende Februarie om te vergader om oorweging te skenk aan die verdere uitbou van ons blad. Kennis is geneem van die waardering wat uit baie oorde betuig is, asook van die kritiek (welmenend en andersins) wat teen die blad uitgespreek is. In gehoorsamesheid aan die eis van Gods Woord het beide redaksie en direksie wou soek om in 'n Christelike gesindheid na ons kritici te luister en om te korrigeer waar ons foutter.

As vrug van hierdie samespreking is die doelstellinge van die blad (soos in die eerste uitgawe uiteengesit) weereens bevestig en die groot behoefte aan die heelhartige nastrewing daarvan opnuut beklemtoon, maar is gevoel dat die uitgangspunt en die doelstellinge van die blad duideliker onderskei en aangedui moet word. Hoewel dit vanaf die aanvang die vanselfsprekende veronderstelling van die direksie was dat die eindredakteur, komende uit 'n kerk van Gereformeerde belydenis, dié Belydenisskrifte van sy betrokke Kerk moet onderskryf en daaraan getrou moet wees, het die direksie nou besluit (ten einde alle moontlike misverstand te verwyder) dat die eindredakteur van die blad, as die persoon wat in die laaste instansie moet toesien dat die doelstellinge van die blad gehandhaaf word, die Belydenisskrifte van die kerke van Gereformeerde belydenis sal onderskryf, en dat die ander redaksielede dien met die wete en instemming dat hierdie voorwaarde aan die eindredakteurspos verbonde sal wees. Met dankbaarheid kan ons meld dat die redaksielede hulle algemene instemming met die besluit van die direksie betuig het.

Terselfdertyd is besluit om so gou soos moontlik 'n paneel van medewerkers te verkry uit die gelede van die ander Protestantse kerke om die diskussie te help bevorder vanuit hulle besondere belydenis en gesigspunt. Sodra die paneel gereed is, sal hulle name aangekondig word as gereelde medewerkers.

Ons is oortuig dat hierdie stappe die waarde en getuie van die blad verder sal verhoog en dit in groeiende mate die gesprekskanaal sal word van Christene van verskillende kerke wat na meer lig soek uit die Skrif oor die vraagstukke van die dag en wat die eenheid van die Kerk van Christus wil help bevorder in ooreenstemming met die eis van Gods Woord.

## EDITORIAL

### CHURCH UNION AND CHRISTIAN UNITY

The announcement in the daily press of discussions proceeding between the Anglican and Methodist Churches in England as well as in South Africa of a possible merging of these churches has once again brought home very forcibly to all Christians in South Africa the strong influence of the ecumenical movement on the relation and future of the churches in our country. The same urge has expressed itself in the recommendation of the different daughter churches of the D.R.C. (the Ned. Geref. Kerk) to become united in the fellowship of one church organisation.

A prominent S.A. church leader, after his return from Evanston in 1954, expressed the opinion that the 20th century will become known in future as the age of the movement of the Holy Spirit towards greater unity. Perhaps it is too early to make a final judgment on this statement, but in any case this has become clear: no church in the world which confesses that it truly wishes to be the Church of Christ, dare isolate itself from the other members of the body of Christ.

At the same time we should be wary of necessarily identifying the possible organisational merger of two particular churches with Christian unity. Church union may be instrumental in furthering Christian unity but it is not the essence thereof. The objective and dispassionate approach of the leaders of the churches referred to proves that they themselves are fully aware of the difficulties in their path and of the danger of the false assumption that union and unity are one. They realize only too well that union as such has no permanent significance for the kingdom of God if it is not inspired, directed and sanctified by Christ Himself as the Head of his Church.

On the other hand church leaders, in obedience to the demand of Christ and the inner urge of the Holy Spirit, have, by initiating these discussions, proclaimed that no sinful division of the body of Christ can be allowed to remain. Therefore Christians of different denominations should all join in prayer — however divergent their personal viewpoints may be — that wisdom and understanding as well as patience and forbearance, may be granted to all those involved to seek the will of God for his Church as revealed to us in Christ and his Word.

## Meditation

# Razor Edge

HE HATH MADE MY MOUTH LIKE A SHARP SWORD — ISAIAH 49 : 2.

*If the prophet had been talking about himself, these words would not be difficult to understand. We expect a prophet to have a mouth like a sharp sword. We expect his words to pierce through the shams and masks of his hearers and lay open their souls.*

*But the prophet is not speaking about himself. He is speaking of Israel, the whole people of God. He has in mind farmers, carpenters, businessmen, stone-masons, fishermen — all the men who call themselves part of this nation Israel. Whatever they do to earn their daily bread, they have a higher vocation as members of God's people. They have been elected, set apart by God, to act as the channel of his grace to all the world. God has given himself to them in a special way — so that his truth may shine through them to illuminate the darkness of the Gentile world.*

*Here, if anywhere, is the doctrine of the priesthood of all believers. The minister of God is not, in the first place, a man who has been separated from the people and given a special office and functions rather the ministry belongs to the whole people of God. Butcher and baker and candlestick maker — all are ministers. If they be Christians, then it is because God has revealed himself to them in his word. Through them his word must sound in the ears of men as a sharp sword.*

*This ministry of all believers is not emphasised in the Roman Church. Those ordained are set apart by a great gap from all "ordinary believers". Priest and laymen are different people, having different jobs*

*to do. But not many of us realise that something like this has also happened in the Protestant churches. More and more deeply the idea is taking root that only the ordained clergy, and a few other persons of outstanding religious development, participate in the ministry and mission of the Church. "I am just an ordinary Christian," they say, and, by "ordinary Christian," they mean someone who lives a decent life, goes to Church with some regularity, and contributes to the Church and to charities. The idea never dawns that this "ordinary Christian" is expected to be a minister, a witness to the faith.*

*And it is our fault — the fault of those of us who are ordained to serve the Church. For we have distrusted the laymen. We have, de facto if not de jure, taken power out of his hand and discouraged him from taking active leadership. Even in our services of worship we expect the layman to sit dutifully silent while we lecture and exhort him. We have escaped the dictatorship of Rome only to fall into the dictatorship of Geneva. Not for us the thunderous murmur of shared vocal prayer — for in our ignorance we label responsive prayers "Roman Catholic", not realising that our worship is the worship of a congregation, in which the whole congregation needs to share.*

*There can be no recovery of power in the Church until we have found just what the Church is supposed to be — the whole people of God.*

R.O.

# Die Geregtheid

verdige tot die kruisdood veroordeel het. Pilatus as Romein het volgens die Reg geen skuld in Jesus gevind nie en wou Hom loslaat. Hy vra: „Watter kwaad het Hy dan gedoen?" Op hierdie vraag is geen antwoord nie. Maar die Jode herinner Pilatus dat hy nou in die Joodse land regter is en dus verplig is om volgens die Joodse wet uitspraak te doen. „Die Jode antwoord hom: „Ons het 'n wet en volgens ons wet moet Hy sterf, omdat Hy Homself die Seun van God gemaak het!" Met ander woorde: Ons wet veroordeel Hom tot die dood en u, as regter onder hierdie wet, is genoodsaak om volgens ons wet te oordeel. Dit het deurslag gegee en die teenstand van Pilatus verkrag sodat op hulle geroep, hy Jesus aan hulle oorgegee het.

„Neem julle Hom en (volgens julle wet) kruisig Hom, want ek vind geen skuld in Hom nie." Joh. 19 : 6, 7. Die Reg, justitia, is in Jesus gekruisig en 'n dwase en onregverdige wet verplig 'n regter om 'n uitspraak te doen wat reg was volgens die wet van die land, maar onreg is teenoor die algemene reg. Die tragedie duur voort deur wette wat teenoor sekere dele van die samelewing onregte wettig, en so word „die Seun van God weer gekruisig en openlik tot skande gemaak." Maar die tragedie bereik sy klimaks wanneer sodanige wette, gegrond op vooroordeel, eiebelang of vrees, deur wetgewers geregtig word.

### Die eise van 'n nuwe tyd

Dis opmerklik dat ons Here Jesus protes aangeteken het teen insettinge en gebooe van mense, en die sterk verset van die Nuwe Testament teen die wet staan in verband hiermee. Paulus onderskei tussen die „geregtheid wat uit die wet is" en die „geregtheid wat uit God is". Fil. 3 : 9. Die christendom het die onderskeiding eg-

ter nie prakties laat geld nie. Die blanke volke het wel onderlinge verdrae en ooreenkomste wat gerespekteer word, maar nou het daar die nuwe verskynsel navore getree deur die rasseontwaking wat groter proporsies aanneem as die renaissance van die 14de eeu. Wie nie hiermee rekening hou nie woon in 'n paradys van dwase; en dieselfde Reg en regte geld hulle en sal toegepas moet word op almal. Die domein van justitia het nou in werklikheid wêreld-omvattend geword. Gemaklik? Nee, want die algemene Reg, die geregtigheid van God, stel alle mense op gelyke vlak, en dis hierdie gelykheid voor God wat swaar toegeken sal word. Desegrasie, in sover as wat dit die geregtigheid en die regte betref, beteken egter nie integrasie nie, wat per slot van rekening, 'n persoonlike saak bly. Laat ons dus die rasse-ontwikkeling nie as 'n monster beskou nie, maar as die weg waarlangs die Koninkryk van God en sy geregtigheid tot die uiterste van die aarde moet kom, net soos in die hemel.

Daar was 'n tyd toe onontwikkelde volke en rasse onregte minder gevoel het en hulle daaraan onderwerp het. Maar 'n nuwe gees het ontwaak en, hoewel die waarheid eeue oud is, het sy toepassing eers nou nuwe stukrag verkry en dringend geword. Mag ons regering en ons volk die tekens van die tyd onderskei.

Die geregtigheid van die Koninkryk van God is die toetssteen van alle wette vir alle wetgewers. In die spore van geregtigheid is die enige baan van die Reg waarlangs almal, rykes en minderbevooregtes, blanke en nie-blanke, gelukkige en tevrede medewerkers kan wees.

Die Kruis veroordeel alle kruisiging van die geregtigheid. Ook dit is 'n kruisles.

\*J) Ds. D. J. Malan is 'n emeritusleraar van die Nederduitse Gereformeerde Kerk.

C. L. Lebenya\*)

# The All-Africa Christian Youth Assembly: Nairobi, 1962-63.

I thank you for inviting me to write my views on the very important eye-opener — the A.A.C.Z.A. held in Nairobi last December and January. I would like to report as follows:

- (i) To explore the reason for the Assembly.
- (ii) To attempt a summary of the Assembly Sessions.
- (iii) To assess the significance of its message.

## Reason

I propose to start with the reason for the Assembly because, sponsored by so many associations of wide experience and ramification, the Assembly's view-point could easily become lost and meaningless. But this has not been the case at Nairobi. Placed before the congregation by the President on the 28th of December, and also as contained in the correspondence from the administrative secretariat before the Assembly, the reason for the meeting was a clarion call to all Christian Youth of Africa to meet a challenge at the foot of the Cross of Christ, Creator, Redeemer, and Ruler of all mankind in Africa as in all countries of the World. What a challenge! Perhaps, this is more obvious in Africa than in any other country to-day. Faced with great problems — economic, political, and social — Africa has had, in the turn of this latter half of the century, the experience of phenomenal growth, the unleashing of energies of self-realisation and self-help. The scene of emergent Africa has put before well-meaning Associations the great question: Whither are you Africa? (Quo Vadis!)

The answer, I wish to present, is in the Assembly's great topical head: to Christ upon the Cross of Freedom and Redemption, to His Kingdom that knows no Jew or Gentile but Service from all. By His great design Africa has lagged behind for several centuries and a fulfilment of this plan has aroused a consciousness that brought the western, eastern, northern and southern corners of Africa together at this central point of the once Dark Continent that each might, in fellowship with the other, find and with Divine Captaincy steer out of the morass of social evil, inhumanity, and all bondage of sin and self-deceit into the peace that "passeth all understanding."

It becomes clear, therefore, that the programme of such an Assembly had to be crowded without being fruitless.

Africa has recently emerged from a mere geographical expression and its future has often been said to lie ahead. Those who will see Africa into this future are the Youth, consequently youth must be organised and guided into step with this future. It will be equally clear, at least it is so to me, that in the face of forces of the older worlds' civilisations operating in the form of western and eastern cultures, Africa must emerge with its own pattern of moral anchorage and none can beat the Cross of Redemption: "Seek first the Kingdom of God and His Righteousness."

## Assembly

The Assembly adopted as its topical head: Africa under the Cross with "FREEDOM UNDER THE CROSS" as the subject for the six-day Bible Study. I shall purposely refrain from the mention of personalities leading these Bible studies for I fully believe it was the Word of God and His Holy Spirit that is of prime significance as under these divisions:

- (i) The Cross at the Heart of Reality — Matt. 10: 28-39; Gal. 6: 14.
- (ii) Jesus Christ the only Truly Free Man in the Will of His Father in John 18: 1-19.
- (iii) The Cross — the price of real Freedom — John 19: 1-42.

(iv) The meaning of Life on Earth — Romans 8: 14-28.

Fruitful discussions characterised every Bible Study and plenary discussions were conducted in a most sympathetic and sincere atmosphere. Christ is the living anchor of Christian Faith and an unfailing yardstick of Christian justice. In Him all men can realise themselves fruitfully for His Kingdom — "Thy Kingdom Come."

Though the delegation was specifically and exclusively for Youth, the Organisers had a select body of adult advisors whose presence and addresses threw great light upon problems and resolutions over Youth which could have heated up and exploded radically.

## Obstacles to our Christian

### Witness

Some practices that stood out as Christian obstacles in Africa were (1) social injustice that is still found in many Christian countries in Africa — the exclusive treatment of some groups by others merely because they worship, live or otherwise speak a tongue different from their own; legislation that builds tensions that are not conducive to charitable and Christ-like fellowship — these result in half-hearted co-operation which in turn breaks the Unity in Diversity that true Christianity should aim at; economic systems that tend to perpetuate class differentiation in an artificial manner — job-reservations and breeding apathy by a lack of sympathetic assistance and guidance.

The Church — thereby the Christian — must stand to oppose those systems that retard and frustrate a truly Christian State within its own community. A serious view was taken of the Church's failure, therefore our failure as Christian members, to follow up, in a Christian spirit, the unchristian political thoughts developing in Africa in recent years due to economic and technological advance, as irreparable harm can result from political measures promoted by people whose interest lies outside the ken of rich, progressive and Christian Africa. The Church leaders' scorn of the political arena even where deep issues of human dignity are at stake was deplored and categorically discouraged. It is a Christian duty to promote, support, and forever vote for a good government according to and within the standards of Christian justice as given by Christ. A Christian must not agitate but he must, on the other hand, stand firm in his support of the principle of true Christian fellowship which is and must be experienced both physically and spiritually. Christ is a man of dialogue when a principle is threatened by violation. So he stood before those who came to apprehend Him; His answers to the High Priest were definite and not equivocal. No lengthy explanation was given for His conduct but the Will of His Father. We have a Father whose Will is revealed to us in the Scriptures; Need we equivocate?

It is high time that Christian leaders in Africa took an active interest in the welfare of the State, in social, political, economic and technological development in order to promote not only the "mens sana in corpore sano" but also a "God-thirsty Spirit" in the individual and in the State.

## Message

I get hazy when I come to this conclusion because I do not know how far I have made myself clear in the account above; but I mean every single word I have used above and therefore proceed to conclude: The Message is expressible in simple terms: if all men and women who call themselves followers of Christ could live and bear to suffer as Our Lord lived and bore suffering, surely His Kingdom would come; we have the opportunity, wherever we are, and a start has been made now in Nairobi: Are we going to stop and scorn the efforts already made!

At our school our young S.C.A. friends are taken up by a short but meaningful chorus:

"If you believe and I believe,  
We both together Pray,  
The Holy Spirit will come down,  
And Africa will be saved."

If only we could believe and pray, in the words of this Chorus, our damaging distrust of one another, of ourselves, of our God even, would disappear like mist before a blazing sun! Let us remember always that in Christ we have a fuller experience of life than we seem to think our manfashioned theories and ideologies convey. He is the same Christ Who came that "we might have life and have it more

# FREEDOM

# THE

abundantly." Keeping Him away from ourselves is the rejection of a richer heritage than any human inheritance can ever offer.

Africa is a geographical unit; unless the north sympathises with the south, the east with the west, in Christ Jesus, the Designer of this pattern, no ethnic, linguistic or any other fashioned demarcation will stand to see and last long enough to enjoy, the advance of science and technology, peace and prosperity in Africa, without disaster in its wake.

\*) Mr Lebenya a teacher at Blythwood Institute, Transkei, was one of the African delegates to the Youth Assembly.

# Christenjeugd va ontmoet

Die Kerk word dikwels daarvan beskuldig dat sy haarself op ongesonde wyse aan die wêreld onttrek het, en daarmee die krag van haar getuënis in die gemeenskap waarin sy geplaas is, verloor het; want hoewel nie van die wêreld nie, moet sy tog noodsaaklikwyse in die wêreld bly as sy die boodskap wil oordra. En nou dat Afrika ontwaak het — daarvan is die wêreld terdeë bewus, weet ons waar die Kerk van Christus staan binne hierdie ontwaking, en wat sy sê?

'n Besondere geleentheid om 'n antwoord hierop te soek is gebied deur die eerste Al-Afrika-Christelike Jeugkonferensie wat vanaf 28 Des. tot 7 Januarie gehou is in Nairobi. Die vergaderplek self was reeds van betekenis — dit was die vroeëre Royal Technical College wat nou outluit het in een van die konstituerende kolleges van die Universiteit van Oos-Afrika, en pronk met kraak-nuwe geboue en omvattende fasiliteite in 'n pragtige omgewing.

Die konferensie self is deel van die Al-Afrika-Kerkkonferensie, 'n beweging in die rigting van groter eenheid ter wille van groter krag in lewe en getuënis in Afrika wat 'n eerste vergadering in Ibadan in '58 belê het, en die tweede in April vanjaar in Kampala hou.

## Afgevaardigdes uit

### 35 Afrikastate

Die Jeugkonferensie is gereel deur die Wêreldalliansie van die YMCA en YWCA, die Jeugdepartement van die Wêreldraad van Kerke, die Wêreldfederasie van Christenstudente-bewegings en die Wêreldraad vir Sondagskole en Christelike Opvoeding. Sowat 500 afgevaardigdes het in hoofsaak gekom uit 35 Afrikastate, met die grootste enkele afvaardiging uit Suid-Afrika (sowat 50) en ietwat kleineres uit Nigerië en Ethiopië. Die oorgrote meerderheid was natuurlik nie-blankes, en wel „Africans". Die verskeidenheid van volkere is op kleurryke wyse uitgedruk deur nasionale drag wat veral met besondere geleenthede op die toneel verskyn het: die openingsoptog, die ontvangs gereel deur die burge-

meester van Nairobi, die massa-saamtrek in die voetbalstadion, e.s.m.

## Die Kerk wat spreek tot jong Afrika

Hieruit volg dadelik een van die algemene kenmerke van die Konferensie wat reeds veel openbaar van die gees wat daaragter lê: Daar was 'n grootsheid van gebaar aan die reëling van die hele saak — puik verblyf, baie mense, belangrike mense, heelwat advertensie, 'n omvattende program — deels omdat jong Afrika met vasberadenheid wil wys hy wil nie alleen nie, maar hy kan dit ook so goed as enigeen; deels om aan Jong Afrika self sigbaar en duidelik te getuig dat die Kerk van Christus hier is, een is te midde van baie verdeeldheid, lewend is, en met hom is in sy diepste en mooiste aspirasies om homself te wees, en dit te wees op sy eie manier. Hierdie gees kom duidelik uit in 'n gedig wat eendag in die daaglikse Bulletin opgeneem is:

"Don't preserve my customs  
As some fine curios  
To suit some white historian's  
tastes.  
There's nothing artificial  
That beats the natural way,  
In culture and ideals of life.  
Let me play with the white man's  
ways.  
Let me work with the black man's  
brains,  
Let my affairs themselves  
sort out.  
Then in a sweet re-birth.  
I'll rise a better man,  
Not ashamed to face the world..."

UNDER

CROSS

Three youth delegates from South Africa — representatives of the African, Afrikaans speaking and English speaking groups — to the All-Africa youth Assembly, have been asked to contribute articles to our paper on this conference.

n Airika

Gepaste tema:

Vryheid onder die Kruis

Daarom ook dat dit wys was om as tema van die Konferensie: „Vryheid onder die Kruis” te kies. Jong christene is, nes die res van jong Afrika, veral begaan oor vryheid: ekonomies, sosiaal en polities, en daar is ook onder christene ’n uiterste gevoeligheid teenoor enige suggestie dat hierdie vryheid beperk word. Maar daar is ongetwyfeld ook ’n onverbloemde dissipel-skap en ’n eerlike soeke om hierdie dissipel-skap op alle terreine uit te lewe, ook die politieke. Daarom dat die aanskouing van alle menslike vryheid vanuit die perspektief van die Kruis geplant in die lewe van gemeenskap en individu, so noodsaaklik is.

Die tema is direk veral aangepak deur Bybelstudiereekse — beide as voorbereiding voor die Konferensie en as daaglikse studie tydens. Die uitgangspunt was die Gekruisigde Christus as essensie van alle menslike vryheid: „We begin with the Cross as historical reality, and with Jesus, whose life, death and resurrection have given meaning and content to the idea of freedom... It is important that we keep this order straight, for to reverse the order and begin with the idea of freedom and only ultimately refer this idea back to the Cross might produce a wonderful religious ideal, but it is to miss the astonishing truth that there is no true freedom except under the Cross.”

Ongenoegsame konfrontering met Gods Woord

Of die beginsel van hierdie noodsaaklike in verband bring van alle vryheid met die Kruis ooit in sy geheel deurgedring het, is sterk te betwyfel. Die daaglikse inleiding tot die studie is verwerk in daaropvolgende kringgesprekings, maar moontlik om die groot getalle, moontlik die gebrek aan werklike sterk leierskap of teologiese ondergrond, moontlik net onrypheid en die hele worsteling met ’n vreemde taal, het daar weinig tereg gekom van

’n diepe konfrontering met die Woord in hierdie saak. Die sleutel lê miskien in die praktiese onvermoë om ooit ’n gees van deureleefde eenheid in aanbidding daar te stel — selfs in die volop en mooi geleentheid deur godsdiens oefening gebied.

Toesprake: Nie veel nuuts

Verder is die tema uitgewerk in ’n reeks toesprake deur belangrike en interessante persoonlikhede wat meestal in gemeen gehad het hulle betrokkenheid by beide Kerk en Staat en wat tot herhalens toe dit gehad het oor die huidige rewolusie in Afrika, veral sy positiewe aspek, die Kerk se foute in die verlede (en daarmee is veral gemik op die Westerse sendeling), die noodsaaklikheid van die inheemswording oftewel „Africanization” van die Kerk (hoewel dit ’n amusante feit bly dat niemand eintlik die wese van die „African personality” kan omskrywe nie en veral die opneem van die „pink African” ’n probleem bly), en die christen se roeping om betrokke te wees by die politieke en sosiale vraagstukke van sy tyd. Daar was nie veel nuuts nie, nie veel wat mens nie reeds beter uit boeke soos Sithole se „African Nationalism” geleer het aangaande die Christendom en die Rewolusie in Afrika nie. Waarskynlik is dit te gou, en is die enkele groot figure te besig met baie verantwoordelikhede dat daar noual diepe insinking en oorspronklike denke sal wees. Dat die jong Kerk egter op haar wyse wel deeglik worstel om haarself en haar taak te vind, is nie te betwyfel nie.

Opvallende persoonlikhede

’n Besondere persoonlikheid was die President van die Vergadering, sy edele Dr. John Karefa-Smart, geneesheer, predikant en eindelik ook minister van buitelandse sake in Sierra Leone; ’n man met so ’n sterk en mooi persoonlikheid en so ’n onverbloemde christelike getuienis dat hy moes indruk. Interessant was ook die uiters intelligente, bekwame, maar ietwat Ierse lid van die opposisie in Nigerië, Mnr. Bola Ige. Een wat baie byval gevind het was Mnr. Andriamanjato, burgemeester van Tananarive, moderator van die Gereformeerde Kerk en lid van die parlementêre opposisie in Madagaskar. Van buite Afrika het gekom die bekende Dr. Visser ’t Hooft, Algemene Sekretaris van die Wêreldraad van Kerke — ’n man wie se kwaliteit algemeen bekend is.

Die positiewe bydrae van die konferensie

Dit bring ons by die grootste positiewe bydrae van die Konferensie, buiten en behalwe die duidelike getuienis wat daar van die blote feit van so ’n byeenkoms uitgegaan het. Die gees was aangenaam en ope en het uitmuntende geleentheid gebied vir christene om op persoonlike vlak met mekaar te doen te kry en te ontdek wat die verband is waarin hulle besondere roeping in Afrika uitgeleef moet word, wat die wêreld is waarin hulle lewe en hoe die getuienis van die Kerk van Christus in hierdie besondere wêreld uitgedra moet word — en saam met wie. Vir my bly dit veral vir ons Suid-Afrikaanse afvaardiging ’n onmisbare ervaring. Ons ontdek weer en weer by hierdie geleentheid die tragiese feit dat christene van verskillende groepe plaaslik so min van mekaar weet dat hulle nie altyd eers bewus is van die ernstige verskille waarmee die Kerk van Christus in Suid-Afrika worstel nie; skaars kennis dra, wat nog begrip het van die sfeer waarin hulle hulle eie getuienis vandag moet uitlewe. En miskien was dit hier dat die boodskap van die Konferensie oor die betrokke-wees in die wêreld om jou heen, nie ’n ontydige woord was nie.

\*) Mef. van Heerden is een van die reisende sekretaresse van die Christen Studentenvereniging van S.A. Sy skryf hier egter in haar persoonlike kapasiteit en nie namens die C.S.V. nie.

Lesley Cawood \*)

The impact of the “Assembly” on a white South African

From the outset I was struck by the tolerance shown to the white South Africans; also by the tremendous interest in our country’s problem; and the hesitancy on the part of Africans from other areas of Africa to judge and condemn before our situation had been explained to them. If and when they condemned, they were in fact recognizing with us those things which were wrong and then they were eager to help us in any way they could, admitting that for the present the only help they could give us was by praying for us and our country. I was also struck by their openness and their refusal to accept blindly what other persons had said or written about South Africa. For instance, we were asked whether books like those written by the Rev. Trevor Huddleston, the Rev. Michael Scott, and Mr. Alan Paton, presented a true picture of our situation.

An interesting point of contrast arose between the African delegates from South Africa and those from the rest of Africa. While the latter were inclined to favour the concept of the “African personality” and looked forward to studying their own history, those from South Africa were vehement in their rejection of this concept and one of them remarked that “we might as well blow up a brown paper bag and call it the African personality”.

I am afraid that the Nairobi Assembly revealed to us as young South Africans our ignorance of the facts in our country. In general, we did not have a clear understanding or knowledge of the way in which legislative measures affected our various racial groups, and I believe that we began to understand for the first time how members of the other racial groups feel about and react to the problems which confront us.

“Martyr mentality” of all South Africans

I gained the impression that we South Africans, regardless of the groups to which we belong, suffer from a kind of “martyr mentality”: the Afrikaner sees himself as a martyr of his history and tradition; the English-speaking liberal sees himself as a misfit who cannot identify himself with the majority white opinion and yet the colour of his skin prevents him from being accepted by the non-Whites. Both white groups regard themselves as victims of the non-Whites. Both white groups regard themselves as victims of circumstances over which they have no control and they tend to excuse themselves on these grounds. The Coloured person, too, sees himself as a misfit and because of this is reluctant to take a stand as he cannot decide with which group or groups he should throw in his lot. The African has a deep-seated sense of grievance arising from past and present discrimination, and he seems to judge everything in terms of this.

This “martyr mentality” marked all our discussions and in my opinion prevented us from searching frankly and objectively for practical steps which we could jointly take to remedy our divisions. There was nevertheless a strong common loyalty to South Africa which expressed itself whenever South Africa was criticized by someone not in full command of the facts.

Our country in African context

The Nairobi Assembly offered several of us our first opportunity to see South Africa in an African context. This helped us to realise how bound up our future was with the rest of Africa. There was a great concern at the Assembly about racial discrimination in our country and the Africans from the rest of Africa identified themselves fully with their brothers in South Africa. At the same time, meeting people of the calibre of those at the Assembly gave one great hope for

the future of Africa in general, and of South Africa also.

It became clear at the Assembly that there is a strong call to Christians in Africa to serve and to witness, and it seemed generally agreed that one of the most effective fields in which to do so was that of politics. It was stressed that what was urgently needed was instruction from the Church to young people on how they could effectively and sincerely practise their Christian principles and beliefs in politics, politics in the light of service to the total community.

In conclusion, the Assembly has helped us, who were privileged to attend it, to look at our situations afresh and in many instances opened up for us a new approach to our own problems. The great experience of meeting people from different racial groups made many of us aware of how much we are missing through the lack of this contact. The change in attitude that some underwent after difficult and painful battles within themselves proved that this is a most significant way of awakening the realization in people that skin colour does not determine status and that basically all people are alike.

Should any of the proposals which were made at the Assembly be implemented, its impact will be felt in many spheres of our lives and also it is hoped, in the lives of many who were not so fortunate as to attend the Assembly.

\*) Miss Cawood was one of the Anglican Youth delegates to Nairobi.

DIE KERK IN DIE WêRELD VANDAG.

Pro Ecclesia.

AFSKEIDING IN NEDERLAND

OOR... BYBELVERTALING

In DE BAZUIN, offisiële orgaan van die Teologiese skool te Kampen, onder datum 18 Januarie 1963 lees ons dat die Christelike Gereformeerde Kerk te Puttershoek hulle onttrek van die kerkverband van die Christelike Gereformeerde Kerk in Nederland, omdat die Christelike-Gereformeerde Sinode nie die gebruik van die Nuwe Bybelvertaling in die eredienste afkeur nie.

Die nuwe Bybelvertaling het veral woorde wat nie meer in hedendaagse Nederlands gebesig word nie, vervang met woorde wat gereëld in gebruik is. As voorbeeld dien dat die woord *verdoemenis* vervang is met *oordeel*.

Prof. Dr. G. C. Oosthuizen \*)

# TEOLOGIESE INSTITUUT TE STUTTERHEIM

Genoemde Teologiese Instituut wat vanaf 29 Desember 1962 tot 24 Januarie 1963 by die Forest Sanctuary sowat 3½ myl noord-wes van Stutterheim gehou is was 'n groot sukses. Verskillende faktore het hiertoe bygedra. 'n Mens sou graag wou begin deur te meld dat die skoonheid van die natuur, die dig beboste woude en plantasies, die pragtige watervalle vanaf die berge en die lower-groen weivelde, alles bygedra het om 'n atmosfeer van rustigheid en kalmte te skep wat só nodig is vir 'n geleentheid soos hierdie waar verskillende denominasies en volksgroepe verteenwoordig was en saamgekom het om nie alleen lesings by te woon nie maar ook van aangesig tot aangesig die mees kontensieuse sake te bespreek. Die Lutherane en die Anglikane was in die meerderheid — daar was ook verteenwoordigers van Morawiese, Nederduitse Gereformeerde, Hervormde, Metodiste, Parys Evangeliese, Baptiste en Kongregasionalistiese Kerke.

## Gees van eenheid temidde van verskeidenheid

Genoemde verteenwoordigers, hoofsaaklik dosente van die verskillende seminaries, het ook verskillende lae van teologiese opleiding verteenwoordig. Dit was ook die ondervinding van die ander drie Institute wat in Afrika plaasgevind het. Dit moet egter verwag word onder so 'n wye verteenwoordigende groep uit só veel verskillende seminaries. Die afgevaardigdes was die oortuiging toegedaan dat hierdie aspek aandag moet geniet maar dat die klem nie hierop moet val nie omdat in die diskussies oor praktiese aangeleenthede waardevolle bydraes gelewer word deur hulle wat nie bevoorreg was om 'n omvattende teologiese opleiding te ontvang nie.

Kenmerkend van die Instituut was dat daar altyd 'n konsidererende gees was met die gevolg dat 'n aangename esprit de corps opgebou is. Ten spyte van ons denominasionele en volkverskille het ons altyd die gees van eenheid en gemeenskap in Christus aanvoel en hier, soos by die ander soortgelyke Institute wat in Afrika gehou is, het die teologiese dosente mekaar ontdek, geleer om mekaar se werk te waardeer en die oortuiging het posgevat dat ons mekaar nodig het in hierdie groot taak waartoe ons almal in hierdie krisistyd sekerlik nie opgewasse voor voel nie. Teologiese onderrig moet self aan die voerpunt staan van die opbou van 'n jong Kerk wat in menige opsig 'n revolusionêre situasie deur-

maak. Hierdie ontdekking alleen het dié Instituut geregverdig.

## Bespreeking oor vrae van jong kerke.

Die diskussies oor dié aangeleenthede wat in die Jong Kerke van wesenlike belang is was altyd lewendig soos bv. die plek van die Ou Testament in die Jong Kerk in Afrika waar simboliese denke 'n prominente rol speel, die kwessie van die wanopvatting van die Heilige Gees waar die geestewêreld en die verkryging van magiese krag, so belangrik is; inheemswording van die Kerk, die in verband bring van teologiese opleiding met die situasie, die probleme van kommunikasie ensovoorts.

Interessante diskussies is gevoer oor die swakhede en behoeftes van teologiese onderrig in ons eksistensiële situasie. Dit is ook vanselfsprekend want wanneer het ons in die bykans 1½ eeue van sendingwerk op só 'n wyse so verteenwoordigend saamgekom in hierdie land! 'n Deeglike stuk werk is afgehandel deur 'n kleiner komitee waar die toelating, vakke, benadering, opleiding van vroue, ensovoorts bespreek is. Hierdie deel van die Instituut sal moontlik nog in die regte perspektief as die belangrikste gesien word.

Nadat dit alles gesê is wil dit geensins te kenne gee dat die lesings op ons geen indruk gemaak het nie. In-

teendeel, ons is die besoekende professore naamlik professor Otto Piper van Princeton en professor Th. C. Vriezen van Utrecht, innig dankbaar vir die wyse waarop hulle die lesings probeer aan die man bring het. Dit was juis dié lesings wat ons sake in ons eie situasie laat raak sien het en wat besprekings in dié verband uitgelok het. Ons het veel geleer en dit was 'n genot om weer die geheue te verfris en kennis te maak met die nuutste verwikkelinge in die Ou en Nuwe Testament. Graag sou ons wou sien dat almal die lesings gemaklik kon volg.

'n Spesiale woord van dank wil ons graag rig aan hulle wat verantwoordelik was vir die byeenkoms. Eerstens aan die Teologiese Onderwysfonds en veral aan professor H. W. Gensichen, assistent-direkteur van genoemde fonds en wat veral belas is met Afrika, aan mnr. F. J. van Wyk, die puik en toegewyde sekretaris wat alles op 'n meesterlike wyse georganiseer het. Hier vergeet ons natuurlik nie die komitee in Johannesburg met ds. Beyers Naudé as voorsitter nie. Ook ons dank aan professor Geyser ons kapelaan; aan professor W. J. van der Merwe en ds. S. Tema wie se informasie altyd vir ons nuwe lig gegee het. Ook aan ds. en mevr. E. Winckley wat alles in hul vermoë gedoen het om die tydjie aan Forest Sanctuary vir ons aange-naam te maak.

## Volgende byeenkoms

Nou sien ons uit na die volgende byeenkoms wat as tema gekies het: „Christelike Teologie in die Kontemporêre Religieuse Situasie in Afrika.” Daar is die moontlikheid dat Biskop B. G. M. Sundkler een van die besoekende professore sal wees. Sommige van die teologiese dosente wat met lang verlof na die buiteland moet vertrek aan die einde van die jaar is nou reeds besig om planne te beraam om tog hierdie mees belangrike opfriskingskursus by te woon. Hoe sou iemand dit tog kon bekostig om weg te bly as hy erns maak met die Kerk in Afrika?

\*) Prof. dr. G. C. Oosthuizen is Dekaan van die Dept. van Teologie aan Fort Hare.

## The church in the world today

ANGLICAN AND METHODIST CHURCH LEADERS DISCUSS UNITY.

Anglican and Methodist leaders agree that suggestions for uniting the Churches, published in a report by a joint official committee, merit careful study at every level. Until that has been done, some of them suggest no purpose will be achieved by strong comments either for or against.

The Archbishop of Wales, Dr Morris, says that the proposals will have to be carefully considered and he has urged his members to study them.

“The possibility of bringing together again Anglicans and Methodists, who parted company very reluctantly and who have never quite lost the feeling of spiritual kinship, is an exciting one,” he said.

The Rev. E. Benson Perkins, associate secretary of the World Methodist Council, said it would be a mistake to think that the report would be readily or immediately accepted.

“From many points of view it will cause grave concern to many Methodists. I am not suggesting that the proposals will ultimately be rejected, but they will require not months but years of discussions.

“The main concern will be over the question of the ministry, but it does seem that the Methodist Church will be required to make a considerable change, while on the other hand the Church of England will make no change at all.”

(The Star.)

WIE IS 'N JOOD?  
WORD DIT BEPAAL DEUR RAS-  
OF GELOOFSVERBAND?

Die hooggeregshof in Jerusalem het beslis dat 'n Jood wat tot die Christelike geloof oorgaan, nie meer 'n Jood in die nasionale betekenis is nie en dus nie op burgerskap van die Staat van Israel geregtig is nie. Dieselfde beslissing is nie op atelste en agnostici van toepassing nie.

(Protestantse Reveille)

## Sienswyse van lesers

### GELOFTEDAG OORPEINSING.

GEAGTE REDAKSIE,

Op 'n dag twee of drie jaar gelede, vra ons jongste seun vir my: „Mamma wat is Gelofte-dag?” Dit was na aanleiding van iets wat hy oor die radio gehoor het. Ek het effens geskrik. Moes die kind my dan vra? Het die voorvaders dan nie belowe „dat ons dit ook aan ons kinders sal sê” nie? Natuurlik het ek hom vertel toe. Maar ek het aanhou dink oor sy vraag. En hoe dieper ek gedink het, hoe ontstellender het die ontdekking geword.

Wat het geword van die ge-

lofte van Sarel Cilliers? Is dit ons nog erns? Was dit ons al ooit waaragtig erns? Was het ons gemaak van hierdie dag waaraan die Voortrekkers ons volk gebind het om dit ewiglik as 'n dankdag, soos 'n Sabbat teenoor die Allerhoogste te gedenk? Het ons dit uitgebou totdat dit skitter soos 'n helder ster aan die suiderhemel of is dit vir ons net 'n lastige verpligting? Of het ons die dag vir ons self gaan toeëien tot voordeel van ons eie volk? Wie oor hierdie vrae ernstig nadink, kan maar net een eerlike ongeveinsde antwoord

gee: Ons het gefaal. Die bedoeling was tog „dat die eer van God daardeur verheerlik sal word, dat aan Hom die roem en die eer van die oorwinning gegee moet word.” Maar hoe kan dit as ons in die eerste plek nie eers glo dat daar by Bloedrivier 'n wonder gebeur het nie?

Met die ontstellende ontdekking van die ware omvang van ons Afrikaner-volk se skandelijke versuim om 'n gelofte na te kom, in my, het 16 Desember 1962 nader gekom. Nou het ek begin oplet na tekens van erkenning van hierdie versuim onder my mense.

Ek het gesoek na tekens van erkenning van hierdie ontrou, van belydenis, van boetedoening, van nuwe toewyding. Wat ek gevind het, was beskaamd flou. Die kan beskrywe word in die woorde: Gelofte-dag het die afgelope sestig jaar letwat ontaard.

So het Gelofte-dag 1962 dan aangebreek. Dit was by die see en ons was vier persone wat stil sit en luister het na die verrigtinge by die Voortrekkermonument. Dit was in 'n tent by die see maar in die gees was ons saam daar. Met die eerste slag van die oorlose het ons stil opgestaan, die een na die ander, elkeen met ons eie gedagtes. Met innerlike deemoed het ek daar gestaan en het 'n beeld voor my oë verby gegaan. Ek het gesien hoe die sonstraal aanskuif oor die praalgraf daar in die Afrikanerdom se allerheiligste en hoe die woorde die een na die ander verlig word: ons vir jou Suid-Afrika. Meteens het 'n

hand verskyn en die letters voor my oë uitgegee. In goudskrif is dit ingegrif op die swart marmer — oorgeskryf: Tot eer van God alleen.

Dit is tyd en dit is nodig dat daar ernstig besin word oor hierdie saak. Laat ons tog nie so gou en so baie verskoning probeer soek en uitblaker nie — Verskoning sal daar altyd wees. Laat ons manmoedig ons fout erken. Laat ons in die weke wat kom, wanneer ons ons Meester volg op sy via dolorosa teen die heuvel uit, dit bely en betreur — die fout wat begaan is op Die Pad van Suid-Afrika. Laat ons lig soek hoe ons hierdie dag soos 'n Sabbat sinvol kan vier. Maar veral laat ons ernstig begin bou aan die „tempel” tot Sy eer. En, wie weet, wanneer 16 Desember 1963 aanbreek, „groots en klaar, staat God's Tempel daar — wyd in sy majesteit.”

Maria Bauwer.

# Geloof en voortbestaan volgens die

Geloof eis van die mens 'n daad met die inset van sy hele persoon, sy hele eksistensie, met liggaam en siel, verstand en krag. Geloof is nie iets wat mens beoefen net met 'n deel van sy persoon, bv. met sy verstand nie, want die teoretiese aanvaarding van 'n bepaalde leer met die verstand is nog baie ver van geloof. Netsoos Gods openbaring veel meer en heeltemal iets anders is as net die mededeling van 'n leer, so is geloof veel meer en heeltemal iets anders as net die aanvaar met die verstand van bepaalde godsdienstige waarhede (Vgl. Prof. H. de Vos, *Het Christeljk Geloof*, 1948, bl. 32). Vir geloof eis God die totale mens met sy hele bestaan op. Die mens wat glo se hele lewe, sy hede en toekoms, sy bestaan en voortbestaan word volkome bepaal deur die geloof waartoe God hom bring.

## DIE WESE VAN GELOOF

Wat die O.T. onder geloof verstaan, en wat geloof oral en altyd moet wees, word ons duidelik gedemonstreer in die lewe van Abraham, die vader van al die gelowiges. In sy lewe het God vir ons die fundamentele en essensiële van geloof geopenbaar en wat vir Abraham se geloof fundamenteel en essensieel was, is en bly ook vir ons geloof, wat ookal ons omstandighede en wat ookal op die spel mag wees, fundamenteel en essensieel. Abraham se lewe as 'n gelowige begin daarmee dat God Homself aan hom openbaar en sodanige werking op hom uitoefen dat hy positief daarop reageer. In Gen. 12, waar ons lees van Abraham se roeping, tree die twee hoofsaake van geloof al dadelik duidelik en ondubbelsinnig op die voorgrond: absolute gehoorsaamheid en absolute vertroue. Hierdie twee hoofsaake van geloof vloei nie voort uit die toevallige reaksie van 'n mens, Abraham, nie, maar hulle vloei voort en word geheel en al bepaal deur dit wat God gedoen het. Hy gee hom 'n opdrag en Hy gee hom 'n belofte. Abraham se geloofsreaksie is gehoorsaamheid aan Gods opdrag en vertroue op Gods belofte. Dit is die pad van die geloof, die pad na die toekoms, Gods toekoms, niks meer en niks minder nie, die opdrag van God as die voortstuwende krag agter hom en die belofte van God as die hoopvolle toekomsloot voor hom. Op Gods Woord kom hy in beweging en hy gaan, gaan in gehoorsaamheid én in vertroue (Vgl. Prof. A. van Selms, *Geloofshede onder die ou verbond*, 1960, bl. 34).

Abraham laat alles agter, alle vastigheid, sekerheid en sekuriteit omdat hy weet dat hy deur te gehoorsaam en te vertrou groter sekerheid en sekuriteit gevind het in God alleen. Sou hy hom sorgemaak het oor sy bestaan en voortbestaan in die onbekende land?

Dit sou maar al te menslik wees! Maar ons lees daar niks van nie, ons lees alleen dat hy gegaan het in gehoorsaamheid aan God en in vertroue op God. Hy neem nie voorsorgmaatreëls nie, hy doen geen stappe om sy voortbestaan in die onbekende toekoms te verseker nie. Goddank doen hy dit nie, want as hy dit wel gedoen het, sou hy nie die vader van al die gelowiges geword het nie en sou hy ons voorgedaan het in maatreëls wat noodwendig moes lei tot die ontduiking van absolute gehoorsaamheid

aan God en tot die stel van 'n mosie van wantroue in Gods beloftes.

## DIE NUWE NAAM

'n Geruime tyd daarna verseker God Abraham opnuut van die absolute sekerheid van sy beloftes en Hy lê dit vas in die nuwe naam Abraham, vader van 'n menigte. Daarmee waarborg God dat Abraham 'n voortbestaan sal hê. Inderdaad het God dan ook die eerste stap tot die vervulling van die belofte gedoen: Isak is gebore, in hom sal Abraham voortleef! Hoe heerlik vir 'n mens wanneer hy kan sien dat God vervul wat Hy beloof. Maar sien is nie noodwendig glo nie, geloof is juis vashou aan Gods belofte sonder om te sien. Hoe onbybels is ons bekende uitspraak „sien is glo” tog! In die geskiedenis wat nou volg wil God vir die vader van al die gelowiges en daarom ook vir ons opnuut 'n dieper les leer oor wat geloof is. Met die nuwe opdrag om sy enigste seun te gaan offer moes Abraham leer dat geloof nog steeds gehoorsaamheid en vertroue is. Die toets vir sy geloof is of hy ook nou, in die aangesig van die dood van sy hoop op 'n voortbestaan, nog sal kan glo, d.w.s. „luister na die Woord van God” (Vgl. Gen. 22 : 18) in gehoorsaamheid en in vertroue. Die offer van sy seun beteken niks minder as dat alles op die spel geplaas word nie: sy seun, sy enigste, die seun in wie sy naam moet voortleef, die seun in wie sy voortbestaan gans en al geleë is, die nakomeling wat die volgende draer is van Gods heilsbelofte vir die ganse menslike geslag. Hierdie seun moet hy gaan offer!

Laat ons eerlik wees, ons sou Abraham dit afraai. Hier is te veel op die spel! Sy voortbestaan is op die spel en gehoorsaamheid sou hier selfmoord beteken. Bowendien sou ons Abraham ernstig vermaan, baie vroom vermaan: Dink tog daaraan dat Isak 'n hoë roeping in die wêreld het, hy is die draer van die lig in 'n duistere wêreld, die draer van die blye boodskap vir die ganse menslike geslag. Hy moet bly lewe, anders is dit uit en gedaan met die Evangelie in die wêreld! Dink aan jou voortbestaan en aan alles wat daarmee saamhang! God het seker nie bedoel om hier absolute gehoorsaamheid te eis nie. . .

Abraham luister nie na ons logika nie, want hy het die ware geloof wat lynreg teenoor menslike logika staan. As God

in die een skaal van die weegskaal voortbestaan plaas en in die ander skaal geloof dan weet Abraham dat hy geloof swaarder sal moet laat weeg. Hy vertrou dat God die belofte eenmaal gegee sal nakom, dat Hy sal voorsien, dat God mag het om selfs uit die dode op te wek (Hebr. 11 : 19), dat Hy mag het om „uit hierdie klippe kinders vir Abraham te verwek” (Matt. 3 : 9). Die afloop van Abraham se beproewing bewys dat die regte geloof nooit beskaam vir wie onder alle omstandighede luister na Gods woord in gehoorsaamheid en in vertroue.

## DIE ROER UIT GODS HANDE

Nie alleen die geskiedenis van die stamvader van Israel demonstreer hierdie kerngedagtes i.v.m. geloof nie, maar ook die geskiedenis van Israel as sodanig. Ons kan die geskiedenis van Israel noem die geskiedenis van 'n gemeenskap wat moes leer om met geloof in God alleen deur die lewe te gaan. Israel se geskiedenis is een lange les in geloof. Israel moes dwarsdeur sy geskiedenis leer dat hy moet afsien van homself en van alle dinge waarop hy naas God sy vertroue kon stel, Israel moes leer en ervaar dat sy ganse bestaan en voortbestaan as 'n volk in die wêreld geheel en al afhanklik was van sy geloof in God, en, laat ons dit nogeens herhaal, geloof volgens die Ou Testament is absolute gehoorsaamheid aan Gods opdragte sowel as 'n absolute vashou in vertroue aan Gods beloftes. Israel moes leer om te gehoorsaam onder alle omstandighede en moes leer dat Gods gebod en nie die eis van die tyd of die begeerte van die menslike hart die fundamentele eis vir sy bestaan is nie.

Nou lees ons in die Ou Testament veel meer oor die ongelooft as oor die geloof van Israel, soos die Here self van sy volk getuig „Die ganse dag het Ek my hande uitgebrei na 'n opstandige volk wat wandel op 'n weg wat nie goed is nie, 'n volk wat My gedurigdeur in die aangesig terg. . .” (Jes. 65 : 2; vgl. Rom. 10 : 21). Die ongelooft van Israel openbaar hom veral daarin dat Israel telkens geweier het om in gehoorsaamheid aan Gods bevels en in geduldig wag op die vervulling van Gods beloftes sy weg alleen aan God oor te laat. Hierdie ongelooft openbaar hom al spoedig na die uittog uit Egipte, toe die volk onder eie vaandel wou verder trek terwyl Moses nog op die berg was. Hoe vroom en suiwer en idealisties hierdie onderneming ook al mag skyn, in die grond van die saak was dit ongelooft. In feite het Israel daarmee die roer uit Gods hande probeer neem, wat noodwendig moes lei tot afgodery — die goue kalf (Ex. 32). Hierdie verskynsel is dwarsdeur die geskiedenis van Israel te bespeur.

Daarom het God vanaf Moses 'n hele ry predikers, die profete, gestuur om Israel die weg van die geloof aan te wys. Die taak van die profete was om in elke situasie duidelik te maak wat die weg van die regte geloof was, en omdat hierdie weg nie altyd die logiese, voor die hand liggende weg was nie, was die ware profete meestal eensame figure, sonder populariteit by die volk.

# Ou Testament (11)

## JESAJA: GELOOFSPROFEET

### IN KRISIS TYD

Dit was veral die profeet Jesaja wat by uitstek die profeet van geloof was. Met die grootste nadruk het hy verkondig wat ware geloof is en daarby het hy nie net die teorie van geloof gebring nie, maar die praktiese geloof wat in die lewe van die volk toegepas moes word, die geloof waarby die volk staan of val, die geloof waar die totale eksistensie en voortbestaan van die volk van afhanklik is.

In die jaar 734 v.C. tydens die dreigende Siro-Efraïmitiese oorlog, wat vir Juda en Jerusalem 'n krisisjaar was, het Jesaja die fundamentele en essensiële van geloof opnuut aan die koningshuis en aan die volk verkondig en met die grootste nadruk en finaliteit verklaar dat die volk alleen 'n voortbestaan sal hê indien hulle hul geloof in God alleen stel.

Die prediking van die profeet van geloof staan in 'n skerp teenstelling tot die politieke bedrywighede van koning Agas en die politici van sy dae. Deur die dreigende opmars van die Assiriese grootmag, die destydse gevaar uit die Ooste, is die voortbestaan van Juda op die spel geplaas soos nog nooit tevore nie. Die nuwe oorlogsugtige heerser van die Assiriese ryk, Tiglat-Pileser III, het krygstogte na die Weste begin onderneem en het daarmee al die klein staatjies in die Weste, soos Sirië, Israel en Juda, bedreig. Koning Peka van Israel, seker 'n praktiese politicus, en Resin van Sirië het toe probeer om die klein staatjies in die Weste in een anti-Assiriese blok te organiseer. Toe Agas van Juda weier, seker onder invloed van die prediking van Jesaja, het Peka en Resin teen Jerusalem opgetrek om Agas en Juda in die anti-Assiriese verbond in te dwing. In hierdie kritieke situasie stuur die Here Jesaja met die prediking van geloof:

„As julle nie glo nie, voorwaar, dan sal julle nie bevestig word nie” (Jes. 7 : 9). Met 'n veelseggende en frappante woordspel maak Jesaja duidelik dat die voortbestaan van die volk absoluut afhanklik is van hul geloof in God alleen. As hulle nie glo nie (ta'âmênu), dan sal hulle nie kan standhou of voortbestaan nie (tê'âmênu).

## GELOOF EN VOORTBESTAAN

Dit is nie 'n toevallige woordspeling nie, want die woord vir „glo” en die woord vir „bevestig word” of „standhou” word in die taal van die Ou Testament van een en dieselfde woordstam afgelei. Wie glo, d.w.s. in God glo, sal standhou, sal 'n voortbestaan hê. Dit is nie die geloof in een of ander politieke bedrywigheid wat die voortbestaan van die volk sal verseker nie, maar geloof in die Here alleen, want volgens die ondubbelsinnige getuienis van die Ou Testament is dit alleen in God dat mens kan glo. As Agas en Juda sou meedoen aan die politieke bedrywigheid van Peka en Resin ter wille van die voortbestaan, sou dit 'n mosie

van wantroue in die Here beteken. Jesaja maak duidelik dat ware geloof iets totaal anders is as voortbestaanpolitiek en dat die voortbestaan van die volk geheel en al afhanklik is van en direk saamhang met die geloof in God. Hierdie ware geloof is weer, soos altyd, absolute gehoorsaamheid aan en absolute vertroue in God en Hom sy gang laat gaan.

Agas het hierdie prediking nie begryp nie en sy vrees vir die noordelike bure het hom daartoe gebring om tog sy eie maatreëls te tref, deur die hulp van Assirië in te roep. Hierdie maatreëls van Agas, wat sy politiek bo geloof, bo gehoorsaamheid en vertroue gaan stel het, was die eerste stappe op die weg na die volledige ondergang van Juda, wat vir 'n tydlank vertraag is deur die bekering van sy opvolger Hiskia, maar daarna gaan dit snel afdraand totdat die volk 'n eeu later volledig ondergegaan het omdat hulle en hul leiers in ongelooft volhard het.

Die Bybel se getuienis oor geloof en voortbestaan is onomwonde en ondubbelsinnig dit: Wie nie glo nie, d.w.s. God absoluut gehoorsaam en vertrou, het nie 'n voortbestaan nie. Wat in die tyd van Abraham gegeld het en in die tyd van Agas, geld ook nou nog vir ons ongehoorsame geslag, ons wat geloofsgehoorsaamheid en geloofsvertroue offer op die altaar van ons afgod Voortbestaan. Sal ons nie nou erns maak met die ou-testamentiese prediking van geloof nie, juis omdat ons Here Jesus Christus ons uitdruklik waarsku dat wie sy lewe wil red, dit sal verloor?

## TEOLOGIESE OPLEIDING IN DIE VERENIGDE STATE

Amerika maak beslis erns met die opleiding van predikante. Daar is nie minder as 84 teologiese fakulteite waarin predikante hul opleiding ontvang nie. Dit moet in gedagte gehou word dat daar 'n halfmiljoen predikante en geestelikes in Amerika is, en onder die Protestantse kerke alleen is daar 84 teologiese fakulteite. Onder hulle is daar wel ook die kleineres wat met seminaries en fakulteite in Suid-Afrika vergelyk kan word wat studentetal en leerkraggetalle betref, maar daar is ook die reuse onder die teologiese opleidingsentra. Princeton wat tans sy 150 jarige bestaan feestelik herdenk deur 'n reeks teoloë van wêreldfaam as besoekende dosente te ontvang (onder andere ook Karl Barth) het nie minder as 51 leerkragte in die teologiese afdeling nie. Union Theological se studentetal van bykans 1,500 kom uit 47 lande, en hierdie seminarie in die hartjie van New York tel van die bekendste teoloë en grootste predikers onder sy doserende personeel. Yale Divinity School in New Haven en Harvard in Cambridge, Massachusetts is wêreldberoemd vir die akademiese standaard wat daar gelewer word.

(A Teenager, a representative of a Christian Youth organization)

## "THE CHURCH DOES NOT PRACTISE WHAT IT PREACHES"

"TEENAGERS AREN'T INTERESTED IN RELIGION — they just want to enjoy themselves and have a good time," someone said to me the other day. Is it true? Do we really have a selfish approach to like?

Like many answers to teenage problems, the answers to these questions cannot be given in slick, cut and dried phrases. Perhaps the wisest way to answer them is with that well worn phrase — "It depends."

Most teenagers lead pretty crowded lives. The business of growing up occupies a lot of time. A teenager is interested in getting the feel of life — in experiencing as much as he can; in letting off steam; in enjoying the world around him to the full.

Teenage years are crammed with fun and excitement — or should be.

But all this activity is only part of a great adventure — the adventure of discovering ourselves and where we fit in to this crazy world. And the adventure is not complete unless we shade in the vivid colours of action with the more serious hues of thought.

All humans are curious right throughout their lives. But there are two stages of our lives when we ask more questions than at any other time — before we turn seven and in our teenage years.

All our questions are asked for a purpose. In the first stage, we ask questions to prepare ourselves for childhood. In the second we are preparing to be adults.

The questions which we teenagers ask cover the whole range of our experience. We ask questions about careers, about dating about dress, about friendship. We ask about all the things which puzzle us.

We ask why we are here. But if we know that some square wants to shove his opinion down our throats on any subject, we just don't ask questions about that subject — at least — we don't ask the square.

It's not that teenagers can't find answers to their problems. On the contrary, there are too many answers — but they are the wrong kind.

### Pro Veritate

Verskyn die 15de van elke maand.

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attached — not commands. We want to have the right to make our own mistakes and to learn from them ourselves."

What has all this to do with religion? The church has always been a place where people can go with their problems. Are teenagers going there today? If not, why?

Many churches are half empty. Their congregations are made up of adults and old people, with women in the majority. The teenagers are absent.

There are three reasons why teenagers don't want much to do with the church today.

"The church doesn't talk our language," we say. "We hate organ music — we think 'dog collars' are stupid. The whole set-up is outdated. We don't want to hear about Jeremiah or Moses — we don't want to be preached at. We want to have a chance to ask our questions and get answers that make sense — that can be put into practice."

The second thing teenagers dislike about the church is its list of "don'ts." "Ministers seldom speak out about teenagers

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except to condemn," we say. "Their view of life is narrow and stodgy. They condemn all our pleasures as sinful without ever really having given them a chance. And they offer nothing in their place."

"They are so busy preaching against the twist that they never get down to helping us with problems about jobs — or going steady — or politics. It's all "Don't, don't, don't!"

"There's nothing much left in life when they're through with it except eating, sleeping, singing and praying."

The third reason? "The Church doesn't practise what it preaches," say teenagers. "Ministers tell us they can teach us all about living in peace and harmony, but the churches bicker and squabble all the time."

"They say we should love our neighbours but they are more interested in spiritual 'scalp hunting' than in showing practical love to people outside their own little clique."

"The say they have a message that can turn a world of hell into heaven, but the histo-

ry of the church shows that this message just hasn't worked."

There is a lot of truth in what we teenagers say about the church. But let's be fair.

If things aren't as we like them, then it's up to us to change them. We would all agree that what teenagers need today is not so much criticism as friendly co-operation. The same applies to the church.

Are teenagers irreligious? No. But many of us have a kind of religion which others don't understand.

Every one of us believes in something — even if it's the girl next door, or just ourselves, or our group, or even simply the accuracy of our criticism.

And the things in which we put our trust are our gods.

Teenage gods often come in very human forms. We may worship the local twist king or the school sportsmaster.

But when we're faced with questions like: "What should I think or do about the atom bomb?" It's then that we realize that our gods are too small.

## Die Kerk in die wêreld vandag



pro ecclesia

WAT IS DIE KERK?

Verklaring deur die Wêreld Evangeliese Alliansie.

„Die Kerk van God bestaan uit sy uitverkorenes van elke land en ouderdom wat met Christus verenig is deur sy genade deur geloof en in wie die Heilige Gees woon. Hierdie eenheid met Christus, aangedui deur die doop alhoewel nie daardeur geskep nie, kom tot sigbare uiting wanneer gelowiges saamkom vir aanbidding en die bediening van die Woord en aan die Nagmaalstafel.

„Hierdie geestelike eenheid kom verder tot uiting wanneer Christene met verskillende tradisies saam deelneem aan die Nagmaal ongehinder deur verskille oor sake van sekondêre belang. Die bestaan van hierdie Godgegewe eenheid stel Christene egter nie vry van te probeer om die verskillende gesigspunte wat oor die sake van sekondêre belang soos vorms van aanbidding, regeringstelsels en bedieningsordes bestaan, te begryp nie.

„Nogtans is daar sekere leerstellings waarvoor geen kompromis moontlik is nie, soos die drie-eenheid van Vader, Seun en Heilige Gees; die godheid van Christus; die algenoegsaamheid van sy versoeningswerk vir die redding van mense; die oppergesag van die Heilige Skrif in alle sake van geloof en praktyk; die regverdigmaking van die sondaar deur die genade van God alleen deur geloof en die priesterskap van die hele kerk waardeur elke gelowige direkte toegang het tot God die Vader deur die een Middelaar Jesus Christus. In die mate waarin die kerke (of hulle lede is van die Wêreldraad van Kerke al dan nie) in gebreke bly om hierdie waarhede te verkondig, in daardie mate skiet hulle te kort om kerke in die Nieu-Testamentiese betekenis te wees, alhoewel individue binne daardie Kerke ware gelowiges mag wees.”

### DIE HEIDELBERGSE KATEGISMUS — 400 JAAR OUD.

In 1963 sal die Heidelbergse Kategismus 400 jaar in gebruik wees. In ons gedagtes reis die gestaltes van Ursinus en Olevianus weer voor ons op, as die onvergeetlike opstellers van hierdie leerboek. In Duitsland word daar 'n posseël uitgegee om hierdie gebeurtenis te gedenk. Waarom kan dit nie ook in ons land gedoen word nie, die land wat hierdie Protestantse erfenis deur drie eeue bewaar en uitgebou het?

### PROF. N. B. STONEHOUSE OORLEDE.

Op 60 jarige leeftyd het prof. N. B. Stonehouse van die Westminster seminarie die tydelike met die ewige verwissel. Hy sal onthou word as een van die medewerkers van die Christelike Ensiklopedie, en veral sy bydrae oor die Fundamentalisme is uiters leerzaam en insiggewend.

### CHURCH ATTENDANCE IN FINLAND

New statistics from Finland show that about 3 per cent of the population there attends church on an average Sunday. In some towns the figure is as high as 15 per cent, but in a number of industrial areas it is less than 1 per cent. About 6 per cent of the population has signed the civil register and thus does not belong to the Lutheran state church. Of these it is estimated that about 60 per cent are Communists and about 20 per cent Social Democrats.

(Christian Century)

### CATHOLICS INCREASE

According to statistics compiled by the Catholic Students' Mission Crusade there are now 558 million Roman Catholics in the world, an increase of 8 million in the past year. The world population grew even faster, however, so that the new figure represents 18.2 per cent of the world population, down from 18.3 per cent a year ago. The study found Andorra the "most Catholic" country, with all its 6,000 citizens Catholics; "least Catholic" country is Greenland, where there are only seven Catholics in a population of 31,000.

The Christian Century

### EERSTE DALING IN KERKLIDMAATSKAP IN 100 JAAR — V.S.A.

Volgens die 1963-uitgawe van die jaarboek van Amerikaanse kerke was daar verlede jaar vir die eerste keer sedert 1870 'n daling in kerklidmaatskap. Lidmaatskap aan kerke in Amerika het gedaal van 63.6% van die bevolking na 63.4%. Hierdie aftakeling van lidmaatskap het in dieselfde verhouding by katolieke as by Protestante voorgekom. Hoewel die bevolkingsaanwas 1.6% was, het lidmaatskap van kerke met 1.4% gegroei. Uitgawe vir kerkbou het oor die afgelope jaar ook met 32 miljoen dollars gedaal.

### WORD ONGELETERDES

#### IN AFRIKA VERGEET?

Daar bestaan 'n wanopvatting dat Afrika met onafhanklikwording skielik 'n kontinent van intellektualisme geword het en dat die enigste behoefte dié aan lektuur is. Christelike lektuur by die miljoene eksemplare is beslis nodig vir die geletterdes, maar daar is altyd die gevaar dat die ongeletterdes vergeet sal word. In 'n onlangse artikel in die tydskrif Time het 'n oorsig van 27 Afrikavolke, die meeste van hulle jong volke wat onlangs onafhanklik geword het, 'n gemiddelde persentasie van 85 persent ongeletterdheid aangetoon. Dit het gewissel van soveel as 98 persent in die Republiek Niger tot 50 persent ongeletterd in Kenia. Dit het nie lande soos Ethiopië met 85 persent of meer ongeletterdheid ingesluit nie, want Ethiopië is al vir baie jare 'n soewereine volk. Daar word dus aangegeef dat 'n intensiewe Evangelisasieprogram nodig is deur die hele Afrika met die doel om manne en vroue, hoofsaaklik ongeletterd, na die Here Jesus Christus te bring en om hulle te leer lees en skryf. Bid vir 'n magtige golf van Evangelisasie dwarsoor die vasteland.