

PRO

VERITATE

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Students' Ecumenism — a Personal Hope

— JOHN DAVIES

An African herbalist's advertisement reads: 'When one member of our race is ill, we all are ill.'

I am not a member of SCA, and never have been. I am just an Anglican University Chaplain who has been pushing his nose into other people's affairs for the last few months; strange to say, the nose is not yet cut off.

THE SCA'S ILLNESS ALSO OURS

It is impossible to be a pastor working out in the world with no ecclesiastical structures, without sensing the ineffectiveness of working just through one denomination. In the past, we Anglicans have tended to say 'The trouble with SCA is . . .', and then assume that we have sufficient excuse for continuing to act as if the other Christian bodies virtually did not exist. I re-read today (1st February 1965) memos and comments on the subject of ecumenical student witness that I wrote a few months ago, and I see that I was writing with that kind of mind then. It is easy to confess someone else's faults. But the ecumenical movement is nothing if not primarily a movement of repentance. **The illness in SCA is showing us how we are all ill. If there is something in another group which we consider unsatisfactory or lacking in truth, our own group shares the blame, because we have contributed to each other's isolation.** So I thank God for the tensions which have led to the Bloemfontein SCA meeting last

month; it has been a crisis, a moment of truth for all of us; nothing could have been worse than to

fumble along indefinitely as we have done; things would have just gone on being disquieting and predictable. Now anything can happen, and I rejoice that some of my own predictions have not come true. If we can take it, we have been given an opportu-

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The S.C.A. — A Glance Around

— REV. DANIE VAN ZYL

The Students' Christian Association of South Africa was the largest organised student body in South Africa. On the 12th January 1965 in a conference room in Bloemfontein the Students' Christian Association was dissolved by a four-fifths majority vote of its Council.

The S.C.A. was formed sixty-seven years ago, and in that time served South African schools, colleges and universities well. There are thousands of men and women in and some even outside South Africa who can testify that it was through the S.C.A. that they came to a vital knowledge of Christ as Saviour. The S.C.A. motto was "Fac Jesum Regem" — Make Jesus King. The strength of the S.C.A. as a student movement lay in its truly evangelical character with the emphasis on bringing students into a knowledge of Christ as personal Saviour. **Yet here, where the S.C.A. was strong, were also visible cracks showing**

its weakness. In the S.C.A. there was ample opportunity to witness to Christ as Saviour, but little opportunity for a realistic Christian confrontation with social problems. Yet if the title of Saviour were to be significant, then the students' social problems had also to be brought under the Lordship of Christ.

STRUCTURE SYMBOL OF APARTHEID SPIRIT

The S.C.A. was organised on a sectional basis, being divided into an Afrikaans section, an Eng-

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nity for responsible penitence instead of our previous cheerful uneasiness; and we must pray to see together what the active grace of the living God has in store for us.

UNFOLDING OPPORTUNITIES

In practice, the points of opportunity as I see them are these:

1. **The African, Coloured, and English student societies formed at Bloemfontein have not committed themselves to racial or doctrinal isolation, and in fact the SCM is committed to seeking unity across barriers.**
2. Both of the nation-wide denominational student bodies (i.e. the National Catholic Student Federation and the Anglican Students' Federation) have become deeply concerned about closer relationship between Christian movements in the University world, and both bodies, in their recent executive meetings, have come forward with positive initiatives towards ecumenical witness and meeting of a new kind.
3. The Christian Council of South Africa has also been concerning itself about these developments and on behalf of its member-churches has set up a committee to give any support which it can to ecumenical enterprise in student work; this too ought to be a move forward, because until recently most of our churches have not taken sufficient notice of our missionary field in universities and colleges, either denominationally or interdenominationally.

How are we to use these opportunities? Locally, it is bound to vary from place to place. The existing SCA is of different character in different places and so are the other societies. At Rhodes, there is already a Christian Students' Council existing to co-ordinate and assist the activities of an inclusive spectrum of denominational Societies and SCA; at Wits

the only denominational societies are the Catholic and Anglican Societies, with the SCA acting to some extent as the Church for the rest; at the tribal colleges, where these concerns are in many ways more critically important than anywhere else, the Christian enterprises centre largely around the ministers who are able to conduct services, with the SCA supplying social and study occasions for almost the whole Christian community.

This wide variety of types of local situation (and there are many more) highlights one of the guide-posts for ecumenical student action that I suggest, namely that the communication of an ideal or mood or ethos is more likely to move from the national to the local level than vice versa; this is certainly what we have found in the Anglican Students' Federation; the annual national conference gives to the local branches a tradition of encounter to translate into local terms, an ideal of concern and service to express at the local level, and a sense of national non-racial fellowship which makes it seem more worth-while to keep the movement going in the local mono-racial setting.

A second guide-post is this: that in student work there is a quickly-changing membership: if we do not do something positive this year to exploit the new opportunities, we shall have next year a new team of student leaders who have not been so much involved with the thought and discussion of the last few months; if there is a new vision among some of our senior students, it will have to be expressed soon, or lost; if, this year, when the opportunity is fresh, nothing is done, we shall set a precedent for inaction far more noticeable than before.

Thirdly; ecumenical action has always sprung most powerfully out of concern for the world, for the mission of the Gospel to the world, and for expressing the compassion of Christ for the world. Any coming-together of Christian bodies must inevitably include consideration of organisational questions, and certainly must involve a corporate seeking after the truth of the Gospel by

people sharing with each other their concepts of revelation and of the activity of divine grace. **But I believe that we shall be most effectively drawn together if we have in the foreground of our thought the society into which we are sent, the society of our country, the society of our culture, the society of our campus. To study this is still, of course, to study God's truth and grace. But the ecumenical movement at its best has always striven to remind the Church that it exists for the world and not for itself. Any coming-together of Christian students should be concerned for sharing in works of mercy, and for seeking means to be an agency of reconciliation within the academic world. Something will be wrong if this does not stimulate disagreement; but the most instructive discourse is when disagreement takes place not according to the established denominational fences but across them, when Methodist finds himself in agreement with Catholic but in disagreement with Methodist and so on; this is a most valuable ecumenical experience, contributing much to that sense of the relative transparency of our denominational walls which is so necessary; and it tends to emerge most from the discussions of methods of application and of approach to the world outside.**

Fourthly, our opportunities will not be adequately met if we merely set up a vague undenominational body. We need some kind of body, system, machinery, or council to be an INTER-denominational servant of all the Christian groups. The ecumenical experience must start with people who have got some sense of commitment to the church as it is, in its fragmentations. But this does lay a responsibility on the denominations to provide themselves with agencies within the Universities, on the basis of which members can effectively meet each other and later translate this same encounter into the terms of the outside world.

Fifthly, it is said of some parts of our student witness in this country that we have work for students but not student-work. This has been more true in some

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Students' Ecumenism — a Personal Hope

situations than in others; for the relationship between student initiative and senior guidance there is no perfect recipe. But I am sure that initiatives must **seem** to students to come from the student level; enterprises must be in practice students' enterprises; senior members and chaplains are there to feed suggestions to students in such a way that students feel that the decision-process is at least for the most part their own. With this kind of relationship, students' activities can receive support of identification from students and support of commendation from hierarchies.

Sixthly, any kind of enterprise which emerges must be inclusive. Ecumenical encounter does not demand in the first place surrender of one's own beliefs, though it may require a willingness to surrender beliefs or prejudices about other people. We do not say, 'Maybe we all believe more or less the same things, so let's get together'; rather we say, 'Truly there are real matters of difference between us, and we **must** get together to learn from each other'. The one attitude which is really anti-ecumenical is to say, 'We cannot agree on our doctrines, therefore we must stay apart'. Any ecumenical student undertaking must take into consideration that in certain fields some may, with regret, have to say that there is a degree of co-operation beyond which they cannot go; but the whole mood and programme should make it clear that if any are excluded it is because they have excluded themselves. For the rest, we must try to take seriously the proposal of the Lund Conference of 1950 that we should do together everything except that which conscience forces us to do apart; most of us have not even begun to think this way.

AN ECUMENICAL STUDENT'S CONFERENCE IN 1965?

I write all this on the day after a second informal meeting of in-

dividuals from the SCM, the SCA, the ASF and the NCFS. To me, it would be a sort of blasphemy to say that the Spirit of God has not been doing something with us in these meetings. It seems fairly clear that we are being led to holding a truly ecumenical students' conference later in the year, for members of the Anglican and Catholic Federations, for people from any of the Student Christian societies and from the other denominations, from universities and colleges all over the country. There seems to be an inescapable mandate from the Holy Spirit to seek the showing of his will and power in some such inclusive and imaginative form. I am convinced that the biggest hindrance to the ecumenical movement in this country is not disagreement but tepidness. The Spirit of Christ, as Albert van der Heuvel so convincingly reminded us, has always been able to translate conflict into tension, the destructive into the constructive. But what can be done if we simply don't care?

I end with two quotations from Roman Catholic ecumenical pioneers, partly as an acknowledgement of the friendship being built towards the rest of us from the NCFS side, but more because they summarise the attitudes with which we must be driven in approaching any ecumenical enterprise.

Cardinal Mercier said: 'In order to unite with one another we must love one another, in order to love one another we must know one another, in order to know one another we must meet one another.'

And, as a warning for the whole basis of preparation for meeting, for which we must ask urgent and informed and careful upholding, we remember the Abbé Couturier's words: 'Faced with the sad realities of the world today the Christian, be he Catholic or Protestant, Orthodox or Anglican, must of necessity act, and there is only one action that is adequate in the present situation and that is the action of prayer.'

The Rev. J. D. Davies is Anglican Chaplain at the University of the Witwatersrand.

The S.C.A. — A Glance Around

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lish section, an African section and a Coloured section. This sectionalism was often attributed to the influence of the reigning government, but historically there is little to support such a position. It was in the early 1950's that representatives from the English medium work asked for a sectional division. They hoped that such a move would save them from being swamped by the Afrikaner majority in the S.C.A. and that by thus grouping themselves they would retain the initiative in furthering the work of Christ among English speaking students. The criticism of apartheid levelled at the sectional structure of the S.C.A., though not valid historically, nevertheless recognised a spirit of apartheid in the thinking and actions of the leaders and members of the Afrikaans section. Those who think in terms of separate development in the university and within our society were bound to think and act in similar terms within the S.C.A. Support of the separate development ideology need not reveal itself in fiery political or pseudo-political utterances. **Thus it is ironical that the structure proposed by the English speaking students, should later have become the symbol of the apartheid spirit which showed itself so clearly in the numerous camps and conferences of the S.C.A.** Some believed that a change in the constitution would have improved matters. While this would have been a positive step to take, no constitutional change could have altered the spirit present in the S.C.A. At best it would only have shifted the division between "inter-racialist" and "separate-developer" from a constitutional battle field to some other convenient ground. Also ironical was the fact that at dissolution, the Afrikaans section hinted that they sought this as a solution to their internal problems. The English and African sections were quick to grasp the significance of such a suggestion, and soon appeared in the role of gracious though reluctant helpers. (Please turn page over)

The S.C.A. — A Glance Around

Yet in the past it was the English and African sections who seriously considered whether Christian responsibility did not lead them to withdraw from the S.C.A.

PROBLEMS OF AFRIKAANS SECTION

That the Afrikaans section had great problems of her own was quite evident. In the minds of many leaders there must have been a long conflict of loyalties; a loyalty to the movement as a whole and a loyalty to the many followers who were becoming increasingly critical of the functions of the S.C.A. as an ecumenical and non-church movement. The crisis of the conflict between such loyalties came when news was received of branches disaffiliating from the S.C.A. and becoming "Kerklike Jeugverenigings" under the care of one of the Dutch Reformed Churches. The isolationist policy of the Afrikaans Mother Churches had made itself felt in the actions of its young people. At dissolution the Afrikaans section reconstituted itself as the "Afrikaanse Christen-Studentevereniging van Suid-Afrika" (A.C.S.V.). At re-formation the division in the Afrikaans section between those who believed in an ecumenical non-church movement and those who believed in a movement within the Dutch Reformed Church was carried over into the A.C.S.V. While the differences continue, they have now become more clearcut, no longer being clouded by the race issue.

There is much that can be said in favour of reaching students through and from within the church. Yet there is also much to suggest that in the 1960's we have a young Afrikaner generation no longer willing to give uncritical allegiance to the Dutch Reformed Church. The pattern of development of Afrikaner young people is increasingly following that of their English speaking counterparts, who have become secularised and estranged from the authority and influence of the es-

tablished church. Such a generation can be reached more effectively by a non-church movement. As the problem of estrangement and secularisation increases, so the work of a non-church movement will become more necessary. Whither the A.C.S.V.? Will she settle into the nest of the church, or will she take the more difficult path of non-church alignment? We should know by the end of 1965.

CROSSCURRENTS IN ENGLISH SECTION

The English section emerged as the Students' Christian Association of Southern Africa, as distinct from the old S.C.A. of South Africa. She is not without her own problems. On the one hand she shelters a group who believes that the evangelical emphasis is slowly being forced into the background, and sees as remedy the inclusion in the constitution of a statement of faith. On the other hand there is the majority, who, though evangelically inclined, nevertheless fears the narrowness and strangling effect of fundamentalism. There are many in the S.C.A. of Southern Africa who are sympathetic to the views of their more fundamentalistically minded fellow members, and are willing to accept a conditional statement of faith. The condition would be a clause allowing freedom of interpretation of the statement of faith. Those favouring a statement of faith basically represent the point of view that compromise is wrong, while the other group feels that only through some compromise can unity be retained. Are these two points of view mutually exclusive? I feel that they are. Should some agreement be reached on the constitutional issue, it would only be a matter of time before the basic disagreement would reappear. Thus while unity is in the air, a further split may be in the offing.

COLOURED SECTION: QUESTIONMARK

The "Christen-Studentebeweging" represents those who previously formed the Coloured section of the S.C.A. Numerically the Coloured section was always strongest in the Western Province,

for the simple reason that this is where the greatest number of Coloured people live. In many ways the Coloured section worked and lived under the wing of the Afrikaans section. It was to the Afrikaans section that she looked for both financial and spiritual assistance. Will this close affinity continue in the future? Part of the senior leadership will definitely work towards the retention of old links, but many supporters and a not insignificant part of the leadership will be hoping and working for new links. This issue could well mean the difference between the alienation of a large majority of the Coloured students and the infusing of new vigour into the Christian witness of the Coloured youth.

AFRICANS: DEMAND FOR FULL UNITY

The African section chose for herself the new name Student Christian Movement of South Africa. In the past the African section often suggested that under the self-development ideology she was the group to suffer most in her work. While decrying non-cooperation of the white groups in the past, the African section often appeared very lethargic on the same issue. **It is however significant that at the conference in Bloemfontein it was the African section only who mandated her delegates to seek full unity with one or more other groups. The Student Christian Movement of South Africa now finds herself in a position where she can no longer be outvoted by an Afrikaner majority, and she has before her the opportunity to show what she will do with her newly obtained freedom.**

POSSIBLE MOVEMENT TO CLOSER CO-OPERATION

Will some such unity as is sought by the S.C.M. of South Africa be forthcoming in the future? Unless there are some closer ties between the groups, and in particular between the S.C.A. of Southern Africa and the S.C.M. of South Africa, it would seem that many statements and

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Editorial:

Weighed And Found Wanting

The word TEKEL is to be found in Daniel 5 vs. 27 when Daniel interprets its meaning to King Balshazzar in these words:

Thou art weighed in the balances, and art found wanting.

This is exactly what has happened to the Anglican Church School leadership in South Africa through the decision of the Council of Governors of St. George's Grammar School to deny entrance to a Coloured boy on the grounds stated by the Council. This was no decision based on merits of the pupil: if that were the case nobody could have found fault with such action. It was much more: it was major test in principle of a stand of equality and justice which the Anglican Church had officially taken long before. And through its decision the Council had proved Ministers of State to be right when they repeatedly maintained that the church's sincerity in race relations had to be shown at this level. It gave strength to the viewpoint that the Africans had more respect for the outspoken frankness of the Afrikaner's apartheid attitude (however strongly they might disagree with it) than for the traditional ambiguous attitude of the English-speaking South African in theoretically subscribing to equality and brotherhood while rejecting this in practice. It gave new support to the viewpoint of thousands of Africans who cynically maintain that "all white Christians are the same."

Two prominent church leaders of the Church of the Province (including the chairman of the Council of St. George's) disassociated them from this decision thereby underlining not only their personal conviction, but also the wide gap in Christian judgement between clergy and laity in the Anglican Church community. The latter, in fact, is the deplorable situation in every denomination in South Africa and once more highlights one of the major weaknesses in our church life in South Africa.

Thus a new challenge has been issued, not only to the leadership and membership of the Church of the Province, but also to every section of Christ's Church in our country to determine quite clearly what our convictions and attitudes on these "sensitive" matters ought to be in the light of our Christian faith and then to move forward in a bold full-scale programme of Christian preaching, teaching and training which will include and influence every single member of every church. Now, more than ever before, all denominations are called upon not to evade these "dangerous, explosive" issues, not to hide behind the excuse that they draw the church into the realm of politics, but to face the challenge contained in this crucial question — What should our Christian witness be in this matter of church, community and race?

The acceptance of this challenge (however deeply we may differ on the eventual Christian answer) will lead Christianity to a surprising renewal of its whole life and service. The avoidance thereof will lead to a further impoverishment of its witness and an increasing rejection of its message — and its Founder. This is Christ's challenge to his Church — and our answer will reveal our choice.

Inleidingsartikel:

Tydige Begrafnis of Nuwe Geboorte?

Op 13 Januarie is die C.S.V. van Suid-Afrika in Bloemfontein ter ruste gelê.

Omdat daar tot dusver geen volledige weergawe gegee is van al die ontwikkelinge wat die afgelope tyd in en rondom die C.S.V. plaasgevind het nie, bied ons in dié uitgawe 'n aantal artikels aan wat verskillende gesigspunte belig. Ons doel was om 'n objektiewe en volledige beeld van die gebeure te gee gepaard met 'n beoordeling van die betekenis daarvan vir die Christenstudente van ons land. Ongelukkig was die amptelike leiding van die C.S.V. nie te vinde vir 'n bydrae waarin o.a. die motivering van die C.S.V. se standpunt en optrede uiteengesit word nie, maar ten spyte van hierdie leemte meen ons tog dat die artikels wat opgeneem is die ernstige aandag en biddende oorweging van elke Christendosent- en student aan elke opvoedingsinrigting van ons land verdien.

By die deurlees van al die stukke word ons deur verskillende dinge getref.

Eerstens, is daar die pynlike en ongelukkige gebrek aan verstandhouding tussen die C.S.V. en die W.S.C.F. wat tot 'n breekpunt gekom het deur die besluit van die W.S.C.F. in Argentinië. Hoewel ons sommige van die aanbevelings van die W.S.C.F. asook die motivering van sy optrede teen Suid-Afrika moet verwerp as Bybels-ongegronde en daarom onaanvaarbaar, kan ons netsomin gelukkig voel oor die vreesbevange onwilligheid van 'n verantwoordelike liggaam om deur deelname en gesprek sy Christelike getuieis op 'n wêreldplatform van Christen Studenteverenigings te gee. Glo ons dan nie meer dat die Gees van God deur sy Woord mense-insigte kan verander en in ooreenstemming bring met Gods wil vir sy Kerk en sy Koninkryk nie?

Tweedens val dit ons op dat die Christenstudente van die verskillende inrigtings self 'n baie passiewe toeskouersrol gespeel het en dat dit voorkom asof hulle òf nie ten volle begryp waarom dit gaan nie òf dat dit vir hulle nie 'n saak van soveel erns en betekenis is dat hulle dit nodig ag om meer aktief daarin betrokke te raak nie.

Hulle stilswye openbaar een van die basiese swakhede van die struktuur en arbeidsmetode van die nou gestorwe C.S.V. nl. dat sy leiding te veel in die hande van volwassenes was met te min aktiewe deelname en selfstandige beslissing in beleidsake deur die studente self.

Derdens, word 'n mens gedwing om te aanvaar (hoe ongraag ookal) dat vir 'n tydperk daar 'n pynlike skeiding gaan bestaan — waar daar geen Bybelse grond vir so 'n skeiding gevind kan word nie — in die geledere van ons Christenstudente. Het dit nie hoog tyd geword dat alle studente wat hulleself Christene noem meer erns gaan maak oor die vraag van wat die Skrif van hulle as Christene eis ten opsigte van hulle Christelike gemeenskap met en hulle verantwoordelikheid teenoor Christenstudente van ander kerke, kulture en rasse nie? Is dit te veel verwag om te hoop dat die betreurde ver-

(Blaaï om asseblief)

Meditation

I Have A Dream . . .

I say to you, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

I have a dream to-day.

I have a dream that one day the state of Alabama . . . will be transformed into a situation where little black boys and little black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream to-day.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plains, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope.

. . . From every mountainside, let freedom ring, when we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last, free at last! Thank God almighty, we are free at last!"

(Martin Luther King, Jr.,

"Wending", December, 1964.)

BOEKBESPREKING

De Ethiek Van De Ongehuwde Staat deur S. P. de Roos.

De Ethiek In De Verkondiging deur Prof. Dr. E. L. Smelik.

Hierdie twee boeke het verskyn in die reeks "Ethische Verkenningen", wat versprei word deur G. F. Callenbach N.V. — Nykerk, Holland. Hulle kos Nfl 8.90 elk (ongeveer R1.78) en by intekening op hele reeks Nfl 8.00 (ongeveer R1.60) elk.

Behalwe die wat ons hierbo genoem het, het daar in hierdie reeks nog die volgende verskyn:

De Ethiek Van Het Immoralisme deur Prof. Dr. J. de Graaf

Ethiek Van De Geldbesteding deur Prof. Dr. P. J. Roscam Abbing

Politiek Ethos deur Prof. Dr. A. J. Rasker

Ethiek Van Het Verkeer deur Prof. Dr. E. L. Smelik en Ir. M. van Witsen

Ethiek Van Het Straffen deur Prof. Mr. H. Bianchi.

Hierdie reeks het as doel om op te roep tot en saam te werk aan die besinning oor etiese vraagstukke van ons tyd.

Die boek behandel op 'n eenvoudige en tog diepgaande wyse die spesifieke etiese probleme van die verskillende terreine van ons lewe. Die skrywers het daarin geslaag om die inhoud nie net vir predikante of ander gestudeerdes leesbaar en begryplik te maak nie, maar ook boeke wat die gewone lidmaat beslis moet lees. So is die boek — „De Ethiek In De Verkondiging” nie alleen vir predikante nie, maar ook vir die hoorders van die predikante. Netso min is die boek „De Ethiek Van De Ongehuwde Staat” alleen vir ongetroudes — ook die getroudes sal daarin baie gedagtes vind wat van belang is vir hulle eie huwelikslewe en vir die ontmoeting van gehudes en ongehudes. Die twee boeke wat ons hier genoem het is vir belangstellendes beskikbaar in die biblioteek van die Christelike Instituut, Dunwell 210, Jorissenstraat 35, Braamfontein, Johannesburg.

Dit loon beslis die moeite om hulle aan te vra en te lees, u sal hulle dan seker self wil aanskak om telkens, as u lus voel, hulle te lees en herlees. Die reeks hoort tuis in die boekrak van elke predikant. Hy sal daarin baie vind wat hom kan help om preke voor te berei wat direk betrekking het op die probleme waarmee ons daaglik gekonfronteer word.

J. de B.

(*Vervolg van vorige bladsy*)

splintering moontlik kan lei tot 'n nuwe ontwaking in die denke en gemoedere van beide Afrikaans- en Engelstalige Christenstudente om te vra: Wat eis Christus van my? Is hierdie geskeidenheid van God of van die mens? Indien dit

van die mens is — mag 'n Christen dan daarby berus?

Die antwoord wat ons Christenstudente gaan gee sal ten diepste bewys of the Bybelse waarheid van die gestorwe C.S.V. ooit in werklikheid verstaan en aanvaar is: UT OMNES UNUM SINT.

HIERVAN EN DAARVAN

*Veel wordt bewezen, wat toch in den grond niet waar is;
En veel is eeuwig waar, ofschoon 't bewijs niet daar is.
— De Genestet.*

G.S.V. Neem Groot Stap – Vooruit, Of Agteruit?

Bostaande ou versie van De Genestet het by my opgekom toe ek tien dae gelede in „Die Burger” die berig gelees het aangaande die ontbinding van die C.S.V. van Suid-Afrika en die totstandkoming van die vier nuwe, aparte verenigings wat die plek daarvan sal innem; en nog meer, toe ek kort daarop „Die Kerkbode” se warm waardering van hierdie besluit gelees het onder die opskrif: C.S.V. NEEM GROOT STAP.

In die Desember-uitgawe van **Pro Veritate** het ons sekere vrese en bedenkinge geopper aangaande hierdie saak. Ons was bang dat die C.S.V. sou swig voor die druk van politieke kant, en sou toelaat dat die ideologiese patroon van rasse-skeiding ook in haar midde „tot sy logiese konsekwensie” deurgevoer sou word. Ons het sterk gevoel dat so-iets nie te rym sou wees met die leuse van die vereniging „Dat hulle almal een mag wees” nie.

Ons bedenkinge was skynbaar gegrond, en ons vrese is almal bewaarheid. Die oudste, grootste, en **enigste** interkerklike christelike vereniging in Suid-Afrika het nou opgehou om te bestaan. Soos die opskrif in Die Burger van 14 Jan. dit gestel het: **C.S.V. Ontbind: Nou Vier Aparte Liggame**. Die afgevaardigdes wat van oor die hele land in Bloemfontein byeengekom het, het gevoel dat dit nie langer moontlik — of selfs wenslik — was om die katolieke karakter van hierdie groot protestantse vereniging te handhaaf nie. En saam met haar katolisiteit moes ook die Vereniging self noodwendig verdwyn. Juis nou, op hierdie tydstip waar die Christendom in Suider-Afrika meer as ooit behoefte het aan 'n oorkoepelende, samebindende vereniging van hierdie aard — juis nou sien ons die C.S.V. verdwyn.

Daar bly natuurlik 'n federale band bestaan, en die aparte verenigings sal met mekaar kontak onderhou deur middel van 'n Skakelkomitee. Maar ons weet almal hoe min so-iets beteken. As ek 'n bekende paradoks van G. B. Shaw mag parodiër: **Die Christelike Studenteverenigings van S.A. is nou vier aparte liggame wat geskei word deur 'n gemeenskaplike Skakelkomitee.** Dit is klaarblyklik maar net, soos die Hollanders sê, „een doekje voor het bloeden.” As Christene

mekaar nie kan verdra binne die raamwerk van een liggaam nie, hoeveel minder sal hulle mekaar opsoek en liefhê deur middel van 'n armsalige Skakelkomitee!

Die amptelike verklaring wat deur 'n spesiale kommissie van die Bloemfonteinse kongres aan die pers uitgereik is, is 'n vreemde dokument: nie om wat daarin staan nie, maar om wat **nie** daarin staan nie. Die besluit tot ontbinding word duidelik genoeg geformuleer, maar die leser soek tevergeefs na enige spoor van 'n **motivering** vir daardie gewigtige besluit. Waarom hierdie geheimsinnigheid? Is daar dan nie duisende en tienduisende oudlede van die vereniging oor die lengte en breedte van die land wat die reg het om te weet **waarom** hul geliefde C.S.V. nou skielik geskeur het nie? Hierdie onaangename indruk van geheimsinnigheid word nog verder verhoog deur die mededeling (in Die Burger) dat afgevaardigdes verbied is om met die pers te praat. Waarom? Was daar dinge wat stilgehou moes word? Was daar 'n minderheidsgevoel wat nie rugbaar moes word nie? Ons kan maar net vra: en die leidliede van die C.S.V. kan ons nie kwalik neem dat ons dit vra nie. Dit is onbegryplik dat so 'n verklaring **sonder verklaaring** die wêreld ingestuur kon word, en ek wil die hoop uitspreek dat ons cerlank „breedvoeriger onderrig” sal word. As die C.S.V. 'n goeie saak het, dan mag hy dit gerus ook wêreldkundig maak.

Die genoemde hoofartikel van **Die Kerkbode** (27 Jan.) werp heelwat meer lig op die saak. In twee paragrawe word kortliks verduidelik dat daar al sedert geruime tyd 'n groeiende drang tot selfstandige beheer en organisasie bestaan het, nie slegs in die Afrikaanse afdeling (wat met sy 60.000 lede verreweg die grootste van die afdelings was

nie) maar ook in die ander afdelings; dat verskille in godsdienstige benadering en kerklike belydenis, en verskille oor werkmodes, rasse-aangeleenthede en kulturele agtergrond dikwels „eerder spanning geskep het as dat dit 'n gevoel van eenheid bevorder het”; en ten slotte, „dat bepaalde afdelings standpunte oor teologiese, politieke en rasse-aangeleenthede gehuldig het wat nie altyd deur ander afdelings onderskryf is nie, terwyl laasgenoemdes deur die buitewêreld tog dikwels vir sodanige standpunte medeverantwoordelik gehou is.”

Dit is betekenisvolle woorde, en dit verg geen besondere gawes van interpretasie om hieruit af te lei dat **rasse-aangeleenthede** een van die vernaamste van die riwwe moet gewees het waarop die skip gestrand het nie. Dit is duidelik dat die uitgesproke „liberale” standpunt van sommige leiers in die Engelssprekende afdeling die Afrikaanssprekendes meermale in verleentheid gebring het, en dat die sterk apartheids-oortuiging van baie van die Afrikaanssprekendes weer die ander afdelings voor die bors gestoot het. Dit sou immers 'n wonder gewees het as dit nie gebeur het nie! Dit is ook te begryp dat die Afrikaanssprekendes, wat nog altyd die ruggraat van die Vereniging was, nie bereid was om hulle deur 'n klein minderheid te laat voorskryf nie. Die minderheid, aan die ander kant, het waarskynlik weer gevoel dat hulle **moreel verplig** is om rasse-gelykheid binne die Vereniging te beoefen en te eis. Wat vir die ander 'n saak van **beleid** was, was vir hulle 'n saak van **belydenis**. Dat daar nou deur so 'n botsing van oortuigings noodwendig spanninge moes ontstaan, is duidelik; en dat

(Vervolg op bladsy 13)

Prof. Adrianus Pont Oor

DIE KERKEBERAAD VAN MINDOLO

--- 'N RESENSIE

deur Albert Geyser

'n Alombekende Sondagblad het onlangs voorblad gegee aan die sensasionale onthulling van prof. Adrianus Pont oor die Kerkeberaad van Mindolo. 'n Engelse dagblad het hom kort daarop voorgestel as 'n „prominent Afrikaans theologian”. Die onthulling het oorspronklik verskyn in die Januarie- en Februarie-uitgawes van Die Hervormer, offisiële orgaan van die Nederduitsch Hervormde Kerk. Professor Pont behartig daarin 'n rubriek met die opskrif, **Kroniek**.

In die oorspronklike uitgawe kom mens eers werklik onder die indruk van die bloedstollende ontdekkinge, en die bekoring van die pen en persoon van prof. Adrianus Pont. Sy ontmaskering van 'n geheime Mindolo-sameswering tussen Pan-afrikaniste, Kommuniste, Kongo-rebelle en „sekere Afrikaans-sprekende mede-teoloë” lees soos 'n James Bond. Soos die Bond-serie getuig die Pont-kroniek van 'n fenomenale letterkundige produksie. Met die gereedheid van 'n voorstedelike bus en asembenemende „know-how” ontmasker prof. Adrianus Pont die afgelope jaar iedere maand daarin 'n nuut-ontdekte vyand van die Afrikanerdom in die algemeen en van die Ned. Hervormde Kerk in die besonder. Dis 'n kroniek van kroniese komplottery, duistere bedoelinge en grafiese karakterontleding.

Agtereenvolgens stel die Kroniekskrywer van Die Hervormer iets of iemand aan die kaak: die plaaslike Hollanders, die Hollanders in Holland en die Hollandse Kerk; die „on-christelike” Engelse pers en die Engelse Kerk; die Wêreldraad van Kerke, die Vatikaanse Konsilie en die Roomse Kerk; die Instituut vir Rasseverhoudinge en die Christelike Instituut. Sommige van hulle is Kommunistiesbeheer, -geïnspireer en -ge-manuvreer, andere is met 'n dun christelike vernissie gekamoefleer en nog andere is net somer liberalisties.

Dis egter eers in die iongste twee afleweringe van die Kroniek dat prof. Adrianus Pont James Bond ewenaar indien nie oortref nie. Die Kerkeberaad te Mindolo wat verlede jaar in Mei in ons openbare pers voorblad geniet het, sou in werk-

likheid 'n „geheime” samekoms gewees het, en die kwintessens van sameswering teen ons veiligheid, en die grootste gemene deler van alle vorme van verraaiers, („sekere Afrikaans-sprekende mede-teoloë”) opgelewer het. Met Pan-Afrikaniste, Kommuniste, Kongo-rebelle of hul lakeie, en met liberaliste sou hierdie „Afrikaans-sprekende mede-teoloë” eers „skoorvoetend” maar later „lustig” saamgerot het om Suid-Afrika in 'n swartmansland te verander, die Christelike Kerk hier uit te roei en ons blanke vrouens en kinders aan 'n moorddadige swart barbarisme uit te lewer. Hulle sou hulself aan die duiwel verkoop het en nog net goed wees vir Kommuniste en liberaliste.

In die alledaagse lewe doseer prof. Adrianus Pont Kerkgeskiedenis in die Fakulteit van die Hervormde Kerk aan die Universiteit van Pretoria. Soos die skrywer-teoloog, Nicolaas Beets met sy Camera Obscura, word prof. Adrianus Pont bekend, nie soseer vir sy teologie nie, as vir sy Kroniek. Sy verhaaltgniek is, indien nie feilloos nie, wel pakkend. Kompleet soos die James Bond-verhale (From Russia with Love, Goldfinger, ens.) bou hy die intrige rondom egte plekke en gebeurtenisse (Mindolo, die Kerkeberaad ens.). Nes die James Bond-verhale kies hy sy boewekarakters uit kringe waar die niksvermoedende leser dit allermens sou verwag, in die geval uit „sekere Afrikaans-sprekende mede-teoloë.”

Waar James Bond egter ten alle tye die waarskynlikheid handhaaf, sal die leser merk, hou Pont hom nie deurgaans aan die werklikheid nie. Bond was byvoorbeeld nooit in Rusland nie, en Pont, volgens sy verklaring aan die genoemde Engelse blad, was nooit te Mindolo nie, maar Bond het hom deeglik ingelees in Rusland en Pont het hom nie ingelees in Mindolo nie. Dis jammer, temeer daar alle dokumentasie oor Mindolo vryelik sirkuleer. Die openbare pers, insluitende die „on-christelike” Engelse pers, het iedere dag van die Mindolo-sitting verlede jaar

gedek met rapporte en foto's van die deelnemers. Die vergadering het self etlike persverklarings uitgereik en die Wêreldraad van Kerke het 'n volledige verslag van die verrigtinge gepubliseer. Daar staan niks in van die sameswering teen Suid-Afrika en ons blanke vroue en kinders nie, maar dis nou van minder belang.

In die verbygaan mag mens net meld dat die biote feit van hierdie openbare publikasies dit uiters onwaarskynlik maak dat die Mindoloberaad in die geheim plaasgevind het. Geheime samekomste waardeer oor die algemeen nie die teenwoordigheid van die openbare, veral Engelse, pers nie; laat nie foto's van lede vir publikasie neem nie; reik nie persverklarings uit en laat nie, altans nie vrywillig nie, verslae oor hul verrigtinge verskyn nie. Buitendien weet elkeen dat as mens 'n paspoort aanvra, moet hy die bestemming en doel van sy reis opgee. Dis ondenkbaar dat die Mindologangers, insluitende die „sekere Afrikaans-sprekende mede-teoloë” aan hierdie reël kon ontkom. Die Mindoloberaad was dus nie in die geheim nie, en hier speel prof. Adrianus Pont se verbeelding hom parte.

Die klimaks bereik sy Kroniek egter eers in die toneel waar die „Afrikaanssprekende mede-teoloë” met die Kommuniste, Pan-afrikaniste ens., saamsweer om Suid-Afrika „met militêre geweld” in 'n swartmansland te verander en ons blanke vrouens en kinders te laat uitmoor ens. Die skrywer se bedoeling is ongetwyfeld goed. Hy wou Slagtersnek, Bloukrans en die konsentrasiekampe soos popgoed laat lyk in vergelyking met Mindolo.

Helaas, juis hier verspeel die verhaal sy waarskynlikheids- en daarmee sy spanningskarakter. En juis in die hartjie van die klimaks kan 'n kroniekskrywer dit allermens bekostig om die spanning te oorspan, want juis hier vra die leser hom onwillekeurig die waarheidsvraag af: Waarom het die godvresende en vaderlandliewende held nie gedoen wat James Bond in die geval sou gedoen het, en die boewebende („sekere Afrikaans-sprekende mede-teoloë”) en trouens die hele heksetel van Mindolo (Pan-afrikaans-

Kommunisties-kerklike samerotting) nie by ons wakkere Veiligheidspolisie aangegee nie? Maar meer, waarom het hy hulle nie by die Hoogeerwaarde Kommissie van die Algemene Kerkvergadering van die Nederduitsch Hervormde Kerk van Afrika aangekla nie? Die eerste sou hulle teen hierdie tyd al minstens genegentigdae het vir landsverraad, sameswering teen die veiligheid van die staat, bevordering van die doelstellinge van Kommunisme en pogings tot moord. Die laaste, wat geen kettery in sy midde duld nie, kon hulle teen hierdie tyd al hul predikantstatus ontnem het op grond van muitery teen wêreldlike en kerklike owerhede. Letterkundig sou dit tot 'n natuurlike eindgoed-allesgoed ontknoping gelei het. Maar prof. Adrianus Pont laat hulle toe om vryelik in die land rond te loop, in die kerk rond te sit en van die preekstoel af niksvermoedende Afrikaners te indoktrineer. Dit neem die kritiese leser nie aan nie.

Daar is 'n derde swakheid in die struktuur van hierdie Kronieke. James Bond identifiseer altyd sy boewe vir sy lesers. Prof. Adrianus Pont vra wel in die loop van die Kroniek. „Wie is hierdie Afrikaanssprekende mede-teoloë?” en hy verklaar wel dat almal hulle terwille van lyfsveiligheid moet leer ken, maar dan vertel hy nooit wie hulle is nie. Seker maar 'n glips aan die kant van prof. Pont, maar tog 'n hinderlike nalatigheidjie.

Eindelik, mens moet 'n Bond en 'n Pont 'n sekere mate van digterlike vryheid toelaat; die waarheid mag egter nie wyk voor die verbeelding en die dokumente voor die duim nie. Sover van Kommunisties-beheerd, -geïnspireerd en -gemanuvereerd was die Mindolo-beraad, dat dit unaniem 'n felle veroordeling van die Kommunisme opgestel en gepubliseer het. Hierdie langerige maar lesenswaardige dokument is vryelik verkrygbaar.

Uit die paar opmerkings moet niemand aflei dat die Kroniek in Die Hervormer nie die moeite werd is nie; intendeel, die Kroniekskrywer moet dopgehou word. Vir sy ouderdom en in die genre van die kroniekskrywery openbaar hy beslis talent. Eerder moet ons ons verbly dat ons nou, oornag en onverhoopt 'n Afrikaanse eweknie van Geheime Agent James Bond ryker is: Prof. Adrianus Pont, Geheime Agent nommer Dubbel-nul Nul.

The S.C.A. — A Glance Around

(Continued from page 4)

speeches of the past will have to be discarded as but idle words with little conviction. It is interesting to note that in none of the constitutions of the S.C.M. of S.A. (ex-African section), C.S.B. (ex-Coloured section), and S.C.A. of Southern Africa (ex-English section) are there any clauses covering racial affinities of members. Constitutionally it is possible for the S.C.M. to start a branch at Stellenbosch University. But such a step would rather alienate movements than bring them closer together. For the immediate future the most positive step seems to be that of working for close contact and co-operation on regional level, which it is hoped could lead to a regional request for full organic union. It is in the last resort on regional level that the unity of movements will be tested. Will such a union be forthcoming? I venture to say yes.

All four newly formed movements expressed the wish for a federal bond. The expression of this sentiment was deep and sincere, but was it deep and sincere enough to ensure an effective federal bond? When ties were fraying in a united movement which had all the historical background to keep them together, how will a federation survive? It would need men of deep passion for federation to make such a bond effective in practice, and I have grave doubts whether such men are to be found within all four independent movements. There is also the further question as to whether any of the four movements will seek affiliation to a world fellowship or federation. At the final meeting of the S.C.A. in Bloemfontein the Council of the S.C.A. upheld a decision of the Executive to disaffiliate from the World Students' Christian Federation with only four votes against. If this vote is to be an indication of future affiliation, then the W.S.C.F. will not find a member among the four new movements. However, future decisions will not be taken in the same atmosphere as the Bloemfontein conference hall, and the

outcome could be very different from the Bloemfontein vote. I dare to think that in the not too distant future a united movement will seek affiliation with the W.S.C.F.

SEEDS OF NEW DYNAMIC WITNESS

The breaking up of historical movements would appear to be a step backwards, and in a time when the watchword is that of united witness, the dissolution of the S.C.A. may seem retrogressive indeed. But we should also see in this the possible seeds of a new and dynamic witness to Christ among the students of South Africa. A new dimension in students' Christian thinking has long been due, and the needed impulse may well have been given. Such new thinking will have to incorporate a realistic assessment of the centrality of Christ in student life. It will also have to confess a living obedience to the Bible, and seriously consider the consequences of the confession "Christ is Lord" in the broken society in which we live.

Rev. van Zyl is a minister of the Tsonga Presbyterian Church in Vendale, Northern Transvaal.

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Wêreldfederasie op Pad van Geweld

Daar is 'n tyd om sake kalm te oordink, rustig te bespreek of selfs met krag en vuur te debatteer. Maar daar kom 'n tyd wanneer niks die plek van die daad kan inneem nie en wanneer daar gehandel moet word. Dit is blykbaar die punt waartoe die Algemene Komitee van die Wêreldfederasie van Christenstudente gekom het. 'n Maand gelede het dié liggaam immers, met opgeskroefde erns en beklemming oor die „tirannie” en ontplofbare toestand in Suid-Afrika, 'n omskrywe aan lidverenigings oor die wêreld gestuur waarin hulle tot handeling teen Suid-Afrika opgeroep word.

Na aanleiding van wat genoem word „toenemende onderdrukkende wetgewing” en tirannie, word gesê dat baie teenstanders wat oorspronklik geen geweldpleging nie maar konstitusionele verandering bepleit het, nou reeds besluit het dat die enigste realistiese weerstand wat vir hulle oorbly, geweld is. Daar word dan in soveel woorde gesê: „Die toestand, indien toegelaat om voort te duur, sal nie alleen uitloop op 'n lang en wrede burgeroorlog nie, maar mag die wêreld insleep in 'n wêreldwye rassebotsing. Daar mag egter nog 'n klein tydjie vir die nasies wees om massale druk uit te oefen om 'n drastiese verandering in die Suid-Afrikaanse beleid af te dwing . . . Die toestand in Suid-Afrika is nou so ontplofbaar dat dit die onmiddellike aandag van Christene oor die wêreld vra.”

En vra ons dan watter stappe aan die hand gedoen word, verneem ons: „universele, totale en snelle ekonomiese sanksies”, onttrekking van buitelandse beleggings, of „enige moontlike optrede om druk uit te oefen.” Voorts word gesê: „Hierdie gesamentlike optrede moet deur die Verenigde Volke onderneem word om te verseker dat nasionale verlies, handelsontwrigting en menslike ontbering onder alle betrokke volke, beperk bly.” Dokwerkers moet ooreed word om nie Suid-Afrikaanse goedere van skepe af te laai nie; Christen-Studentebewegings moet spanne wat hulle lande in sport verteenwoordig, aanmoedig om nie teen Suid-Afrikaanse „gesegregeerde” spanne te speel nie; regerings moet beïnvloed word om op te tree teen Suid-Afrika.

En om nou nie meer te noem nie — die studiestof wat aanbeveel word, sluit in 'n rapport van die International Sanctions Conference (London, April, 1964), A New Course in South Africa (Verenigde Volke), Let the Facts Speak (Christian Action, met 'n Kommunis in sy geleedere). Wat Can I Do? (African

National Congress) en The Coming Struggle for South Africa (Fabian Society).

Ons het uitvoerig aangehaal uit die program van aanhitsing om daardeur aan ons lesers te toon hoe 'n sekere patroon ontvou. In Frankfurt besluit die Presbiteriaanse Alliansie oor die aanwending van geweld in die stryd vir rassegelykheid op só 'n manier dat gewelddadige optrede van gelowiges as gebillik beskou kan word. Uit Argentinië roep die Algemene Komitee van die Wêreldfederasie van Christenstudente die jeug op tot handeling en suggereer aan hulle dat, afgesien van boikotte, geweld die enigste realistiese optrede teen Suid-Afrika is. Ons beluister hierin naklanke van die V.V.O. se besprekings en besluite op hul slegste. En as die geskrifte van die African National Congress, die Fabian Society en Christian Action die grondslag vir besprekings tussen ons en die Wêreldfederasie van Christenstudente moet vorm, het selfs 'n blote gespreksgemeenskap tussen ons en dié liggaam weinig, indien enige sin meer. Ons praat by mekaar verby. En as dit van ons eie Christenstudente verwag word om hulle met ondermynende bedrywighede te vereenselwig, kan die antwoord slegs 'n verontwaardigde nee wees.

Ons het gesê daar kom 'n tyd wanneer niks die plek van die daad kan inneem nie. Dit is so dat selfbeheersing nog onder die uiterste uittarting beoefen moet word. Daar is egter eintlik nie veel wat ons eie Christenjeug teen die aanhitsing kan of sal doen nie. Ons sal nie na dieselfde laakbare wapens gryp of dergelyke onheilige verbonde aangaan nie. Die gesprek het ten einde geloop omdat mense die gespreksgeleentheid tot gespreksdwang gemaak het. Verder is die een party in die gesprek nou blykbaar 'n kous waar drastiese stappe teen die ander gespreksgenoot bespreek en georganiseer word. Daarom reken

ons dat die dagbestuur van die Christen-Studentevereniging in Suid-Afrika korrek gehandel het deur met beslistheid die optrede van die Federasie te veroordeel en sy band met dié liggaam te verbreek.

Die Federasie het enersyds, wat rasseverhoudinge betref, die kluts skoon kwyt geraak en andersyds sy geestelike wapens verruil vir gewelddadige optrede. Daardeur het hy, terwyl hy 'n uitnemende ekumeniese gespreksgeleentheid kón bied, die ware ekumeniese gees geweld aangedoen en alle verdere gesprek onmoontlik gemaak, solank hy met sy huidige oogmerke behep is.

In die lig van die onplesierige ondervindinge wat ons afgevaardigdes gehad het juis by gespreksgeleenthede van die Federasie oor die laaste tien vyftien jaar, asook vanweë sy obsessie oor rasse- en politieke aangeleenthede, is daar nie groot hartseer oor die verbreking van die band met die Federasie nie. Dit sê ons nie omdat ons afsondering as sodanige verheerlik nie. Ons hou egter twee oorweginge in gedagte. Die een is dat daar ook 'n noodsaaklike vorm van afsondering is — 'n afsondering van die kwaad, en dit is 'n voorwaarde vir die behoud van karakter en krag. Daar is geen verbond met die kwaad te maak nie.

Die ander oorweging kom hierop neer. Die ware bron van lewe en besieling vir ons Christenstudente is nie die sporadiese aanraking wat 'n paar afgevaardigdes met lede van die Federasie het of ook blote lidmaatskap van 'n ekumeniese beweging nie. Die krag van ons eie Christenstudente het nog altyd tot op groot hoogte opgesluit gelê in hul meelewing met hulle eie kerk en hul deelhê aan sy geestelike lewe. Nie dat die aanraking en gedagtewisseling met lede van ander kerke nie vrugbaar was en ons nie nuwe gesigspunte leer waardeur het nie, maar grondliggende was tot, soos in die doelstellings van gemelde vereniging vasgelê die „getrouheid aan eie kerk en belydenis.”

As ons ooit 'n getuienis teenoor die wêreld te lewer gehad het, dan is dit nou, en juis nou dat ons sien hoe 'n wêreldse gees in kerke en godsdienstige organisasies werksaam is. As ons dan 'n roeping het, aanvaar ons dit graag; en in hierdie geval getuig ons dat een wat ons as 'n weg van gevaarlike dwaaling beskou by die Wêreldfederasie van Christenstudente.

THE WORLD STUDENT CHRISTIAN FEDERATION AND THE S.C.A.

— WILLIAM H. CRANE

As Secretary for Africa for the WSCF I have been much involved for the past three years in the discussion between the SCA and the WSCF regarding the attitude of the SCA towards the WSCF statement of policy on race adopted at the General Committee of the WSCF at Thessaloniki in 1960. I do not believe that we have ever been under any illusions about the difficulties inherent within the SCA or within the South African situation which made adherence to this policy a painful decision for the leadership of the SCA. We have consistently avoided using undue pressure upon the movement to deprive it of its own responsibility to make a decision on the basis of its own assessment of the facts in South Africa which make a decision necessary.

“OUTSIDERS”?

One of the difficulties inherent within the conversation between the SCA and the WSCF is the fact that we of the Federation staff have been considered “outsiders” by the leadership of the SCA. I think that there is here a basic disagreement regarding the nature of the unity of the Body of Christ. We have consistently taken the line that the unity of the Body of Christ cannot be spiritualized, thereby justifying our ethnic, political, national and denominational divisions because we are already one in the invisible Church which is known only to the Head of the Church. This comes dangerously close to the heresy of docetism, which spiritualized the humanity of Christ and from which a false spirituality is ascribed to the visible fellowship of believers who have been ingrafted “in Christ”. In the Body of Christ we do not see how there can be Christians to whom the label is attached of “outsiders”. In the Body of Christ we are mutually responsible for each other and to each other, and together responsible to the Head of the Church, Jesus Christ. The unity of the Church is for its mission in the world, in order that it may affirm that Jesus Christ is not only the Head of the Church, but that He is Lord and Saviour of the world. To affirm this means that no area of the world’s life, no manifestation of the world’s rebellion and refusal to submit to His Lordship, can be alien to His Love or to His purpose for saving the world from the consequences of its rebellion. Therefore, the WSCF cannot afford to be indifferent to the political, social, cultural, or even ecclesiastical manifestations of the world’s divisions and rebellion against the purpose of God for unit-

ing and recreating all things in Jesus Christ.

FEDERATION’S STATEMENT ON RACE

To say this means that we have to take quite seriously our own solidarity with and participation in the “sin of the world”. The reality of our own divisions and of our own unfaithfulness must be painful to us. It is in the knowledge of this reality, but also in the assurance of being forgiven sinners, that we invited the SCA to examine its own life in the light of the Federation’s statement on race to state clearly its own position in regard to this policy. This policy reads as follows:

“(i) (a) We confirm the unity of the Body of Christ as the ground of the community of our Federation life, and therefore reject all forms of segregation and discrimination, and those patterns of separation that are based on race, colour, or ethnic origin.

(b) We ask our member movements to examine their own fellowship and the structures basic to their association in order to become aware of all forms of separation and segregation and to work for the removal of these. Reports of progress should be submitted to the next General Committee.

(ii) ‘We intend to stay together in Christ’ and, therefore, refuse to judge one another for sins that are committed by all.

(iii) We affirm our rejection of all forms of racial injustice in society, and recommend co-operation with agencies and organisations working for the same principles”. (From the Minutes of the General Committee of the WSCF, Thessaloniki 1960).”

“GIVE US TIME”

In spite of our repeated requests for “reports of progress” we were continually put off by the insistent plea, “Give us time, for we are discussing the matter.” I attended at least two of those discussions — one organised by the Executive Committee of the SCA at Stellenbosch in November 1962 and the other by an enlarged council, in which all sections of the SCA were represented, at Johannesburg in July 1963. Although I cannot say that I was impressed with the theological depth with which the leadership of the SCA was grappling with the real issues dividing members of the SCA, I was impressed with the sincerity of spirit with which they were trying to face the issues. For example, I do not recall that the issue was really faced — What is the nature of the real unity of the Body of Christ and what are the forms that this unity must take in the SCA in order that all students in South Africa, including the angry, the lonely, disillusioned and frustrated non-whites, can be confronted with the inescapable claims of the Kingship of Jesus Christ? It seemed to me rather that the leadership of the SCA was overcome with both sentiment and timidity and were asking the question — How can we preserve the present forms of unity of the SCA, through which so many thousand students have been brought to a saving knowledge of Jesus Christ in South Africa’s past, so that the SCA can be preserved essentially as it is? In other words, — How can we accommodate to the status quo in Church and Society in such a way as not to destroy our present unity? I do not believe that the insistent plea of the non-White delegates, and some English-speaking delegates, that unity bought at this price is not unity at all, was even heard. But there did seem to be a sincere desire to find a compromise that would satisfy all. It was on the basis of this spirit that I asked the Executive Committee of the WSCF to express the patient hope that the SCA would still find a way to grapple with the real issues that were dividing it.

(Please turn page over)

THE WORLD STUDENT CHRISTIAN FEDERATION AND THE S.C.A.

(Continued from page 11)
CRISIS IN S.C.A.?

Subsequent events made it impossible for us to wait any longer for the SCA to put off the decision. Correspondence between Stellenbosch and Geneva was very limited and letters from Stellenbosch reflected a suspicion which could hardly be masked. The decision was made by the SCA Executive Committee not to send any delegates to the WSCF General Committee meeting in Argentina in July 1964, this for the first time in living memory. **The Executive Committee of SCA drew up a statement of its viewpoint on racial matters, in response to the charge of the Peoples' Congress against Communism, that the SCA was friendly to subversive forces, which we could interpret in no other way than as a statement of support for apartheid.** Furthermore, there were resignations of several key figures on the SCA national staff, travelling secretaries who had had some experience of fellowship in the WSCF, which we could not help but interpret as a reflection of a major crisis in the leadership of the SCA. However, this can be only a conjecture as we have deliberately refrained from any correspondence with these leaders to ascertain their reasons for resigning from the SCA staff. It was on the basis of these new developments that the General Committee of the WSCF, meeting at Embalse Rio Tercero, Argentina in July, drew up a letter to the SCA asking for a clear statement of their position. In addition to this letter, unanimously adopted by the General Committee, the political commission of the General Committee submitted a draft letter to all our movements concerning the situation in South Africa. This too was adopted unanimously by the General Committee and has been circulated to all movements, asking that they study carefully the situation in South Africa and consider possible political action.

Upon receipt of these two communications the Executive Committee of the SCA promptly took action disaffiliating from the WSCF and stating as its reasons:

(i) **Imposition of the will of the**

majority upon the minority, thereby violating the constitution of the WSCF which is a federation of autonomous movements, each movement charged with responsibility for its own affairs.

(ii) **The change in character of the Federation from an ecumenical body to a political group. (Incidentally, the official communication informing us of this decision to disaffiliate, reflected not one bit of humility or willingness to accept the possibility that the SCA shares in any way in the "sin of the world". On the contrary, the letter charged that it was the Federation which was wholly at fault, while the SCA of South Africa "always witnessed with a clear voice as to the Kingdom of Christ and the spiritual welfare of the scholars and students in this country and throughout the world.")**

CHARGES AGAINST W.S.C.F.

Each of these charges needs to be considered carefully. The first charge is manifestly untrue. The Federation General Committee is made up of its duly elected officers, members of its executive committee, staff and duly elected representatives of its constituent movements. The action that was taken was to draft a letter expressing the disappointment of the whole Federation family with the refusal of one of its members to state unequivocally its position on a question that is crucial to the life and mission of the whole Federation. **This is not an imposition of the will of the majority on a recalcitrant minority. It is plain recognition of the fact that we can not speak convincingly to the world the Gospel of reconciliation of all races and men as long as reconciliation has not taken place in our own fellowship. This is a fact that has political implications. It touches every aspect of every activity in which the Federation is engaged — study, service, worship and witness. We cannot accept with indifference the divisions that adversely affect the life and mission of the Federation as a whole, or of its constituent parts. And the General Committee of the Federation re-**

serves the right, and acknowledges the duty, to speak a word of admonition, correction, and the hope of forgiveness to any of its members which accommodate uncritically to these divisions.

To the second charge, which is much more serious, I can only react with amazement and sorrow to the naivety and self-righteousness of the charge. Does the leadership of the SCA on the basis of this charge and on the basis of its claim that it is concerned only with the spiritual welfare of students, disclaim any political interest either as a movement or as individual Christians. If this is so, why did the leadership of the SCA find it necessary to state its support of apartheid when it was attacked by the Peoples' Congress on Communism? Is not this clearly a political position, and therefore outside the realm of the SCA's concern? If they really affirmed the Kingdom of Christ as the realm of their exclusive concern it would seem to me that they would be consistent in avoiding ALL political decisions, even when they are attacked by those who accuse them of being communists! **But they insist on justifying themselves by clearly stating their support of apartheid when attacked by the People's Congress, while insisting that the WSCF is transformed into a political group when it takes an equally unequivocal stand in opposition to apartheid.**

POLITICAL INVOLVEMENT INEVITABLE

Or is it because we have openly endorsed the possibility of political action that makes us more political than the SCA? Here again I think they fail to see their own basic inconsistency. They are not less involved politically because they are using political power to preserve the privileges of the dominant party and race against the demands of those who are without power and privilege, while we are concerned to see political power used to secure rights for those without power and privilege. The only difference is in our basic understanding of the rightful use of power. **But we are equally involved politically whether in silent assent to the status quo by which our power and privileges are preserved, or in support of political action by which equal rights are**

secured for all men. And no pious talk about our unique preoccupation with the spiritual welfare of students is going to change that fact one whit.

In the WSCF we acknowledge the risks that are involved in taking a political position, particularly on a matter as difficult to solve as our racial divisions, and we recognise that any position is subject to the ambiguities of our social existence in a world that still reflects the fallen creation. But we also recognise that it is even more dangerous to avoid political decisions, seeking some imaginary refuge in the realm of the spiritual which our Christian brothers in the SCA seem to think is somehow preserved from all ambiguity. And we dare to challenge them to accept life in the world as it is, subject as it is to the powers of death, as the place where the Lord of the Church is calling us to witness to His victory over death. This they can do only by making themselves vulnerable to the anguished cries of men in South Africa for dignity and the freedom to be men.

THE CONGO AND SOUTH AFRICA

I would like to end on a personal note. I was born and grew up in the Congo, where my parents were missionaries before me and where I was privileged to serve during ten years as a Presbyterian missionary. I myself was influenced in my service by that missionary tradition which, while subtly motivated by a sense of manifest destiny (which we shared to some degree with the colonial powers), also saw the mission of the Church in terms primarily of a spiritual reality which permitted no meddling in politics. Quite true we preached a Gospel of freedom and our schools, hospitals and the worship of the Church were effective instruments by which that freedom was witnessed in our service to the Congolese. But at the same time we were also guilty of sharing the colonial mentality which regarded the Congolese as perennial children who would be allowed to assume the responsibilities of mature manhood only on the time-scale and under the conditions which we controlled. But the time came when this time-scale and these conditions could no longer be ac-

cepted by the Congolese, who precisely because of the Gospel of freedom which we preached and in which they were taught in our schools, could no longer accept the role that we assigned to them and by which we tried to control their lives. Today some of the reassertions of manhood in the Congo on the part of the Congolese are taking a constructive form. On the other hand some of the reassertions of manhood are reacting violently against the humiliations of the past and are taking a destructive and essentially racist form. There are some who can not forgive the sufferings that they have undergone at the hands of white men, and they have mounted a full-scale rebellion to avenge the past.

Unfortunately, there are a number of Congolese church leaders and missionaries, Roman Catholic and Protestant, who have become victims of this violent revenge. **How is the Christian Church going to respond to the challenge of their martyrdom? By building ideological barricades or by retreating to the security of safer places where our arms can defend us? Or by responding to the challenge to be present to those in whom hostility and resentment are deepest, recognising that this is the place Our Lord was and is, recognising that it is in large measure our unfaithfulness in the past which has created the present . . . we have been forgiven for it, and by the same grace in which we are forgiven we can be sustained even in the most vulnerable positions. I covet for both the SCA and the Church in South Africa to share with the Church in the Congo the lessons of its history before a judgement is loosed upon South Africa in which the martyrs will be numbered not in tens, but in the thousands!**

This I trust you will understand not just as a biased political judgement, but as testimony to the faith that Jesus Christ is the Lord even of that history in which His People are being severely judged, and even destroyed, in order that He might give them back their "life as a prize of war in all places to which you may go." (Jer. 45).

Rev. W. H. Crane is the Africa Secretary of the World Student Christian Federation.

HIERVAN EN DAARVAN

(*Vervolg van bladsy 7*)

die C.S.V. ten slotte daardeur uiteengeruk is, is begryplik.

Begryplik, ja, maar ook oneindig jammer; want 'n mens kan tog nie help om jouself af te vra of dit werklik onvermydelik was nie. Was dit nie maar die weg van minste weerstand nie? Is die mooiklinkende formule van „goeie buurskap oor die heining” nie dikwels, en miskien ook in hierdie geval, net 'n ekskuus vir liefdeloosheid en verdeeldheid nie? Is so 'n „praktiese skeiding” nie ook 'n erkenning van geestelike onmag om ten spyte van diepgaande verskille mekaar tog, deur die genade van God in Jesus Christus, te vind, te vergewe en te verdra nie? Die vrug van die Gees is onder andere — so verseker die Apostel ons — ook eensgesindheid. Waar daar onder Christene nie eensgesindheid is nie, is dit — waar dit tenminste oor sake van meer as ondergeskikte belang gaan — 'n teken dat daar nog nie dié gesindheid van die Gees heers wat daar behoort te heers nie. Om dan te sê: „Ons gaan maar liever uitmekaar”, is dan tog eintlik 'n erkenning van nederlaag.

Daarom, alle praktiese argumente ten spyt, moet ek nog twyfel aan die juistheid van die stap wat gedoen is. Dit is 'n groot stap, soos **Die Kerkbode** sê; maar of dit ook 'n stap vooruit is, bly vir my 'n ope vraag. Die toekoms sal ons leer. Die toekoms sal uitwys of hierdie groot apart-maak op die duur die lede van die verskillende groepe nader aan mekaar sal bring, en of dit hulle alleen maar nog verder van mekaar sal laat wegdrywe; of dit nader kontak in die hand sal werk, of sal blemmer. En dááruit sal dan blyk met **watter motiewe** hierdie besluit geneem is: die begeerte na waaragtige eenheid, of die begeerte na afsondering.

Want een ding is seker: As hierdie besluit geneem is omdat die meerderheid afsondering verkies bó eenheid, en eensaamheid bo kontak, dan is dit 'n deur en deur sondige saak, en sal dit wrange vrugte dra vir die jeug van ons land. Dit is my vurige hoop dat dit nie die geval mag wees nie.

— ERASMIUS

Boekbespreking

Ds. A. J. van Wijk en Andere.

Die Ekumene

'n Besinning oor Interkerklike Verhoudinge. Kosmo-Uitgewery (Edms.) Bpk. Stellenbosch, 1964.

Hierdie welversorgde boek van bietjie meer as honderd bladsye is so tydige as wat dit informatief is. Die uitgewers verdien lof vir die keurige en foutlose versorging, en die medewerkers vir die eenvoudige maar kundige aanbieding van die betekenis, geskiedenis, toepassing en probleme van die Ekumene, die wêreldomvattende beweging wat ons eeu kenmerk en wat God eis in sy woord, nl. dat die Kerk een sal wees. Ds. W. Landman lei die reeks studies in met 'n oorsig oor die oorsprong, betekenis en twintigste eeuse toepassing van die begrip, „ekumene” en hy dui die betrokkenheid van die Kerk in Suid-Afrika daarby aan.

Op 'n besadigde en gebalanseerde wyse handel dr. G. Swart oor die onontkombare eis van die Skrif dat die universele Kerk een sal wees. Hy herlei hierdie Bybelse eis tot die eenheid van God self.

Prof. Ben Marais, sekerlik een van die bes ingeligte kenners van die wêreldkerk in ons twintigste eeu weêrlê met teks en kapittel die misverstande rondom die ekumene, sommige gebore uit onkunde maar andere uit kwaadwilligheid. Met kennis en geduld antwoord hy op die populêre krete dat die Wêreldraad van Kerke kommunisties is en 'n superkerk probeer wees. Daarna behandel hy die werklike probleme van historiese gegroeide belydenisse en die georganiseerde verdelinge wat die Ekumene beswaar.

Twee van die verrykendste artikels in hierdie bundel kom van dr. J. F. Durand. In die eerste, waarin hy ware ekumenisiteit ontvou, soos dit deur die gereformeerde vaders be-oog is, wys hy daarop dat Calvin die grootste ekumenis van die Reformasie, aangedring het om meer as net 'n onsigbare eenheid van die Kerk, op 'n ware eenheid in die praktyk. Uit 'n ontleding van artt. 27-29 van die Nederlandse Geloofsbelydenis, konkludeer hy dat dit geen plek laat vir 'n vlug vanuit die sigbare verskeurdheid en gebrokenheid van die Kerk tot die dogmaties veiliger hawe van die onsigbare Kerk nie.

Die tweede artikel van dr. Durand heet, **Kerk en Sending in die**

Lig van die Ekumene. Dis die faktore en die probleme van die sendingveld wat kerklike eenheid gebiedend en aktueel maak. Een van die faktore is die politieke. Een-en-kwart biljoen mense in Afrika en Asië het 'n nuwe politieke status ontvang. Dit gaan gepaard met nasionalisme, die nuwe sekulêre religie, en met sinkretistiese neigings. Laasgenoemde veral wreek sig in die tallose messiaanse beweginge en sektes onder die Bantoe.

Om hierdie redes alleen al is die kerklike verdelinge in die sendingveld so tragies. Dit skep verwarring. Dit geld ook Suid-Afrika, „the most over-denominationalized missionary area in Africa.”

Die skrywer bepleit, en tydige ook, 'n herstel van die perspektief in die sending. Die einddoel van die sending is nie 'n kerk of die kerk nie, maar die Koninkryk van God. Die Kerk dien net as 'n middel daartoe in die tyd. Deel van die verdelende kerklike propaganda is die afdwing van die onderskeie histories-gegroeide westerse dogmas op die nuwe kerke. Dr. Durand neem stelling in teen konfessionalisme, maar ook teen dogmatiese relativisme. Die gulde middeweg is om die essensiële van ons dogma's deur te gee. Hy noem dit „belydeniskonsentrasie” en sien in die Tien Gebooie 'n voorbeeld van hoe dit gedoen moet word. Dis reeds met welslae beproef in die verenigde kerke van Suid-Indië en Japan.

Besonder aktueel is Dr. J. F. Stutterheim se besinning oor, **Die Ekumene en Rome.** Hy wys op die voormalig-afsydige houding van Rome ten aansien van die protestantse Ekumene, maar ook hoedat dit onder die indruk van manne soos Congar, Hans Küng en H. de Lubac begin verander het. Die groot stoot is gegee deur Pous Johannes XXIII. Sy werk en strewing word voortgesit deur Pous Paulus VI. Dis nou algemeen aangeneem in die Roomse Kerk dat nie-Roomse Christene nie vyande is nie, maar broeders. Ons protestantse houding teenoor Rome, aan die ander kant, is in baie gevalle gebaseer nie op kennis van Rome nie, maar juis op onkunde. Die artikel eindig met 'n

oproep tot volharding in die beoefening van die Ekumene met openheid en geduld.

Die sluitstuk van hierdie bundel opstelle is ds. A. J. van Wyk se, **Die Ekumene en die Plaaslike Gemeente**, waarin hy pleit vir die ekumeniese gesprek en beoefening op die plaaslike vlak en nie net in die vergaderinge van sinodale kommissies nie. Hy gee leidrade aan die hand vir die plaaslike uitvoering van die ekumene in gesamentlike aanbidding, georganiseerde oor- en-weer besoek van eredienste, besprekingsamekomste en gemeenskaplike getuienis.

Hierdie boek het lank nie die ontvangs in die pers gehad wat dit verdien nie. Mag dit nou gesê word dat elke Christen in Suid-Afrika, van watter kerklike formasie ookal, dit alleen met die grootste vrug sal lees. Dis skadelik vir 'n mens om dit nie te lees nie.

—ALBERT GEYSER.

(Continued from page 16)

through the exchange of publications and letters and through visits to South Africa by concerned members of the SCMs.

(vi) In the spirit of the Thessaloniki statement of the WSCF policy on race, we urge our member Movements to examine again their own life to determine those points where they share in the sins of either racial pride or indifference to the needs of the foreign students in their midst.

APPLICATION FOR PUBLICITY OFFICER

Applications are invited for a full-time Publicity Officer for Pro Veritate (bilingualism a strong recommendation) March 1 or earliest. Duties will include fund-raising, administration and circulation. State age, marital status, qualifications, experience in journalism and/or administration (if any) and church affiliation. Address your application to: Manager, Pro Veritate, P.O. Box 487, Johannesburg.

**THE W.S.C.F.'s CIRCULAR LETTER TO ITS MEMBER
ORGANISATIONS
(JULY, 1964)**

1. The grave situation which results from the policy of apartheid by the government of South Africa threatens the peace of the world. In recognition of the extreme urgency of this matter, we address this letter to you, stating our concern, our motivation for this action, and proposing direct political involvement on your part.

We have given serious consideration to the present South African situation, recognising that there is mounting international condemnation of apartheid and a growing determination of many countries to take positive action against South Africa.

Yet the South African government continues a massive military build-up and enacts and enforces increasingly repressive legislation. In the face of this tyranny many opponents, originally committed to non-violent, constitutional change, have already concluded that the only form of realistic resistance left to them is violence.

This situation, if allowed to continue, will only issue in a long and cruel civil war, but also might engulf the world in a global racial conflict. There may still be, however, a little time left for the nations to apply massive pressure to compel a radical change in South African policy.

Such action, to be effective, demands universal, total, and swift economic sanctions. By economic sanctions we mean both the withdrawal of foreign investments from South Africa and the cessation of all trade with that country. This can only happen if co-operation is secured from the main trading partners with South Africa (the United States, Great Britain, France, West Germany, The Netherlands, Belgium, Italy, Japan, EFTA). As Mr. Eric Louw, South African Minister of External Affairs, said in 1962:

"The nations not supporting sanctions absorb 79.6% of South Africa's exports and send her 63.7% of her imports."

We commend the actions taken by some nations in this direction but we are faced with the reality that these actions have as yet had little direct effect on the South African government. Only complete sanctions can produce the desired effect. Our hope is that if all the nations decide to impose sanctions, this threat alone will be compelling.

Should the sanctions be imposed, concerted action will reduce the

period of imposition and its resultant suffering. This concerted action should be taken through the United Nations to ensure that national loss, trade dislocation and human hardship in all nations concerned can be minimised.

We hope that members of national Movements in all countries will feel an obligation to take whatever action is possible to them to apply such pressures. We base our appeal to you on the conviction that Student Christian Movements should be concerned with political study and action both on national and international issues. We urge all member Movements of the WSCF to respond promptly to the crisis in South Africa by studying the racial and political realities of the situation there and by bringing pressure to bear against the continuation of apartheid. We stress the need for careful study of the South African situation and the alternative forms of action possible, because of both the complexity and the rapidly changing character of the crisis. We realise that the situation in South Africa is only one among many serious situations confronting Student Christian Movements, but we believe that the problem in South Africa is now so explosive that it demands the immediate attention of Christians around the world.

2. In making this request to you, we have had in mind the convictions expressed in the WSCF statement on race (Thessaloniki General Committee, 1960, pp. 49-50.) Our request for action is based on certain implications of that statement for the South African situation. It is our conviction that:

- (a) The unity of the body of Christ is broken by racial discrimination and injustice. Further, when true humanity is denied to any because of racial discrimination, none of us may be truly human.
- (b) We all share in the sin of a broken humanity. There can be no self-righteousness in our actions, but neither can we be indifferent to circumstances which demand from us responsible political decision.

(c) We should seek to co-operate with both secular and religious agencies and organisations working for the elimination of racial injustices.

In seeking strategic and effective avenues of action, however, we must not identify ourselves with those in South Africa or outside who seek only the good of one racial group in South Africa. This call to make responsible political decisions on the South African situation must not be seen merely in terms of particular acts of witness against apartheid (e.g., sanctions, boycotts, protests). Rather, such action must be seen in terms of our continuing responsibility for all the peoples of South Africa.

We align ourselves with those working for a non-racial society, co-operating with those with whom we must, seeking the well-being of all. Only in such a way can our actions keep open the possibility for reconciliation — our ultimate goal.

In taking our action, we join with a growing number of Christians in South Africa who are openly opposing apartheid and who, because of their courageous actions, have been isolated from the Christian community. These Christians deserve and need our full support. We urge our member Movements to give practical aid to them in every possible way.

So that you can develop a program of study on the South African situation, a series of information pamphlets and suggestions for action are enclosed with this letter. Our hope is that this study will provide a basis for concrete action concerning apartheid in South Africa.

3. We cannot stress too greatly the urgency of the situation in South Africa and the need for immediate action by concerned groups, but we also realise that the complexity of the situation requires that disciplined study precedes any direct action. We are convinced that there are not simple answers to the problems we face in this regard.

The enclosed materials may be helpful in beginning your study and consideration of strategy:

(a) **Study materials** — a sample packet of the following documents is enclosed:

The Report of the International Sanctions Conference held in London in April, 1964 (Penguin Special).

(Continued on page 16)

Reader's Views

S.A. PROBLEMS: FACING UP TO CHRISTIAN DEMANDS

Sir, — To describe the search for a solution to South Africa's problems as a 'game' is surely unfortunate. Equally so is Mrs. Malherbe's choice of rules which, in her own words, 'fail even to leave base.'

Readers of Pro Veritate, for whom she was writing, (15th January, 1965) can surely be counted on to view the present struggle for our country's soul as such, and not as a game.

Apart from the last rule, (e) that any proposal must be morally defensible, there would seem to be no Christian foundation to any of those offered 'in common sense.' Perhaps a Christian solution can only start with an outlook and approach which is anything but common — the Cross of Christ. For it is unlikely, to say the least, that any commentator then living would have described the events of the first Good Friday as having been based on common sense, nor would he have been able to reconcile the decision which led to those events with the first four rules offered us.

It is only necessary to point out that our Lord did not ask the Romans and the Jews, or the Pharisees and the Publicans, to sit down at a conference table, however unofficial, to resolve their differences, to appreciate how ludicrous the thought is.

We must probably start by recognising that, in so far as one can generalise, the majority of the white people of South Africa, like those of the countries of Europe from which they originated, are Christian more by tradition than by conviction. Any solution of any problem, therefore, which involves the practical implementation of the command to "Take up your Cross" is most certain to find more opposition than support.

UNACCEPTABILITY NO CHRISTIAN CRITERION

Mrs. Malherbe says of the Myrdal Report that it 'would generally be regarded here as unacceptable because it is unrealistic.' Is its unacceptability any criterion for a Christian? 'Have you never read in the Scriptures: *The stone which the builders rejected has become the main corner stone*'? (Matt. 21, 42.)

The only realistic political solu-

tion for our country must surely be preceded by the spiritual awareness that fear and prejudice can never be removed, or even neutralised, by means of political techniques. Two hundred years of the American Constitution have not succeeded in removing prejudice in that country. Nor has possession of nuclear weapons succeeded in reducing their fears.

But it is no help in the development of such spiritual awareness for us, or for our Church leaders, to join the general condemnation of any proposal from outside our borders — or from inside them — in which we find ourselves on the side of all those who are only too delighted at being given moral support (it can hardly be called justification) — which must inevitably lead to some degree of sacrifice of our physical exclusiveness.

We have to learn the lesson of the Good Samaritan for ourselves before we can afford the luxury of telling overseas Christian critics to be realistic. When we have learnt that lesson, we will probably find ourselves more humble, so that we will be able to welcome, rather than be offended by, criticism.

One other essential for any Christian solution is that we must give up thinking in terms of physical groups as though they were mutually exclusive. There is a Christian mind as there is a Christian spirit, and there is a secular mind as there is a secular spirit. But there is no such thing as a white mind and a white spirit, nor is there such a thing as non-white mind and a non-white spirit. Political solutions which seek to appease both the Christian and the secular, as is done in the case of divorce for instance, must inevitably be at the expense of the Christian.

We have so often complained of the double standard which the outside world adopts when viewing South Africa. Perhaps we have failed to recognise the double standard which we ourselves apply, which leads to our thinking and talking in terms of white and non-white opinion, rather than of Christian and secular opinion.

Is there anything we can profitably offer to our society as a solution for its ills until we have convinced ourselves and our fellow Church members that we Christians, though in the world are not of it, and are willing to pay the price

which our Lord warned us of in verses 17 to 21 of chapter 15 of St. John's Gospel?

P. M. HARKER.

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A New Course in South Africa (United Nations).

Let the Facts Speak (Christian Action).

The Coming Struggle for South Africa (Fabian Society).

What Can I Do? (African National Congress.)

The letter of the WSCF to the South African SCA.

The statement of the SCA.

(b) **Suggestions for action.**

(i) To influence government policies in relation to South Africa. (Student Christian movements should urge that the nations take **unified** action in invoking economic sanctions against apartheid in South Africa.)

(ii) To influence the policies of non-governmental groups whose actions affect the situation in South Africa (e.g., unions of dock workers could be encouraged to refuse to unload the cargoes of ships bearing South African exports; because of the great interest of South African whites in sports activities, Student Christian Movements should encourage teams representing their respective nations to refuse to compete against South African segregated teams.)

(iii) To support South African refugees. (Student Christian Movements could support the programs of World University Service, such as its substantive aid for the South African Committee for Higher Education, and scholarship funds for South African students in particular universities. SCMs can find fuller information in WUS publications.)

(iv) To influence the policies and programmes of secular student organisations concerning apartheid in South Africa.

(v) **To establish and maintain all possible links with individuals and groups within South Africa, especially with groups of Christians working for change in governmental policy, the SCA of South Africa, and with South African students studying abroad. In seeking to establish these links, our concern is for genuine dialogue between differing points of view rather than simply informing them or our position. We suggest that this may be done**

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