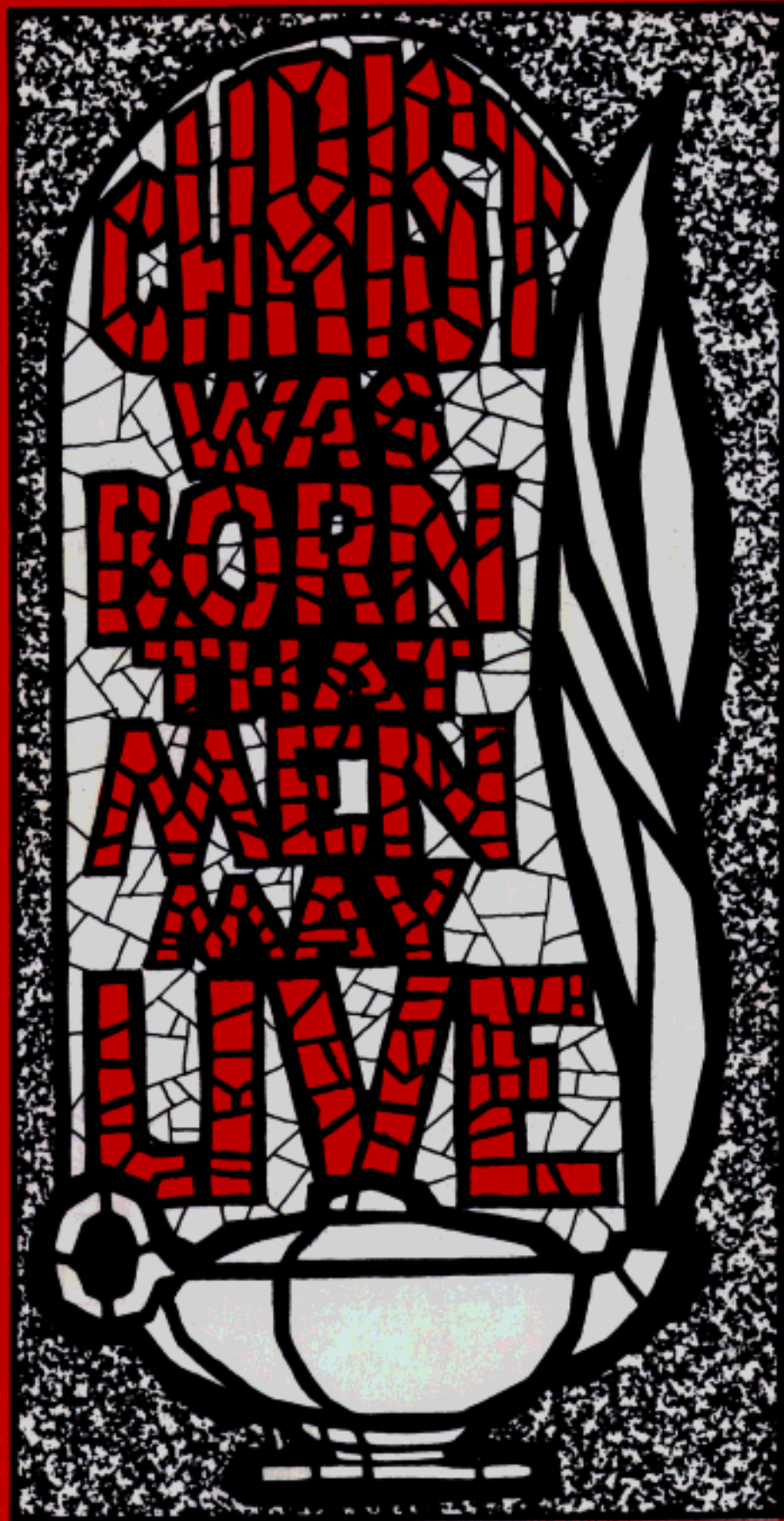


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KOOKVLEIS HOOR NUUS VAN DIE VUUR MAAR BRAAIVLEIS SIEN DIE VUUR VAN AANGESIG TOT AANGESIG

Die olie-krisis en die dreigende boikot van Suider-Afrika laat 'n mens die werklikheid beleef van die afhanklikheid van mekaar van almal op die wêreld. Verwerping, afsondering, afskeuring, isolement, isolasie en boikot veroorsaak die uiterste angs wat 'n uitgeworpe individu of groep kan ondervind. Vervreemding, andersoortigheid, vyandskap, haat en geweld is dan rooiletterwoorde in so 'n situasie. Dan word 'n mens 'n vlugteling na nêrens, 'n vlugteling op jou eie aarde soos Kain wat gesê het: „'n Swerwer en vlugeling sal ek op die aarde wees ...” (Gen. 4:14).

Waarom kan daar nie harmonie, eenheid en samewerking in die wêreld, in Suid-Afrika wees nie? Waarom geskeidenheid, haat en dreigende geweld? *Is dit nie omdat ons bang is om werklik in mekaar se teenwoordigheid te kom en mekaar te aanvaar nie?* Is ons nie bevrees vir sinvolle dialoog en gemeenskaplike saamlewe omdat ons God se dialoog en teenwoordigheid mis nie?

Teenoor isolasie, apartheid, afwesigheid en angs staan Kersfees, die fees van God se teenwoordigheid—Immanuel, God met ons—Shalom, vrede op aarde. Die fees van die Christuskind beteken dat daar kommunikasie tussen God en mens, en mens en mens kom.

Dié gebeurtenis beïnvloed en verander alle gebeurtenisse en gee inhoud en sin aan die lewe op alle vlakke. Die kerk en die politiek moet in dié teken van eenheid staan anders verword kerklike gemeenskap tot verskeurdheid en politieke diens tot dwingelandy. Wat die Christen nóg aan te bied het aan ander, faal hy in alles as hy *homself* nie geheel en al aan ander gee nie—en natuurlik bo alles aan God.

Soos wat daar in sommige kombuise twee deure vir die in- en uitgang is om 'n kop-aan-kop-botsing te vermy, so probeer mense ook om by mekaar en by God verby te leef. Dis te erg om God totaal openhartig te ontmoet. Dis te skrikwekkend om my naaste, die anderskleurige in Suid-Afrika voluit van aangesig tot aangesig te ontmoet. Dis daarom dat ons God baie netjies weggerangeer het na 'n ander sfeer, die verafgeleë „hemel”

sodat Hy nie met ons samelewing betrokke kan wees nie—dit mag 'n botsing met ons planne, ideologieë en beleide afgee. Dis daarom dat ons aparte „tuislande”, ontwikkeling, onderwys en kerke afgedwing het sodat die andersoortiges nie 'n sê saam met ons in ons regering kan hê nie—dit mag 'n botsing met ons eie verryking, manipulasie, nasionalisme en mag afgee.

Kersfees se uiteinde *het* egter 'n botsing afgegee—die botsing van *die kruis* waar finale versoening uitgespel is. Kersfees staan dus vir teenwoordigheid, eenheid, kommunikasie wat lei tot die kruis, diens, opoffering. Kersfees beteken kerklike eenheid en politieke deelname van almal—die kruis beteken kerklike betrokkenheid in die nood van mense, lyding, honger, gevangenisstate, uitbuiting en diskriminasie, en politieke struktuurverandering volgens geregtigheid en versoening.

Suid-Afrika staan voor baie probleme as gevolg van die traagheid om dié Christusboodskap toe te pas. Die maghebber voel bedreig deur swartbewustheid, boikotte, gewelddadige aanslae op die grense, persvryheid, en neem sy toevlug tot totalitaristiese maatreëls om die status quo te handhaaf. Laat ons liever ons hulp by Gods aangesig soek en ons naaste in Suid-Afrika as medemense en medeburgers in sinvolle dialoog ontmoet—'n nasionale konvensie van die verteenwoordigers van alle groepe in Suid-Afrika, wat deur die regering byeengeroep word, is uiters noodsaaklik om *saam* as gelykwaardiges die koers aan te dui, sodat daar nie langer eensydig oor „die ander” besluit word nie.

Al sou ons voorgee om baie vir die anderkleuriges op kerklike en staatkundige gebied te gee en te doen, moet onthou word dat „die gawe sonder die gewer leeg is”. Selfs voorgedyskap is nie om 'n bevel uit te reik nie, maar om jouself aan iemand te gee. Ja, al sou ek al my goed uitdeel en ek het nie die liefde, die selfoorgawe nie, sou dit my niks baat nie (1 Kor. 13). Daarom pas 'n spreekwoord uit Afrika oor die wese van saamwees goed in by die evangelie: „Kookvleis hoor nuus van die vuur, maar braaivleis sien die vuur van aangesig tot aangesig.”★

BOILING HEARS NEWS OF FIRE BUT ROASTING SEES FIRE FACE TO FACE

The oil crisis and the threat of a boycott of South Africa makes one appreciate the reality of everyman's dependence on the other man the world through. Rejection, separation, schism, isolation, insultation and boycott cause the greatest anxiety that an outcast person or group can experience. In such a situation, alienation, discrimination, enmity, hatred and violence are the keywords. Then one becomes a fugitive to nowhere, a vagabond on the face of the earth, like Cain who said: "And I shall be a fugitive and a wanderer in the earth ..." (Gen. 4:14).

Why can there not be harmony, unity and co-operation in the world; in South Africa? Why separation, hatred and the threat of violence? *Is it not in point of fact that we are afraid to come into each other's presence and to accept each other? Are we afraid of meaningful dialogue and living together in fellowship because in fact we have missed out on the presence of and dialogue with God?*

Over against isolation, apartheid and fear, there stands Christmas, the feast of God's presence, Immanuel God with us, Shalom, peace on earth. The feast of the Christ Child signifies that there is communication between God and man, and between man and man.

This event has an impact on and changes all events, and gives content and meaning to life at all levels. The Church and politics must abide in this sign of unity otherwise the church community degenerates into mere dissension and political function into despotism. Whatever the Christian still has to offer to another, he fails wholly if he does not give himself wholly to the other—and naturally and above all to God.

Just as in some kitchens there are two doors—"in" and "out"—to prevent a head-on collision, so people also try to avoid confrontation with one another and with God. It is too difficult to meet God with a completely open heart. In South Africa it is terrifying to meet one's neighbour, the man of different colour, face to face. For this reason we have tucked God neatly away so that from his far-distant, remote 'heaven' he cannot intervene in our society, for if he did so it might bring about confusion in our plans, ideologies and policies. For this reason we have enforced separate 'homelands', development,

education, and churches to ensure that those of 'another kind', 'another colour', cannot have a say in our government—for if they did so it might cause conflict in our own processes of self-aggrandisement, exploitation, nationalism and power.

Paradoxically, Christmas did bring conflict as its aftermath—the conflict of the Cross which brings into being total reconciliation. Christmas thus stands for presence, unity, communication which leads to the Cross, to service and to sacrifice. Christmas means Church unity and the participation of all in the body politic. The Cross means Church concern in the needs of people,—suffering, hunger, imprisonment, exploitation and discrimination, and change of the political structure in accordance with justice and reconciliation.

South Africa faces many problems as a result of apathy in putting the Christ message into practice. Those in authority feel themselves threatened by black-consciousness, boycotts, violent attacks on the borders, and the freedom of the press, and they take refuge in totalitarian measures in order to maintain the status quo. Let us rather seek help in God's presence and meet our neighbours in South Africa as fellow-beings and fellow citizens in meaningful dialogue. A national convention of the representatives of all groups in South Africa, convened by the Government, is absolutely necessary in order that meeting *together* as equals, they may outline the course to be followed so that in future unilateral decisions are no longer imposed by one group on 'the other'.

Even though we profess to give and to do so much for those of different colour in both church and political spheres, yet it must be remembered that the "gift without the giver is meaningless" Even trusteeship involves the giving of oneself to another rather than merely the issuing of orders. "Even though I bestow all my goods ... and have not love (self-surrender), it profits me nothing ..." (1 Cor. 13).

In the Gospel context on the nature of 'togetherness', how apposite is the quotation of a proverb out of Africa: "Boiling hears news of fire, but roasting sees fire face to face."★

we are irresponsible citizens

theo kotze



"Responsibility is the ability to respond inwardly to a need outside yourself."

When Albert Camus challenged Christians "to get away from abstractions and confront the blood-stained face history has taken on today", he was challenging us to respond inwardly to a need outside ourselves.

Responsible citizenship therefore involves:

1. An in-depth response to the needs of others.
2. A positive response to the process of change. A deliberate and active involvement in bringing about an entirely new society.
3. An understanding of what is going on around one.
4. A seeking to interpret events objectively.
5. Testing that interpretation against the expertise of others and the precedents of history.

I want to suggest that we have been very irresponsible in the exercise of our citizenship and that we must share the blame for the crisis in which our country finds itself.

Our country is dangerously sick with fear, suspicion, bitterness, frustration, and, like many who are sick with contagious diseases, experiences rejection and isolation.

I am convinced that the following are some of the root causes for all this:

1. The inability of nearly all whites in general, and the authorities in particular, to understand that black consciousness, which is the affirmation of essential

humanity, dignity as persons and rights as individuals, has come alive in a very deep way. No amount of authoritarianism or force is going to stop this movement, which is the stirring of the human spirit out of the bondage of centuries. Any attempt to stop this will be as futile as Canute trying to stop the tide coming in.

2. The refusal to share power and privilege, so that all the decision making and control remains in white hands. Consider this. All the areas of power—political, military, para-military, educational, economic, ecclesiastical, communication media—are under white control. Indeed most of these are in the control of an exclusive minority of whites.

3. The callous and cynical disregard of black opinion and feeling which is majority opinion and feeling—even in regard to laws and other decision-making processes affecting blacks themselves. This seems, for instance, to be the case at the black universities where students have complained that their grievances are not given fair hearing and are often not heard at all.

4. The terrible fear that possesses so many whites that blacks will usurp all the power and privilege that whites have for so long regarded as exclusively their own.

As a result, state security is equated with white security.

Dr. Manas Buthelezi, the newly-appointed Director of the Christian Institute in Natal said recently:

5. Finally, we whites completely fail to understand the degree of bitterness, frustration and rejection that all our oppressive measures on the one hand, and our paternalism on the other, have created.

There are several alternatives open to us:

1. We preserve the status quo. This is impossible because the status quo cannot any longer be preserved in a world that sophisticated communication has turned into a neighbourhood and where the technological revolution is rapidly changing so many things.

2. Change is therefore inevitable. It is what the ultimate goals are that is important, and how we set about achieving them.

I have no time to go into details about this, I only want to say that I believe in a just society, which will allow freedom of choice, involve all citizens in decision making and provide equal opportunities for all men in every sphere of life.

3. However, I repeat, there are many people who fear change because they have the terrible fear blacks will usurp all the power and privilege that whites have for so long regarded as exclusively their own.

They say, "Change will bring chaos" and cite other African countries as examples.

4. But if your fear chaos while at the same time resisting change, the only option open to you is despotism and it is into a despotic condition of society that our country is rapidly heading.

Alexis de Tocqueville, an historian of the mid-19th century, showed how despotism rears its ugly head:

"I seek to trace the novel features under which despotism may appear in the world. The first thing that strikes the observation is an innumerable multitude of men, incessantly endeavouring to procure the petty pleasures with which they glut their lives. Each of them living apart, is a stranger to the fated all the rest; his children and his private friends constitute for him the whole of mankind. As for the rest of his fellow citizens he is close to them.

Above these men stands an immense and tutelary power. That power is absolute, provident and mild. It would be like the authority of a parent, if like that authority its object was to prepare men for manhood; but it seeks on the contrary to keep them in a perpetual state of childhood; it provides for their security and facilitates their pleasures.

After having thus successively taken each member of the community in its powerful grasp and fashioned him at will, it covers the surface of society with a network of small complicated rules, through which the most original minds and the most energetic characters cannot penetrate. The will of man is not shattered, but softened, bent and guided. Men are seldom forced by it to act but they are constantly restrained from acting."

Recent events including speeches by the Prime Minister and the Minister of the Interior confirm that we have been, and increasingly shall be, "constantly restrained from acting."

If we allow ourselves to be restrained in this way, we are irresponsible citizens.

Take the whole matter of protest for example. If we are to act responsibly as citizens, we must continue to protest at all times against every form of injustice and every act that dehumanizes our fellow citizens. Yet it is obvious that there is less and less protest because Government legislation makes it so difficult and dangerous.

It is becoming more and more dangerous to protest and someone usually gets hurt. But remember this—someone *always* gets hurt if we *don't* protest.

It is fear that inhibits or prevents protest.

This is often understandable for fear is a natural human instinct. It is also one of the persistent hounds of hell that dogs the human spirit. Fear stifles conscience.

Fear destroys integrity. Well then, if we really want change it is obvious that in working for it we are going to have to take risks. We must ask:

Is it worth it?
Is it worth the trouble?
Is it worth the risk?

It all depends on how we react to the definition of responsibility with which I began this address "Responsibility is the ability to respond inwardly to a need outside yourself".

We must face the fact that there is considerable risk in working for change:
The danger of losing liberty in the years when it is most precious;
The danger of never being able to travel outside this country again;
The danger of imprisonment;
The danger of being banned, which is worse than imprisonment for it makes a man his own jailer. What could be more dehumanizing than that?
The danger of living under house arrest, like a dog with a muzzle on;
The danger of facing the ostracism of family, friends and community.

Consider this—we may gain all these but lose our souls and certainly our self-respect.

Are you sure that this is not happening to us?
Let me illustrate:

We have a large and formidable dog at home. The other day she annoyed me and I bent down as if to pick up a stick—she cringed and, tucking her tail between her legs, slunk away. I thought, "My goodness, I've indoctrinated my dog."

I did not need to beat her.
I did not need to lift a stick.
The gesture was enough.★

an open letter

A CHRISTIAN VOICE AGAINST THE PORTUGUESE WAR

The following document is indicative of a growing opposition among Portuguese Christians to their government's war in Africa. It was written by the participants of a public "peace watch" in Lisbon on December 31, 1972, which resulted in the arrest of several of their number. It appears here for the first time in English translation.

Fully conscious of the great responsibility which we have as Christians towards the whole community and its pastors, we cannot remain silent any longer—especially at the time when the Pope asks us to work for peace—about the great scandal and collective sin which the Portuguese Church has publicly been committing for the last twelve years!

But before taking a public position as we are doing today, we question ourselves seriously about the legitimacy of our intervention with the bishops and the rest of the Christian community, appealing to the loyalty to the Gospel and condemning such obvious perversions of the message of Christ.

There is no doubt that we are acting in conformity with the Gospel and in accord with the general orientation of the doctrine of the Church.

We know that peace is a divine gift, the supreme gift which Christ has left us: "I leave you my peace...I give you my peace" (Jn. 14, 27). But, as with any eschatological gift, this one demands also that we live it intensely now, and that we seek it unceasingly according to Paul's word, "If possible, so far as it lies with you, live at peace with all men" (Romans 12:18). And the Council, which gave great consideration to this problem, tirelessly recommended to Christians to fight for peace, stating:

Thus it happens that the Gospel message, which is in harmony with the loftier strivings and aspirations of the human race, takes on a new luster in our day as it declares that the artisans of peace are blessed, "for they shall be called children of God" (Mt. 5:9).

Consequently, as it points out the authentic and most noble meaning of peace and condemns the frightfulness of war, this Council fervently desires to summon Christians to co-operate with all men in making secure among themselves a peace based on justice and love, and in setting up agencies of peace (page 290. *The Documents of Vatican II*).

Now more than ever, for our part, we are sensitive to the gift of the Lord and we want to share our anxiety like Peter and the Apostles in front of the Sanhedrin (Acts 4:7 ff.). We too cannot abstain from publicly affirming what we think and acting accordingly, since we believe it is more just to obey God than the bellicose will of a few men.

Unnecessary Horrors of 'our' War

Our country is at war! The people of Angola, of Guinea, and of Mozambique, and the Portuguese people themselves, are actually victims of this war which expresses nothing but the dominating will of an exploiting minority. Every day men are maimed physically and psychologically; every day the culture and living places of human beings are destroyed; every day taxes extorted from thousands of hungry families are used for war; every day the lowest and most odious crimes are committed! And all this in the name of a so-called Christian civilization! All this under the cover of a pseudo-Christian ideal. But all this also (what shame! what sin!) with the tacit and sometimes open consent of the Portuguese Bishops.

Does the Portuguese Church have the attitude which makes her the "salt of the earth" and the "light of the world" (Mt. 5, 13-16)? Have the faithful and the Bishops made "the weight of their opinion felt, so that civil authority may act with justice, and laws may conform to moral precepts and the common good" (*The Documents of Vatican II*, p. 505)? And the Portuguese Episcopal Conference? Has it even once given its opinion on the colonial war or has it denounced the injustices which are involved in the war as has been insistently recommended by the synod of Bishops? We think not. Or, if the Episcopal Conference has done this perhaps once, it still has not had the courage to show its attitude publicly, nor to encourage Christians to take a position. The Portuguese Bishops have been systematically silent and have collaborated to keep the status quo, at the same time prostituting in a cowardly way the Gospel message and the doctrine of the Church.

Religious Assistance!

It is also significant that the presence of the Hierarchy in this war is assured by the intermediary of its military chaplains, under the pretext of religious assistance! The goal of this sacerdotal presence is not to awaken consciences to the human values which are

being ramped, but rather to serve as a balm and opiate, a deadener, for the good sentiments which sometimes show themselves in these men who are engaged in a war under constraint.

This gives us the impression that our bishops are afraid to take the risks which loyalty to the Gospel demands, also forgetting the words of Christ:

And be on your guard, for men will hand you over to their courts, they will flog you in the synagogues, and you will be brought before governors and kings, for my sake, to testify before them and the heathen (Matthew 10:17 through 19).

The time is come for Christians to demand a declaration of principles from their Bishops. We demand they make a clear response and take a firm stand. We definitively reject a neutral and ambiguous position, because the doctrine of the Church is not ambiguous. Consequently, we require from the Bishop of Lisbon a firm position on the following points:

1. That he do his best to create the conditions so that the right of conscientious objection can be exercised in the terms defined by the Council: "It seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they accept some other form of service to the human community" (*The Documents of Vatican II*, p. 292).

2. That he propose, either at the level of vicariats or at the level of the presbyteral and pastoral councils, that "the war in Africa" become the object of analysis and challenge for the people of God in our diocese.

3. That he encourage at a diocesan level discussion and public witness of different groups in the church's life on the subject of this grave problem, and that the Bishop himself be responsible for getting these findings made public.

4. That he convince the Episcopal Conference of the urgency of taking a position on the colonial war.

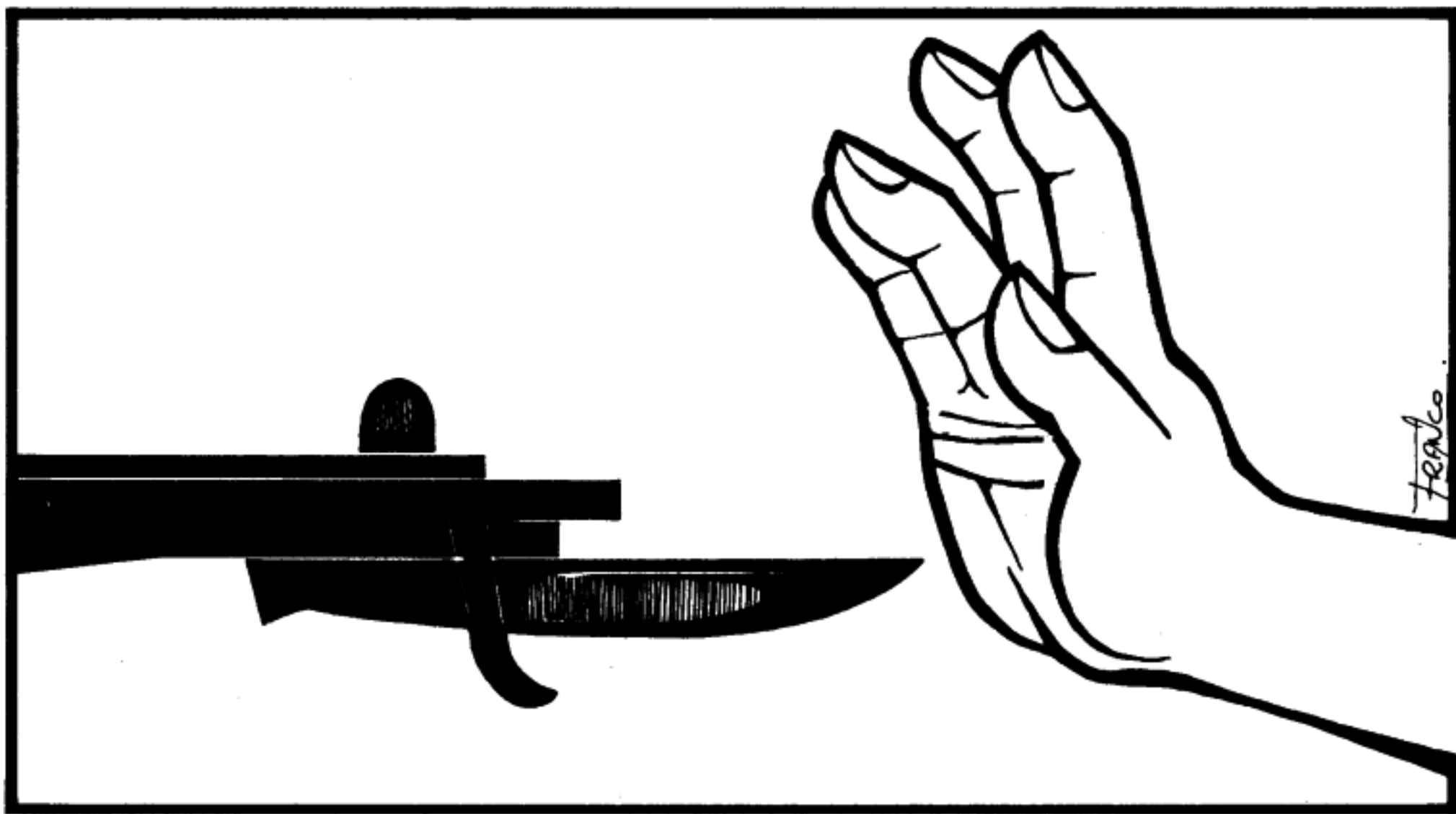
5. That henceforth, the Bishops of Lisbon refuse categorically to participate in any public gestures tending to support the colonial war (for example, military parades, giving of decorations, honoring of citizens in positions linked with the war, liturgical and benedictive acts of the same kind, and so forth).

For our part, we are prepared to follow to their ultimate consequences the recommendations of Vatican II when it said:

Where public authority oversteps its competence and oppresses the people, these people should nevertheless obey to the extent that the objective common good demands. Still it is lawful for them to defend their own rights and those of their fellow citizens against any abuse of this authority, provided that in so doing they observe the limits imposed by natural law and the gospel (pages 284-285, *The Documents of Vatican II*).

We will give this communication all the publicity we can. ★

—A Group of Christians



CHURCH & STATE IN SOUTH AFRICA



PART TWO OF AN ARTICLE BY BRIAN JOHANSEN

TO OBEY OR DISOBEY ?

The South African situation

Until 1948. There was intermittent conflict in South Africa from earliest times, but especially from 1806 onwards. The precise nature of the conflict was always coloured by the fact that it was between the Dutch settlers and the British government representatives.

While the religious element was not always evident, it was always present. The Great Trek was in part at least a spiritual movement, certainly undertaken in the attitude and atmosphere of religious fervour. It was simultaneously a protest against the British administration of the Cape. It is not necessary now to weigh up the pros and cons of that situation, except to observe that the Cape Synod of the D.R.C. in 1837 criticised the Trekkers in a Pastoral Letter, calling on them to be submissive to the government..

Of more recent and important significance is the church state conflict which took place during the two world wars. During these periods some of the churches, English-speaking in particular, used their pulpits as recruiting platforms for the war effort. The Afrikaans churches on the other hand took an almost entirely opposite position. During World War I, many pulpits gave tacit, and even explicit encouragement to the 1914 rebellion. (See researches by Dr. C. Borchardt of UNISA and literature on the rebellion). During World War II the Afrikaans churches for the greater part would not allow men to enter their services dressed in military uniform. No state action was taken against religious leaders as such, although known sympathisers with Nazi Germany were interned.

The reason for the opposition to the state involvement was basically resentment against the British, whom the Afrikaner felt had deprived him of his country, his land, and had seriously threatened his language and national identity. The great threat of Union was assimilation, and

the struggle against these dangers assumed a deeply spiritual character.

In general it seems valid to say that the tensions during this period were primarily nationalistic in character, but with religious overtones deriving from the deeply pious character of the protesting people. Questions relating to ethics and justice were present, but would be concerned more with miscarriages of justice and mistaken understandings of the issues, rather than a direct clash on the interpretation of the Christian faith.

From the early missionary days there had been voices raised in protest against the way in which the indigenous peoples of South Africa and the coloured people were treated. These missionaries were generally regarded as meddling priests who ought not to involve themselves in affairs beyond their jurisdiction. The most outstanding example is that of Dr. John Phillip.

The second world war saw a tremendous movement of Africans into the cities, with an accompanying awakening to the challenges and opportunities of urban life. The legitimate aspirations of the black people, which had of course been expressed for fifty years and more by various leaders, now became the 'swart gevaar' which swept the Nationalist Party forward, and gave them a tenuous majority in Parliament. There followed the removal of the Coloureds from the common voters roll, and the phasing out of the Native Representatives from Parliament, and the Nationalist Government was entrenched by means of the packing of the Senate, and the High Court of Parliament Act. Increasing majorities at subsequent elections confirmed them in their political course.

Without reviewing any further the historical processes, we can isolate some of the major areas in which the Nationalist government made sweeping changes which disturbed many churchmen. The issues

relate, almost entirely to the realm of race relations, the treatment of the voiceless and voteless people of South Africa. The government took over education and closed many church and mission institutions, closing down the night schools in the cities, often providing no alternative or substitute. Gradually Bantu Education was introduced, and amongst the whites, 'mother-tongue' education was enforced. The Group Areas Act was passed, gradually enforcing the removal of thousands upon thousands of people and the closing of churches and institutions. Influx control was introduced and rigidly enforced, thus entrenching migratory labour and destroying further the crumbling structure of African family life.

To deal with the resulting disturbances the Suppression of Communism Act, the Terrorism Act, and numerous other measures were adopted which would impose devastating consequences on those who attempted to obstruct the execution of these programmes. Detention without trial, the '90-day' and '180-day' laws were invoked and South Africans of all colours found themselves suddenly criminals of a most serious kind.

External pressures began to build up and national security seemed to be threatened by the outside world. Although largely vocal, the prospect of this threat becoming more substantial could not be ignored, and national security was tightened up immensely; emergency powers were provided for, greater than had ever been invoked in the war years. The defence budget was increased dramatically. Enforced military training of white South African youth was introduced.

The rule of law was infringed in numerous ways, with more and more powers resting in ministerial discretion. So much so that the 'rule of law' could be spoken of as a blind of humanism. "The Universal Declaration of Human Rights" is popularly rejected amongst the whites as a false facade of communism and humanism.

These are simply some of the developments which lie behind the rising chorus of protest from Christian people of all persuasions in South Africa.

Church attitudes:

In the light of these developments one might be left to assume that the church would have reacted fairly unanimously. Until it is pointed out that the justification for all this complex system of legislation has consistently been the need to guarantee the survival of the white man and his civilisation, the protection of the Afrikaner's identity and the guaranteeing of his aspirations. The fact that the African is simultaneously promised the possibility of realising his personal and national goals is almost incidental, since this must happen on the white man's terms.

Four types of church reaction to these developments can be distinguished:

Some denominations have adopted a silent or neutral attitude. They have at least two reasons for this. The first is that they regard the task of the church as primarily spiritual. Jesus said that his kingdom was not 'of this world', and that if it were then his servants would 'fight'. These groups tend to take a passive role in relation to state affairs, leaving politics to the politicians, keeping an obedient and submissive relationship to the powers that be, and, if necessary, teaching that Christians should rather be prepared to suffer silently than protest. The second reason for this neutral attitude is that these groups often contain people of diverse political affiliation within their ranks and they would argue that to adopt a specific position on contentious issues of a political nature would cause alienation amongst their members and would hinder them in their spiritual ministry.

The major problems here are twofold: There appears to be a serious neglect of the full scope of the biblical doctrine of reconciliation and salvation arising from an inadequate appreciation of the doctrines of creation and incarnation. The other group of problems relates to the political and social standing of the persons adopting this position. It is all very well for those who enjoy all the privileges of society, political franchise, freedom of residential rights, wide open job opportunities, endless wealth potential, good education and all the comforts of civilisation, to speak of being willing to suffer for the faith, and of being submissive to the powers that rule over us; but is it conceivably right for them to preach this kind of attitude to those who are unprivileged, disenfranchised, driven from the cities, restricted in job opportunities, obstructed in their educational ambitions, living in poverty and often in semi-starvation?

Other denominations, including Dutch Reformed and some Pentecostal churches have adopted a positively pro-state position. It would seem that the N.G. Kerk has in large measure provided the government with its blue-print and justification for the policy of apartheid. Theological rationales have followed, such as in the document signed by Potgieter and Kromminga of the Race Relations Committee of the N.G. Kerk; the booklet, *Human Relations in South Africa*; Landman's *Plea for Understanding*; *Apartheid voor die Regterstoel*; and various D.R.C. Newsletters, such as Nov/Dec 1969, No. 131, and May 1973, No. 149.

The basic method followed by these churches is that of co-operation with the state, with the practice of private consultations on disturbing issues. It is impossible to tell how effective these private discussions have been, but the only clear achievement seems to have been a slight modification of the 'Church Clause' of 1957. On other occasions, if the leaders have stepped even slightly out of line they have been repudiated and rebuked quite sharply by various prime ministers. When this has happened the church has immediately become silent.

continued on page 25

die kerkbode en sprocas in debat

Die redakteur van *Die Kerkbode* skryf in die uitgawe van 10 Oktober dat die vraag gestel moet word of plakkate soos dié van bv. Spro-cas (Spesiale program van Christelike aksie in 'n apartheidsamelewing) nie aanhitsing tussen bevolkings-groepe veroorsaak nie.

Hy waarsku teen „... die gebruik by sommige blaaië om op prente, tekeninge en plakkate die Nie-blankes sonder uitsondering as die ellendigste, armoedigste en hongorigste van alle wesens voor te stel en in skrilte kontras daarmee die Blankes in 'n oorfloedige rykdom, weelde en oordaad te laat swem”. Hy noem dan so 'n plakkaat van Spro-cas by name.

„Ons sien dit ook in Nederlandse en ander kerkblaaië. Trouens dit kom nie so seer in sekulêre tydskrifte en koerante voor nie, as juis in kerklike en godsdienstige blaaië.” He sê verder dat die bedoeling blykbaar is om die gewetens van Blankes aan te spreek, maar betwyfel dié metode ten sterkste. „Is dit nie een van die maniere waarop Swart bewuswording aangevuur word nie?”

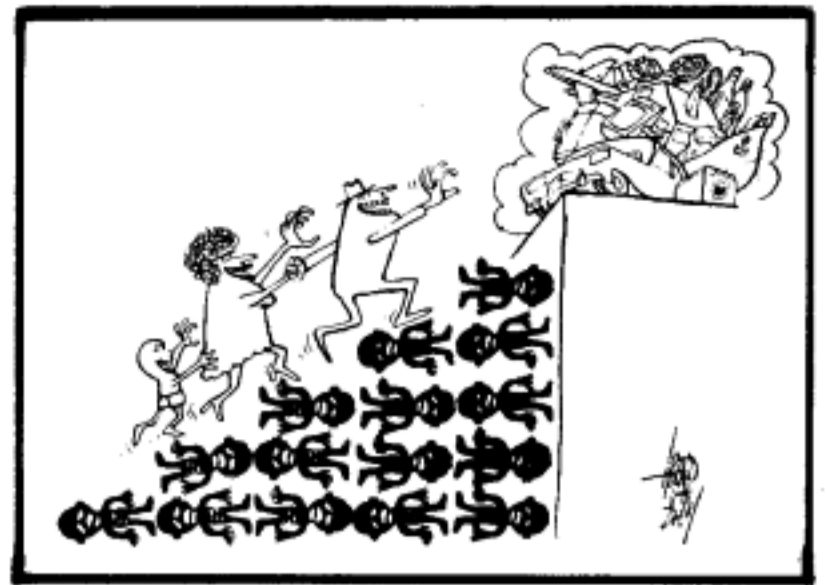
„Dat daar baie Blankes is wat óók swaarkry en armoede ken, en dat daar Nie-Blankes is wat óók welverend is en wat baie voorregte geniet, sal mens uit dié plakkate nooit kan aflei nie.” Hy stem ten slotte saam dat niemand seker persensuur verlang nie, maar keur dit tog goed as dit nodig sou wees om rasse-spanninge te verhinder. „Vrede en rus in die land is belangriker as vryheid wat op 'n onverantwoordelike wyse gebruik word.

SPRO-CAS

Intussen het die direkteur van Spro-cas, mnr. Peter Randall, reeds op 6 Oktober 'n verslag oor die Spro-cas-plakkate geskryf. Hy sê dat dit uiters belangrik is „om die dringende behoefte aan sosiale verandering vir 'n regverdiger samelewing waarin diskriminasie en ongelykheid toenemend uitgeskakel sal word, aan die regerende blanke groep oor te dra”.

Spro-cas was vir die afgelope paar jaar besig om 'n alternatief vir apartheid uit te werk. Die belangrikste is ses verslae van die Spro-cas-kommissies wat oor verandering op die gebiede van die sosiale lewe, onderwys, die ekonomie, die kerk, die wet en die politiek gepubliseer is. Dit is afgerond met 'n publikasie as samevatting van dié verslae, getiteld: „A Taste of Power”.

Vanaf die middel van 1972 het Spro-cas ook, as 'n geringe projek, plakkate versprei. Mnr. Randall skryf: „Terwyl sommige witmense gesê het dat hulle geskok het en dat hulle oor die plakkate ontstel was, was die enigste reaksies van swartmense om dit te sien as cfwrang humor, of as waardering van sommige blankes wat instaat is om die situasie in dié terme



waar te neem.”

Oor die spesifieke plakkaat, waarna die Kerkbode ook verwys, het hy die volgende geskryf: 'n Plakkaat, getiteld „God rest ye merry, Gentlemen” (Mag God julle aangename rus gee, here), toon 'n gesette witman wat 'n sak geld vasklou, terwyl maer swart figure getoon word wat in 'n gees van wanhoop verkeer. Die boodskap van die plakkaat is dat witmense nie hulle liefde vir geld of eiendom ten koste van die swartmense moet bevredig nie. Dit is sekerlik 'n gewone en selfs 'n alledaagse uiteensetting van Christelike beginsels.”

Uit die reaksie van beide swart- en witmense op die plakkate, wat deur mnr. Randall waargeneem is, sê hy: „Daar is sekerlik hoegenaamd geen suggestie dat plakkate soos hierdie gevoelens van rasse-haat aanhits nie; om die waarheid te sê presies die teenoorgestelde.”

Ten slotte sê hy dat dit tragies is dat die regeringsondersteunende Afrikaanse pers in die land, byna sonder uitsondering, die verslae van Spro-cas geïgnoreer het. Dit is teen dié agtergrond dat van 'n ander medium, naamlik plakkate gebruik gemaak is. Hierdie plakkate het, volgens mnr. Randall, die belangrikste probleme wat in die Spro-cas-verslae behandel is, in beeld oorgedra, insluitende die betekenis van materialisme en oorheersing. „Die reaksie wat ontvang is, het getoon dat die plakkate, met hulle ingrypende visuele krag, 'n effektiewe middel tot kommunikasie voorsien het.”

Die Kerkbode se siening op die rasse-situasie in Suid-Afrika ten opsigte van aanhitsing van rassegevoelens is die volgende: „Die aanwakkering van kwade gesindhede tussen die rasse is, uit Christelike oogpunt gesien, sondig, uit kerklike oogpunt skadelik en uit politieke oogpunt gevaarlik. Almal voel eenders oor die noodsaaklikheid dat alles sover moontlik gedoen behoort te word om faktore uit die weg te ruim wat tot wrywing en onmin aanleiding kan gee. *Sover ons weet is die skeidingsmaatreëls juis getref om wrywing en rassebotsings te voorkom of ten minste tot 'n minimum te beperk.*”

Spro-cas se siening by monde van mnr. Peter Randall is dat „diskriminasie” en „ongelykheid” toenemend in 'n regverdiger samelewing uitgeskakel sal moet word: „Dit is in belang van die blankes self aangesien die huidige algemene selfvoldaanheid en aanmatiging daartoe bydra om ons vir die veranderde realiteit van ons situasie te verblind en dit maak dit vir ons moeilik om die uitdagings en nuwe omstandighede kreatief te aanvaar. *Dit verhoog die langtermyn-gevaar van 'n konfrontasie met 'n groeiende vreemde en vertoornde swart gemeenskap.* ★

—Roelf Meyer



THE ADDO CHRISTIAN INSTITUTE GROUP

rosemary elliott

This group has been in existence for over 10 years. It began with a few people coming together to seek ways of expressing their Christian faith more adequately in their daily lives.

The group numbers between 15 and 20 people. These represent about 5 or 6 different denominations. The people also represent a very good cross-section of the local community, being white farmers; black labourers; black and white housewives; teachers; people with university educations and people nearly illiterate. Some only speak English and some only Xhosa. The group meets once a month.

After a few years of trial and error, we have devised the following programme and because this group has grown into a true Christian Fellowship, we offer our experience as it may possibly be of help to other Christian groups.

BIBLE STUDY

We begin at 7.45 p.m. with prayer, followed by Bible study. About 4 years ago, we began reading The Acts, and we may finish it this year!

The Chairman asks someone to read the first section in English and then Xhosa. This is *not* formally introduced by anyone. The passage is then open for comment. To begin

with, this is usually desultory and often trivial, while people consider it further. All remarks are translated from English to Xhosa and vice versa. Slowly the group gets to grips with the passage and the quality of contribution becomes more perceptive. The clergy have no special role to play in this, except that their specialist training and knowledge may be called upon to explain something.

What is happening is that people are sharing with one another their own Christian insight and perception. Sometimes the passage under discussion is too factual for much comment and so the next paragraph is read. Often the chapter is not finished, because at some point the group 'lights up' and it's off. Contributions come thick and fast, sometimes there is a quick exchange in Xhosa while some point is being clarified. Sometimes people are carried away in English, but the interpreters catch up.

Those who tend to talk too much and would dominate the group, have to exercise self-control and since some of us are bad offenders, we are the ones on the look out for the quiet person who rarely speaks and who suddenly starts fidgeting. The chairman's eye is caught and he will intervene to make a 'hole' for the quiet one to penetrate.

In this way many problems of today's life are aired and have the shared insights of other Christians brought to bear on them. Sometimes profound truths have found expression, not from the highly intellectual, but perhaps from one who can barely read.

The constant translation is a real discipline in Christian patience, but it is important to face the things which make it difficult to be One in Christ, and not pretend they do not matter or exist. Often there is only one who does not speak English, but we still translate, so that 'even the least' may feel a part of the group. The advantage is that it tends to keep contributions short and to the point.

BUSINESS

At 9.00 p.m. the discussion ends and we go on to 'business'. Over the years, the group has had concerns for many things. During the drought, members both black and white, helped man an office for the help and advice of those in distress. This office still continues. Ecumenical services are arranged. Last year the group helped with a Nativity Play. We have organised 2 rallies, and so on. This period allows anyone to bring up any matter about which they are concerned. The meeting closes with prayer and at 9.30 we have tea.

The group has been blessed with very fine chairmen, as one said "Chairing this meeting is like chairing no other. You do not lead the group, you say 'Shall we read the next passage?' or 'Would so-and-so open with prayer.'"

Perhaps the most important thing which has happened to the people who have belonged to this group over the years is the mutual transfer of insights between black and white. The blacks have learnt the importance of personal responsibility and initiative but their gift in return has been equally important, for they have taught the whites how to be human. Where the whites tend to respond to another person's problem by referring them to the appropriate organisation, the blacks respond to the person behind the problem. The whites have grown a little in sensitivity and the blacks have had access to a group where they can be themselves—people amongst people, seeking access to Christ's Kingdom together, by sharing the Love of God.★

We do not often receive news to print from the Christian Institute Groups, but when we do it can be very encouraging.

This "news item" is the more significant as it is also translated into Xhosa and as far as it can be established, it is the first time that Pro Veritate prints in Xhosa as well.

May God bless the Addo Group and encourage many others as well.

UMBUTHO WEQUMRU LAMAKRISTU ASE ADDO

Lombutho ungaphezulu kweshumi leminyaka ukho. Waqalisa ngabantu abambalwa bedibana befuna eyona ndlela bangaqhubela phambili ngayo ukholo labo lobukrestu ngakumbi ukwanelisana entlalweni yabo yemihla ngemihla.

Inani kulombutho laliphakathi kwe 15 ne 20, yabantu, kukhona malunga nesi 5 okanye isi 6 sengxubevange. Kanjalo abantu bezisa abanye abakwiziphulukana zeli lethu lomdibaniso ingamafama amhlophe, abasebenzi abamnyama amakhosikazi amnyama namhlophe anemizi yawo. Ootishala macala omabini abantu bemfundo ePhakamileyo kwanabakrelekrele emfundweni, abanye bethetha isiNgesi sodwa abanye isiXhosa, lombutho uhlangana kube kanye ngenyanga. Emva kweminyaka embalwa yokulingeka nokutsala nxima, sithe saxinga kwezi nkqubo zilandelayo ekuthe ngenxa yokuba lombutho ukhulele phantsi kwenyaniso yobudlelane bobuKrestu, sanikela ulwazi lwethu ekungenzeka lube luncedo nakweminye imibutho yamakrestu.

Saqalisa ngomthandazo ngo 7.45 ngokuhlwa, kwalandela isifundo seBayibile kwiZenzo zaBapostile malunga neminyaka emine edluleyo, mhlawumbi singayigqiba kulonyaka.

Usihlalo wacela ukuba kufundwe isiqendu sokuqala nokuba ngubani ngesiNgesi kulandele isiXhosa. Le asinto yakha yenziwa nanguwuphina umbutho ngaphambili, uvulelwe lomhlathi ukuba ukhe uchazwe. Ukuqalisa ngawo, lo asingomgaqo ulandeleka roqo ngokuqhelekileyo nosoloko ulula, lo gama abantu basa cingisisayo intetho iguqulelwa esiXhoseni nasesiNgesini. Umbutho ufumene ukubambelela kulomhlathi nohlobo lokwahlulelana ngawo babe nokuqonda okuthe nyi. Abefundisi abanoxaxheba yokukhokhela apha ngaphandle kwengqeqesho yabo nolwazi abathi bacelwe bacacise lonto sukuba ingenakusonjululwa.

Into eyenzekayo yeyokuba abantu behlulelana omnye nomnye imbono zabo kwanokuqonda ngobu-

krestu, ngelinye ixesha umhlathi lo uba nentyilelo evakalayo neziqendu ezilandelayo zifundwe. Qho isahluko asigqitywa ngokuba kwindawo ethile umbutho uyalumka ibuye ishiywe, ukwahlulelana kubanzulu ngelinye ixesha kuba khona uguqulelo siXhoseni logama kusatyhilwa ingongoma ezithile. Ngaxalimbi abanye bahambe phambili nesiNgesi kodwa abaguquli babafumane.

Abobathi bolule intetho kwabongamele umbutho kufanele banike imbeko nentobeko, ukuthathela ukuba abanye bethu bethatheka nje ngabantu ababi esikwangabo ke, abasesweni kwabo bathe cwaka abangafuni kuthetha abathatha ngokukruquka. Amehlo kaSihlalo ajongile, uyakuthi kulowo uthe cwaka ngezakhe izimvo anele. Ngalandlela ingxaki ezininzi zobom bolemihla ziyapholiswa ukuze kwabelwane, ngembono zamanye amakrestu azizisa ngengqondo epheleleyo. Ngelinye ixesha ingqondo ezinenyaniso zifumana ukunyanzeleka ingekuko okuvela kumavaluza aphezulu kodwa mhlawumbi okuvela nakomnye onokufunda nzima.

Uguqulelo ntetho olungashukumayo yintobeko eyinene ekubulalekeni komKrestu, ungazenzi ezingenamsebenzi uthi zinokuyekwa. Omnye umntu akakwazi ukuthetha isiNgesi usuka azeze, kanti siyaguqulelwa esiNgesini isiXhosa ukuze wonke umntu azive ekhululekile enendawo embuthweni (imeko yeyokuba kubekwe esweni ulwahlulelwano ngokufutshane kubuyelwe emxholweni), ngo 9 wasebusuku yayekwa ingxoxo kwizinto ezininzi.

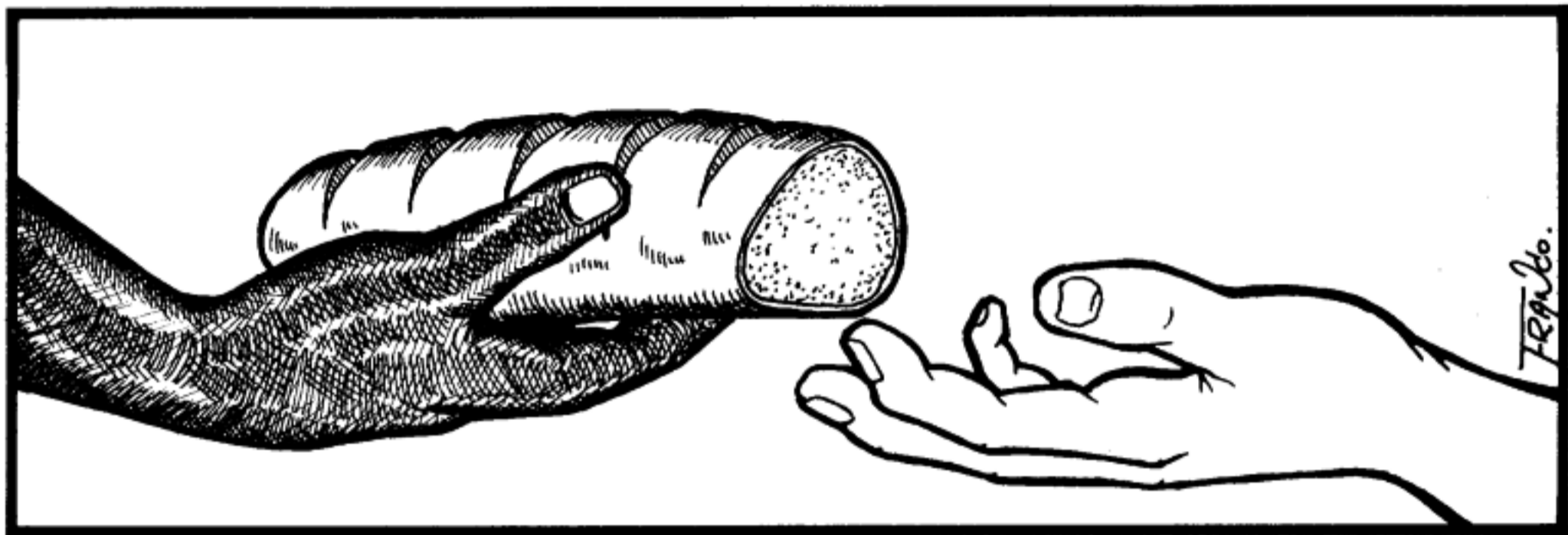
Ngexesha lembalela amalungu amnyama namhlophe anceda abantu ngendlu yomthetho ukwenzela amancedo namacebiso kwabo bahluphekileyo, lendlu yomthetho isaqhuba. Abasebenzi bayazondelelwa balungiselelwe, ngentlupheko zabo ezintlobontlobo. Elithuba livumele wonke ubani ukuba eze nemibandela efuna inzondelelo. Intlanganiso yavalwa ngomthandazo safumana isipungo ngo 9.30 ebusuku, umbutho wasikelelwa kunye nosihlalo owalawula intlanganiso ngokuncomekayo, ukukhokela kwakhe kwakungafani nokukhokela kwabanye abantu, wayesithi singafunda umbandela olandelayo okanye ubanibani angavula ngomthandazo?

Mhlawumbi enye yezinto ezibalulekileyo eyakhe yenzeka ababe kulombutho ngaphezu kweminyaka ebeyibuyambo, kukuguquka kwembono phakathi kwabamnyama nabamhlophe. Abamnyama bafunde ukuthembeka komntu kodwa beqala, iziphiwo zabo zibuye zalingana ngokubaluleka nezamhlophe ngoba abamnyama babafundisile abamhlophe ngobuntu. Apho abamhlope babeke esweni ukuphendula ingxaki zabanye. abantu ngokuzikuphela kubantu bazo abangabaququzeli. Abamnyama bamphendula umntu ngasese kwengxaki, abamhlophe benyuka kancinci ezingqondweni kwakhona abamnyama banaka ukongeza xa bebodwa nabanye phakathi kwabantu bekhangelwa ukwandisa ubukumkani bukaKrestu bedibana ngokwahlulelana ngo Thando lukaThixo.★

Agape is the word used in the Bible for love, self-giving love. In ancient times it took on a concrete form in the "love-feast". Christians in the first centuries after Christ knew the "agape" well. Because people spoke badly of these meals of the Christians and attacked them, **Tertullianus** wrote extensively about them in his "Apologia" (Defence). He said that they praised God through these meals, especially arranged for the poor. During the meals the Christians spoke from the Holy Scriptures or as it was given them from the heart. According to him the gathering took place with decorum and closed in prayer. In the Church Order of **Hippolytus** he wrote that the poor Christians were entertained by a wealthier Christian in his house and

they "broke bread". This was called "eulogia" (blessing instead of eucharistia (thanksgiving, the name for the Eucharist) and they ate together in fellowship. Apparently **Ignatius** knew the Eucharist and the Agape as two separate events. It could be that Paul referred to the Agape in 1 Corinthians 11, Peter in 2 Peter 2:13 and Judas in 1:12. These Agape meals might have been a more "open" and informal fellowship.

The following "liturgy" for the celebration of a "love feast" of fellowship was presented for publication by the Rev. theo Kotzé of the Christian Institute in Cape Town.



AGAPE

(Sit in a circle with easy access to the persons on either side of you. Introduce yourself to those persons.)

Leader We meet together
to confess our dependence on you, Lord;
our dependence on those great events in
our history
which have shaped our attitudes and
actions
both for good and evil;
our dependence on one another,
in which we are powerfully influenced
to continue in good or evil;
and the dependence of others on us.

We meet together
in order that we might be created anew
as the people of God, the body of Christ.

We meet together
to commit ourselves
to share in Christ's redeeming work
in all the world.

Ministry of the Word

Leader Hear again of the great events and mighty
voices
whose impact has made our Christian
heritage,
and made us what we are.

As we listen,
we must also try to discover
how to translate what we hear
into significant action in our situation.

Let us pray.

All *Lord, your word has always come to us
through events and insights in our human
history.*

*We commit ourselves now
to listen and to speak
so as to
discover the truth
that we may do it in love.*

Old Testament Reader Epistle Reader Gospel Reader

All *We are thankful for this Word of God to us
and we long to be true to this truth,
and to live by this light.*

Leader Let us share insights inspired by the readings.
(An opportunity is given for sharing insights)

Leader Let us pray for all people.
(An opportunity is given for sharing concerns)

Intercession for the sick, the sorrowful, the distressed, the lonely

Leader Jesus said, 'Come unto me all you who labour
and are heavy laden and I will give you rest'
(Matt 11:28)

In the light of this we remember the loving,
caring
ministry of Christ to all in trouble.
His healing of the sick
His comfort of the sorrowful and the dis-
tressed
His abiding presence to the lonely.

All *We repentant for our carelessness, our insen-
sitivity,
our judgmental attitudes, our lovelessness.*

All *We pray especially for those who have been
named, remembering with joy the truth
that neither death, nor life, nor angels, nor
principalities, nor things that may happen
today, nor things that may happen
tomorrow, nor powers, nor height, nor
depth, nor anything else in all creation, will
be able to separate us from the love of God
in Christ Jesus our Lord. (Romans 8:38-39)*

(Pause)

All *We commit ourselves to be more sensitive to
the needs of others,
to care more deeply and to love more
tenderly.*

Intercession for the Church

Leader Jesus said, 'Your light must shine in the sight
of men, so that, seeing your good work'
they may give praise to your Father in
heaven.' (Matt. 5:16)

In the light of this we give thanks for the
liberating light the Church of Christ has
brought to the world, especially in educa-
tion, human dignity, and social service.

But we are repentant for our dismal failures;
our involvement in war;
our unreadiness to change what needs
changing;
our lovelessness.

All *We commit ourselves to strive
to be true to the highest we have learned
from the Church
and to be true to Christ
in striving to build up the Church
so that
we may all be able to live more fully
and see more clearly.*

Intercession for the unity of the Church

Leader Jesus prayed 'May they all be one,
Father, as you are in me and I am in you,
may they be in us,
so that the world may believe.' (John 17:21)

In the light of this we are repentant for the
anti-Christian divisions in the Church:
divisions along historical, national, con-
fessional and racial lines even within the
particular denominations.

We are especially sorry for our part in this.
But we give thanks for the great men and
women and organisations in the Church,

Searching passionately, and with creative
vision for the unity of the people of God in
all the world.

All *We commit ourselves to strive
to share fully in working for the re-union of
the Church
in our personal attitudes and relationships;
in our leadership within our own
denominations
in our participation in the work of
ecumenical bodies
so that
all men
might be saved.*

Intercession for the Government of our country

Leader Micah said, 'This is what Yahweh asks of you,
only this, to act justly,
to love tenderly,
and to walk humbly with your God.'
(Micah 6:8)

In the light of this we are repentant for unequal
treatment of persons of different race;
bannings without trial;
deportations without conviction of any
crime;
other arbitrary actions.

We are repentant for the enforced separations
of people
black from white;
husband from wife;
parents from children.

We pray for those who dare to claim that this
loveless injustice is doing the will of God.

We confess with shame that we have all in
some measure
been party to this.

But we give thanks for
the provision of housing for the under-
privileged;
the care provided for the aged, the orphans,
the handicapped;

the restraining of, and protection against
crime;
the creative social structures for stability.

All *We commit ourselves to strive
to oppose
injustice, prejudice, discrimination, and inhu-
manity,
and to show
in our dealings with others
the liberation of true justice, love and human
respect.*

The Meal

All *We meet for a family meal together
which we know
should be the expression
of a family love and commitment
to one another*

*We know also that it should point us beyond
ourselves.
expressing our commitment in love
to all ...*

What we are has often been a denial of this.

(Pause for reflection)

Forgive us, Lord.

All *We believe in the
love, mercy and righteousness of the Lord,
and determine to begin anew.*

*We would share this meal
that
Christ may re-new amongst us*

*His work of creating true community
in all the world ...*

Leader passes the bread to the person on his right. That person
breaks off a piece of bread and gives it to the leader with
the words

'The food of fellowship' ...

and so on round the circle.
Repeat the process with 'The drink of fellowship'.
After all have shared in the meal, the

Leader clasps the hands of the person on his right saying

'The peace of the Lord be with you ...'

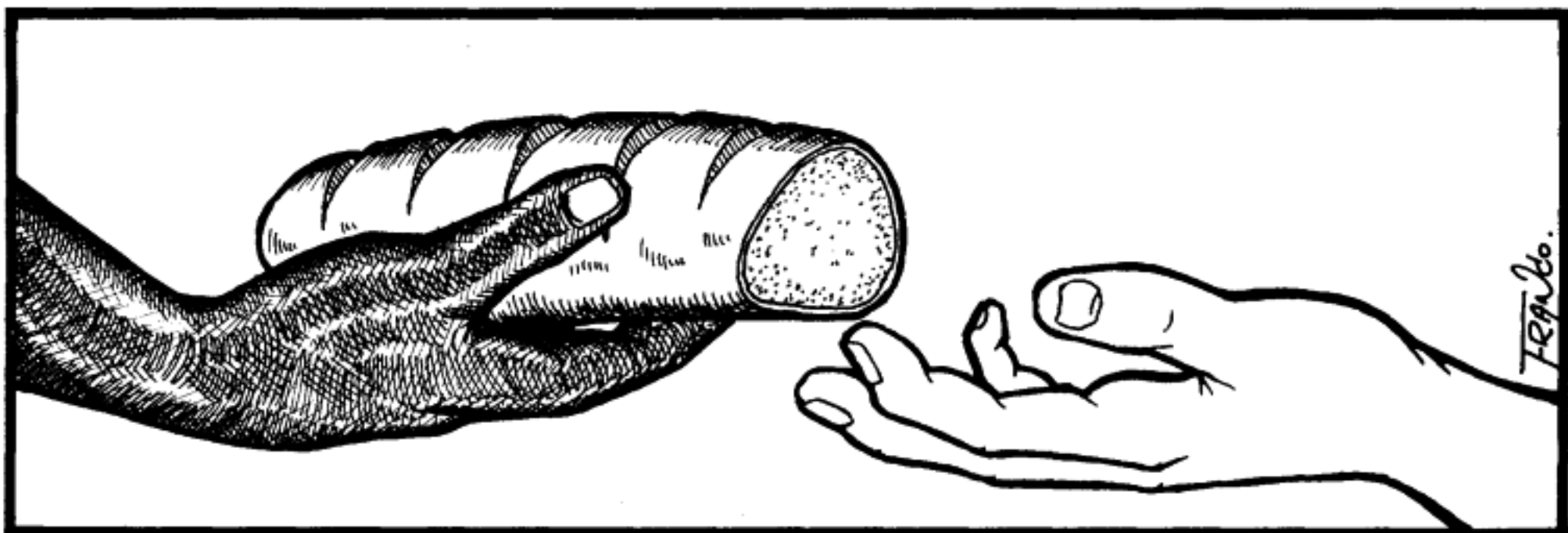
(Naming the person)

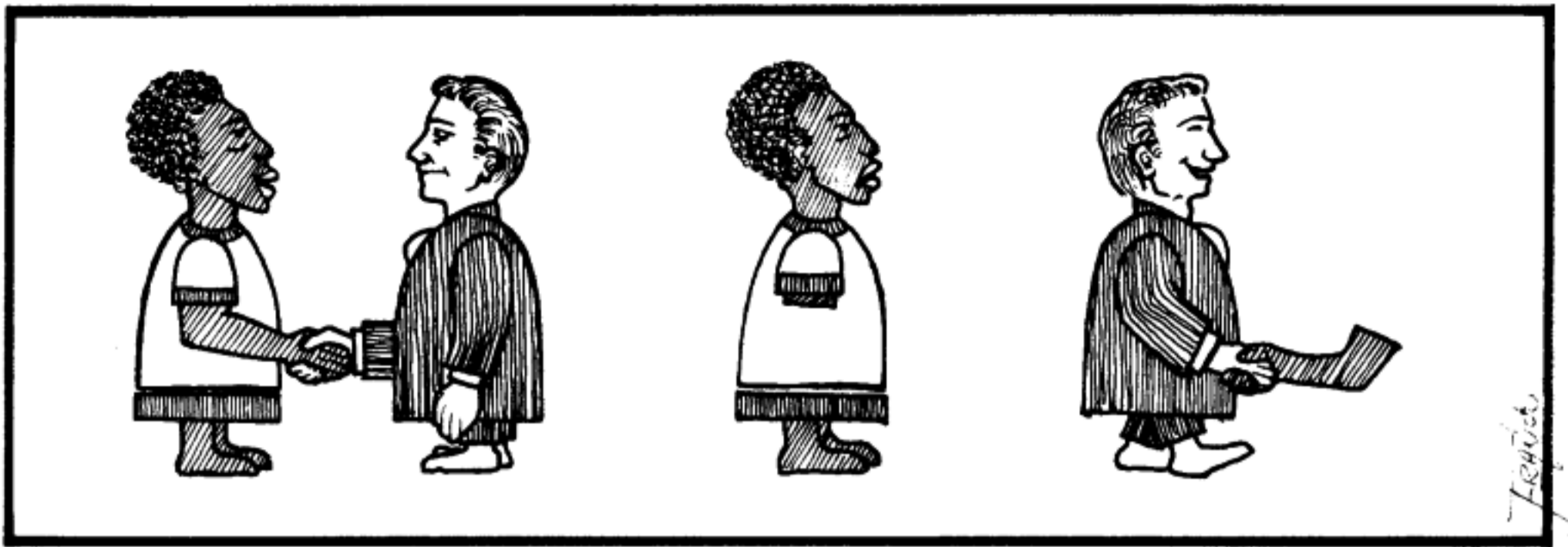
Response *'And with you ...' (Naming the person)*

All *Our Father in heaven,
may your name be held holy,
your kingdom come,
your will be done,
on earth as in heaven.*
*Give us today our daily bread,
and forgive us the wrong we have done,
as we forgive those who have wronged us.*
*And do not bring us to the breaking point,
but save us from evil,
for yours is the kingdom, the power, and
the glory,
for ever.*

AMEN

Issued by: The Christian Institute of Southern Africa
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A CLEAR VOICE ON RACE RELATIONS

The Reformed Ecumenical Synod at Lunteren 1968, decided that: "With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions (originally adopted at Lunteren), to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next Synod."

As a result of this resolution a Regional Conference of the member-churches in Southern Africa was held in Pretoria, in March 1972. This Conference stated that the resolutions of the Pretoria Conference to be submitted to the Sydney meeting of the RES "are provisionally only recommendations to the different member-churches and to the meeting of the Reformed Ecumenical Synod in Sydney, Australia, 14-25 August 1972, until such time as they are officially adopted by the Synods of the member-churches concerned and the RES".

As a result of the reports received from the member-churches, in particular those received from the member-churches of South and Central Africa, as drafted at the Pretoria Regional Conference mentioned above, the resolutions adopted by the Reformed Ecumenical Synod at Lunteren, 1968, were amended at Sydney, 1972.

The Resolutions of the RES remain advisory until such time as they are officially adopted by the respective synods of the member-churches. They are editorially supplied with headlines and now read as follows:

1. **Love and Justice Harmonious and Guiding Norms for Race Relations.**

God's commands to men that they display love and practice righteousness are not

contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.

2. **Accepting our Neighbour regardless of Race or Culture.**

True love among men requires that we accept our neighbour, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal and social relations.

3. **Self-sacrifice for the Sake of Others highest form of Self-preservation.**

Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively, to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only then concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the God-given privileges of other people.

4. **True Understanding of Rights, Equality and Dignity of Man.**

For the true understanding of the rights, equality, and dignity of man, we should see

all men as creatures of God, made in his image. Being made in his image, man has a duty towards God and is responsible to Him according to the different gifts that God has given him. But this man also has sinned and needs redemption. Therefore in our own relation to fellow believers we should recognise the new unity, which all Christians, regardless of race or colour have fundamentally in the redemption in Christ and which expresses itself in the common faith and obedience to the Word of God.

5. **Our Common Involvement in Guilt, Repentance and Restitution.**

Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their own sin in this respect and to make restitution by following Christ in the way of love.

In this way alone they can fulfil their divine charge to bring the gospel to unbelievers of all races, recognising them as fellow sinners.

6. **The Church should Speak Courageously and Relevantly on Issues of the Day.**

In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.

7. **Equipment of Believers to Proclaim and Apply the Commandment of Love.**

Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and make it applicable to the affairs of civil government and the structures of society.

8. **Christians' Responsibility towards all who suffer from Poverty, Under-development and Political Oppression.**

Christians in general and the church in particular bear a responsibility towards members of all races who suffer from

poverty, underdevelopment, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such peoples.

9. **Churches' Duty to lead Members into full Christian Maturity in Race Relations.**

In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading her members into full Christian maturity in race relations. This should be done urgently, persistently and patiently.

True love among men requires that we should accept our neighbour of whatever race or culture as a creature of God, created in His image. We must be able to put ourselves in his place, in order that we may be able to understand how we ought to act towards him under all circumstances.

It is the calling of the church to point out to its members, the government, and fellow citizens, the ethical principles which are demanded in regulating relations of groups and nations.

Combating racial superiority, discrimination, and racial tensions is not a one-sided matter which is only the responsibility of one side towards the other, but it is a problem which should be grappled with by all concerned. It is the common and mutual calling of all Christians.

Various practical suggestions which could be implemented in this respect:

- (a) Giving due attention to this matter in sermons;
- (b) Giving attention to it during pastoral visits;
- (c) Discussions at church council meetings;
- (d) Contact on the local level between clergy of the older and younger churches for discussion, Bible Study, prayer, etc.

10. **The Gospel to all Nations without Ecclesiastical Domination but allowing for Self-expression.**

In obedience to the mission mandate of Christ, the church must bring the Gospel to all nations regardless of race. The principle of love for the neighbour requires that this mission respect the character and culture of the recipients of the Gospel so that new churches may come to self-expression in harmony with Scripture.

Members, office-bearers, and ecclesiastical bodies shall refrain from every kind of domination the one over the other, as Christ reigns supreme over His church.

It is stressed that financial support should not endanger the autonomy of any church.

The God-given unity of the church should be expressed on congregational, presbyterial and synodical levels, as the situation requires.

If a church within a certain community finds it necessary to put emphasis on certain issues which may differ from that of other churches the churches should deal with these matters in accordance with Matthew 18 with special reference to churches in the same family.

11. **Common Worship without Enforcing Artificial Unity.**

The unity of the Body of Christ should find expression in common worship, including the Lord's Supper, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations, often with their own type of preaching and worship, advisable; in these cases it is wise not to force an outward and therefore artificial form of unity but to recognise the differentiation within the circle of God's people. Even though different churches for different indigenous groups may exist, no person may be excluded from common worship on the grounds of race or colour. The worshipping together of people of different races is a sign of the unity of the church and the communion of saints and can be a Christian witness to the world.

12. **Racially Mixed Marriages.**

Holy Scripture does not give a judgement about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner on the ground of race or colour.

(This resolution was adopted by majority vote.)

Thereafter the following resolution was also added: Synod urges all the member-churches to study the report of the Regional

Conference (of Pretoria) in particular its discussion of Resolution 12 of Lunteren. The resolution of the Regional Conference (of Southern Africa— Pretoria Meeting, March 1972) reads as follows:

"Although no direct Scriptural evidence can be produced for or against marriages between people of different racial and national groups, based on colour or race as a statement of principle, the well-being of the community and ordered relations in a multi-racial and multi-national situation may require that due consideration be given to all pastoral, social and cultural and legal factors which effect such marriages."

13. **The Right of Distinct Development but not at Expense of Others.**

Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the Christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.

14. **Churches to test Conditions in own Churches and Countries by these Norms.**

With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member-churches to test conditions in their churches and countries by the norms set forth in these resolutions, to hold regional conferences in which the aforementioned decisions may be put into effect, and to report back to the next Synod.

Synod also decided that this resolution be amplified *in re* implementation of the resolution as follows: For the practical implementation of this resolution the principles expressed in Matthew 18: 15-17 are of the utmost importance. In the case of a difference between churches, churches should deal with the matter in accordance with Matt. 18 as well, preferably by using the existing organs of contact.

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Shame on us who separate a man from his wife, a wife from her children. This is the command of the Lord: A man shall leave his father and mother and be made one with his wife; and the two shall become one flesh. What God has joined together man must not separate. (Matthew 19: 5-6)

(The Covenant Liturgy)

On 16th December, 1972 a group of Pilgrims started walking from Grahamstown to Cape Town to publicise the facts and increase awareness of all South Africans about the evils of the system of Migrant Labour. They said,

We believe we are in the midst of a most serious social and moral crisis. This society for which we are responsible is tearing husband and wife apart through the system of migratory labour. (A pilgrimage of Confession for the Healing of Family Life in South Africa)

The Pilgrims said that something must be done. Some effective, sacrificial action was called for. They invited white South Africans to make a personal and spiritual journey in risking giving up those privileges and practices which do harm to others. They did this in the name of Christ, 'that in Him we need have no fear of change'. They reminded us that in 1837 a Voortrekker leader set out from Grahamstown with a Bible given him by Thomas Phillips symbolic of the claim that South Africa is a nation which has resolved to apply the Biblical message about God and man to our personal, political and economic affairs.

The Pilgrims chose to set forth on 16th December, the Day of the Covenant, renewing their own covenant with God, and pledging themselves to pray and work that His will be done on earth. They walked to Cape Town, the seat of government, praying that Parliament would make it legal for every South African husband and wife to live together with their children in a family home.

In their *Charter for Family Life* they recognised two important principles:

1. We will always need large numbers of Africans to work in the urban area.
2. We must not separate those whom God has joined together.

Therefore they dedicated themselves to work with their fellow South Africans for a society in which *Family Life* is secured as a legal right in the place where people are employed and contribute to society.

MIGRATORY LABOUR DESTROYS FAMILY LIFE

The facts about Migratory Labour

Migratory Labour is a system in which workers have to oscillate between their rural 'homes' and their place of work. In the 1920's the South African Government stated that Africans would be allowed into 'white' areas only as long as they were required to 'minister to the needs of the white man'. Since then the system has been extended in spite of widespread condemnation, from most Churches, including the Dutch Reformed Church, from sociologists (one of whom called the system the most efficient form of labour exploitation yet devised, more efficient than slavery, for a slave-owner saw the necessity to keep his economic asset alive and healthy), and from leaders such as Chief Buthelezi who has stated: 'The migratory labour system is destroying my people.'

Migratory labour occurs in other parts of the world, e.g. in Western Europe, but the workers can take their families with them if they wish, and they enjoy social benefits and trade union rights, and in time can acquire the citizenship of the host country. (*SPROCAS Paper No. 3*).

All Africans leaving their 'homelands' can only work in 'white' areas on contract as migrant workers. Such a worker can never earn the right to bring his wife and children to live with him where he works.

There are probably some one and a half million migrant workers in South and South West Africa, and the system probably affects about six million people. Migrants usually have to live in barrack-like single-sex hostels or compounds. In greater Cape Town some 55 000 African migrants live as bachelors, many in dormitories holding fifty men.

In Langa, there are *eleven* men to *one* woman.

Men Women

Migratory labour encourages bigamy, prostitution, illegitimacy, homosexuality and excessive drinking with resultant violence.

Because migrant workers come and go, they cannot learn skills, get promotion or better wages. Employers are hampered in trying to build a skilled work force. Wages are artificially depressed.

In 1972 79% of African men in six major urban areas were estimated to earn *below* the Poverty Datum Line (then R16.15 a week):

To control the system of migratory labour, there is a system of 'permits'. Failure to produce a permit leads to prosecution under the 'Pass Laws'.

Prosecutions in 1964: 373 000 (1 000 per day)

Prosecutions in 1970: 621 000 (nearly 2 000 per day).

As a result, people escape into alcohol:

- 1963: R498 000 spent on hard liquor in African Townships
- 1971 R4 800 000 spent on hard liquor in African Townships.

(Figures from 1972 SURVEY of the Institute of Race Relations and from F. Wilson, 'Migrant Labour', published 1973)

What can be done?

Read and carry out the suggestions contained in the resources mentioned above, as well as:

1. *The Covenant Liturgy.*
2. *A Pilgrimage of Confession for the Healing of Family Life in South Africa.*
3. *A Charter for Family Life.*
4. *Sprocas Background Paper No. 3 (5c)*
5. *An Open Letter to White South Africans.*
6. *A six-point Plan suggested by the Pilgrims.*
7. *What can I do about Migrant Labour? The Pilgrims' suggestions.*
8. *Migrant Labour must go.*
9. *'South African Outlook' Jan/ Feb. 1973. (40c)*

Copies of all resource material are available from:

The Chairman,
WPCC Justice and Reconciliation Committee,
1 Long Street,
Mowbray, C.P.

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WEIGHED AND ...?

THE SIGNIFICANCE OF USSALEP

The result of the four-day "thrashing-out"—often a heated process—has been a consensus that:

- * Urban Africans are in the White areas to stay and will have to be given economic, social and certain political rights.
- * Education for Blacks, of all kinds and at all levels, is vital.
- * The private and Government sectors will have to work closely to provide jobs measuring up to Black potential.
- * Some form of trade union representation for Blacks is needed.
- * Private enterprise among Blacks should be encouraged.
- * Companies should take it on themselves to train and educate their workers to the utmost.

—*Sunday Tribune, 12.8.'73*



SCHLEBUSCH MOET WEG: KATOLIEKE

PRETORIA—Die Suid-Afrikaanse konferensie vir Rooms-Katolieke biskoppe het gister hier gevra dat 'n geregtelike kommissie van ondersoek ingestel word om die Schlebusch-kommissie te vervang.

Dié geregtelike kommissie moet by magte wees om die besluite van die Schlebusch-kommissie in heroorweging te neem, het die amptelike woordvoerder van die konferensie, mnr. J.R. Hugheds, in 'n verklaring gesê.

Die biskoppe is erg besorg oor die optrede teen sekere mense ná die ondersoek deur die kommissie. Hulle meen dat die Schlebusch-kommissie nie wettig is nie. Hulle skaar hulle dus by diegene wat 'n geregtelike kommissie voorstaan.

Hulle is ook van mening dat die intrek van verskeie paspoorte, beperkings en inperkings nie altyd nodig was nie. Die hele stelsel moet in heroorweging geneem word, het die konferensie van biskoppe besluit.

—*Die Transvaler, 31 Oktober 1973*

"DON'T TELL ME HOW TO LIVE"— PASSPORT ROW MAN

The Rev. Roelf Meyer, editor of "Pro Veritate", who this week refused to hand over his passport to the police, told the Express he does not believe the Government has any right to tell him how to live.

"If it does then it is no longer the servant of the people, as the Bible says it should be, but a ruler in a dictatorial sense.

"It is usurping God's authority and putting itself in his place by ruling the people's lives absolutely", said Mr. Meyer.

Mr. Meyer, a member of the Nederduitse Gereformeerde Kerk, was visited by the police this week. They handed him a letter on the authority of Dr. Connie Mulder, the Minister of the Interior, demanding that he surrender his passport.

He told the police that it was against his Christian principles to do so, and read extracts from the Bible to illustrate his reasons for keeping his passport.

"I believe in my basic freedom as a Christian", Mr. Meyer told me. "I was not willing to co-operate because that basic freedom would be taken away if I did so".

In an open letter to Dr. Mulder afterwards, Mr. Meyer wrote: "In terms of the Gospel of Jesus Christ a true follower who proclaims the Gospel is entitled to the basic freedom, the freedom of movement."

"To deprive a believer of this freedom is a denial of the Gospel of Christ. You wish to deprive me of this freedom".

Free man

Mr. Meyer told me: "There is too much arbitrary action taken in this country, where the Government doesn't actually restrict people but asks them to restrict themselves.

"If it wants to stop me from going out of the country I am not going to assist it. I am a free man living in this country without fear. I do not accept arbitrary action.

GEWEEG EN ...?

"The Government must use force against me if it wants me to comply. I will not use force against it because I do not believe in force.

"I believe in love, communication and dialogue. If it could point out to me that I have committed some basic human wrong then I would submit.

"I would like to call on all people in South Africa not to accept the Government's attitude", said Mr. Meyer. "I feel very sorry that the N.G.K. stays so silent ... it's my own church".

No solution

Mr. Meyer told me that he suspected the basic reason for the lack of opposition to the Government is fear that the Whites will be overwhelmed by Blacks.

"The problem with fear", he said, "is that it never solves anything" What I see coming is a great build-up in tension.

"The Blacks are becoming more aware. They will demand more rights. The Whites will become more scared. The result might be disastrous."

Mr. Meyer sees the important issues as not involving race, but poverty, housing, communication and education.

"Arbitrary action and apartheid can only succeed as long as people accept them. If the people in 'South Africa do not accept apartheid, it won't work".

Mr. Meyer told me that he thought the Government's action against him was a result of his refusal to appear before the Schlebusch Commission.

"I can't say that for sure", he said, "because one can never tell in South Africa. It could be for many reasons.

"I have been shocked by the withdrawal of passports from other people some of them my closest friends".

Mr. Meyer sees his refusal to give up his passport as symbolic. "It is a token of my refusal to give up my freedom."

—*Sunday Express*, 4.11.73



WASTEFUL

Note the expense of apartheid—the Cape is preparing to establish separate hospitals for Whites and Coloureds with separate theatres, separate buildings, separate facilities, separate doctors. How costly! And then note the futility. The hospitals, we are told, are to be situated close to one another—presumably in acknowledgement of the fact that, even then, sharing will still have to take place.

—*Rand Daily Mail*, 9.11.73

BANTOE BEROEP AS PROFESSOR VIR STOFBERG

Die teologiese Skool Stofberg op Witzieshoek het pas 'n Bantoe-leraar as professor beroep.

As ds. E.S. Nchephe van Wepener die beroep aanneem, sal hy die eerste swart professor wees wat 'n N.G. teologiese skool in Suid-Afrika permanent aanstel.

—*Rapport*, 11.11.73



BANTOE-LIDMATE KNOR VIR N.G. KERK

Die N.G. Kerk in Afrika met sy meer as 500 000 lidmate knor nou vir die Moederkerk. Menseregte, gesamentlike aanbidding en die hele kwessie van apartheid is broederlik in gedrang.

Die bekendmaking vandeeweek van die besluit van honderd Bantoeleerars in Suid- en Noord-Transvaal dat daar geen skriftuurlike gronde vir apartheid is nie, is 'n poging om die woelinge tot 'n punt te dryf: Swart en wit predikante moet dinge nou op hoë vlak uitpraat, word gesê.

Volgens ds S.P. Buti, skriba van die Algemene Sinode van die N.G. Kerk in Afrika en tweede assessor van die Gereformeerde Ekumeniese Sinode, is daar groot kommer oor die huidige bedeling. Die Bantoes beskou die N.G. Kerk as 'n staatskerk.

As sulks het hy die skriftuurlike gronde vir die beleid van aparte ontwikkeling gelê. In die oë van die Bantoe kleef apartheid aan hom.

Weerstand onder stedelike Bantoes teen lidmate van die N.G. Kerk is kwaai. Die lidmate word daarvan beskuldig dat hulle saam met die witman stem en sodoende 'n bydrae tot die verdrukking van die Bantoe lewer.

Die sluiting van die gesprek oor gesamentlike aanbidding het die spanning verder verhoog, want die stedelike Bantoe met sy hoër ontwikkelingspeil is uiters gevoelig oor enige vorm van diskriminasie.

Daarby kom die unieke probleme van die stedelike Bantoe wat geen verbintenis meer met 'n tuisland het nie, geen seggenskap oor sy eie lewensbestaan het nie, en vorentoe probeer beur in omstandighede waarin hy dikwels derde beste daarvan afkom.

Bo alles is die vrees dat die Bantoe al hoe verder van die witman gaan wegdryf. Onder die jong Bantoes is die kreet klaar: Los die witman, laat ons ons eie pad loop!

Vandeeweek, in die spitsberaad tussen tuislandleiers op Umtata, was die kreet klaar swart solidariteit. Twee magte, swart aan die een kant en wit aan die ander, is aan die vorm.

Ons mag dit nie toelaat nie, sê ds. Buti. Die Kerk moet altyd as buffer dien. Aanpassing is nodig om dit te kan doen, anders word die Bantoe in sy frustrasie in die arms van 'n magsbeweging gedryf.

—*Rapport*, 11.11.73



Bishops on Schlebusch inquiry:

'COME OUT INTO THE LIGHT'

PRETORIA—The administrative Board of Bishops, meeting here have issued a statement associating themselves with the many people who have urged that the Schlebusch Commission should be replaced by a judicial one, which should be empowered to review the decisions of its predecessor.

The full Press release is as follows:

Deep anxiety has been caused in the past few months by the action taken against people as a result of inquiries conducted by the Schlebusch Commission.

The Commission operates without ordinary legal safeguards or right of appeal.

In regard to the organizations investigated it is difficult to imagine—on account of their numbers and influence, of the youth of their members in some cases, and well-known social and religious positions in others—that they are a security risk, particularly a security risk that must be dealt with in such an extra-ordinary way.

We wish therefore to associate ourselves with the many people who have urged that the Schlebusch Commission should be replaced by a judicial one which should be empowered to review the decisions of its predecessor.

We find it hard to believe that the great number of secret extra-judicial bannings, restrictions, detentions and withdrawals of passports is necessary, and urge that the whole system be reviewed.

When protest becomes common in a society, there should be concern to seek out the causes rather than silence the protest. Causes are not hard to find in South Africa where the deprivation of civil rights and opportunities is enough to drive great numbers to despair.

There are among our own people and among sympathetic observers in other countries many who would like to know that justice is being done. Secrecy is the characteristic of the very regimes we fear.

The Word of God has this to say to all Christians: "... but the man who lives by the truth comes out into the light, so that it may be plainly seen that what he does is done in God" (John 3:21).

—*Southern Cross*, 11.11.73



CONFERENCE BACKS FEDERAL SYSTEM FOR SOUTH AFRICA

EAST LONDON—The multi-racial conference on federalism agreed at the weekend that a federal form of government, free of racial exclusiveness, was most likely to achieve justice and dignity for the people of South Africa.

The conference, held near East London and attended by 45 delegates and observers, including homeland leaders, White politicians and academics, reached this conclusion after a weekend of exhaustive discussions. Several newspaper editors attended as observers.

The delegates unanimously agreed on a "statement of consensus" which:

- * Affirmed the need for urgent change in South Africa;
- * Declared the conference's belief in the fundamental right of each citizen, irrespective of race, creed or colour, to live a full life with dignity, opportunity and justice under the rule of law;
- * Agreed against the background of the realities of South Africa, that a federal form of government, embodying autonomous states, free of racial exclusiveness, was most likely to create the conditions under which these rights would be achieved;
- * Agreed that a bill of rights should be entrenched in the proposed federal constitution.

Rand Daily Mail, 12.11.73



BISHOP CANNOT HAVE HIS PASSPORT

SALISBURY—The Rhodesian Government has refused to return the passport of Bishop Abel Muzorewa, leader of the African National Council.

Bishop Muzorewa wanted his passport for a visit to America to receive an award made to him recently by the United Nations.

The application was refused because of UN support for terrorist organisations and also because the last time he visited the UN Bishop Muzorewa declared support for sanctions against Rhodesia.

—*The Star*, 16.11.73



BLACK CHRISTIANS WANT TO GO IT ALONE

The Southern Transvaal Region of the all-Black Students Christian Movement yesterday decided to dissociate itself from the White-controlled body, Scripture Union, which manages, directs and controls its affairs—"Because we want to stick to the original concept that Blacks must evangelise their own people, said Mr. S.R. Mashishi, the chairman.

In 1965, it was decided that the Students Christian Association must be divided into three race groups: the SCA for the English speaking students, the CSV for Afrikaners and the SCM for Africans. With much protest this was effected to comply with government policy.

"Despite the fact that the SCM was purely for African students, control still fell into White hands. The movement has never enjoyed Black management."

—*Rand Daily Mail*, 21.9.'73

BLACK SUMMIT SHOWS DRAMA OF POLITICAL CHANGE

It is no exaggeration to describe last week's three congresses in South Africa as historic. Each in its own way reflected the dramatically quickening pace of political evolution in the country.

In Umtata the homeland leaders met in a unique "summit" to lay the foundations of Black solidarity and frame their minimum demands. In Bloemfontein the United Party made its painful but necessary adjustment to a verligte age, and in East London a quite remarkable gathering of Black and White South Africans tried to find a synthesis of race policies in the concept of federation.

The truly significant event of last week was the Black summit in Umtata. There is no parallel in South African history for quite such an astonishing turn of events.

Full circle

The political wheel has turned full circle. When the Nationalists came into office they began to siphon Black aspirations out of "White" South Africa by creating homelands. In doing so they made Black political activity illegal in this "White" territory but legitimised it in the homelands.

From the homelands base the Black leaders are now launching their struggle for partial re-entry, at least into the "White" sphere. This is what the Umtata summit's call for a Black federation means, contradictory though it may sound.

The move towards a Black federation is not as innocent as it seems. By reaching agreement on a Black federation the homeland leaders have found an instrument to secure Black unity.

Nor is the federation necessarily going to be confined to the Black homelands. It will seek to draw urban Africans, and it will be open, too, to Lesotho, Botswana and Swaziland if they wish to join it, as well as to the four-million Whites, two-million Coloureds and 700 000 Indians in South Africa.

The Bantustan leaders are sensitive to the gibe that they are "stooges"—proposition Mr. Vorster certainly would not endorse—and they are identifying themselves increasingly with the Black political prisoners on Robben Island.

The statement issued by the summit is a summary of the major points in which it had agreed.

This programme requests the South African Government to:

- * Hand over all relevant state departments to the homeland governments.
- * Give specified financial assistance to the homeland governments as it does to other racial groups when they

submit their budgets—since the expenditure by the South African Government is not commensurate with the indirect taxes paid by Blacks and the services they render to the gross national product as a whole.

- * Give homeland governments the unfettered right to seek financial assistance and personnel from foundations, United Nations agencies and churches in all countries that have diplomatic relations with South Africa.
- * Eliminate White patches in homelands and consolidate the homelands geographically (the homeland leaders expressed their strong disapproval of the forcible removal of Blacks from their lands, and agreed on non-collaboration over these removals).

Black bank

The summit approved the establishment in principle of a Black bank.

It also agreed to propagate as a long-term aim the creation of a Black federation as vital for the Black people.

The summit expressed its strong opposition to any form of discrimination assault on Black human dignity, and called for the repeal of the pass and influx control laws to enable Blacks to sell their labour where it was required.

The summit, it has been reported, agreed to seek an interview with the Government in February to present its demands.

Chief Buthelezi said at the summit that "history was made today at Umtata—we have come to bury ethnic groupings".

—*Sunday Times*, 18.11.73



HOMELAND LEADER CALLS ON BLACKS TO CONVERT WHITES

SESHEGO (Northern Transvaal)—September 2: Mr. Cedric Phatudi, Chief Minister of the Lebowa Homeland Government has called on Black South Africans to "convert" Whites.

He was addressing an estimated 4 000 inter-denominational crowd during a thanksgiving church service at Seshego, the North Sotho (Pedi) homeland capital, near Pietersburg.

Mr. Phathudi was given standing ovation when he said the people of South Africa—Black and White—are inter-dependent. Homelands are not the Black man's choice but were being forced on him, he said.

Although it was the White man who brought the Gospel to South Africa, he had since lost it and it was now the Black man who was to convert him. It was time for the Black man to reach the White man with the Bible, said Mr. Phathudi.

He urged the crowd to bury their denominational differences and to work for a united church.

—*Ecunews*, 7.9.'73

VORSTER SPELLS IT OUT

OUDTSHOORN—Anyone who regarded the homeland governments and the Coloured and Indian representative councils as a stepping-stone towards a parliament where all nations in South Africa would be represented was mistaken, said the Prime Minister Mr. Vorster yesterday.

Mr. Vorster, who was speaking at the Cape Nationalist congress, said that this was not the policy of the National Party, but that of the United Party.

He stressed that the Government was determined to uphold racial divisions (Grenslyne) in all walks of life, including the Church.

Though he had full confidence in church leaders, there were, he said, unfortunately some—luckily a small minority—who regarded their first task in life as political.

“What, actually does concern me is that there are some Afrikaner churchmen, fortunately a small minority, who have gone out of their way to remove division lines. This applies particularly to Pretoria, where attempts are being made to force the Government to make changes.”

The Government's policy, said Mr. Vorster, was clear. “We see South Africa as a multi-national and not as a multi-racial country.”

—*Natal Mercury*, 6/9/73



REAL POWER IS NOT WITH CHIEFS, SAYS MOLOTO

PIETERSBURG—Government regulations imply that chiefs are forbidden to support any political viewpoint other than that of the Government.

This was said yesterday by Dr. E.S. Moloto, education planner to the BophuthaTswana Government at the Man and His Environment conference being held at the University of the North.

Dr. Moloto said Proclamation 110 of 1957 forbade chiefs from taking part in political activities “to undermine or bring into disrepute the established authority or law and order”.

This could be interpreted as meaning chiefs could not join political parties opposed to job reservation, racial

discrimination and other facets of the policy of separate developments.

Dr. Moloto said the regulations made it clear that the real power in a tribe lay not with the chief but with the local Bantu Affairs Commissioner.

Stringent regulations were laid down and any chief had to obey the lawful command of the Bantu Commissioner or any other government official legally empowered by the Secretary for Bantu Administration, the Chief Bantu Affairs Commissioner or any other commissioner.

—*The Star*, 1.11.73



LOOKING TO THE FUTURE

There could hardly be a greater challenge to separate development than the African “summit” talks being held in Umtata. The entire rationale of separate development is that different peoples cannot live together in peace and unity; apartheid is necessary to keep them apart to ensure their happiness. The dogma is applied to White and Black, Coloured and Asian, Asian/Coloured and African, and African and African. Thus, for Africans, a series of Bantustans has been created, each catering for a separate tribal group.

Now, in defiance of all the tenets, Bantustan leaders have come together to see about taking a united stand; even more, they are talking about eventually creating a united Black state in South Africa. Of course, there is an enormous gap between words and deeds: the declared goals are still way off in the future. But the first meeting is being held and initial reports are that a wide degree of unanimity is being reached.

The coming together must of necessity be a grave embarrassment to the Government. Not only because, in apartheid terms it is an event which shouldn't be possible, but also because the demands already emanating from individual Bantustans for more land and more power are likely to gain immeasurably in extent and force.

But what can the Government do? The Bantustans are its own creation. It cannot destroy them. It would be very difficult to deflect them from their path.

—*Rand Daily Mail*, 9.11.73

SEËNBEDE

MAG DIE HERE, JESUS CHRISTUS, U RYK-
LIK SEËN GEAGTE LESERS, AS U MET DIE
CHRISTUSFEESTYD TERUGDINK AAN DIE
GEBORTE VAN ONS VERLOSSER EN KO-
NING.

MAG U SY SEËNRYKE KRAG EN LEIDING
IN DIE NUWE JAAR ONDERVIND. MAG SY
KONINKRYK MET KRAG KOM, OOK DEUR
DIE BESKEIE BYDRA VAN PRO VERITATE.

BENEDICTIONS

MAY THE LORD, JESUS CHRIST, BLESS YOU
RICHLY, DEAR READERS AS YOU REMEM-
BER THIS CHRISTMAS TIME, THE BIRTH
OF OUR SAVIOUR AND KING.

MAY YOU EXPERIENCE HIS BENEFICIAL
POWER AND GUIDANCE IN THE NEW YEAR.
AND MAY HIS KINGDOM COME WITH POWER,
AS ALSO THROUGH THE HUMBLE CONTRI-
BUTION OF PRO VERITATE.

TO OBEY OR DISOBEY

continued from page 25

These churches tend to take such an interpretation of Romans 13 as to almost identify the authority of the state with that of God himself, and therefore as demanding almost blind subservience.

Thirdly, there are those churches which have adopted an opposed attitude. They are multi-racial in character and are pushing steadily in a direction exactly the opposite of government policy. It is true that there has been, and still is a great deal of heel-dragging and prevarication and ambivalence in many quarters. It is true that progress often leaves a great deal to be desired. It is true too that 'grass-roots' membership in the white churches will often resist actual integration of church life. Yet, not a single person belonging to these churches can evade the fact that his church is committed to a course of action which is diametrically opposite to 'separate development'. It could perhaps be described as 'co-operative development'; development in fellowship. For this reason all these churches are committed to protest against everything which forcibly separates person from person, Christian from Christian, and this involves a radical opposition to the whole concept of *separation*.

The fourth type of church reaction is that which has been expressed by individuals of all denominations. These are not 'the church' in the sense of organised denominations, but in terms of the "two or three" acting in the name of Jesus Christ, they are his community and have always acted within a fellowship of Christians. Only very rigid and stereo-typed concepts of the church could find it possible to exclude them as being in some sense 'non-church'. The fact that the D.R.C. would excommunicate some of them is by no means an ultimate criterion. Others have resigned church orders, or have been recalled from their work, but the motivation for their involvement was *obedience to Christ*, and this alone gives it its Christian character. For this reason Christ alone is the judge of their actions.

One should mention in passing at this point that the attitudes of the "black" churches to the State is not yet clearly documented, although "black theology" does have some bearing on the issue.

TO BE CONT. NEXT MONTH

A CLEAR VOICE ON RACE RELATIONS

continued from page 25

15. Real Problem of Race Relations not Acceptance but Application of these Principles.

Recognizing that the real problem of race relations in member-churches of the RES lies not so much in the area of the acceptance but in that of the application of the above principles, Synod urges its member-churches:

- (a) to put forth renewed efforts to live wholly in accord with biblical norms;
- (b) to reject every form of racial discrimination and racism;
- (c) to reject every attempt to maintain racial supremacy by military, economic, or any other means;
- (d) to reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;
- (e) to pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance.

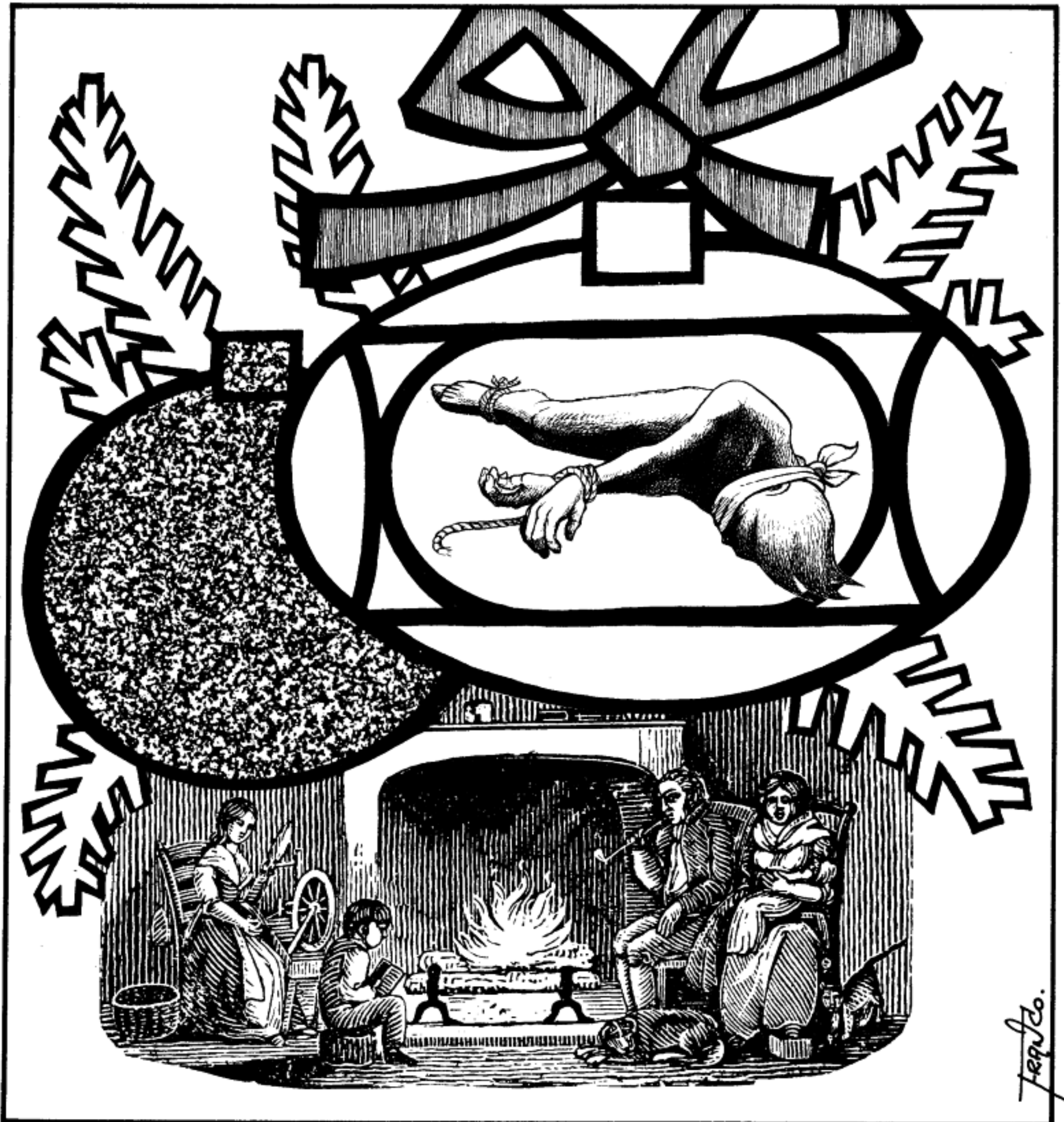
APPRECIATION REFORMED CHURCHES OF SOUTHERN AFRICA

The following resolution was also adopted:

"Synod express its deep appreciation for the extensive way in which the various Reformed Churches in Southern Africa in their Regional Conference 1972 dealt with the resolutions of Race Relations by the RES Lunteren 1968."

D.R.C. Newsletter,
Dec. '72





Ferrico.