

# PRO VERITATE



APRIL 1972

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**DIE BUITERLAND**

**HIERUIT KEN ONS DIE GEES VAN DIE WAARHEID (PRO VERITATE - VIR DIE WAARHEID) .....**

**AS GOD ONS SO LIEFGEHAD HET (DIE KRUISSIMBOOL), BEHOORT ONS OOK MEKAAR LIEF TE HÊ (DIE HAND EN DIE FIGUUR - DIE KLEUR WISSEL ELKE MAAND).**

(1 Joh. 4:8, 11).

**THE COVER**

**'BY THIS WE KNOW THE SPIRIT OF TRUTH (PRO VERITATE - FOR THE TRUTH) .....**

**IF GOD SO LOVED US (THE CROSS SYMBOL), WE ALSO OUGHT TO LOVE ONE ANOTHER (THE HAND AND THE FIGURE - THE COLOUR CHANGES EVERY MONTH).**

(1 Joh. 4:8, 11).

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PRO VERITATE verskyn elke 15de van die maand.

## SWART MAG

Suid-Afrika begin meteens besef dat 'n swart reus wakker begin word. Binne 'n baie kort tyd het die swartman begin om homself te ontdek, te ontwikkel en is hy besig om op alle terreine as volwaardige mens te voorskyn te tree. Selfs die regering wat 'n beleid navolg wat hom op 'n duisend en een plekke probeer apart of „uit" hou, kan nie anders as om hom al meer as 'n mens te erken en te eerbiedig nie. Hy ding op die voorste sportstadiums mee, dring werkreservering al meer terug (vgl. onder andere die begroting), word by die konferensie-tafel eerbiedig, ens., ens.

### POLITIEKE ONTWAKING ONHERROEPLIKI

Dit alles is slegs die begin. Ten spyte van die onderwysdiskriminasie is die swart kinders op pad om die blankes in getalle in matriek en op universiteit verby te steek. Met die gebeure in Suidwes-Afrika en Rhodesië het die swartman sy onderhandelingsvermoë („bargaining power") begin besef. 'n Ondervinding wat nooit weer van hom weggeneem kan word nie. Deur dié gebeure aan en binne ons grense, en deur die versnelling van die sogenaamde tuislande word die swartman al meer daarvan bewus dat hy 'n integrale deel van die politieke lewe vorm en ook dit kan nooit weer in trurat geplaas word nie. Hy word meer en meer politiek bewus en daarmee begin hy ook sy hand, hoe indirek ookal, op die stuur van Suid-Afrika plaas!

### SWART TEOLOGIE

In dié ontwakende mag is daar strominge wat die swartman lei, inspireer en rigting vir hom aandui. 'n Belangrike inspirasiebron is die swart teologie. Dit is die taak van die swart teologie om die Christelike teologie te „Afrikaniseer", om die swartman se situasie in die lig van die evangelie te sien. Christus het hom met die mens in sy sonde, sy armoede, verdrukking en nood vereenselwig. Sy evangelie het verlore nes gered, hongeriges gevoed, slawe bevry om as broers aanvaar te word, onderskeid op grond van vlees en ras veroordeel, ens. Swart teologie betrek die kruis-evangelie ook by die bevryding van die swartman uit 'n toestand van armoede, lyding, vernedering, uitbuiting en gesinsverbrokkeling. Dié evangelie moet die swartman uit sy isolasie, verdrukking, verontregting en eensaamheid tot die rykdom van

## BLACK POWER

South Africa is suddenly beginning to realise that a black giant is awakening. Within a very short time the black man has begun to discover and develop himself and to appear in all fields as a fully-fledged person. Even the government, which is following a policy of trying to keep him apart or "out" of a thousand and one places, cannot do otherwise than increasingly acknowledge and respect him as a person. He competes at the best sports stadiums, is increasingly thrusting back job reservation (cf., inter alia, the budget) and is acknowledged at the conference table, etc., etc.

### IRREVOCABLE POLITICAL AWAKENING!

All this is only the beginning. In spite of educational discrimination, black children are numerically on the way to passing the whites in matric and at university. With the events in South West Africa and Rhodesia, the black man has begun to realise his bargaining power. An experience which can never again be taken from him. Through these events on and inside our borders, and through the acceleration of the so-called homelands, the black man is becoming more and more aware that he forms an integral part of political life and this, too, can never be put in reverse. He is becoming more and more politically conscious and with that he is starting, however indirectly, to put his hand on the helm of South Africa.

### BLACK THEOLOGY

There are currents in this awakening might which lead inspire and indicate direction to the black man. An important source of inspiration is black theology. The task of black theology is to "Africanize" Christian theology, to see the situation of the black man in the light of the gospel. Christ identified himself with the sin, poverty, oppression and distress of man. His gospel saved the lost, nourished the hungry, freed slaves to become accepted as brothers, condemned discrimination on the grounds of flesh and race, etc. Black theology also involves the gospel of the cross with the liberation of the black man from circumstances of poverty, suffering, humiliation, exploitation and the break-up of family life. This gospel must lead the black man out of his isolation, oppression, degradation and loneliness to the richness of fellowship, service and



gemeenskap, diens en geleentheid in die gemeenskap lei.

### **EKSKLUSIEWE SWART ORGANISASIES?**

Dié gemeenskap sluit vleeslike onderskeid en diskriminasie uit, want almal is broers. Daar is egter organisasies, wat daarop aandring om uitsluitlik swart te wees, wat sterk na vroeë tree. Dit gaan om stryd vir die regte van die swartman. Hierdie eksklusiwiteit toon watter kwade en late uur dit vir Suid-Afrika in sy rasse-verhoudinge is! Onder meer word die volgende redes vir eksklusiwiteit aangevoer, nl. dat slegs 'n swartman vir die swartman sy ware stryd kan voer en dat die sogenaamde liberale en gemengde groepe nie vorder nie, of te stadig vorder. Óók die beleid van geforseerde apartheid tussen sogenaamde multi-nasionaliteite het groepe met kleureksklusiwisme tot gevolg.

Dit alles veroorsaak egter dodelike polarisering van mag sodat oponerende groepe, wat deur 'n ras-en kleureienskap in verskillende kampe gejaag is, tot stand kom. Uiteindelik sal 'n botsing van magte *moet* plaasvind!

Nee, in Suid-Afrika gaan dit om die verlossing, regte, onderwys en arbeid van *mense!* Die evangelie van Christus ken geen eksklusiwiteit op grond van andersoortigheid, eiesoortigheid, kleur, ras of ontwikkelingspeil nie.

### **VERDEEL EN HEERS?**

Die skeiding, „apartheid” van die regering is kennelik om die swart mag te verdeel en te heers. Die *verdeling* kan egter nooit slaag nie omdat God alle mense met 'n eenheid wat sterker as enige *verskil* is, *saamverbind* het, omdat hulle na sy beeld geskape is. Die *eksklusiewe* heerskappy (ook oor die + 8 miljoen wat nooit in tuislande geplaas kan word nie) kan ook nie slaag nie, omdat elke verantwoordelike mens aan die reëling van sy lewe en toekoms 'n deelname moet hê.

### **DIE ‚LYS’ EN VREES!**

Om hierdie geforseerde beleid egter deur te voer en die swart mag en sommige se invloed daarop te beperk, word onchristelike maatreëls al vinniger toegepas. Die *lys* wat elders in hierdie uitgawe verskyn, toon bv. hoe die regering die kerk, die liggaam van die Here al vinniger vervolgt. Die nuutste ingeperktes (sonder verstrekking van redes) is Basil Moore en Stanley Ntwasa wat, afgesien van hulle persoonlike lyding, hulle roeping as belydende Christene in God se diens deur hulle wrede inperking ontnem word!

In Suid-Afrika is daar *vrees* vir die opkomende

opportunity in society.

### **EXCLUSIVE BLACK ORGANISATIONS?**

*This fellowship excludes carnal distinction and discrimination, because all are brothers. However, there are organisations coming strongly to the fore which insist on being exclusively black. It involves the struggle for the black man's rights. This exclusivity indicates what an evil and late hour it is for South Africa in its race relations! Amongst others, the following reasons are put forward for exclusivity, viz. that only a black man can fight the real fight for the black man and that the so-called liberals and mixed groups are not progressing or are progressing too slowly. In addition, the policy of forced apartheid between so-called multi-national groups results in groups with colour-exclusivity.*

All this, however, causes deadly polarisation of power so that opposing groups that are herded into different camps by race and colour characteristics come into being. Eventually a clash of powers *must* take place!

No, in South Africa the point at issue is the salvation, rights, education and labour of *people!* Christ's gospel knows no exclusivity on the grounds of otherness, distinctiveness, colour, race or level of development.

### **DIVIDE AND RULE?**

The separation, „apartheid” of the government is apparently to divide and rule. However, the division can never succeed, because God has unified all people with a unity which is stronger than any difference, for they have been created in his image. *Nor can the exclusive power (also over the + 8 million who can never be placed in the homelands) succeed, because every responsible human being must have a share in the arrangement of his life and future.*

### **THE ‚LIST’ AND FEAR!**

But to carry through this forced policy and curtail black power and the influence of some thereon, unchristian measures are put into practice more and more rapidly. For example, *the list* appearing elsewhere in this edition shows the growing speed at which the government is prosecuting the church, the body of the Lord. The latest restrictees (no reasons being furnished) are Basil Moore and Stanley Ntwasa who have, apart from their personal suffering, been deprived of their calling as professing Christians in God's service by their cruel banning!

In South Africa there is *fear* of the rise of black power. However, a person or a government fears



# kerkeenheid noodsaaklik!

*Karl Barth het by geleentheid gesê dat as die kerk verdeeld is, is Christus noodwendig verdeeld en ons ken nie so 'n Heiland nie. Dit toon die belangrikheid van die eenheid van die kerk onder andere in Suid-Afrika, waarmee uiters dringend erns gemaak moet word.*

*Hierdie toespraak is met die oog op die Lutherse Kerke opgestel, maar die boodskap is op al die kerke van toepassing. Dié voordrag was by die opening van die sinode van die Verenigde Evangeliese Lutherse Kerke van Suidwes-Afrika, wat van 28 Februarie tot 2 Maar 1972 geduur het, gelewer.*

*Pastor K. Schmale is leraar in die Lutherse Kerk en sekretaris van die Federasie van die Evangeliese Lutherse Kerke in Suid-Afrika en hy is in Johannesburg gevestig.*

## Teologiese Aspekte en Praktiese Implikasies

### A. INLEIDING: EENHEID ORAL TER SPRAKE

Daar kan geen twyfel bestaan nie dat die eenheid

## karlheinze schmale

van die kerk 'n onderwerp is wat in ons dag feitlik oral in die wêreld waar daar kerke is, bespreek word. Dink aan die besprekings in Europa wat baie onlangs tot die „Concordia” tussen die Lutherse en die Hervormde Kerke gelei het; dink aan eenheidsamesprekings in Indië, Tanzanië, V.S.A. en—die laaste maar nie die minste nie—ook in Suid-Afrika. Verder, as 'n mens die dokumente van die ekumeniese konferensies bestudeer, of dit nou dié van die Lutherse Wêreld-federasie, die Wêreld-alliansie van Gereformeerde Kerke of the Wêreldraad van Kerke is, sal jy gou ontdek dat op een of ander wyse eenheid 'n onderwerp by al die ekumeniese vergaderings of konferensies was.

### IS N.T. DUIDELIK GENOEG?

'n Mens kan verder ook na die kerkgeskiedenis en selfs verder terug na die tyd van die Nuwe Testament kyk: Vanaf die begin van die kerk was eenheid 'n kwessie—en dit was baie dikwels 'n kernprobleem en strydvrage. Waarom is dit so? Bevat die Nuwe Testa-

## SWART MAG (verv.)

swart mag. 'n Mens of 'n regering vrees egter net 'n ander mag as hy op krag en geweld staatmaak. As dwang, geweld of fors jou wapen en beleid is, sal die vrees vir 'n mag sterker as jou mag altyd aan jou knaag! As Christelike liefde, diens en medemenslikheid egter die inhoud van jou lewe is, sal jy nooit enige mag hoef te vrees nie. Dis dan ook daarom dat Christus sy volgelinge oproep om nooit te vrees nie, want sy „nuwe gebod” van liefde oorwin alles, selfs al is dit deur lyding heen!

### LIEFDE OORWIN!

Laat die wit mag sowel as die swart mag in Suid-Afrika dan hulle krag en mag in die Christelike liefde soek. Daardie geloof in die krag van die liefde oorwin alles. Liefde vir God en naaste—liefde vir die andersoortige, die lydende, die verontregte. 'n Liefde wat deur die kruis van Goeie Vrydag geïnspireer word om selfs ook tot die dood toe te ly, met die uitsig op die Paasmôre van 'n nuwe lewe, 'n oorwinning, 'n nuwe samelewing in gemeenskap deur broederliefde saamverbind!

Swart mag? Wit mag?—Nee, Gods mag, liefdesmag! \*

## BLACK POWER (cont.)

the power of another only if he depends on might and force. If your policy is compulsion, violence or force, the fear of a power stronger than your own power will always gnaw at you! But if the content of your life is Christian love, service and fellowship, you will never have to fear any power. That is also why Christ summons his followers never to fear, because His "new commandment" of love conquers everything, even though it may be by way of suffering!

### LOVE CONQUERS!

Let white power as well as black power in South Africa then seek their strength in Christian love. This faith in the strength of love conquers everything. Love for God and fellow being—love for the 'other', the suffering, the wronged. A love which is inspired by the cross of Good Friday to suffer even unto death, with the vision on Easter morning of a new life, a triumph, a new society united together in fellowship through brotherly love!

Black power? White power?—No, God's power, love's power! \*



ment nie stelling oor die eenheid van die kerk, die eenheid van die liggaam van Christus, wat duidelik genoeg is nie? Almal van u wat u Nuwe Testament ken, sal met my saamstem dat die Skrif eintlik baie duidelik op hierdie punt is. Waarom dan tog al die bespreking oor eenheid? Laat my toe om aan die begin een antwoord te gee: Dit is omdat die kerk uit aardse wesens, uit mense en nie uit „heilige wesens of engele” nie, uit mense wat faal en sondig, bestaan. Dit is mense wat geneig is om te verskil, om te verdeel, om waar enigsins moontlik, probleme te skep en, om dit met die woorde van die profeet te sê, wat geneig is om „elkeen sy eie pad te loop”.

## B. EENHEID—SOMMIGE TEOLOGIESE ASPEKTE

### (i) Eenheid—'n Godgegewe feit

Die kerk van Jesus Christus is wesenlik een omdat ons die eenheid in ons een Here, een doop en geloof besit. Hierdie stelling verwys na Efesiërs 4 waar ons die volgende lees:

„Dit is een liggaam en een Gees, soos julle ook geroep is in een hoop van julle roeping; een Here, een geloof, een doop, een God en Vader van almal, wat oor almal en deur almal en in julle almal is.”

Ek glo dat hierdie stelling dit baie duidelik maak dat die eenheid of eendrag van die volk van God inderdaad 'n Godgegewe feit is. Dit is daarom baie belangrik om juis hier te onthou dat, na die beste van my wete, *ons nie in die Nuwe Testament enige bevel om een te word, vind nie. Dit is deur die Here self gedoen.* Dit kan gevolglik nie ons taak wees om eenheid as iets heeltemal nuuts te skep nie. Dit is buite ons mag: Die kerk van Jesus Christus is een. Die eenheid van die liggaam van Christus is in Hom gefundeer, in die werk wat deur God verrig is.

### NIE IDEALE BRING EENHEID

„Mense wat met God versoen is, is een in Jesus Christus. Die bediening en die boodskap van versoening is aan die kerk opgedra en hy is die eerste vrug van versoening. Deur die doop is ons tot 'n volk met 'n gesamentlike lewe, 'n gemeenskap, 'n liggaam, die liggaam van Christus geskep.

Hierdie eenheid van die kerk is deur Jesus Christus begin en op hom gefundeer. *Ons is nóg deur verdraagsaamheid of ooreenkoms een, maar ons is deur Jesus Christus een gemaak.*”

Laat die volgende gevolglik in ons bespreking oor eenheid duidelik wees: Dit is sý werk en dus nie ons taak om dit te skep nie.

### (ii) Verdeeldheid—die mens se sonde en mislukking

As 'n mens die eenheid van die kerk as God se gawe erken en dat dit sy wil is „dat hulle almal een sal wees”, sal jy dit sekerlik baie duidelik moet stel dat alle verdeeldheid of skeuringe in die kerk as die mens se sonde beskou moet word. Om te sê dat eenheid God se skepping is, impliseer dat gelyktydig bely moet word dat verdeeldheid die mens se skepping is. Almal wat iets van kerkgeskiedenis af weet, weet dat die eenheid van die kerk van Christus telkemale deur mense, hoe slim hulle ookal was, versteur is. Paulus het reeds goeie redes gehad om die volgende aan die Korinthiërs te skryf:

„Ek vermaan julle, broeders, in die Naam van ons Here Jesus Christus, om almal eenstemmig te wees, en dat daar geen skeuringe onder julle moet wees nie, maar dat julle verenig moet wees in dieselfde gesindheid en in dieselfde mening.”

'n Mens sou kon sê dat die Christelike kerk *vanaf sy begin skeuringe gehad het. Dit vroeë kerk moes reeds met hierdie probleem van verdeeldheid en verskeurdheid worstel en miskien was geen ander probleem so pynlik en selfs paradoksaal nie.*

### SIGBAAR EEN?

Die Duitse teoloog, H. W. Gensichen, sê:

„Die kerk, as die gemeenskap van versoening, ly onder sy verdeeldheid. Met die verwysing na die onsigbare eenheid van alle gelowiges mag ons 'n mate van troos, maar geen verskoning vind nie. Ons weet dat die bediening van versoening deur die gebrek aan gemanifesteerde eenheid in gevaar gestel word.”

'n Mens moet inderdaad baie versigtig, indien nie wantrouig nie, wees met betrekking tot 'n „sigbare” en „onsigbare” kerk omdat dit kan voorkom asof dit twee afsonderlike entiteite kan wees. Daar is nie twee kerke nie, slegs een. Verder is dit die taak van die kerk om sigbaar vir hierdie eenheid te getuig. Die vorige algemene sekretaris van die Wêreldraad van Kerke het die volgende oor hierdie saak te sê gehad:

„'n Kudde waarvan 'n mens moet sê dat die skape slegs op 'n onsigbare manier saam hoort, sal

skaars aan ons 'n baie hoë dunk of opinie oor die bekwaamheid van sy herder gee. As elke kerk 'n geïsoleerde lewe voer en geen kommunikasie met ander kerke het nie, vervul hierdie kerk beslis nie die Godgegewe taak om aan die hele wêreld te toon dat God mense deur sy Seun roep om lede van sy nuwe volk te word nie."

### (iii) Die wesenlike vereistes van eenheid

Laat ons egter 'n stap verder gaan. Wat is noodsaaklik vir eenheid? Watter sigbare tekens? Volgens die Confessio Augustana is daar die volgende antwoord:

„Vir die ware eenheid van die kerk is dit genoeg om oor die leer van die evangelie en die bediening van die sakramente saam te stem; dit is ook nie nodig dat menslike tradisies, rites of seremonies, wat deur mense ingestel is, orals dieselfde moet wees nie." C.A. VII.

Verder lewer H.W. Gensichen kommentaar:

„Hier getuig die woorde ‚dit is genoeg‘ vir ons vryheid: Waar ons hoor dat die ware en suiwere evangelie verkondig word en sien dat die sakramente volgens die instelling van Christus bedien word, daar mag ons daarvan versekerd wees dat die een kerk van Christus teenwoordig is. Daar skei niks ons van ons broers nie en geloof sowel as liefde verplig ons om ons verdeeldheid te oorwin."

Ek gaan nie meer hieroor sê nie aangesien dit voor die hand liggend is dat hierdie verklaring van Confessio Augustana duidelik met dit wat in die Efesiërbrief gesê word, ooreenstem: Een God, een Here, een doop, een God en Vader van almal.

### (iv) Hierdie eenheid kan alleenlik deur die geloof aangeneem word

Om te sê dat die eenheid deur God se aksie in woord en sakrament bevestig is, vra bereidheid tot aanvaarding deur die geloof. Daardeur is die eenheid van die kerk in die eerste plek 'n saak van geloof. Die eenheid kan alleenlik bewaar en voortgesit word deur in die een Here, wat die Goeie Herder van sy een kudde is, te glo. Eenheid word gekwalifiseer deur wat Hy doen en hoe Hy dit doen. Dit was Sy diskressie om Sy teenwoordigheid aan die woord en sakramente, wat—deur die krag van die Gees—geloof produseer, te verbind. Ons word daaraan herinner as ons die volgende met die Niceense geloofsbelydenis bely:

„Ek glo aan een heilige, algemene en apostoliese kerk."

Hierdie geloof wat weereens God se gawe aan die mens is, is werklik geloof in die sin van Hebreërs 11:1. „'n Bewys van die dinge wat ons nie sien nie." Met ander woorde dit beteken dat ook in tye van sigbare verdeeldheid, (en was daar 'n tyd sonder verdeeldheid?), ons die geloof in een kerk bely. Hierdie geloof is nie van sigbare voortgang of van 'n onverdeelde kerk afhanklik nie, maar uitsluitlik van die getrouheid en krag van God. As dit nie so is nie, is ons geloof tevergeefs en dan is ons heeltemal verlore. In hierdie geloof is ons egter geroepe om vir die eenheid van die kerk te arbeid.

## C. EENHEID—SOMMIGE PRAKTIESE TOEPASSINGS

### (i) Ons aksie en taak

As ons gesê het dat die eenheid van die kerk deur God se aksie bevestig word, moet dit ons nie daartoe lei om tot die verkeerde gevolgtrekking te kom asof ons onaktief kan bly nie. Nee, God se aksie roep om ons reaksie, om ons taak, om ons gehoorsaamheid. Wat is egter ons taak, ons reaksie? In die hoofstuk van die brief aan die Efesiërs, wat reeds aangehaal is, word die volgende gesê:

„Ek vermaan julle dan, ek, die gevangene in die Here, om te wandel waardig die roeping waarmee julle geroep is, met alle nederigheid en sagmoedigheid, met lankmoedigheid, terwyl julle mekaar in liefde verdra en ernstig strewe om die eenheid van die Gees te bewaar deur die band van die vrede."

## EENHEID EN NASIONALE TRADISIËS?

Met ander woorde God het opgetree, God het sy wil dat daar eenheid moet wees, geopenbaar en nou word ons geroep om in ooreenstemming daarmee te leef. Om dit weereens te sê, word beklemtoon dat ons nie geroep word om eenheid of eendrag te skep nie, maar om dit te bewaar, om daarvoor te getuig. Dit is in besonder vir ons Lutherse kerke waar: „Met 'n uiteenlopende verlede en nou met verskillende situasies en verantwoordelikhede, transendeer hierdie ‚dit is genoeg‘ van die C.A., lokale, nasionale en sinodale tradisies en spoor dit ons aan om ons eenheid aan die tafel van die Here, waar ons aan een Liggaam deelneem, tot uiting te bring."

Gensichen stel by hierdie punt „Liefde", wat geloof volg, voor. Nie een kan van die ander

*cont. on page 17*



# WOMEN IN

## CHURCH SERVICE 3

**Elfie Strassberger**

*This month Dr. E. Strassberger discusses the scope of women in church service in a depth study into different churches and concludes her fine article with arguments in favour of ordination of women.*

In order to elucidate the African situation, I have chosen four depth studies, viz.

- (a) The Separatist Churches
- (b) The D.R.C. in Africa
- (c) The Anglican Church
- (d) The Evangelical Lutheran Ovambokavanga Church in South West Africa.

### **(a) In the Separatist Churches.**

B.G.M. Sundkler points out that(25) women play an important role in the separatist churches. "The influence of women leaders in the independent churches," he writes, "is striking evidence of the rise in women's status in Zulu society at the present time."(26) *Through the Christian church the Zulu women obtained a higher social standing, but Sundkler says that the independent church, "much more than any other organization, gives to the Zulu woman a chance for self-display and assures her of a great measure of power and prestige."*(27) In the Ethiopian Churches women local leaders play a very important role and their leadership runs on parallel lines to that of the men.(28) He also holds that as local leaders, especially in Zululand, "women generally show more initiative and energy than men."(29)

The Zionist Church is, however, "the real power basis for women leaders." In 1961 the only Bantu Church with a female superintendent in South Africa, was a Zionist Church called the Holy Apostle Mission Church of South Africa.(30) There was already in 1961 an increasing number of women leaders in Zionist organizations on the Rand, an ordination given which opened the full ministry to them. The Zulu do not have women as superintendents, however. The women act as local leaders and often as the power behind the throne.

In the Independent Churches the minister's wife is expected to share her husband's responsibility of shepherding his flock.(31)

### **(b) The Dutch Reformed Church in Africa.**

Women are not yet ordained in the D.R.C. in Africa. In 1967 a theological course was opened at Turfloop Theological College for the training of women church workers. It appears that the synod was reticent regarding this course, probably because of fear that this would lead to the opening of the ministry to women!

In June 1971 the Synod decided to recognize the office of deaconesses as an auxiliary service to deacons. Deaconesses would be elected at a church council meeting, but they would not be members of the church council. They would meet with the deacons in an advisory capacity to the church council. This decision is partly related to the situation created by migrant labour, where many congregations in the homelands are composed mostly of women, children and old men.(32)

### **(c) The Church of the Province of South Africa.**

The Church of the Province of South Africa has appointed a commission under chairmanship of Bishop Wheeldon of the diocese Kimberley/ Kuruman, to investigate the position of women in the C.P.S.A. and the possibility of the ordination of women.

In "The Watchman" of the diocese of Johannesburg of July, 1971, Bishop Leslie Stradling begins his letter on 'Women in Ministry' by the apt remark that, 'The women's liberation movement has got one foot inside our Anglican door, and the full weight of male prejudice is preventing further entry.' A Commission on the Ministry of Women was appointed by the Archbishop of Cape Town, at the request of Provincial Synod, composed of ten ladies, the Bishop of Kimberley and Kuruman, and Canon E.H. Richardson of St. George's Home for Boys, Johannesburg and a secretary. This commission reported in September, 1970. In the preamble it is stated that the commission recognises "that there is prejudice against



widening the scope of women's service, and that this is often due to the lack of a reasoned approach to the possibility of making use of the varied gifts and abilities of women."(33)

### WHY SO FEW?

There are sixteen full-time, paid women serving the C.P.S.A. and 23 working for the Mothers' Union. Why so few? Bishop Stradling's answer is put in the form of a question: "Is it because of our obscurantism that many Anglican Women are turning to spheres of service outside the church?"(34) There are 215 women members of religious communities working in S.A.

The Commission recommends, amongst other things, that the Diaconate should be reformed to include, in addition to priests before ordination:

- (i) men and women in religious orders,
- (ii) men and women in full-time service,
- (iii) men and women in secular occupation, and
- (iv) that those accepted into the Diaconate be in holy orders.(35)

In the parishes of Namaqualand and Clanwilliam of the C.P.S.A., where the congregations are composed mostly of coloured people, some whites and some African, the position of women is the following:

### CLANWILLIAM

In two congregations a woman is the recognised leader; three church councils have women members, who are fulfilling an excellent role; at least two-thirds of the Sunday school teachers are women; the women are also playing an important role in the church life through active women's church groups.

In the Parish of Namaqualand in two of the 18 congregations women act as catechists, although they are not yet licensed. In four congregations women act as chapel wardens and on the 18 church councils each have 3 women elected as members and the Parish Council has four elected women—the men on the Parish council are virtually ex-officio members.

The women are said to do more visiting than the men; they run the Sunday schools; they are more diligent at attending services and at raising funds through bazaars, etc.(36)

#### (d) The Evangelical-Lutheran Ovambokavango Church in South West Africa.

According to Finnish woman theologian, Rauha Voipio, women fulfil a more important role in the E.L.O.C. than in other churches in South and South

West Africa. The reason might be that since 1906 women have enjoyed equal status with men in Finland. Finnish women have, as a result, developed a beautifully balanced independence.

Since the beginning of the 20th century many women have served in the Finnish mission in Ovamboland, including 7 doctors, approximately 20 theologians (at present there are 2 doctors and 6 theologians), high school teachers, nurses, etc. In 1971 there were 79 women out of a total of 102 Finnish missionaries in Ovamboland.

A second reason may be found in the fact that the Ovambos follow a matrilineal social order. The position of the women has never been as low as in other African races in Africa.

The Finnish Lutheran Church began mission work in Ovamboland in 1870. Eleven years later the first convert was baptized. In 1957 the church became independent. The E.L.O.C. was the first church in South or South West Africa to have an indigenous leader, viz. Bishop Auala.

### EVANGELISTS

The first so-called school for girls was opened in 1921, for girls who were engaged to students of the training college. In 1953 when the South African government took over the mission schools, there were seven such schools. At first each school had one Finnish teacher; their number was gradually diminished and since 1960 all these schools have been served by Ovambo teachers.

Women have also fulfilled an important role as teachers—between 1947-1970 300 women qualified as teachers.

Ovambo women have served on church councils from an early period. It is an exception if there are no women on a church council. Women also serve as deacons and take responsibility for social services in the congregations. Recently a course for women deacons, lasting four years, was started on the mission station, Engela. These women also serve as evangelists.

In 1971 the first two Ovambo women completed the 4-year theological training of the E.L.O.C. Bishop Auala is considering their ordination.

In 1968 there were 489 women in church work in the E.L.O.C. In the same year there were 92 Ovambo ministers, 142 evangelists and 387 men church workers—thus a total of 621—only 132 more than the women. The membership of the E.L.O.C. totals approximately 200 000.(37)

## IV. ARGUMENTS IN FAVOUR OF THE ORDINATION OF WOMEN.

Women have entered the arena in almost every form



of ministry within the church, although they are not fully recognized everywhere. The new status women have achieved in Africa, especially through higher education; the labour situation in most areas in South Africa and in other parts of Africa, where the rural church has become predominantly a women's church; the need for pastoral care of women, especially in rural areas, inter alia, and the example set by the role women play in the Separatist Churches, have practically forced the church to at least relinquish traditional prejudices against the full ministry of women. Women who are ordained are sufficient proof that women, too, can be called to the full ministry, by the Holy Spirit, and can be endowed with the charismatic gifts for the full-time, ordained ministry.

All other careers have been opened to women. All the arguments used against the ordination of women were used before the other careers were opened to them.

### WOMEN'S GIFTS NEEDED

In the past women have been forced to use their gifts and dedication in other careers, because the church has refused to accept their gifts.(38) Is the church the Institution which is going to persist in holding the doctrine of the inferiority of women by not accepting them into the full ministry of the church, in an age when women have become the partners of men not only in marriage relationships but also in vocational relationships?(39)

The gifts and capabilities of every Christian are needed in the church. To persist in rejecting women from the ministry is to invite failure. Mia Brandel-Syrier claims that the African women are beginning to reject European controlled churches which are served by men only. (Black Woman in Search of God.) The church will be false to its own nature if it continues to refuse to open all grades of its ministry to men and women alike.(40)

### RESISTING GOD'S SPIRIT?

The ministry of the church has developed by creating offices to sanction and regularize an existing function. In many churches this has recently been done by admitting women to the full ministry of the church. This practice can be no more revolutionary than it was for the Apostle Peter to allow Cornelius, a gentile, to become a member of the church. Peter was convinced that Cornelius had received the Holy Spirit. Baptism, the outward and visible sign, could not be withheld! Is it possible that the church is resisting God's Spirit in refusing to ordain women while they wait for commission upon commission to sit upon the issue? Or does the church deny that Christ can and does come to men and women through the ministry of women also?

The argument that women are physically and psychologically unfit for the ministry would apply to other careers as well. But women have not been prevented from becoming doctors, advocates, prime ministers, etc., by these qualities.

The Report of Women's Work, presented to the church assembly in England in 1962, concludes with these words, "The time for decision is now. If yet one more opportunity is lost, women are likely to turn almost entirely to other spheres of service where the need appears no less great, and where their service is unreservedly accepted and welcomed."(41)

May I be allowed to end with this simple question: "Why are we waiting??" \*

### FOOTNOTE

- (1) Verryn, Trevor David, The Vanishing Clergyman. (Published by The South African Council of Churches, 1971.)
- (2) Northcott, Cecil, Christianity in Africa. (S.C.M. Press, London, 1963.)
- (3) W.C.C., Concerning the ordination of Women, p. 7.
- (4) *Op. cit.*
- (5) Evangelische Theologie Okt. 1962, p. 527.
- (6) W.C.C., Concerning the ordination of Women, p. 6.
- (7) *Op. cit.*
- (8) Acts and Reports Reformed Ecumenical Synod, Lunteren, 1968.
- (9) Lunteren, 1968, p. 153.
- (10) Institutes iv, iii, 9 and iv, xiii, 19.
- (11) Lunteren 1968 p. 156.
- (12) Concerning the ordination of Women p. 6.
- (13) Lunteren Report, 1968, p. 158.
- (14) *Op. cit.* p. 160.
- (15) Women and Holy Orders, p. 99.
- (16) Frauen Unterwegs in die Zukunft.
- (17) Report of the Commission on the Ministry of Women, September, 1970.
- (18) p. 65.
- (19) Report p. 97.
- (20) Black Woman in Search of God p. 32.
- (21) *Op. cit.* p. 33.
- (22) *Op. cit.* p. 33.
- (23) *Op. cit.* p. 66.
- (24) *Op. cit.* p. 66.
- (25) Bantu Prophets in South Africa.
- (26) *Op. cit.* p. 139.
- (27) *Op. cit.* p. 141.
- (28) *Op. cit.* p. 141.
- (29) p. 142.
- (30) *Op. cit.* p. 142.
- (31) Danie van Zyl: Bantu Prophets or Christ's Evangels p. 9.
- (32) Letter from Rev. W.C.J. Cilliers, dated 25 November, 1971.
- (33) Report p. 2.
- (34) The Watchman, July, 1971, p. 1.
- (35) Report, Sept 1970.
- (36) Letter from the Revd. L. Jones dated 2/1/72.
- (37) Letters from Raulha Voipio dated November and December, 1971.
- (38) Women and Holy Orders, p. 112.
- (39) Women and Holy Orders, p. 120/1.
- (40) Women and Holy Orders, p. 58.
- (41) Quoted: p. 3, Report of the Commission on the Ministry of Women, C.P.S.A., Sept., 1970.

\*



# CONTROVERSY

READER'S DIGEST and W.C.C.

## REVOLUTION?

Dr. A.H. van den Heuvel

*Last month the first instalment of the discussion on and answer of Dr. van den Heuvel to the Reader's Digest articles questioning the actions of the World Council of Churches was printed. Now we publish the second part of the debate. For more details, readers are referred to the sub-heading in last month's issue.*



### R.D.

*With this mandate, the WCC staff and a "committee on race" heated up the issue by sponsoring a "consultation" at London's Notting Hill in May 1969. Its purpose: To advise the WCC on an ecumenical program of action to eradicate racism." Its chairman: Sen. George McGovern. Participants included a number of black-power militants.*

### WCC

The WCC, rather than relying on the wisdom of its staff, always starts a new phase of its programme by "consultation". Why these quotation marks? The Notting Hill Consultation again did *not* speak for the WCC but to it. It meant the first fully-fledged WCC encounter with black militants and it was very difficult.

### R.D.

*Red-hot rhetoric prevailed, one of the most "moderate" speeches being that of a black minister, the Rev. Channing E. Phillips, who said: "We believe that if the church is to attack racism significantly, then it must be willing to be not only an institution of love but an institution of power. Where a society does not permit restructuring power, the church ought not to shy from aiding and abetting the development of the only other power available—the power of violence."*

### WCC

Now, Now! There were very "calm contributions indeed" from people like Dr. Visser 't Hooft, Dr. Eugene Carson Blake, Dr. John Deschner and others. The reader by now sees the strategy of the article, I

hope. By quoting at length what hurts many readers as much as it hurts most WCC people, but cutting out all other voices, and by dropping even the pretence of describing a complicated event, the impression is created that the Council—over even the consultation—accepts all of it.

### R.D.

*Even this, however, was talk too tame for the militants. A Negro identified as George Black leaped to the platform to demand from white churches millions of dollars in "reparations" for ills done to Negroes—\$12 million to defend such "political prisoners" as Huey P. Newton, Eldridge Cleaver, H. Rap Brown; \$77 million to support various "liberation" movements; \$48 million to establish a propaganda publishing house dedicated to Malcolm X and Che Guevara. Quoting Mao Tse-tung "Political power grows out of the barrel of a gun"—Black ended: "We shall have our freedom, or your Christian society, your Christian banks, your Christian factories, your Christian universities, and your fine churches will be leveled forever."*

### WCC

Before a negro "leaped to the platform" the consultation was subjected to an extraordinary explosion of white racism, when hecklers at a public meeting in midtown London made it almost impossible for Anglican Bishop Trevor Huddleston to speak to the Conference.

The Reader's Digest ridicules the concept of reparations. The WCC Central Committee has not accepted it either but certainly took it seriously when it coolly rephrased Mr. Black's "hot" language into the following paragraph: "There can be no justice in our world without a transfer of economic resources to undergird the redistribution of political power and to make cultural self-determination meaningful. In this transfer of resources a corporate act by the ecumenical fellowship of churches can provide a meaningful significant moral lead."

### R.D.

*Amazingly, this bombastic attempt at blackmail was*

taken seriously. The delegates spent nine hours discussing it, finally putting to the WCC a recommendation that it "support the principle of 'reparations' as a way of producing a more favourable balance of economic power throughout the world."

Another recommendation by the "consultation" included the demand that the WCC and member churches apply economic boycotts against corporations and institutions doing business in countries considered racist (such as South Africa) and that, "all else failing, the churches should support resistance movements, including revolutions".

## WCC

Has the Reader's Digest ever heard of protracted negotiations in industry? Nine hours on reparations is not very long for a Christian meeting, it seems to me. We have discussed strange church customs for many hundreds of years. Why then should nine hours on such an important issue be too long?

## R.D.

The WCC's next step was to present the Notting Hill recommendations, with only a little cooling down of the more inflammatory phrases, to the WCC's 120-member Central Committee, whose function it is to set council policy. The Committee soon set up a special fund to support the program as then developed, the only change being to drop the demand for "reparations" (Asian and African delegates had made it plain that they felt no obligation to award big money to the relatively well-off Negroes of the United States).

## WCC

Little cooling down, indeed! The Central Committee declared "reparations" an inadequate concept. The final clause "all else failing, the churches should support resistance movements, including revolutions" was dropped.

## R.D.

During the next months the committee on race worked out specifics and decided on which African "liberation" groups were to get Council funds; no mention was made of approving violence. With no further reference back to member churches, the WCC's 15-man Executive Committee rubber-stamped the formal Program to Combat Racism. "I've never seen a smoother job of steam-rolling," one insider at Geneva told me.

## WCC

The Executive Committee has 26 members who are free to act without going back to the member churches. At its next meeting the Central Committee approved the action of the Executive Committee without an opposing vote. No steam-rolling was necessary. Nor was it attempted.

## R.D.

Only in September 1970 was the program announced publicly. The controversy that then boiled up was the most acrimonious the WCC had ever faced. Church leaders who had given the ambiguous 'crash program' their blessing two years before now insisted they had no idea the WCC would go this far. Resentment was especially strong among West German churches, which, because they pay approximately a fourth of the Council's operating budget (U.S. churches pay 50 percent), feel they should have some say as to how its funds are used. Typical was the reaction of one parishioner in Munich who wrote his bishop: "I respectfully warn that if church funds are given to this cause, I must leave the church. I cannot reconcile it with my conscience to support terrorism and violence."

## WCC

The programme was announced immediately after the decision was made.

There was fierce discussion in the German churches, but the financial argument was never used.

Our man in Munich might be brought to re-think his hasty conclusion if he had heard that the officers of the International Fellowship of Reconciliation, which is the international pacifist organisation, endorsed the WCC programme. They could only do so because they knew that terrorism and violence were not supported.

## R.D.

The backlash was vitriolic in Great Britain, too. Even the Archbishop of Canterbury, a former WCC president and outspoken crusader against racism, denounced the program as "counter-productive", certain to harden the apartheid stand of white government authorities in Africa. But the decision stood.

## WCC

The poor reader! He hears nothing about the support for the WCC action, about the thousands of gifts from individuals, about the heartwarming reactions among South African blacks who felt that somebody might care for them somewhere. He does not hear about the outcome of the debate which was quite amazing support for the WCC.

He does not learn that the Archbishop of Canterbury, who was indeed very critical of the Special Fund, was left in a minority of three in his international Anglican Consultative Council. So he must wonder now what is happening in the world: everybody is against it and yet it goes on ...

## R.D.

Wrong Business? The mood set by the World Council has spread to individual denominations in this



country, and parishioners are deeply disturbed. For example, many thoughtful Presbyterians were roused to loud protest last May when the United Presbyterian Church in the U.S.A. contributed \$10 000 to the defence fund for Angela Davis, awaiting trial on charges of murder and conspiracy in the August 1970 attack by black militants on California's Marin County courthouse—an attack that left Judge Harold J. Haley and three others dead.

Similar outrage has recently shaken the Presbyterian clergy and laity over a church gift of \$25 000 for the bail and defence of a Black Panther accused of plotting public bombings. Controversy among Episcopalians was set off by their church's \$40 000 grant to the "Alianza of New Mexico"—an organisation dedicated to virtual guerilla war aimed at establishing a separate Chicano nation in the south western United States—and again by the church's gift to the "Black Manifesto" movement. Chief agitator of the movement is black militant James Forman, who, on a Sunday morning in May 1969, forced his way to the pulpit of New York's Riverside Church to demand from churches and synagogues \$500 million as "reparations" to black people—a figure he later raised to \$3 billion. In an introduction to the printed Manifesto, Forman made plain the aims of the movement by saying: "We are dedicated to building a socialist society inside the United States, where the total means of production and distribution are in the hands of the State—led by black people." Four months later, at a special convention described as "one of the most turbulent in church history", the Episcopal Church voted \$200 000 to Forman's movement.

Such actions, usually railroaded through by small cliques of radicals within denominations, have sparked a growing "pocketbook revolt" among the laity. The result, top church officials admit, has been widespread withholding of contributions and even alarming losses in membership.

## WCC

Now the argument switches to the U.S. scene.

While reading, I keep asking myself: But why does the Reader's Digest not try to help the reader see what makes people do these "outrageous" things? Is the common reader so stupid that he does not know about the racial situation at all? Does he not know about injustice and the partiality of our legal systems? Does he really want to be fed with this type of article which tries to tell him that the American church-leaders and the whole WCC community is out of its mind while he belongs to the last sane group of people who laugh at black power and ridicule the demands of oppressed people, while race wars are being fought in Africa and American city life is regularly disrupted by race riots in which banks are burnt and policemen and firemen are

treated as enemies of the people?

Interestingly, the Reader's Digest does not even need an argument for the U.S. The reader is supposed to accept that church contributions to the legal defence of black people are "of course" a bad thing. That behind such gifts looms despair about the nation's incapacity to provide equal justice for all its people, is glossed over with alarming ease and—often—hypocrisy.

## R.D.

Concerned Christians the world over are asking: Does the present ardor of the World Council and some member churches for political, social and economic revolution merely betoken errors in judgement made by well-meaning but naïve Christian leaders? Or are these the moves of desperate men who are no longer sure what their mission is, and have lost faith in orderly change and in the potency of Christianity's age-old weapons—reconciliation and love—which over the ages have again and again transformed both men and their societies?

## WCC

The answer is: neither. These programmes are devised and implemented by a body of Christians, quite representative of the leadership—clerical and lay, rich and poor, organisational, intellectual and spiritual—of the Christian Church. They represent our day's form of reconciliation and love, which in the history of the Christian Church have indeed transformed men and societies if they were properly offered to the poor. The gospel is theirs first. Rich people share in it if they put their wealth at the disposal of the disinherited.

## R.D.

In 1968 the University Christian Movement voted itself out of existence. Vacating its offices in New York's Interchurch Center, it posted a sign on the doorway: "Gone Out of Business ... Didn't know What Our Business Was."

That could happen to the church. And it would be a tragic loss.

## WCC

The last paragraph betrays a fundamental difference between the Reader's Digest and the WCC. For the Digest it seems possible that the Church would vote itself out of business because it does things which are unpopular to rich people. The WCC—and there the member churches have no discussion—knows that the Church is God's business. Therefore a church does not have to worry about its survival, but about its obedience.

*Cont. next month*



*The question of survival in the world is a question of the size of our resources, the problem of over-population and the danger of pollution. These factors involve everybody and this part of the report of the Working Committee on Church and Society of the World Council of Churches covers some of these important questions.*

### INTRODUCTION

IN RECENT YEARS a rising crescendo of prophetic warnings in all genres—some reasoned and forceful, some shrill and exaggerated, some cautiously hopeful, some deeply pessimistic—have told us that the environment on which we depend, our air, water, soil, living space, are seriously deteriorating and in danger of making human life brutish or perhaps impossible. There are some familiar elements in the warnings. Often in this century men have been warned that their use of natural resources like timber, or their own fertility and increase, would sooner or later bring unacceptable consequences. But today a new sense of urgency has come upon us as the result of the coalescence of a number of factors—a steeply rising rate of population growth, ever-increasing industrial expansion with its appetite for raw materials, and the new high level of world economic interdependence which, with novel communications techniques, has created a new sensitivity to the needs of poor countries. Thus although today's situation may not be at all points new, it has become newly critical. Suddenly it appears to many people, with frightening intensity, that we are pushing against the limits of a finite world, that in all likelihood something vital will before long give way, and that the traumatic reassessments which will then be forced upon us are full of possibilities for tragedy.

In the following survey of the problem's main elements we have tried to see the facts, as far as we are able, in their wholeness, in their relation to other facts. We do not pretend that our perception is value-free. That would be impossible and, from our Christian point of view, undesirable. But we have tried to avoid isolating particular malfunctions of the ecosystem and basing conclusions on such single instances. We wanted to understand the sources of the differences among men who view the same problem from different perspectives, the better to think constructively and responsibly about what ought to be done.

### A. RESOURCES

1. One of the major pressure points is the approaching foreseeable end to certain non-renewable resources. In some cases, as perhaps with certain fuels, depletion will be handled successfully by shifting to new sources of energy to accomplish the same social ends. Some people assume the transition will be relatively smooth, while others expect that exhaustion of conventional sources will create major crises with considerable social damage.
2. For other non-renewable resources—arable land, for example—there is apparently no conceivable substitute. Here the sense of limits seems particularly unavoidable, although there is not such an obvious limit to output from this land.
3. Even where substitutes may be available in the future, current usage remains a problem. Wise planning would have to take account of present conflicting claims for scarce materials, and allocate their use both according to contemporary need and likely future demand, before the discovery of alternative sources. It seems obvious that we should regulate our present consumption with the projected needs of future generations in mind, so far as we can predict that they will have to rely on the same resources we employ.
4. The finiteness of these resources at any given time poses acutely the problem of equitable distribution. In a situation of perpetual growth this problem was obscured by the fact that the poor's standard of living was at least rising, though the gap between rich and



poor was not diminishing. When quantitative growth ceases or slows, inequality becomes painfully obvious and the moral problem becomes acute.

5. Inequality is, of course, a problem within a given society; but as posed by the finiteness of resources it is particularly evident between nations, between developed and developing countries. The challenge of international social justice thus confronts us at the outset of our inquiry into the environmental question. The two crises are inextricably linked. We cannot speak of an environmental policy without a development policy, any more than we can effectively pursue development without environmental planning.
6. As the poorer countries struggle to develop, the competition for limited supplies of natural resources will intensify. Such competition is a cause of international tension now and has in the past figured importantly among the causes of war. The lesson for the future is plain.
7. In order to avoid such dangers new distribution and use schemes are indicated. This does not mean that western technology should be simply copied in the developing countries. There have been serious errors committed in industrial society which must not be repeated in the Third World through carelessness. Rather the application of technology should be suited to each nation's own development goals. But alteration of current economic power relations is clearly implied, so that whatever form development takes in the poorer countries their material situation vis-à-vis the developed countries will be improved absolutely.
8. Measured against the criterion of world need many of the current consumption habits of the developed countries seem frivolous and wasteful. They use up resources for purposes which may be called inessential when compared with the unmet needs of the developing countries. Among the many examples of this wastefulness perhaps the most obvious is the sum spent on armaments; but even at the level of the individual consumer the money spent on cars and objects solely for pleasure should trouble the Christian conscience. Outside of a general international arms agreement and a substantial alteration in world economic power relations, perhaps the best hope for

correction lies in slowly changing consumer attitudes in the developed countries as the magnitude of the resources problem is borne in upon the public awareness.

9. We noted a disagreement over the relation of political systems to development and use of resources. Some say the fault in the current gross inequality is the profit system, which encourages the production of unnecessary items by catering to consumers' whims, and which must be replaced before lasting corrections can be accomplished. Some believe socialist countries are also wasteful as well as being poor contributors to the development of the Third World. Some argue that the market mechanism can meet the needs of the developing countries, offering them a means, if employed with political skill, of making the best use of their resources, e.g. in getting higher prices for their exports of raw materials so as to use the revenues for development. And some see little hope for substantial progress until international agencies control the allocation of resources.

## B. POPULATION

1. The steeply rising rate of world population growth poses a host of urgent problems. There are disagreements as to the maximum number of people the earth can support; but whatever one's estimate, no one seems seriously to doubt that we are approaching the critical point far too rapidly for complacency.
2. More people mean increasing pressure on the use of limited resources both because of greater numbers and because the rate of use by each person is increasing.
3. Population growth contributes, along with the migration from rural areas, to the accumulation of people in cities in ever more crowded conditions. The psychological effects of density on human beings appear to be mainly adverse, and the public services required by urban agglomerations are exceedingly difficult to supply.
4. Rapid population growth in the developing countries eats up their economic growth, cruelly frustrating their hopes for development. Population growth in the developed countries multiplies their already disproport-



tionate consumption of the world's resources, again frustrating the hopes of the developing countries for a better share.

5. We do not presume to guess what an optimum population size would be. The possibilities of each region vary, and there are many imponderables in the picture. It is even true that some areas of the world are relatively underpopulated. But the clear effects of overpopulation are visible in many other places. The reversal of the curve of world growth is inevitable. The question is whether it will take place by disease, famine, and war, as is already beginning to happen; or whether we can achieve a planned reduction without catastrophe.
6. When we discussed means of population control, no one in the group questioned the ethical acceptability of all voluntary means of contraception. But we recognized that abortion *as a means of population control*, and all compulsory programmes, raise questions of conscience which are still problematic, but increasingly pressing.
7. Family planning is not the same thing as population control. Even with universally available contraception, growth rates may continue because people want large families. There are psychological, social, and economic reasons for this preference (such as the desire for security in one's old age) *which need to be understood and faced if growth is to be halted*. Such routes to control are long and arduous, but must be followed. Meanwhile manipulation of economic motivation through the tax structure and other means may offer some more immediate hope.
8. It has been a cardinal assumption that any elementary list of human rights should include the right of parents to decide when to have children. But this right needs to be exercised in the light of the parents' obligation to the larger society.
9. Perhaps the most disturbing factor in current attempts to encourage population limitation is racial and national politics. Some people continue to see numbers as power and are wary of anyone who urges them to limit their growth. This is particularly evident where a dominant group urges limitation on a weaker group, as when developed-country spokesmen tell the developing countries their growth rates

are too high. The major promptings for effective limitation have to come from within the country affected if they are to be heeded.

10. Furthermore the fact that the problem must be treated nationally is underscored by the international restrictions on migration. It seems unlikely that relatively underpopulated countries can be made to accept the surplus population of other areas—except by war and conquest. Such territorial possessiveness, and the cultural isolation and pride which accompanies it, can hardly be pleasing to the Christian conscience; but the fact must be reckoned with realistically. Migration is an illusory solution to the population problem under current conditions.

### C. POLLUTION

1. Pollution occurs when the normal functioning of an ecosystem is upset by the introduction of foreign elements. Sometimes it is unintentional, when man fails to recognize the effects of his acts; but sometimes it is intentional, when man simply disregards the consequence. While the immediate victims of pollution are the plants and animals, man may eventually become a victim of his own acts. Some of the pollutants are toxic and are eventually ingested by humans. The working group on genetics has reminded us that many of these agents and substances can induce mutation of the genes and chromosome breakage, producing genetic as well as physiological damage. The harm is thus caused not only to the present generation, but to our descendents, who inherit their capacities from us.
2. While in the past men have tended to assume that there was no long-range danger in depositing chemical and physical materials in the natural environment, that nature would absorb and neutralize any harmful side effects, we now learn that the corrective capacity of an ecosystem can be blocked. Its elasticity can snap and fail to recover. Its ability to absorb and repair damage is not unlimited. The period required to recover from some man-made irritants may be centuries long, rendering the damage effectively "permanent" as far as present life is concerned.
3. Just as man causes pollution, man has the technical capacity to end almost all the des-

*Cont. on page 25*



# **SOCIAL IMPLICATIONS of THEOLOGICAL ANTHROPOLOGY**

*This part of the significant address by B. Johanson, Professor in Theology at the University of South Africa, Pretoria, deals with the practical results and implications of Christian doctrine for the man in the street.*

**Brian Johanson**

WE COME THEN TO another major question: *What are the social implications of this Christological anthropology?*

These implications will be considered generally first under the theme of *freedom in community*, and then more specifically, focussing on the consequences that can result from a neglect or rejection of the principles which have been proposed.

The concept of freedom itself needs some definition, but for our purposes it will be sufficient to state that in order to have any meaning at all, it must have its bounds. The basis of freedom is God himself, but God is free only to be true to himself. To suggest that he is free to hate for example would be to deny his being as the God who is love.

## **FREEDOM BEFORE GOD**

The first principle concerns man's freedom before God. Whether this is recognised or unrecognised, felt or not felt, is not primarily important. Every man has the freedom to be before God—as even Voltaire is reported to have found out when trapped in an Alpine blizzard—there he prayed. This has as its corollary that there is no freedom beyond God, for he is both the guarantor and limit of man's freedom. There is, therefore, no freedom outside of the range of his goodness. There can be no freedom in evil. Man's freedom to be before God is personal and absolute, grounded as it is in the fact that Jesus Christ is his Friend, Neighbour, Brother.

There is a place for the individual, but it can never be the individual in isolation, for whether he knows it or not, this other man always stands beside him. What is posited here then is not an existentialist individualism which would see man in courageous, despairing, fearing, striving, isolation. Sartre, not

necessarily in a way representative of his thought is said to have exclaimed, "Hell is other people". Nietzsche, however, with complete seriousness, developed this idea much more fully in his extravaganza or individualism.(24) He defends a total individualism, a humanity in which the fellow-man is absolutely excluded. "I am, in azure isolation." Is there a correlation between this view of man, and hence of himself, and the fact that his mind finally broke?

## **SELF-LOVE OR SELF-INTEREST?**

*Nor are we approving the individualism of pietism* which is constantly preoccupied with the state of the soul and the inner life, and is directed by a totally negative view of the self, which is regarded as the source of all evil. Erich Fromm has helped theologians to rediscover the difference between self-love and self-interest. Taking as his point of departure the Biblical injunction "Thou shalt love thy neighbour as thyself", and using the wealth of his psychological insight, he shows that the Biblical attitude towards the self is very much healthier than that of the Reformers.(25) Man's freedom before God includes this freedom to be himself, and to this extent to be a self-determining being. He is able to defy the attempts of others to determine him.(26) Troeltsch wrote at a time when individualism was still a dominant feature of the religious life, but saw very clearly the very important fact that individualism, monotheism and universalism belong together. He wrote: "The emphasis on the independence of personality in individuals and the universal idea of humanity is due to monotheism".(27) The relationship of the concept of the individual to the great context of humanity he sees in this way: "This absolute religious individualism, however, which



removes all distinctions by concentrating upon difference in character in individuals, each of whom has his own value, *also* contains within itself a strong idea of fellowship".(28) Individualism, and the retreat into the private world of the self represents the only safe escape for many today, especially in the setting of swelling populations in the world, and a threatening environment, and yet it is a frightening escape. Ronald Gregor Smith put the alternatives facing modern man very vividly when he wrote: "Massification or isolation: that is the common choice which lies before most people today".(29) There is a way out of that dilemma, but it cannot be the Nietzschean way. Fromm reminds us that "Human solidarity is the necessary condition for the unfolding of any one individual".(30) Ultimately isolated individualism would be as empty and meaningless as undifferentiated uniformity. "Where complete uniformity would reign, we would no longer have the good fortune of knowing that our own individuality is recognised ... Even our individuality is fulfilled in community."(31) This quotation from Pannenberg provides an easy transition to the second positive principle related to man's freedom in community, and that is his freedom of association with other men.

### "I" IN A CONTEXT!

Man's freedom in fellowship is aptly defined in the I-THOU concept made famous by Buber's book under that title, but used by Bonhoeffer shortly earlier in his *Sanctorum Communio*.(32) This principle of encounter broadens out into the widest possible range of "Mitmenschlichkeit", a word which is perhaps best translated, co-humanity. The "I" remains in the picture, but now in a context. Against any idea that humanity might be "only a collection of individuals each essentially unrelated to the others and each responsible only for himself", Barth puts forward his concept of co-humanity which "always sees the individual in his encounter with the others; and always sees the community as founded on free, mutual and reciprocal responsibility. Against Nietzsche it defends human relationship; against Marx, human freedom; and today it defends the socialist truth against the West, and the personalist truth against the East."(33)

Grounded again in the proposition that Jesus is committed to other men and has acted decisively and effectively on their behalf he argues that all forms of egocentric explanations of man must be rejected by a theological anthropology. From the humanity of Jesus it can be said that the humanity of each and every man consists in the determination of his being as a being with the other man.

### NO ISOLATION

Even the use of the "I" confirms this, for when I say "I", even if only mentally to myself, I do not remain in isolation. I distinguish myself from another who is not I and yet also not It, not an object, but one who can receive and estimate and understand my declaration

"I", because he can make a similar declaration to me. By saying "I", I implicitly address him as "Thou". Consequently the words "I am", understood in their fullest sense mean "I am in encounter", and thus determine humanity as being-in-encounter. While Barth is quite positive regarding the way which he has taken to arrive at his conclusions regarding man's life in relationship, he recognises that others have arrived at very similar conclusions from simply observing human phenomena. Thomas Oden, an American theologian commenting on this writes: "That human self-hood is essentially *Mitmenschlichkeit* is a presupposition shared by an astonishing variety of therapists (Adler, Sullivan, May), social psychologists (Durkheim, Mannheim, Cooley, Mead), philosophers (Heidegger, Sartre, Jaspers) and theologians (Barth, Bultmann, Buber)".(34) Many other names might be added, and some might have misgivings about some of those included, but the point is clear, and it need be belaboured no further.(35)

Cont. next month

### FOOTNOTES

- (24) F. Nietzsche, *Ecce Homo*, 1908. This work and others are discussed in an excellent essay in Karl Barth, *Church Dogmatics*, vol. III, part 2, pp. 231-242.
- (25) Erich Fromm, *Man For Himself*, Fawcett Premier Books 1967. pp. 124ff.
- (26) See a discussion of this theme with reference to theological anthropology in E. Farley, "God as Dominator and Image Giver" in *Journal of Ecumenical Studies*, vol. 6, No. 3, 1969.
- (27) E. Troeltsch, *op. cit.*, p. 68.
- (28) *Ibid.*, pp. 55-56.
- (29) R.G. Smith, *The Free Man*, Collins 1969, p. 87.
- (30) *Op. cit.*, p. 107.
- (31) W. Pannenberg, *What is Man?*, Fortress Press 1970, p. 86. The quotation is from an excellent chapter in this book entitled "The Individual in Society".
- (32) D. Bonhoeffer, *Sanctorum Communio*, Collins, 1963, p. 36 ff.
- (33) Translated from the French by Verne H. Fletcher and quoted in his article referred to in footnote 23.
- (34) T.C. Oden, *Kerygma and Counselling*, Westminster 1966.
- (35) There are numerous works on Martin Buber but two articles which are as important as they are interesting could be mentioned: Bryan J. Fair, "Martin Buber and some Theologians of 'Encounter'", *Scottish Journal of Theology*, vol. 21, No. 1, March 1968, p. 27. Its significance lies in the corrective it brings to frequent misunderstandings regarding the nature of the "Thou" in Buber's thought. The second is: Maurice Friedman, "Martin Buber's Final Legacy: The Knowledge of Man", *Journal for the Scientific Study of Religion*, vol. V, No. 1, Fall 1965. Barth makes reference to Buber in a passage in *Church Dogmatics*, vol. III, part 2, pp. 277 f. and speaks of him as amongst "the wisest of the wise of this world".



## kerkeenheid (verv.)

geskei word nie. As geloof die fondament van eenheid is, dan is liefde die krag wat daarin werk. 'n Mens kan nie die een sonder die ander kry nie. Ons moet op hierdie punt heeltemal duidelik wees, naamlik dat geloof sonder liefde dood is sodat die eenheid van die kerk nie 'n lewende en kragtige eenheid kan wees sonder dat keer op keer na die nuwe bevel van liefde gedraai word nie. Waar ons met die eenheid in geloof besig is, moet ons gelyktydig eenheid in liefde net so ernstig neem, nie as iets wat gedurig by die eenheid in geloof bygevoeg word nie, maar as 'n gevolg van eenheid in geloof en die maatstaf vir sy egtheid.

In die tyd van die vroeë kerk het nie-Christene Christene herken as diegene wat mekaar liefhet. Is dit ook vandag waar en in besonder in ons situasie? 'n Studiestuk vir die byeenkoms van die Lutherse Wêreldfederasie te Minneapolis het die vraag gestel: „Kan kerke van dieselfde denominasie hulleself regverdig as hulle nie in volle kerklike gemeenskap leef nie? In dieselfde trant kan 'n mens die vraag stel: Kan kerke van dieselfde denominasie hulleself regverdig om nie in die gemeenskap van liefde te leef nie? Kan hulle dit goedpraat dat hulle eenheid in geloof, deur faktore wat niks met geloof te doen het nie, versteur word? Is dit vir my nodig om voorbeelde in ons eie situasie te noem?

### (ii) Ons sonde roep om berou

Vroeër het ek gesê dat verdeeldheid die mens se sonde is. Sonde roep om belydenis. Dit is moontlik dat dit ook in ons dag en in ons situasie die mees dringende reaksie waartoe ons geroep word, moet wees. Vir kerke om dieselfde belydenis te hê en wat nie gemeenskap met mekaar beoefen nie (*en gemeenskap beteken 'n voortdurende proses dag na dag en nie iets wat af en toe gedemonstreer kan word nie*), is dit nie alleen 'n selfkontradiksie nie, maar 'n skandaal. Peter Brunner, die baie bekende teoloog, het eenmaal gesê:

„Ek was diep geskok toe ek vir die eerste keer die feit besef het dat Lutherse kerke mekaar kansel- en altaargemeenskap verbied alhoewel hulle deur dieselfde belydenisse verbind is. Ek was, en is nog daarvan oortuig dat hierdie feit ons slapelose nagte behoort te besorg, aangesien onse Here by die laaste oordeel sal vra: Waarom het julle dit gedoen?”

Verder sê Prof. Nelson, wat hierop kommentaar gelewer het, die volgende:

„Die enigste antwoord wat daardie Lutherane, wat gemeenskap met ander Lutherane verwerp het, kan bied, sal iets soos volg moet wees: Ja, Here, ons het geweet hulle maak daarop aanspraak dat hulle Lutherane is, maar ons glo hulle nie. Hulle dade toon hulle onopregtheid.

### S.A. SE VERSKONING!

Laat my toe om baie reguit by hierdie kruisweg te wees: Wat sal ons antwoord wees? Miskien so? Ja, Here, ons weet, maar onthou, dat die ander 'n ander etniese groep met 'n ander kultuur was wat 'n ander taal gepraat het, en dan het ons in 'n baie unieke situasie, waar ons eenvoudig sekere wette, reëls en regulasies moes verdra, geleef.

Ons sou miskien voortgaan en sê: Ons weet dit was nie reg nie, maar ons sou nie die mense kan dwing om te doen wat hulle nie wil doen nie. Ons het daarvoor gewerk, maar dinge moes groei en moes, vanselfsprekend, stadig groei. Kan u u voorstel dat die Here hierdie soort verskonings, wat so algemeen in ons situasie is, sou aanneem? Ek egter, kan my voorstel dat Hy ons dan sou gevra het of ons ooit die woord van Paulus, sy groot apostel, ernstig opgeneem het, naamlik: „Daar is nie meer Jood of Griek nie, daar is nie meer slaaf of vryman nie, daar is nie meer man en vrou nie, want julle is almal een in Christus Jesus.”

### AKSIE TEEN GOD

Laat my weer herhaal: Verdeeldheid is veroorsaak deur menslike sonde, of nog beter, deur sondige Christene. Terwyl sonde verstaan moet word as om van God weg te draai, as ongehoorsaamheid. Ons kom nie hiervan weg nie. Verdeeldheid is aksie teen God. As die kerk in verdeeldheid verval sondig hy teen sy eie natuur. Die kerk was geroep om die teken van eenheid te wees in 'n wêreld waarvan die wese versplintering, haat en onderlinge vyandskap was en nog is. Nou staan die kerk selfs in die oë van die wêreld veroordeel: Waar is jou God, jou God van eenheid?

Wat is die uitweg? Berou wat in dié geval beteken om na God terug te keer, terug te keer na God se eenheid. Dit impliseer erkenning van die skande van verdeeldheid, berou oor die afwyking van die waarheid van God. Om na eenheid terug te keer, is om bekeer te word. Ons kan nie net so



bly soos ons is nie. Bekering beteken om terug te keer na en gebruik te maak van die wesenlike vereistes van eenheid oor alle hindernisse heen en sonder enige verdere vertraging: Dit is Woord en sakramente.

### **(iii) Die wesenlike vereistes van eenheid en hulle toepassing**

Gedurende die laaste Kerkleiers se Seminaar van die Lutherse kerk wat verlede jaar te Hammanskraal gehou is, is die vraag van altaar- en kanselgemeenskap bespreek en ons vind die volgende in die dokument van die Seminaar:

„Daar is ooreengekom tot kansel- en altaar-gemeenskap van al die lede van ons Lutherse familie oor alle etniese, rasse- en taalgroepe in Suider-Afrika heen ... Die praktiese toepassing van hierdie gemeenskap vereis dringend verdere aandag van al ons kerke.”

Verder lui die betrokke aanbeveling:

„... dat hulle (die kerke) die altaar- en kanselgemeenskap binne die Lutherse familie toepas en dat ons gesamentlike groei versnel word.”

Hier is ons inderdaad by die hart van ons probleem. Hieroor egter, het ek ook nie veel meer te sê nie. Ek is daarvan oortuig dat as ons hierdie aanbevelings ernstig opneem sonder om na links of regs te kyk, dan is daar hoop dat ons opnuut daarvolgens kan begin lewe, dit is volgens God se aksie en ons reaksie. Alleen as ons vanuit hierdie punt begin, kan ons hoop dat al die ander vorms van verdeeldheid wat ons van mekaar skei, oorwin mag word. Dit is die enigste manier waarop kerke van hulle isolasie bevry kan word. Verder mag ons ook weë en middele vind om organisatoriese en strukturele vorme te skep wat die eenheid van die kerk van Christus die beste in ons situasie dien. Ek is daarvan oortuig dat taalkundige, stamme- en rassegrense dan geen betekenis hoegenaamd vir ons lewe saam as die een kerk sal hê nie. Verder sal Christene dan miskien weer, deur hulle wat nie glo nie, herken word as diegene wat in liefde saamwoon. Daarby sal ons in staat wees om al die ander verdeeldhede en vooroordele te oorwin en dan sal ons kan ondervind wat by die Kerkleiers se Seminaar, wat reeds genoem is, gesê is:

### **SIGBARE EENHEID IN PLURIFORMITEIT**

„Christelike gemeenskap mag nie alleen geestelik verstaan word nie. Dit moet in ons daaglikse lewe vorm aanneem. In ons kerke is daar verskeie afsonderlike tradisies wat diep gewortel is en wat vooroordele aan alle kante geskep het lank voordat hulle deur wetgewing -gereguleer is. Hierdie probleme wat die verwesenliking van ons

Christelike gemeenskap verhinder, moet nugter en sonder voorbehoud die hoof gebied word: terselfdertyd daag hulle ons uit om nuwe stappe in ons gemeenskaplike lewe te neem. Die werklike verwesenliking van ons Christelike gemeenskap in die daaglikse lewe veronderstel die versterking van die kerk as 'n instituut. Die kerk sal versterk word as die verskillende kerkgenootskappe nou verenig word. Langs hierdie weg sal die kerk in staat gestel word om met een stem met betrekking tot die politieke en maatskaplike probleme van ons tyd te spreek. Binne die eenheid is die pluriformiteit van ons verskillende kulturele, taalkundige en etniese tradisies moontlik.”

Waar die besorgdheid om menslike skeidings in hierdie wêreld voor probleme, wat onoorkoemlik lyk, te staan kom, word die kerk in die besonder tot sy bediening van versoening geroep terwyl hy smee om die krag van die Heilige Gees om die getuigenis van lewe te voeg by die boodskap wat hy in die evangelie (woord en sakrament) het. Deur so te handel is die kerk nie besig om 'n diens te lewer wat vreemd is aan sy ware lewe nie, maar hy getuig deur te wees wat hy is: die een gemeenskap van hulle wat versoen is.

### **ALLE RASSE SAAM**

As ons die essensiële vereistes vir eenheid ernstig neem, sal ons geen probleem met dit wat tydens die laaste byeenkoms van die Lutherse Wêreldfederasie gesê is, ondervind nie:

„In die Lutherse Kerk behoort lede van alle rasse gewillig te wees om te alle tye nagmaal saam te ontvang”; en met die betekenis van die ander aanbeveling daarby, naamlik:

„... dat die Lutherse Wêreldfederasie terselfdertyd die aandag van die kerke op die feit vestig dat kerkgemeenskap menslike gemeenskap wesenlik insluit en dat dit die gewone alledaagse lewe deel”.

Wat lees ons oor die vroeë kerk?

„En hulle het volhard in die leer van die apostels en in die gemeenskap en in die breking van die brood en in die gebede.”

### **D. SLOTSOM: EENHEID IN 'N KONKRETE WERKLIKHEID**

Ten slotte wil ek graag sê dat ek doelbewus nie op te veel praktiese vraagstukke ingegaan het nie.

Daarby het ek my doelbewus baie tot ons „Lutherse eenheid” beperk. Ek glo dat ons as Lutherane eerstens na God se roepstem tot „eenheid in geloof en liefde”, belydenis en 'n nuwe begin, moet luister. Dis eers as ons kan ontdek dat ons nie kan bly soos ons is nie en



dat baie dinge in ons eie geledere behoort gedoen te word, eers dan durf ons waag om ook ander te nader en miskien sou ons dan ook besef dat die kerk, die een liggaam van Christus, verder as ons interkerklike grense strek. Verder sal ons dan ook miskien ontdek dat dit die Here self is wat sy kerk wil verenig.

### VERDEELDHEID 'N HINDERNIS!

Laat my nog die volgende ook byvoeg: Al ons gedagtes en gesprekke oor die eenheid van die kerk hoef nie met besprekinge van teologiese kommissies of selfs sinodes, al is hulle ook hoe noodsaaklik, te eindig nie. God gebruik sy mense waar hulle ookal mag wees, waar hulle ookal in hulle omgewing mag lewe en waar hulle in die verskillende omstandighede waarin die kerk geplaas is, ookal mag verkeer. Eenheid moet in 'n konkrete werklikheid bewys word; dit moet in die werklikheid bewys word of die kerk bereid is om die roepstem van die Here om eenheid na te volg en 'n mens moet sê dat dit 'n baie dringende roepstem is. Christene wat op 'n bepaalde plek saamlewe—of hulle een of vele tradisies of tale het en uit een of vele etniese groepe of rassegroepe bestaan—bied 'n toets vir dit wat bespreek en waaroor saamgestem kan word op die vlak van teologiese kommissies, sinodes of seminare van kerkeleiers. Dit is in besonder waar waar die verdeeldheid van die kerk 'n skande is vir almal wat nie glo nie en waar *verdeeldheid daardeur 'n ware hindernis vir die missionêre getuents van die kerk is*. Slegs op die vlak van elke individuele plek of gemeente sal dit bewys word of die kerk as geheel wel die laaste begeerte van sy Meester ernstig opneem, naamlik: „dat (hulle) almal een mag wees net soos U, Vader, in My en Ek in U; dat hulle ook in Ons een mag wees, sodat die wêreld kan glo dat U My gestuur het.”

### „ONS ARME SONDAARS BID ...”

Ek wil afsluit deur 'n gebed vir Christelike eenheid, wat deur Maartin Luther in 1522 gebid is, aan te haal:

„O, ewige en barmhartige Vader, U is 'n Vader van liefde en eenheid, en nie van verdeeldheid nie; sedert die lede van u kerk u verlaat het en hulle van die waarheid afgekeer het, het u hulle tog toegelaat om verdeeld en geskeie te wees sodat hulle deur hulle voorgegewe wysheid in die skande van verdeeldheid mag verval en *daardeur mag terugkeer na u wat eenheid koester*.

Ons arme sondaars bid tot u dat dit u sal behaag om die wat verstrooid is, deur die Heilige Gees byeen te bring en om die wat verdeeld is in een liggaam te verenig. Gee ook dat ons tot u eenheid bekeer mag word om u ewige waarheid te soek en om van alle verdeeldheid weg te draai sodat ons een gees, gemoed en wil sal hê. O, Hemelse Vader, gee verder dat ons deur ons Here Jesus Christus regeer sal word, dat ons in staat gestel sal word om u met een stem deur ons Here Jesus Christus in die Heilige Gees te aanbid en te vereer.” ★

## crucifixion? (cont.)

decision.

In the meantime, Rev. Moore had completed his doctorate and the Methodist Church, in a surprising move, transferred him from his appointment as tutor and chaplain (to the University) to the parish of Carletonville in the Transvaal. Despite strong protests by the student body to retain the Rev. Moore's services, the Church also refused to amend its decision. After a year at Carletonville, Dr. Moore was granted leave of absence by the Church so that he could work full-time for U.C.M., first as its theological director and then as its General Secretary. Towards the end of the second year, he was appointed a director of the theological correspondence course of AICA (African Independent Churches' Association)—a body initially sponsored by the Christian Institute of Southern Africa. Because he accepted this appointment without waiting for the Methodist Church to grant him official permission to do so at its October Conference in 1971 (he had to decide before October), they deprived him of his status as a clergyman at that conference.

### VISIONS!

Basil Moore is also a dreamer of dreams—a man of vision. His dreams are of the new community in which men will accept each other for who they are—in which relationships between the sexes, between parents and children, teachers and scholars, black and white will be such that they free the individuals concerned to become their true selves, to discover their full potential. They are dreams very similar to those of a man from Nazareth who was also silenced by the authorities.

### “CRIME”!

In the light of the above, it is perfectly clear to all of us who know and love Basil Moore that he is innocent. His only “crime” is that he dedicated himself to the spread of Christianity in South Africa. He is committed to its goal of a human and just society for *all* the people of our country.

In pursuing this goal he has recognised the fact that such a society is not possible before significant changes take place in the status quo. Consequently he has been victimised by both the Church and the State. The state has made it clear that changes are not going to be tolerated, so their proponents must be eliminated. Basil Moore is the 274th person added to the community of banned South Africans who are restricted as this time.

To do that to innocent citizens is surely the ultimate abuse of responsibility and power. The Christian Church calls that “sin”. One longs for the day when they will actually *do* something about it, and each one of us will consider what our responsibility is in the face of such injustice. ★



# LETTER TO THE EDITOR:

## CONTEMPORARY CRUCIFIXION?

Rev. James A. Polley

U.C.M.,  
University of Natal,  
Durban.

(A Methodist minister—on study leave, doing Ph.D. thesis on "Response of the Methodist Church of South Africa to Separate Development, 1948-1970.")

Dear Sir,

My own experience of banning orders as a young South African is a classic example of how the truth hits home when those affected are amongst the circle of people you really care about—that is your family and personal friends.

In the mid-fifties I still tended to view all banned people with suspicion. The standard expression of this attitude was, "where there is smoke there must be fire". In the mid-sixties my conscience had rejected this attitude but not to the degree that I was prepared to *act* on my new knowledge—that many of these people were, in fact, totally innocent, and that if any were thought to be guilty they should, of course, be taken to court where their guilt could be established.

Then last year Father Cosmas Desmond, a personal friend, was banned. He was followed by Mr. Mewa Ramgobin and then Mr. Justice Moloto (the General Secretary of U.C.M.), also personal friends. At the beginning of March Dr. Moore was banned and on 18th March another friend, Stanley Ntwasa, an Anglican theological student, was also banned. Now I know beyond any doubt that there are many other innocent people like these whose lives are being wasted because of cruel and unjust banning orders.

### SOMETHING UNKNOWN?

Readers may ask: is it not possible that Dr. Moore may have done something of which you do not know? The answer to that is a categorical "No". The reason for this is that I have known Dr. Moore since 1957 when both of us were theological students at Rhodes University in Grahamstown. Over the years we became best friends, as did our wives. When my wife and daughter died in a tragic accident fourteen months ago, I had no doubt who I wanted to conduct that very sad funeral, and who I wanted to stand by me during that traumatic experience. He and his wife came to me immediately. He wrote a special liturgy for the service, one in which the beauty and strength of his own spirit was revealed—now it is an illegal document—and he brought comfort and courage to me and my family. Consequently I speak from a far more intimate experience of relationship than anyone in our government, the Department of Justice, the Police or even the Special Branch. And I say to the men concerned here:

you have betrayed the truth, you have betrayed justice and your country by doing this to one of the finest sons of South Africa. It is your solemn duty to right this wrong.

### CURRICULUM VITAE

Let me briefly support what I have said about Dr. Moore. He is 34 years old, a South African born citizen and a graduate of Rhodes University. He is married and has four children. He completed his B.Sc. and B.D. (both with distinction) at Rhodes in 1958. He entered the Methodist ministry whilst at University in 1957. He also served on the S.R.C. and was President-Elect of NUSAS in his final year, but the Methodist Church refused him permission to assume this office because of his "Church" responsibilities. He was ordained as a clergyman in 1962 and served parishes in Alberton and Johannesburg. In 1964 he was appointed as tutor and chaplain to Methodist students at Rhodes University. During this period he was also appointed as temporary lecturer in Theology in the Department of Divinity. He lectured for 2 years whilst also working on a thesis towards a Ph.D.

His work as chaplain was eminently effective and successful. The experimental contemporary worship services he organised were of particular significance. These were held in the University Great Hall and constituted a pioneering attempt to make worship relevant to the secular student. The fact that each one of these services was attended by more students than had ever attended any religious function at the University during its history, is adequate comment on their success. During this same period he laid the foundation for the formation of the University Christian Movement which was founded in 1967. The U.C.M. was created by the major English speaking churches—Anglican, Methodist, Presbyterian, Congregational and Catholic. Several other denominations became affiliated to the Movement and Rev. Moore was elected as its first President. The U.C.M. was an attempt to provide a fully ecumenical and non-racial basis for Christian work on University campuses. Soon after the organisation's second conference, in July 1968, the police confiscated Rev. Moore's passport and it became clear that the campaign against the Movement was under way. The passport has still not been returned.

During 1968 the lecturing post which had been occupied by Mr. Moore was advertised as a permanent appointment. He applied for the post and was selected. The University Senate confirmed the appointment, but in a highly unusual step the Council vetoed the Senate's decision. The Senate referred the matter back to the Council, but the latter refused to change its

*Cont. on page 19*



# CHURCH — STATE CONFRONTATION

*In view of the unwillingness and/or inability of the government to supply the necessary information, a list was originally compiled for the Christian Institute in February 1972 from information drawn from press and church reports and from the Surveys of the S.A. Institute of Race Relations. It was sent to a number of people for scrutiny and correction. The list now issued is as amended one, but remains an interim list. As more information becomes available this will be added.*

*The Christian Institute would be grateful for any further information to enable it as far as possible to complete and, if necessary, to correct the list.*

*The list is divided into 3 sections, namely Christian faith, Jewish and Moslem. Every person is dealt with under four headings—the year, his particulars, denomination and action taken against him.*

## **CLERGY AND LAYMEN HARASSED BY THE GOVERNMENT IN CASES WITH AN APPARENT POLITICAL MOTIVATION ... PREPARED FOR THE CHRISTIAN INSTITUTE OF SOUTHERN AFRICA.**

### **NOTE**

The Christian Institute of Southern Africa, the University Christian Movement and the World Council of Churches are attacked and harassed as bodies by the Government, National Party spokesmen and Security Police. There have also been several acts of vandalism, apparently by right wing extremists, against members of these bodies.

One Anglican priest was convicted of helping banned organisations; another of statutory terrorism (using money, which the judge found to have come from a banned organisation, for medical, educational, rent and maintenance expenses of the relatives of political prisoners. His case is on appeal at present.)

There have also been about 100 convictions of conscientious objectors to military service from the Jehovah's Witnesses Sect, this total including 3 Seventh Day Adventists, 1 adherent of the Radio Church of God—and 1 Vegetarian.

In 1920 163 members of an "African Israelite" sect were shot dead and another 125 wounded in what is known as the "Bulhoek Massacre" (referred to in Professor Monica Wilson's book "Reaction to Conquest"). Following this, Enoch Mgijima and two other Israelite leaders were sentenced to 6 years imprisonment; 30 other office bearers to 3 years imprisonment, and 70 rank and file members to 18 months imprisonment. All charges were of sedition. All sentences included hard labour. This may be regarded as the first major clash between the White Government and Black theology, then called "Ethiopianism."

### **CHRISTIAN DENOMINATION**

1920	Unknown	African Israelite	163 shot dead 125 wounded.	
1955	Fr. Trevor Huddleston	Anglican, Sophiatown (Head of Community of the Resurrection in S.A.)		Recalled to U.K. by his religious order.
1957	Dr. G.W. Carpenter	Baptist Missionary	Refused visa.	
1957	Rev. Michael Scott (Br.)	Anglican, Johannesburg and S.W. Africa		Declared prohibited immigrant.
1960	Bishop Ambrose Reeves (Br.)	Anglican, Johannesburg		Deported.
1960	Rev.S.M. Mokitimi	Methodist	Refused a passport. Subsequently granted.	
1962	Rev. Douglas Thompson	Methodist	Banned and listed as a "communist".	
1963	Canon James Calata	Anglican	Banned.	
1965	The Christian Institute of Southern Africa, Johannesburg	Ecumenical Centre (NHK AND NGK)		Professor A. Geyser and Ds. Beyers Naudé complained To Brigadier H.J. van den Berg, head of the Security Police, that the police had interrogated "non-White" members of the Christian Institute in various centres following their attendance at discussions about aid to be given to the African Separatist Churches. The Brigadier denied knowledge of this. A short while later, Mr. Naudé's office was searched by Security Police for a banned book, but without success. In May the offices were again searched, by 8 policemen, their warrant authorising them to look for comments concerning communism and the African National Congress. Nothing was found. The police then searched Mr. Naudé's home and Mr. Naudé personally. (Information from Race Relations SURVEY).

- 1970 Lawrence Weeks (USA) Anglican student Temporary residence permit declared invalid—he was investigating conditions in African locations in Windhoek.
- 1970 Rev. E.M. Tema N.G.K. Sendingkerk Security Police wrote down his sermon (regarding need for better train service in Soweto) on the Day of the Covenant.
- 1970 Fr. John Davles (Br.) Anglican Chaplain, Witwatersrand University Left S.A. on holiday with family. Refused re-entry unless children applied for S.A. passports. Remained in Britain.
- 1970 Professor J.A. Lombard Leading theologian, University of S. Africa, N.G. Kerk Questioned by Security Police in connection with the visit of Professor J. Verkuyt, from the Free University, Amsterdam.
- 1970 Professor Ben Marais Leading theologian, Professor of History of Christianity, Pretoria, N.G. Kerk Questioned by Security Police in connection with the visit of Professor J. Verkuyt, from the Free University, Amsterdam.
- 1970 Methodist Congress delegates, Soweto — Followed and questioned about political sympathies by Security Police.
- 1970 Miss Marian Schwab The Grail, Roman Catholic. Offered teaching post at Holy Cross Convent, Victory Park, from July 1971 Application for Temporary Residence Permit, November 1970. Not yet granted
- 1971 David Walker Anglican (Warden of Bishop of Kimberley's Hostel for Anglican boys) Residence permit not renewed. Ordered to leave S. Africa.
- 1971 Rev. Hannington Gcanga Anglican Elderly; detained for at least 3 months under Transkei Emergency regulations.
- 1971 John More Witherow (British, born in S.A.) Anglican Refused permission to teach at St. Mary's High School in Odibo, Ovamboland.
- 1971 Pastor Hans-Ludwig Althaus (German) Evangelical Lutheran Temporary residence permit in S.W.A. not renewed.
- 1971 Sister Irene Non Evangelical Lutheran Refused re-entry visa. Subsequently granted.
- 1971 Rev. Dr. U. Lochmann Lutheran, Umpumulo, S.W.A. Deported. (Reinstatement of visa refused).
- 1971 Fr. Wilfred Jackson Catholic, Limehill Deported.
- 1971 Fr. Dale White Anglican (Wilgespruit Fellowship Centre) Passport seized.
- 1971 Fr. Cosmas Desmond Franciscan, Catholic. (Staff, Christian Institute, Johannesburg) Passport application refused; later banned and house-arrested.
- 1971 Rev. Z.I. Malukazi Organiser, African Youth Christian Movement Visited by Security Police re connections with UCM., NYA, NUSAS and Christian Institute.
- 1971 Rev. George McArthur Church of Scotland Refused permit to enter African areas in Transkei.
- 1971 Fr. Casimir Paulsen (USA) Catholic Application for permanent residence permit refused.
- 1971 Fr. & Mrs. Tad Mitsui (Canadian) Anglican Refused re-entry.
- 1971 Fr. Colin Davison Anglican (Staff of Christian Institute, Johannesburg) Deported.
- 1971 Fr. Richard Llewellyn Anglican Temporary residence permit withdrawn after he chaired meeting in protest against detention of Dean French-Beytagh.
- 1971 Fr. Mark Collier Catholic (Staff of Christian Institute) Passport confiscated; subsequently returned to him.
- 1971 Pauline Webb (Methodist) Vice-Chairman, W.C.C. Central Committee Refused entry.
- 1971 Fr. Colin Collins UCM Gen. Sec. Catholic States followed by S.A. agents on world tour. Raided by Security Police later.
- 1971 Rev. Don Morton Methodist Left S.A. following intimidation by Security Police, according to his statement.
- 1971 Stanley Ntwasa U.C.M. Interrogated—for not having pass.
- 1971 Justice Moloto One-time Pres., National Federation. Catholic Students; later Sec. Gen., U.C.M. — Banned and restricted to Mafeking.
- 1971 Dr. Carl Mau (USA) Lutheran Visa application refused.
- 1971 Dr. Ulrich Duchrow (German) Lutheran Visa application refused.
- 1971 Canon Burgess Carr Anglican Visa application refused.
- 1971 Dr. Marcus Braun (German) Lutheran, Roodepoort Temporary residence permit withdrawn, following visit with an African to a "Whites Only" N.G.K. service at Maraisburg near Johannesburg.



1971 Antoinetta Halbestadt Anglican (Principal of mission school) S.W.A. Ordered to leave Ovamboland. March 72: Ordered to leave S.W.A.

1971 Stephan Singleton (Br.) Anglican Refused permit to visit Ovamboland.

1971 Rev. Stephen Hayes Anglican 1969 Passport seized. Refused permit to visit Herero reserve. Deported ex SWA in 1972.

1971 Rt. Rev. Colin Winter Anglican, Bishop of Damaraland Refused permit to visit parishioners in Kaokoveld. Deported ex SWA in 1972.

1971 David de Beer Anglican, Treasurer Anglican Diocese Windhoek 1969 Ordered to leave Ovamboland. 1971 Refused permit to visit Ovamboland. Deported ex SWA in 1972.

1971 Rev. M.J. Dell Anglican Refused permit to visit Ovamboland.

1971 Very Rev. Gonville Aubie French-Beylagh Anglican, Dean of Johannesburg Detained; sentenced to 5 years imprisonment under Terrorism Act; appealing.

1971 Howard Trumbull (USA) Congregational Church, Director, Natal Regional Council Office raided by Security Police; Deported.

1971 Neil Harrison Anglican—Johannesburg Diocesan Secretary Raided by Security Police.

1971 John Turnbull Anglican—Assistant to Mr. Harrison above Raided by Security Police.

1971 Rev. Francis Homer Presbyterian Editor "Christian Leader" Residence permit refused, subsequently renewed

1971 Gus Kious (USA) Methodist Temporary residence permit not extended.

1971 Reed Kramer and Mrs. Kramer Methodists Temporary residence permits not extended.

1971 Dr. Marie-Louise Martin Paris Evangelical Refused a visa.

1971 Christian Institute Cape Town Raided by Security Police. Papers, documents etc removed (Including personal papers, Rev. T. Kotzé)

1971 South African Council of Churches Johannesburg, C.T., Border and Port Elizabeth Raided by Security Police, (Dependants Conference offices).

1971 Rev & Mrs R.W. Sales United Congregational Church Re-entry permit refused.

1971 Rev. Alan Hendrickse Chairman, United Congregational Church of S.A Home raided by Security Police.

1971 Dr. Arndt Lutheran teacher in Germany Refused as immigrant when he applied to teach in S.W.A. at the African Lutheran High School, Okombabe.

1971 Mr. F. Schneider Lutheran Church Musician Returned to Germany and was then refused a visa to re-enter S.W. Africa.

1971 Mapumulu Lutheran Theological College Lutheran Raided by Security Police.

1971 Rev. J.D. Robertson Presbyterian, East London Raided by Security Police.

1971 Dr. F. Wilson Anglican (Economist) Editor of *South African Outlook* Member of Board of Management of Christian Institute Raided by Security Police.

1971 Dr. M. Whisson Anglican (Social Anthropologist, University of Cape Town) Raided by Security Police.

1971 Pastor Karl Schmidt Moravian Church, Eastern Province Refused re-entry visa.

1971 Rt. Rev. K.B. Hallows Anglican Bishop Suffragan, Natal Home raided by Security Police in his absence.

1971 Rt. Rev. Philip Russell Anglican Bishop of Port Elizabeth Raided by Security Police.

1972 Reinholdt Neuhaus Youth Worker for Evangelical Church of Hessen & Nassau, Frankfurt, Germany Refused visa for SWA.

1972 Dr. Juel Nordby A high official of World Board of Missions, United Methodist Church Refused visa, Subsequently granted.

1972 Dr. John Schaeffer Member of party from World Board of Missions, United Methodist Church Refused visa.

1972 Professor Mikko Juva Lutheran, President of Lutheran World Federation Refused visa for S.W.A. According to statement made at Lutheran Synod. Denied by Government.

- 1972 Dr. A. Appel Secretary General of Lutheran World Federation Refused visa for S.W.A. According to statement made at Lutheran Synod. Denied by Government. Granted 2 March 1971.
- 1972 Pastor Gustav Menzel Director of the United Evangelical Mission of West Germany Refused visa for S.W.A.
- 1972 Dr. J.P. Feddema Gereformeerde Kerk, Holland Refused visa to present petition on Father Cosmas Desmond to S.A. Churches.
- 1972 Pastor W. Oelschner Minister of Evangelical Church of Hessen & Nassau, Frankfurt, Germany Refused visa for S.W.A.
- 1972 Dr. Basil Moore University Christian Movement, also director of theological correspondence courses to African Independent Churches Banned for 5 years.
- 1972 Mr. Stanley Ntwasa U.C.M. Travelling Secretary for 1971 Arrested at Alice, banned and confined to Kimberley for 5 years.
- 1972 Miss Barbara Hascher St. Francis Mission Hospital Temporary Residence Permit expires April 1972; will not be renewed.

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#### JEWISH

- 1957 Rabbi Dr. A. Ungar Jewish Reform Deported.

#### MOSLEM

- 1966 Abdul Kays Moslem (editor of "Muslim News") Banned.
- 1967 Sheik Abubakar Najaar and members of El Jihad and Darod Jelm Moslem Interrogated by Security Police re intention of sending aid to Arab nations in war against Israel.
- 1969 Imam Abdullah Haroun Moslem Detained; died in detention after 4 months of solitary confinement. Inquest Court found certain injuries not accounted for in evidence.

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## 'CHURCH AND SOCIETY' 4 (cont.)

tructive practices. True, the accumulation of pollutants in the environment is tied closely to styles of production, industrial and agricultural, which are not easy to change quickly, involved as they are with entire patterns of living. Nevertheless, correction is possible once public attention has been drawn to the dangers and the political will created to apply the necessary costs.

4. Pollution has a "social cost" which should be calculated as part of production costs for industries which have pollution problems. It will probably take effective legislation, including perhaps stiff penalties for violation, to insure that these social costs are taken into account. Owing to international industrial competition, equivalent regulations will have to be in effect in all nations if this new accounting is to work.
5. Political systems are not always responsive to the pollution problem for lack of effective power or jurisdiction. This is especially the case between nations. International areas like the seas and the atmosphere are currently beyond effective control, or at

least subject only to incipient control systems. As pollution is no respecter of frontiers, its spread raises in a new way, with new urgency, the question of internationalizing certain governmental functions currently belonging to sovereign states.

6. Constant vigilance is necessary to protect gains achieved. Public attention flags, weakening the political will to enforce compliance. Economic pressures may lead to avoidance of anti-pollution laws. New technical or social developments or unexpected consequences of existing practices may change the picture entirely.

#### CONCLUDING RECOMMENDATION

In order to test and refine these approaches we recommend that a panel of experts be commissioned to explore in depth one or more particular environmental issues which have major ethical implications.

It is also recommended that a continuing group be formed to keep the churches informed on current environmental questions.

*Cont. next month*