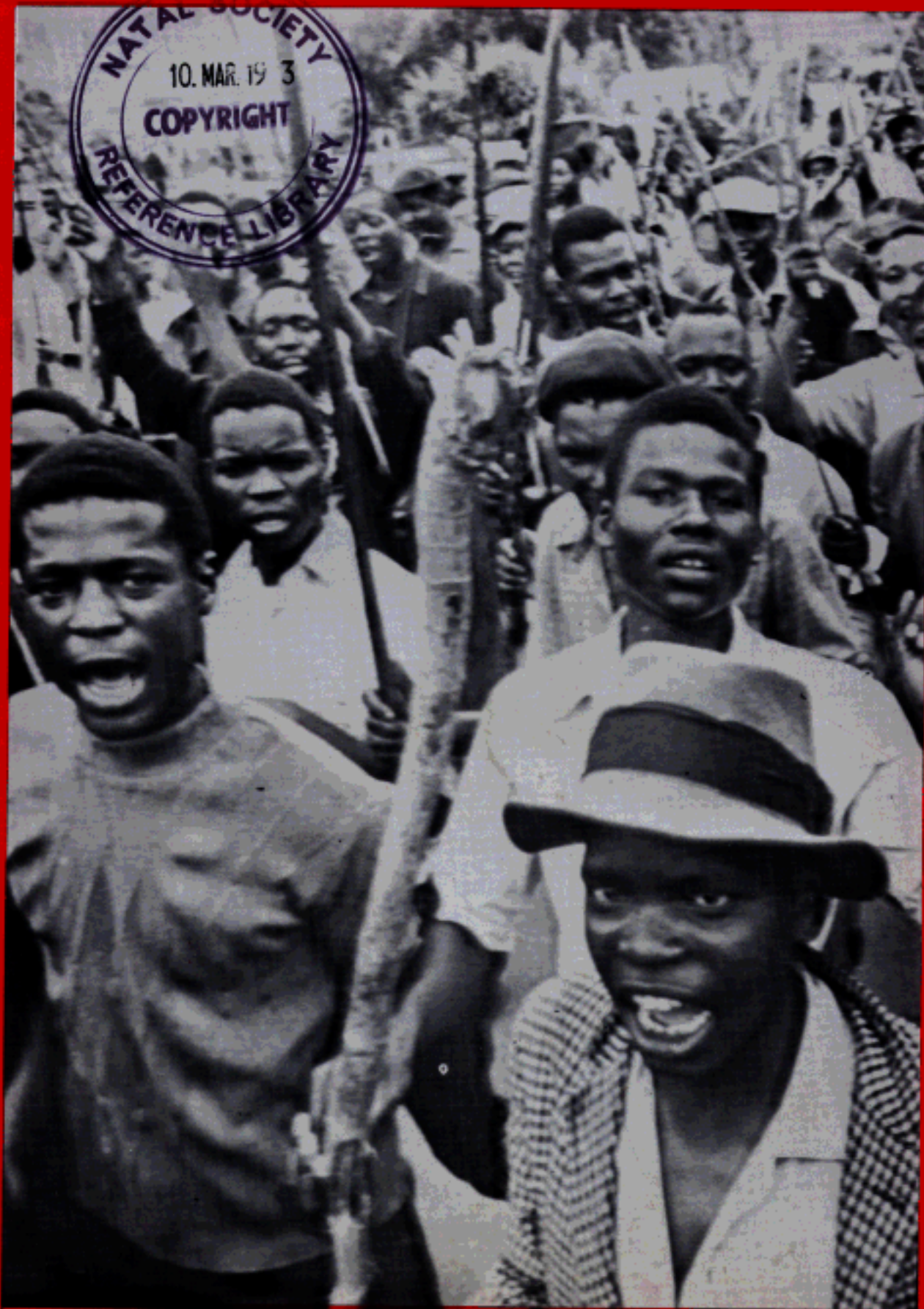


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VOORBLADFOTO

EEN VAN DIE ONTSTELLEDE TONELE WAT DIE STAKINGS HIERDIE MAAND IN DURBAN VERGESEL HET. (DIE FOTO IS GOEDGUNSTIGLIK DEUR DIE RAND DAILY MAIL VERSKAF.)

COVER PHOTOGRAPH

ONE OF THE ANGRY SCENES THE STRIKERS IN DURBAN HAVE PRODUCED THIS MONTH. (PHOTOGRAPH BY COURTESY OF THE RAND DAILY MAIL.)

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ONDERGANG OF OPSTANDING?

Die Christendom in Suid-Afrika staan voor 'n krisis. Die basiese elemente van die evangelie soos versoening, eenheid, liefde en geregtigheid is nie net steeds besig om plek te maak vir onverskilligheid, odium, onreg en geweld nie, maar om ook in permanente strukture vasgelê te word. Die lewensrigting en lewenstyl wat Suid-Afrika volg en wat die meerderheid blankes ondersteun, is apartheid, onttrekking en isolasie. Slegs op offisiële vlak mag „lewenskontak” gemaak word. Feitlik enige metode kan vir apartheid aangewend word omdat die doelwitte van egoïstiese handhawing en voortbestaan prakties bo alles gestel word.

WIE OË HET OM TE SIEN ... KYK

Die oomblik van waarheid is egter besig om vir dié lewenshouding aan te breek en dit terwyl dit duidelik blyk dat verreweg die oorgrote meerderheid blankes salig onbewus is van wat op die oomblik in Suid-Afrika aan die gang is, selfs ten spyte daarvan dat selfs Afrikaanse koerante soos bv. Die Vaderland en Rapport uiteindelik, al is dit sporadies, waarskuwings oor die situasie laat hoor.

*Werkstaking*s oor hongersnood vind reeds plaas en dreig om oor die hele Suid-Afrikaanse samelewing te sneeubal. *Tuisland -leiers* openbaar 'n gesindheid van verwerping van (eensydige blanke) reëlings oor hulle bestaans - en lewensmoontlikhede sodra hulle so 'n posisie bereik dat hulle redelik „onafhanklik” is om met vrymoedigheid te praat. 'n Dreuning van diep pyn en onrus oor die stelsel van *trekarbeid* met sy verminkende, kankeragtige gevolge is besig om uiteindelik oral gehoor te word - dit is duidelik dat dit gaan uitswel tot 'n oorverdowende geluid wat selfs die mees verkrampde in sy wit, ryk, lekkerbly-hemeltjie se oordromme sal oopkloof en hom uit sy apartheidslaap sal laat ontwaak. *Guerrilla-vegters* is besig om 'n konfrontasie, wat almal die situasie kan laat heroorweeg, af te dwing. Die *grenssluiting* tussen Rhodesië en Zambië het tot gevolg dat almal in Suider-Afrika tot 'n konfrontasie met die wêreldmagte via die V.V.O. opgeroep word. S.W.A. se situasie bly 'n kookpot wat steeds dreig om oor te kook.

Dié paar simptome, wat met talle ander aangevul kan word, is tekens van 'n verwoestende storm wat oor ons hoofde hang omdat die regering en die blankes oor die algemeen nie wil hoor van die bewuswording van die swartman van homself as mens soos enige ander met dieselfde behoeftes, aspirasies en menswaardigheid nie. 'n Tipies voorbeeld van die houding van die blanke (en sy kerk) is die pasafgelope Potchefstroomse Gereformeerde Sinode wat die krisis te bowe wil kom deur dit te ontwyk en die Sydney-besluite na 'n kommissie verwys vir 'n verslag oor 'n paar jaar. Die ander kerke is ook nie vry te spreek nie. Sommige blankes probeer maatreëls soos hoër (maar steeds verregaande

RUIN OR RESURRECTION?

Christianity in South Africa stands at the cross-roads. The basic tenets of the gospel - reconciliation, unity, love and justice - are not only giving way to indifference, hatred, injustice and violence, they are also being cemented into a permanent structure. The South African way of life, which is supported by the majority of the whites, is in the direction of apartheid, withdrawal and isolation. The goal of egotistically upholding and continuing apartheid is placed before practically all else and virtually any method may be used in furthering this aim.

LET THOSE WHO HAVE EYES TO SEE ... SEE

This attitude towards life approaches its moment of truth and it is clear that the majority of white people are abysmally ignorant of what is happening in South Africa. Nevertheless, even the Afrikaans newspapers, e.g. "Die Vaderland" and "Rapport", are at last, even though sporadically, issuing warnings about the situation.

Strikes against starvation wages are taking place and threaten to proliferate. As soon as they reach a position where they are sufficiently independent to speak out fairly freely, the leaders of the *Homelands* show a tendency to reject the white-orientated regulation of their living conditions. Great distress is being felt about the crippling and mutilating effects of the *migratory labour* system which eats like a cancer at the very roots of society. But whilst abhorrence of the system is at present heard only as an uneasy murmur, the sound may swell to a deafening roar loud enough to penetrate the fantasy world of the most "verkrampde" white person, and wake him from his apartheid-sleep. *Guerrilla fighters* are trying to force a confrontation to bring about a wide-spread reconsideration of the situation. The *closing of the border* between Zambia and Rhodesia has resulted in the whole of Southern Africa being brought face-to-face with the world powers through the medium of the United Nations. The position in S.W.A. remains explosive.

These few examples, to which many more could be added, are symptomatic of the impending storm which is gathering force and threatening to engulf us, because the Government and the whites generally will not acknowledge the black man's growing awareness of himself as a human being with the same needs, aspirations and humanity as his white brothers. At the recent Potchefstroom Reformed Synod, the resolutions of the Sydney Conference were referred to a committee for "report-back within a few years". Here again is a typical example of the attitude of the white man and his church, seeking to overcome a crisis by evading it. The other churches cannot be exonerated either. Measures are put forward, such as higher wages which remain unreasonably unequal, the holding of more "multi-

ONDERGANG OF...

ongelyke) lone, meer „veelvolkige” sportbyeenkomste, vinniger „onafhanklike” (- afhanklike) tuislande, ens., voorstel om die situasie te *verlig*, maar nie te *verander* nie.

WAG TOT DIE ONTPLOFFING?

Onwillekeurig kom die dringende vraag by 'n mens op: Wat moet dan nog gebeur voordat daar basiese betekenisvolle vernuwing ten opsigte van die swartman sal kom? Dit lyk of talle blankes saam met die regering soos 'n man is wat vasberade en vas oortuig is dat hy reg is terwyl hy met dinamiet in sy een hand op 'n vuur afstap en met sy ander hand sy ore probeer toestop.

Teenoor hierdie lewensrigting van apartheid staan die vredebringende evangelie van Christus. Die basiese kanmerk van 'n gelowige wat deur God in Christus ontmoet, bevry en vernuut is en in gemeenskap met hom leef, is dat hy dierdie nuwe lewe met ander wil deel. Hy wil sy naaste (almal) dien, versorg, liefhê en God ook saam met hulle dien. Die metodes wat hy gebruik om probleme op te los, is liefde i.p.v. (strukturele; terroristiese) geweld, betekenisvolle diskussie i.p.v. (partydige wets -) dwang, versoening i.p.v. („veelvolkige”) polarisasie, verdraagsaamheid i.p.v. (mags -) dreigemente.

Deur die eeue was die krag van die Christendom basiese elemente van die evangelie wat in die praktyk uitgeleef is soos bv. *non-rassisme*, *eenheid* wat meer fundamenteel as enige verskeidenheid of eiesoortigheid is, *liefde* wat die *bêste vir die naaste in wetgewing*, *arbeid*, *onderwys* en *politiek* begeer, *vryheid* wat aan elkeen die selfstandigheid verleen om verantwoordelike besluite te neem.

APARTHEIDSGEES TEENoor GODS GEES

Dryf die apartheidsgees nie na eensaamheid, wantroue, isolasie, lyding, geweld, oorlog en ... selfmoord nie? God se Gees beweeg na gemeenskap, vertroue, samewerking, geweldloosheid, vrede, geregtigheid en vryheid van lewensmoontlikheid. Is die ernstige probleme, wat reeds so spoedig in die nuwe jaar voortstu nie miskien die gevolg van ons lewensrigting wat in stryd met die evangeliese boodskap is nie?

Die evangelie: Gaan die wêreld in en wees tussen „hulle” met ons Christelike lewe en boodskap -

Suid-Afrika: Dwing apart af.

Die evangelie: Moenie hier skatte vir jouself versamel nie -

Suid-Afrika: Betaal 'n hongerloon aan die swartman vir eie verryking.

RUIN OR...

national” sporting events, speeding up the so-called independence of the Homelands, all in an effort to ameliorate without fundamentally changing the situation.

WAIT FOR THE EXPLOSION?

The pressing question springs to mind - What else must happen to bring about a basic and meaningful re-appraisal of our attitude towards the black man? One gets the impression that many whites, following the example of the Government, act like a determined man who, convinced that he is in the right, is walking towards a fire with dynamite in his one hand, and trying to block his ears with the other.

The peace-bringing gospel of Christ is directly opposed to the apartheid way of life. It is a basic characteristic of a true believer, one who meets God through Christ, one who has been liberated and renewed and who lives in communion with Him, to wish to share this new life with others. He wants to serve his neighbour, i.e. everybody, look after him, love him and with him to serve God. To solve problems he uses the way of love instead of violence (whether it be the violence of the forces of law and order, or the violence of the terrorist); meaningful discussion instead of partisan legalism; reconciliation instead of multinational polarisation; tolerance instead of authoritarian threats.

The strength of Christianity throughout the ages has rested on the basic elements of the gospel, *non-racialism*, a *unity* more fundamental than either *diversity* or *homogeneity*, a *love* which desires the best for its neighbour in legislation, work, education and politics, and a *freedom* which allows everyone the independence of making responsible decisions.

THE SPIRIT OF APARTHEID VERSUS GOD'S SPIRIT

Is it not a fact that the spirit of apartheid leads to loneliness, despair, isolation, suffering, violence, war, and ... suicide? The Spirit of God moves towards fellowship, trust, collaboration, non-violence, peace, justice and freedom to use life's opportunities. Is it not a fact that these serious problems, which are being projected so forcibly into this new year, are the result of our way of life, which is contrary to the message of the gospel?

The gospel: Go into the “world” and live among “them” with our Christian message and way of life -

South Africa: Enforce separation.

The gospel: Lay not up for yourself treasures on earth -

South Africa: Pay the black man a starvation wage and thereby enrich yourself.

ONDERGANG OF...

- Die evangelie:** Man en vrou (en die gesin) moet een wees -
- Suid-Afrika:** Die swartman is van werk afhanklik en as hy die werk „vrywillig” aanvaar, moet hy *alleen* kom werk (trekarbeid).
- Die evangelie:** Moenie aan 'n ander doen wat jy nie aan jousef gedoen wil hê nie -
- Suid-Afrika:** Mense word sonder verhoor van hulle paspoorte „berooft”, aangehou, ingeperk of verban.
- Die evangelie:** God neem die persoon van 'n mens nie aan nie en 'n mens word nie volgens die vlees as norm beoordeel nie -
- Suid-Afrika:** Alle inwoners wat hier gebore is, word volgens sy „ras” (volgens „blanke” norme) beoordeel en behandel. Dit is die finale maatstaf by werk (- reservering), reg tot eiendom, beweeglikheid (paswette), stemreg, onderwys, ens., ens., ens.
- Die evangelie:** Die Godsryk moet eerste gestel word met die belofte dat die nodige ook op tydelike gebied voorsien sal word -
- Suid-Afrika:** Sorg eers vir jousef, jou (blanke) veiligheid, rykdom, onderwys, nasionale gevoel, tradisies, (S. -) „Afrikanerskap”, beskawing en voortbestaan en dan moet God *agterna* ook geraadpleeg en gedien word.
- Die evangelie:** Alle Christene is die „blanke” Christene se broeders en susters „in die vlees sowel as in die Here” -
- Suid-Afrika:** Daar moet aparte kerke wees, in die vlees geskeie sonder lewenskntak en tog een in die „gees” (Heilige Gees?).
- Die evangelie:** Alle mense word beskou as geskape deur God wat die krag van sy beeld in hulle kan openbaar, as mense wat die geestelike (aardse) roeping kan beantwoord en in gemeenskap, liefde en vryheid kan leef -
- Suid-afrika:** Beskou en beheer alle mense volgens vleeslike, menslike hoedanighede, van velkleur, haarsoort, taalspraak, kulturele agtergrond, en dié wat nie daarby wil inval nie moet deur dwang geforseer word, of deur propagandistiese skreeuery en slegmakery met name soos liberaliste, kommuniste (of voorlopers daarvan), of vreesveldtogte deur veiligheidspolisie, oordonder word.

RUIN OR...

- The gospel:** Man and wife (and the family) should be one -
- South Africa:** The black man is dependent on his job, and if he accepts it “voluntarily”, he must undertake it alone (migratory labour).
- The gospel:** Treat others as you would like to be treated yourself -
- South Africa:** Without trial, people are “robbed” of their passports, detained, restricted or banned.
- The gospel:** In the sight of God all men are equal; He does not judge man by his flesh -
- South Africa:** Every resident who was born here, is judged and treated according to the colour of his skin, i.e. by “white” standards. Race is the final norm as regards jobs and job reservation, freehold tenure, mobility (pass laws), the vote, education, etc.
- The gospel:** Seek first the Kingdom of God and his righteousness and all these things shall be added unto you.
- South Africa:** First see to yourself, your white security, wealth, education, national feelings, traditions, S-Afrikanerdom, civilisation and survival; *after that*, turn to God and serve Him.
- The gospel:** All Christians are brothers and sisters to the “white” Christian, “in the flesh as well as in the Lord” -
- South Africa:** There must be separate churches, with the congregations segregated and without living contact, but still one in the “Spirit” (Holy Spirit?).
- The gospel:** All people are regarded as having been made by God, through whom he can reveal the power of his image; people who can answer the spiritual earthly call and live in fellowship, love and freedom -
- South Africa:** Regard and control all people according to the attributes of their flesh and humanity, the colour of their skins, their type of hair, language and cultural background. Use force against those who will not fall in with these measures, overwhelm them by shouting propaganda and slander, using names like liberalists, communists, or by conducting fear campaigns by security police.

Anyone who senses something of the urgency of the situation and who appreciates this testimony, might well ask what *alternative* there is to apartheid. The

ONDERGANG OF...

Iemand wat iets van die nood van die situasie aanvoel en dié getuienis waardeer, sal wel vra wat *die alternatief* vir apartheid is. Die antwoord lê daarin opgesluit dat politici, juridici, teoloë, opvoedkundiges, ekonome, ens., en verteenwoordigers van alle „groepe” in Suid-Afrika wat bereid is om die rasmaatstaf af te sweer en Christelike menswaardigheid as norm te handhaaf, 'n nuwe lewensrigting help aantoon. Spro-cas (Studieprojek oor Christenskap in 'n Apartheidsamelewing) het bv. 'n alternatief vir apartheid in die verskillende rapporte uitgewerk wat as 'n basis van bespreking gebruik kan word. As sake soos verpligte onderwys vir alle inwoners van Suid-Afrika, skolingsfasiliteite vir alle arbeiders, ope werkseleenthede, politieke deelname van alle geoepe, eiendomsreg aan elkeen wat Suid-Afrika bv. as sy geboorteland het, prioriteit sal geniet, sal die *spanning van geweld* na die *erns van die konferensiesaal* verskuif.

AKELDAMA OF GOLGOTHA?

Dit kom vir 'n mens voor of daar maar een keuse is en dat die tyd ook daarvoor vinnig verstryk: Geforseerde apartheid met al duideliker tekens dat dit in chaos en bloedvergieting gaan eindig of die aanvaarding en beplanning van 'n gemeenskap met gelyke geleenthede en gemeenskaplike aanvaarding van alle mense wat iets van versoening, liefde en geregtigheid van God se openbaring in Christus, sal afbeeld.

Iemand sou redeneer dat laasgenoemde nie sal slaag nie - miskien nie volgens die blanke se verwagtings nie - en dat die blanke sal ondergaan. Dit mag so wees dat ons as blankes voor ondergang staan, maar dan *het ons beslis nog die keuse hoe ons „ondergaan”*: Soos Christus aan die kruis wat sy lewe vir die mensdom gee en eintlik tog nie ondergaan nie, maar oorwin, of soos Judas wat homself en sy egoïsme met geweld wil handhaaf en uiteindelik op dié weg self sy eie asem uit sy Godgegewe lewe en lewensgeleentheid wurg. Of sal ons probeer om neutraal te staan soos Petrus wat probeer het om Christus van die kruis weg te hou? Al kos dit so, met Christus, ons „ondergang” sal dié kruis dan 'n nuwe opstandingmôre in Suid-Afrika aankondig. M.a.w. dié weg van Christus kan nie ondergaan nie, al lyk dit vir die ongelowige wat met nasionalistiese oë meet, wel so. Die saad wat in die grond „val”, bring nuwe lewe voort. Dit is die evangelie in Suid-Afrika wat dwaasheid vir die denkende, beskaafde blanke en 'n aanstoot vir die nasionalistiese, eiesoortige veelvolkige politiek is.

Die ander ondergang, dié van Judas wat Christus se weg verlaat het, is 'n ware, verskriklike ondergang - Suider-Afrika kan een stuk „Akeldama”, bloedgrond op die wêreldkaart word.

Suid-Afrika staan (weer) voor Christus: Verraad, rykdom (30 silwerstukke) en ... selfmoord; of bekering (vernuwing), offer, diens en Gods seën - Daar is ernstige tekens dat die finale keuse moontlik spoedig gemaak sal moet word. *

RUIN OR...

answer to this question depends on so many people - the politicians, the judiciary, the theologians, educationalists, economists and the representatives of all the various groups in South Africa - and they must all be prepared to relinquish race as the measuring rod, and to maintain Christian human dignity as the norm in order to open up a new way of life.

In various reports which it has issued and which might well be used as a basis for discussion, Spro-cas (the Study Project on Christianity in an Apartheid Society) has outlined an alternative to apartheid. If matters such as compulsory education for all the citizens of South Africa, schooling facilities for all labourers, open opportunities to find work, political participation for all groups, the right of freehold tenure for all South African citizens were given priority, the tensions bred by violence would fall away and give place to the calm deliberations of the Conference Room.

AKELDAMA OR GOLGOTHA?

It would appear that we have but two choices before us and that the time for decision is rapidly running out; either enforced apartheid with every indication that it will end in bloodshed and chaos, or the adoption and planning of a community with equal opportunities for and common acceptance of all people who can reflect something of the conciliation, love and justice of God's revelation in Christ.

Someone might argue that this will not succeed in terms of "white" expectations, and that it will lead to the "downfall" of the whites. It may well be that we, as whites, are facing our downfall, but then *we still have the choice as to the manner of that "downfall"*: like Christ nailed to the cross, giving his life for humanity but victorious in death; or like Judas, in his egoism trying desperately to maintain himself at all cost, and only succeeding in this way in eventually destroying his own God-given life and opportunities. Or should we attempt to be neutral like Peter, who tried to keep Christ from the cross? Even if it *does* cost us our "downfall", like Christ, *this* cross will announce a new dawn of resurrection in South Africa. In other words, the way of Christ cannot be destroyed, however it may appear to the unbeliever who judges from his standpoint of narrow nationalism. The seed which "falls" to the ground, brings new life. This is the gospel which is foolishness to the thinking, civilised white South African, and an offence to nationalist, separatist, multinational politics.

The other type of downfall - that of Judas who forsook the way of Christ, implies utter destruction. Following this path South Africa could become a land of blood on the world map, a modern Akeldama.

South Africa stands once more before Christ; betrayal, wealth, 30 pieces of silver and ... suicide, or: conversion, renewal, sacrifice, service and God's blessing. The omens are serious; the choice is ours - and the time is now. *

,WAAK EN BID' BROER ... BROER?

Met die opskrif, wat ontleen is aan Jesus se woorde aan sy dissipels toe sy donkerste uur aangebreek het, wil ons saam oor *die kerke in Suid-Afrika en apartheid* nadink. Ons kom nooit van hierdie woorde ,waak en bid' weg nie. As ons kerk wil bly, moet dit ons gedurig begelei. Ons is broers en susters en ons het die verantwoordelikheid om mekaar te vermaan en mekaar aan ons verantwoordelikhede te herinner.

Uiteraard beteken die onderwerp hier 'n grensbepaling. Ons gaan hier nadink oor die Gereformeerde Kerke en meer spesifiek oor die Nederduitse Gereformeerde Kerk. Die ander (Engelssprekende) kerk sal hier slegs terloops ter sprake kom. Duidelikheidshalwe sal ons - in teenstelling met wat 'n mens in Europa teëkom - ook moet onderskei tussen blankes aan die een kant en swart Afrikane (sg. Bantoes) met hul eie taal, kultuur en agtergrond aan die ander kant; en die Indiërs en ook nog die bruin Suid-Afrikane. Laasgenoemde groep het alleenlik of Afrikaans of Engels as moedertaal, is heeltemal westers wat kultuur betref en hulle is grotendeels Protestants waarvan weer die grootste deel Gereformeerd. (Oor hierdie laaste groepe praat ons as „swart” en „bruin” Suid-Afrikane.)

DIE KERK HOU DIÉ REGERING (APARTHEID) INSTAND

Rasseprobleme is nie tot Suid-Afrika beperk nie en 'n mens kan ook nie sê dat die blanke Suid-Afrikane rassediskriminasie uitgevind het nie. Wel is dit waar dat die probleem in sy huidige vorm in Suid-Afrika op 'n heel eiesoortige wyse tot stand gekom het. En dit bly ook waar dat apartheid as sisteem nêrens ter wêreld meer deur die staat gewettig word soos in Suid-Afrika nie. Wat verder ook belangrik is, is dat daar nêrens 'n plek is waar 'n stelsel op so 'n volledige wyse deur die Christelike kerk oorgeneem is as in Suid-Afrika nie. Nie alleen oorgeneem nie, maar selfs aan die gang gesit is! In teenstelling met ander (1) glo ek nie dat apartheid en die staat in Suid-Afrika as die eintlike probleem gesien moet word nie, maar dat apartheid in sy wese terugwys na 'n teologie en dat die kerk en die houding van die kerk veel belangriker faktore was as wat 'n mens durf toegee. Hoe die offisiële uitsprake van die kerk ookal voorkom dat dit in 'n ander rigting wys, bly dit 'n onomstootlike feit dat die instandhouding van die huidige regering in Suid-Afrika in geen geringe mate nie van die steun van hierdie grootste kerk in ons land afhanklik is.

Om die algehele ontwikkeling van apartheid en die kerke in die bestek van die artikel te begryp, moet ons in die geskiedenis teruggaan. En dan veral nie te vêr nie, alhoewel ons nooit mag vergeet nie dat by al hierdie dinge die kolonialisme en imperialisme van Nederland en Engeland hulle bydrae ruimskots sou gelewer het. (2) (Vir 'n volledige bespreking van die faktore, kan 'n mens 'n boek soos bv. *Apartheid* - N.J. Rhodie en H. Venter, H.A.U.M., Pretoria, 1960, veral hoofstukke 3, 4 en 5 lees). Wat die kerke betref, moet ons dit eers stel dat daar vanaf die begin geen onderskeid in die kerklike gemeenskap in Suid-Afrika was nie. Die kerk het uit blankes sowel as slawe bestaan. Die kinders van slawe is dan ook saam met die blanke kinders gedoop en as lidmate in die gemeentes bevestig. Die verskille wat toe bestaan het, was verskille wat in enige samelewing in die koloniale tydperk aangetref kon word - sosiale verskille tussen ryk en arm, heer en slaaf. Blankes en slawe saam in één kerklike gemeenskap was dan ook geen probleem nie; tot in 1829. Toe het daar vir die eerste keer vroe rondom die doop en aanneming van „nie-blanke” kinders in 'n plattelandse gemeente ontstaan. (3) Die antwoord van die Sinode hieroor was ferm: „Persone van de kleur” wat deur die aflegging van belydenis en die bediening van die heilige doop tot die kerk toegevoeg is, moet as gelykes saam met die gebore Christene die nagmaal ontvang. Dit was vir die Sinode 'n „onwrikbaar stelregel op het onfeilbaar Woord van God gegrond” en hulle verklaar dat „gevolglik alle Christelike gemeentes en elke Christen in die besonder, verplig is om ooreenkomstig daarmee te dink en te handel”. (4) Ná 1829 egter, het die vrystelling van die slawe (1834), die Groot Trek na die noorde (1836) en die skeuring in die kerk, wat eers gedreig het, gekom. Dat dit alles nie sonder gevolge vir die kerk in die Kaap was nie, blyk uit 'n versoekskrif van 45 blankes uit die Ring van Graaf-Reinet wat hulle in 1855 tot die Kerkraad van Stockenström rig. Hulle vra om hulle eie nagmaal te vier apart van die „kleurlinglidmate” „sodat ons nie vir mekaar hinderlik mag wees nie”. (5) Die Kerkraad self het die versoek afgewys, maar die Ring het toegegee: „Dat aan die eerwaarde kerkraad van Stockenström aanbeveel word om ter tegemoetkoming van vooroordele en swakhede die nagmaal by een of meer tafels vir die nuwe (of blanke) lede te bedien nadat dit aan die ou lede van die gemeente (d.w.s. die bruin lede) bedien is”. (6)

D.P. Botha noem dié besluit van die Ring „rewolusionêr” en meen: „Vir die eerste keer skemer dit ook deur dat die kerk 'n tydperk in sy geskiedenis aan die nader was waarin die Skrif en die belydenisskrifte nie meer so aboslout normatief vir sy optrede

sou wees as in die vorige eeu nie". (7)

Die reaksie hierop was groot. Dit kon dan ook nouliks anders dat dié saak voor die Sinode moes dien - wat dan ook in 1857 gebeur het. (8) Die hewige debatte het dan ook die volgende besluit tot gevolg gehad: „Die Sinode beskou dit wenslik en volgens die Skrif dat ons lidmate uit die heidene in ons bestaande gemeentes opgeneem en ingelyf word oral waar dit so kan geskied; *maar waar hierdie maatreël as gevolg van die swakheid van sommige, die bevordering van die saak van Christus onder heidene in die weg sou staan, die gemeente wat uit die heidene opgerig word of nog opgerig sál word, sy Christelike voorregte in 'n afsonderlike gebou of inrigting sal geniet.*" (9) (My kursivering). Kennelik het dit vir die Sinode om 'n nood gegaan en die besluit was dan ook as 'n *tydelike maatreël* bedoel, 'n noodmaatreël as 'n mens wil, en „almal het na die dag wanneer vooroordele nie meer sou bestaan nie, uitgesien", het D.P. Botha gekonkludeer. (10)

Maar so gemaklik sou dit tog nie gaan nie. Eenmaal op hierdie weg het dit al hoe moeiliker geword om tussen wat nog „prakties" en wat volgens die eise van die evangelie was, te onderskei. Die stigting van 'n eie Kleurlingkerk in 1881 was dan ook 'n logiese gevolg van hierdie weg en daarmee het die geskeidenheid tussen die kerke dan ook 'n voldonge feit geword. Die gedagte van „geskeidenheid" sou dan ook vir die hele sendingbeleid van die N.G. Kerk bepalend word. Dit is my oortuiging dat die grondoorsaak van die ellende en smarte wat vandag (nog) met die sisteem van apartheid gepaard gaan, hier gesoek moet word; dat alles naamlik sy begin rondom die nagmaalstafel gehad het. Dat dit juis dáár waar die gelowiges saam die eenheid in Christus Jesus bely vir die N.G. Kerk verbreek is, was iets wat sy kwade en pynlike gevolge vandag nog laat voel.

Dit alles het dit natuurlik maklik gemaak om die N.G. Kerk as verteenwoordigende kerk van die (blanke) Afrikaner te sien. Een stappie verder, naamlik om hierdie kerk ook geheel-en-al tot „volkskerk" te maak, was ook nie al te moeilik nie. (11)

Dat die N.G. Kerk as „kerk van die Afrikaner" dan ook in die geskiedenis van Suid-Afrika die stryd opneem vir die regte van die Afrikaner teenoor die verknegting van die Engelse was dan ook nie vreemd of ten onregte nie. Maar dat die verhaal daarmee nog nie uit is nie sal spoedig, hoop ek, duidelik word.

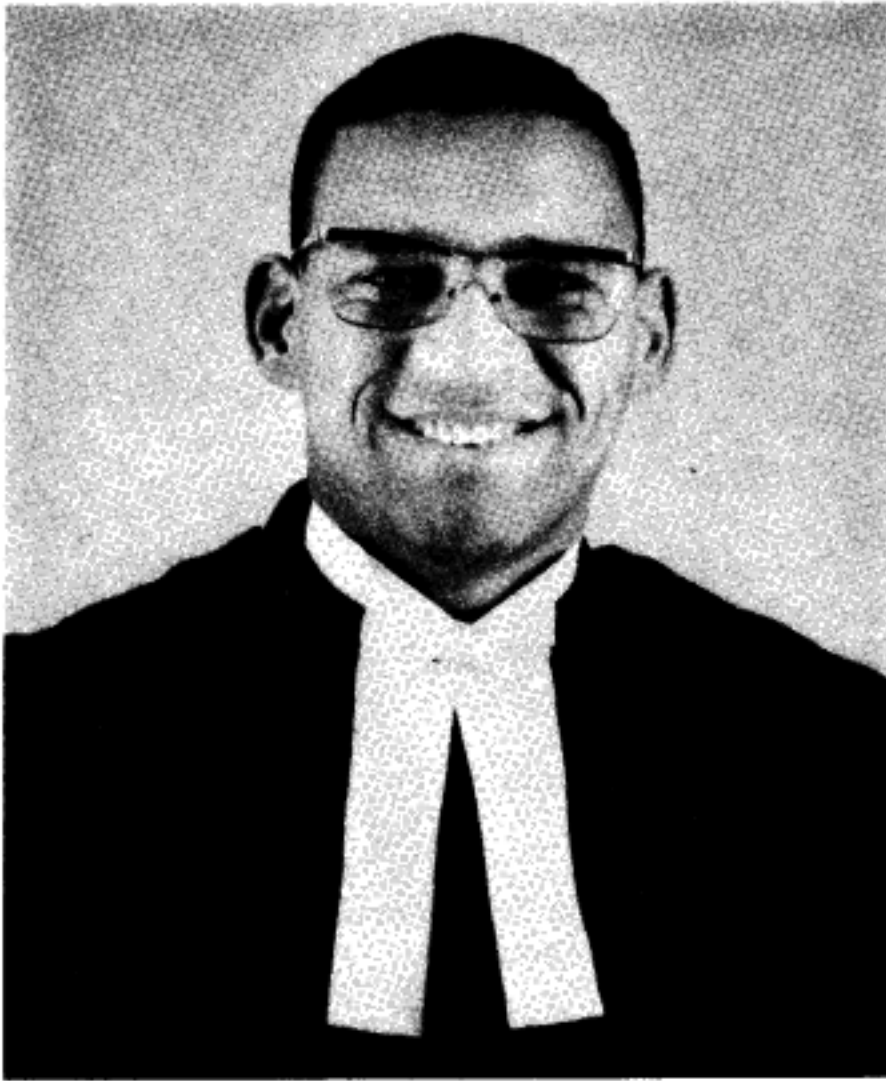
APARTHEID AS „KERKBELEID"

Soos reeds gesê, was die kerk in die laat twintigerjare tot die veertigerjare baie nou by die stryd van die Afrikaner betrokke. En weer eens: Tereg! Toe was daar 'n sterk politiek-sosiale betrokkenheid; daar was geen sprake van „Social Gospel" nie en, so sê dr. J.H.P. van Rooyen, „Politieke preke" was volop en is dikwels met groot akklamasie in Afrikaanse dagblaaie

gerapporteer". (12) Toe het dit om die behoud van die Afrikaner gegaan. Dit was dan ook nie vreemd nie dat bekende kerklike figure soos dr. D.F. Malan en dr. H.F. Verwoerd ('n oortuigde Christen en lid van die N.G. Kerk) as sterk politieke leiers ontpop het. Toe hierdie selfde leiers met 'n program van totale skeiding en apartheid te voorskyn kom om dit terwille van die behoud van die blanke en met name die Afrikaner uit te voer, was die verstrengeling van die „Afrikanersaak" en „Kerk" lankal 'n voldonge feit. Wat toe gebeur het, moes gebeur. Totale skeiding en „die belange en behoud" van die Afrikaner sou wel gaan ten koste van die regte en wettige verlangens van die „Kleurlinge", om oor die swart Afrikane maar te swyg. Daarvoor sou die kerk homself maar weinig bekommer. Die kerkgeskiedenis van geskeidenheid en apartheid maak dit nie alleen onmoontlik vir die kerk om daarteen op verantwoordelike wyse stelling in te neem nie, maar gee ook 'n alibi vir 'n nog diepergaande apartheid in die struktuur van die Suid-Afrikaanse maatskappy. Dit is so, sê Rhodie (a.w. p. 165) dat die kerk die leier van die beweging (tot totale apartheid) was. Hy haal „die Kerkbode" van 22 September 1948 aan: „As kerk het ons altyd onomwonde die skeiding van hierdie twee volksgroepe (wit en swart) voorgestaan. *In hierdie opsig kan apartheid met reg as 'n kerkbeleid beskryf word.*" (My kursivering.)

En dit terwyl die kerk geweet het dat apartheid onuitvoerbaar sou wees volgens 'n erkenning van dr. D.F. Malan (Rhodie, a.w. p. 24). As die kerk so deur eie belang verblind was dat hy dié werklikheid nie eers kon sien nie, hoe kan hy verby dié werklikheid na God se eintlike bedoelinge en ideale vir 'n land soos Suid-Afrika kyk? Na die oorwinning van die Nasionale Party in 1948 en die invoering van apartheid as staatsvorm in Suid-Afrika, vind die betrokkenheid van die kerk o.a. hierin gestalte dat die mense, omdat hulle sterk van hulle christelikheid en roeping oortuig was en omdat mense (vandag nog) die Bybel nie graag loslaat nie en hoe ookal op sy hele bestaan wil betrek - apartheid op Bybelse argumente gaan fundeer. Argumente wat deur die jare nie minder maar eerder meer geword het. Argumente wat, as 'n mens hulle van nader beskou, apartheid nie dek nie. (13) Die volledige steun van Die N.G. Kerk vir die apartheidspolitiek van die huidige regering in Suid-Afrika in woord en daad, moet myns insiens beskou word as een van die belangrikste elemente in die (ongelukkige) waarheid dat die Nasionale Party in Suid-Afrika nou al byna 25 jaar lank regeer. Want agter die filosofie en ideologie van geskeidenheid van die Suid-Afrikaanse regering staan ook baie duidelik die teologie van geskeidenheid van die Afrikaanse kerke. (14a) Daarby kom ook nog die vereenselwiging van die Afrikaner met die volk Isreal en die voogdyskap oor die „onmondige" swart volkere wat daaruit voortvloei. (14b) Dat hierdie teologie uiteraard ook bepalend vir die sendingbeleid van die N.G. Kerk sou wees is net so waar as wat die ongelukkig is.

Dat apartheid met al sy onmenslike en vernederende



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newe-aspekte anders deur die swart gemeenskap ervaar word - 'n gemeenskap wat ook probeer om volgens die eise van dieselfde evangelie wat ook deur die blankes verkondig word, te lewe - het kennelik nog nie tot die blankes deurgedring nie.

"CHRISTELIKE ONDERDRUKKING"

Sonder om te diepgaande met detail besig te wees, kan ons sê dat apartheid die behoud van die Afrikaner in besonder ten doel het, en die behoud van die Christelike westerse beskawing in die algemeen. (15)

Elke „aparte” volk of groep moet dus ook apart bly, apart ontwikkel tot volwassenheid en mondigheid, moet veral sy identiteit en „eiesoortigheid” ontdek. Dis nie my doel om op alle sosiologiese moontlikhede en onmoontlikhede of op die spesifieke party-ideologiese argumente wat oor en weer geslinger word, in te gaan nie. Ek wil hier sleg wys op die groot doel van apartheid en dat mense beweer dat dit altyd met reg en geregtigheid gepaard gaan en volgens die eise van die evangelie; verder wil ek graag uitvra na die praktiese uitvoering van hierdie beleid soos wat dit deur die mense wat die meeste daardeur getref word, ondervind word: die swart en bruin Suid-Afrikaners.

Apartheid tas die swartmens in sy diepste wese aan:

in sy menswees. Dit beteken om in 'n maatskappy te lewe waar hy nooit tenvolle as mens en burger erken word nie. Hy voel dat hy in sy menslike waardigheid aangetas word, volkome genegeerd en vernederd. Apartheid wat vir die blanke soets soos „behoud van my blank wees” moet beteken, is vir *hom* die berowing van die grootste menslike verlange: om gewoonweg as 'n mens te mag lewe. Die wette, die struktuur en die verhouding wat deur hierdie sisteem geproduseer word, het *hom* verkneg en tot 'n voorwerp gemaak. Hy is iemand wat nie eers oor sy eie toekoms kan beslis nie.

Konkreet gestel, moet hy klaarkom met die feit dat hy in sy vaderland 'n tweede - en derderangse burgerskap moet beklee; dat hy tevrede moet wees met 'n onderwyssituasie waarin R248 aan 'n blanke kind en R20 aan 'n swart kind per jaar bestee word. (16) Hy moet klaarkom met sy benoudheid oor die toekoms van sy kinders - in die woorde van dr. R.E. v.d. Ross (bekende bruin geleerde) „... the deprivation experienced by the non-white pupils in education has, necessarily, repercussions well beyond the schools. They find their echoes in such matters as lower earning power, the employment of child labour, social inadequacy and maladjustment, crime, vice and ill health”. (17) Hy moet klaarkom met die onverskilligheid van die blanke t.o.v. sy lae loon - as Ovambo-arbeider (tot onlangs) R8 per maand - terwyl blanke middelbare skoolkinders vir dieselfde werk tot R100 per maand as loon (sakgeld) ontvang het! (18)

Hy moet klaarkom met die geweldige gaping in inkomste. As onderwyser nog nie 60% van die salaris van sy blanke kollega; as mynwerker staan hy in die verhouding van 20:1 met die blanke, (in 1971 - in 1936 was die verhouding 10:1). (19)

Hy moet klaarkom met die verskriklike geweld wat per definiese in die uitvoering van apartheid sit: die gevaar wat altyd aanwesig is dat hy enige moment van sy eiendom vervreemd kan word omdat 'n bepaalde gebied deur die regering „blank” verklaar is

Die gedurige konfrontasie met die halwe waarhede dat soveel „vir *hom* gedoen word”, dat hy eintlik in sy vaderland, deur die genade van die blankes, woon; (die mense praat tog altyd van „blank Suid-Afrika”); die mite dat alles wat goed is in Suid-Afrika alleen maar aan die ywer, werkkrag en vermoë van die blankes te danke sou wees ens., ens.

Dit is geen wonder dat ds. Sol Selepe daartoe gebring word om van „Christelike onderdrukking” te spreek nie. (20)

As die Suid-Afrikaanse Raad van Kerke in die „Boodskap aan die Volk van Suid-Afrika” oor hierdie saak handel, kom hy tot die volgende konklusie:

„... In Suid-Afrika word dit van elkeen verwag om te glo dat iemand se rasse-identiteit die belangrikste saak oor *hom* is ... eers as dit vasgestel is, kan daar gesê word waar hy mag woon, met wie hy mag trou, watter werk hy mag doen, watter opvoeding hy mag verkry,

word vervolg op bl 21

THE WAY OF A PILGRIM



On 16th December 1972 a group of pilgrims set off from Grahamstown to walk the 960km to Cape Town. They ended their stirring walk on 14th January 1973 with an impressive service in Cape Town. Here is the inside story of one of them, Father Vic Kotzé, who gives us an insight into his feelings about his involvement in the whole issue.

P.V. Vic, can you tell us a little about yourself?

V.K. I am a South African born at Roodepoort in the Transvaal and I am 38 years of age. I am a Roman Catholic priest ordained in 1959 and apart from my first three years as a priest which was spent as Bishop Boyle's secretary, I have been doing pastoral work in the Cathedral Parish and for the last six years in Kempton Park in the Transvaal.

CALL TO DO PENANCE

P.V. We know from all the publicity in the press that you were one of the pilgrims who walked from Grahamstown to Cape Town. Can you tell us a bit about why the pilgrimage was planned?

V.K. It was planned basically for a two-fold purpose. First, that we ourselves in this pilgrimage confess our own involvement and responsibility for the exploitation of African workers and the consequent destruction of their family life.

Secondly to focus attention, sharply we hoped, on the issue of migrant labour. By confessing our own involvement, I mean the way in which we, as whites, willy-nilly benefit from the system of migrant labour. Acknowledging this and confessing our involvement in it, means for me the need to do penance for it, to really 'take it out on oneself' in a physical way. This is how I understand penance - so that it can impress upon the whole man, the whole of myself, the depth to which I am part of the system and then hopefully that I will not stop at doing penance, but as an individual, and with others, will be able to do what I can and what we can, to change the system.

So while doing penance for our part in migrant labour, we do not intend to accuse anyone or any one group of people. Nonetheless we issue an

invitation in the spirit of Christ to all white South Africans to do penance, to repent of our sins, to turn away from what is so evil and through penance learn to turn in the direction of what is good. This good is achieved through the direction of change, so that all South Africans will be able to enjoy the wonder of family life. The purpose of this pilgrimage was, as I said,

- * to focus attention on the issue of migrant labour,
- * to communicate once more the facts about migrant labour,
- * to move people to an awareness of what is happening,
- * to encourage people to commit themselves to changing the situation which so obviously affronts the law of Christ

Finally, we chose the issue of migrant labour because this is one aspect of the total system and this issue has been declared evil by all the churches without exception.

P.V. How and when did you come to be on the list of starters and can you tell us why you decided to accept the invitation? Was it easy to accept especially when you think of the distance of 960 km?

V.K. Well, I came to be among the pilgrims when Francis Wilson and David Russell called on me one morning and sat themselves down in my office and asked if I would like to join them in a bit of exercise. "Of course, I would be delighted to join you in a bit of exercise", I said. And then they said, "Well, the exercise is walking from Grahamstown to Cape Town, something in the region of 600 miles". Naturally I thought they were joking since I am one of those white South Africans who does not walk up to the cafe to buy his cigarettes! But when they explained to me the purpose of the pilgrimage, I became very enthusiastic, especially, strangely enough, by the need to do penance.

As a Catholic, of course, one knows all about penance e.g. giving up practices in Lent and that kind of thing. It has always struck me that as



Six of the pilgrims on their way to Cape Town. They are from left to right: Rev. Francois Bill, Rev. Athol Jennings, Rev. David Russell, Mr Augustine Schutte, Rev. Trevor de Bruyn and the Rev. Vic Kotzé. Daily Mail



penance this is a waste of time because it certainly does not lead to repentance. No such penances have ever led me to any turning away, they never really brought to bear on me my guilt for so many things. So the very thought of walking 960 km struck me as a very, very real form of penance, and to this I was very attracted. Then of course focussing attention on the destruction of family life through focussing on migrant labour and the fact that here is one issue surely that all people can be involved in, certainly convinced me on the whole idea of the pilgrimage.

THOUGHTS WHILE SUFFERING

P.V. Can you tell us what went through your heart and mind as you walked?

V.K. I found it extremely difficult to cope with being aware of anything going through my heart or mind. I think many of us found it difficult to concentrate on anything other than just walking. For me then it was mainly a question of putting one foot in front of the other and wondering how on earth I was going to keep on doing this.

I was aware from time to time of some of the issues that did 'grab' me - especially the times when it was easier going. I said already that I was very sold on the idea of real penance and, my goodness me, penance indeed it was and now that I come to think of it, it was the idea of penance that kept me going. The idea that this is the real

thing - I am suffering, I am suffering willingly. Then it struck me very forcibly that here I was suffering in my body but imagine what the suffering of the migrant labourer is and the suffering of his family. I am undergoing physical aches and pains and that reminded me so forcibly that the migrant undergoes pain of a far more excruciation kind away from his family, of only being with those he loves just for a short while, not seeing his children grow up. This was a very humbling experience.

For me it was humbling that I was actually in some way sharing in their suffering. And then again, I was very often struck by St. Paul saying how he had to bring his body under subjection. The Bible puts it: "I treat my body hard and make it obey me for having been an announcer myself I should not want to be disqualified". Here I am as a pilgrim focussing people's attention, hopefully on migrant labour, inviting people to do something about it, and where do I stand? Am I going to do something about it once this pilgrimage is all over? Will I have the strength, and courage, or will I rationalize my way out of it? Yes, I think St. Paul hit the nail on the head in saying that through treating my body hard I am able to impress upon the whole of me the necessity for remaining constant. I imagined that this bodily suffering was all I had to do, in other words once it was over, I could relax and say I had done my share. I am keenly aware that the real suffering to be undergone if the system of migrant labour and the total system in South Africa is to be changed, the real suffering still lies

ahead.

But other thoughts went through my mind and heart - and very strongly too. How idiotic can a man be, I thought, putting one step in front of the other under a blazing sun or a driving rain? One just felt so totally foolish and the whole process of rationalization started. This is a fruitless march, no one is going to take any notice. Who do we think we are? What do we hope to do? What do we hope to achieve? Who is going to listen? And then again it came to me: this is symbolic. What is going on in me now, is probably going to happen, will most certainly happen once this pilgrimage is over, I am going to be tempted to rationalize myself out of the real issue. I am not going to want to face the challenge of bringing about change. It strikes me right at this moment that it is going to be far easier to rationalize myself out of this real issue, out of the challenge facing me and facing us in the real pilgrimage, namely the journey towards the change of the *system*.

During the walk my pride kept me going - the others were doing it and I jolly well wasn't going to bail out.

I wonder if it is fully understood by folk, as it was understood by us on this walk, that our pilgrimage was symbolic; that when we reached Cape Town, when we finally walked from Rondebosch Common to the gates of Parliament, *THAT OUR WALK WAS FINALLY DONE AND THAT THE REAL PILGRIMAGE WAS AT THE PRECISE MOMENT ONLY BEGINNING. THE PILGRIMAGE IS NOT TOWARDS CAPE TOWN, BUT TOWARDS HEALING FAMILY LIFE.* I am quite certain that *this* pilgrimage will bring far greater pain to all of us but just as we pilgrims found support in each other to continue our walk and not be tempted to give in (for we were tempted to give in, at least, I was tempted to give in) the very being with others in Church and society, being encouraged by them, will keep us all going. And so all of us who are concerned for family life in our country, for the preservation of these values, and other Christian values, need to support each other, be united with each other, have contact with each other, give one another strength, keep one another from rationalizing our way out of the struggle - then we can break through and create a new way of life for all of us in South Africa, and a much better and happier way of life it will be for us all - paradoxically even for those of us who are white.

P.V. Have you been in training, and has the walking had any effects on you for good or bad, and can you tell us how you coped in your body?

V.K. I had in fact done practically no training for this walk and was physically unfit. For me perhaps just as well. It made the penitential exercise so much more meaningful. The first five days were the worst, they were the toughest. It was blissful relief to stop but the very fact of stopping contained its own brand of agony because then you had to get going again and it always took a couple of kilometers to work out the stiffness that had accumulated during the stop. But even after those five days and really right through to the end what Athol Jennings, our Springbok adviser on muscle condition had told us, came true. We could almost plot a graph of the agony and ecstasy - some days you'd feel you could walk for ever and never stop, and other days the very effort of placing one foot in front of the other was fraught with all kinds of pain. So when anyone said, "Let's keep on walking, I feel I can keep going", the others would just laugh and wait for the other end of the graph to manifest itself, and surely it nearly always did - before you knew where you were you'd be struck down by some new 'migrant ache'!

Migrant aches were called by Francis Wilson oscillating aches, because one moment the ache would be in one's hip joint, the next moment it would suddenly appear in the ankle, then it would be in the right knee, and so forth - just oscillate from one part of one's body to another. Our progressing fitness was noticeable by the fact that whereas in the first few days we went through bottles and bottles of radium B, that elixir for muscular aches and pains, afterwards the radium B remained with its cork untouched. Now I feel tremendously fit. Athol Jennings would call it 'muscle tone'. Today I feel that I would like to do all I can to maintain this 'muscle tone'.

I discovered on the walk two things about pain. First that there is a threshold of pain. But more importantly that we can break through that threshold of pain. We can come through, giving pain a cleansing effect.

"SUFFERING" AMUSEMENTS

P.V. We think of this as a very serious affair. Did it have amusing aspects at all?

V.K. Oddly enough, for me some of the most amusing moments were the toughest. I don't think I will ever forget walking with Francois Bill at the tail end of the procession. It was one morning - a very, very hot morning, near those salt mines outside Port Elizabeth, a particularly desolate spot of country. We were both suffering the agonies of



Wherever they have come across Africans on their long walk from Grahamstown, the eight South African Christians have been enthusiastically greeted by passers-by, who stopped to shake their hands. Mr Thomson Lusasa greets (from left) the Rev Francois Bill, Dr Francis Wilson and the Rev Norman Hudson at the top of Sir Lowry's Pass. (By courtesy of The Argus.)

the penitential and sharing these with each other in a somewhat direct fashion and suddenly being reduced to helpless laughter by each other's suffering. There we were staggering along on the pain of our blisters and roaring away as if it was the funniest thing on earth.

There were many amusing moments, like one morning very early at the start of our walk we read from the Bible (as we always did before we started off each day). This particular morning the passage was from Genesis, incorporating that piece about the snake in the Garden of Eden. Shortly afterwards, as we were walking along, we came upon a large puffadder curled up in the middle of the road. A safe distance away from the snake, we started debating at length whether venomous creatures of this kind should be killed or not. The hawks finally won the day and the snake was summarily dispatched!

Then there was the passing motorist who stopped, offered us chocolates (which we were very grateful for, but refused, because we had just had tea) and who then said "Well, I too am passing on the good news", and he handed us a stack of leaflets and drove off. The leaflets were on devotion to St. Jude, saint of hopeless cases!

P.V. What was your daily programme?

V.K. Our daily programme started at approximately 4.45 most mornings. We woke up and then went through the process of anointing our feet - anointing them with Vaseline. That is something we

really went through by the jarful. One would anoint one's feet very, very carefully, applying it very liberally. Then two pairs of socks for most of us (woollen socks by the way. Don't attempt walking in nylon). Then we would start our walk from the point where we had left off - we were most scrupulous about this, being driven backwards and forwards exactly to the spot we had left the previous afternoon. We'd get going after one of us had read from Scripture, giving us something to think about and to meditate on, and so we'd start off our walk and the first thirty minutes or so would be in silence - the opportunity to consider what had just been read or to be alone with our thoughts. We'd walk for an hour, ten minutes break, an hour, ten minutes break, in that pattern although towards the end when muscle tone had asserted itself, we actually walked for an hour and a half, then had a break, an hour and a half, then a break.

In the early days of our walking, before we started, we had our breakfast with whoever we had stayed with and most of the time we were lavishly entertained by folk along the route whom we stayed with. All this had been arranged beforehand by James Moulder or Mother Moulder as he came to be known to us. Or, if we didn't have breakfast with our hosts or we had stayed overnight in a hall or barn, then we would have breakfast along the road. So that would be after our first one and a half hours, and then we would carry on for another one and a half hours with a break.

We went through bottles and bottles and bottles of cold drink.

And in this way our morning walk would finish about eleven or half past eleven, by which time we had completed about 22 kilometers. (One morning we slashed our record and did, I think, about 25 kilometers before stopping.) Then we would climb very happily into our sleeping bags. Most of the time, except in the desolate areas around Port Elizabeth and Mossel Bay, we would be able to find a tree and fall fast asleep for about an hour and a half, and then we would have lunch which sometimes our driver prepared for us, or which people would bring from the nearest point. We'd have lunch and a short rest again after lunch and then from about two or three o'clock we would have Bible study and get into discussing what came out of this or we would discuss some point on the migrant labour issue. Francis Wilson led us through the important parts of his book and then we would possibly have some business to discuss, like the press releases or whatever needed going through by the group. We'd get started again at approximately

IDEOLOGIES SUPPORT APARTHEID

Dear Sir,

Abnormally strong egoism and abnormally strong groupism are both based on fear of the other.

We are so preoccupied with racism that we scarcely notice other prevailing symptoms of the same sickness which cannot be separated from apartheid and reinforce it.

Laissez-faire, entrepreneurship, free market economy and capitalism describe an approach to economy. To most of our business and industrial leaders and to an increasing number of young people who aspire to such leadership, it is more than a method. To them it is something that extends into the metaphysical.

A study of Fortune, the business magazine, or of daily financial pages shows that laissez-faire is the holy cow of the mighty industrial system.

For those, who do not gain through it, it is freedom for the economically stronger to exploit the economically weaker.

The Spro-cas report "Towards social change" showed that our problem is a class struggle of have-nots against haves, the frontiers of which are almost identical with those of skin colour.

The four organisations investigated by the commission of inquiry are the only ones for white people who have accepted this and must therefor also accept that

cont. on page 20

PILGRIMAGE(cont.)

three o'clock, and walk through till half past five. Most days we covered approximately 32 km but again, we were very proud of ourselves the day we covered just over 39 km. In old terminology, that is nearly 25 miles.

People were marvellous along the route, in addition to those wonderful people who entertained us in their homes. There were people who just flashed their lights at us in appreciation, waved their hands, gave the V for victory or the peace sign. This was very encouraging and they were by far the majority. I suppose one could count on one hand the number of cars who gave us the thumbs-down sign or said something unpleasant as they flashed past. A lot of people stopped and not all of them gave us encouragement through devotion to patron saints of hopeless cases. Very often people would bring us cold drinks and bottles of milk, sweets, and just stop to shake our hands. One lady stopped on the side of the road with her family, and as we walked past she was waving and I heard her say to the others in her car: "Oh, how I'd love to be walking with them".

THE HANKEY ISSUE

We had a tremendous reception from Coloureds and Africans. I remember in Port Elizabeth, a car stopping, and African people giving us each an orange, and encouraging us in our walk. There were so many such moments. Possibly though, the one great moment for me, and I think for

most of us, was our stop at Hankey - our staying there overnight with the coloured community, worshipping with them in their church under the direction of their minister, the Rev. Mrs. Constable. There the whole issue of migrant labour became real with all its agonising aspects. Mrs. Constable said in her sermon during the service, "Hankey is a boarding house". The people of Hankey had been devastated two years previous by floods through the Gamtoos Valley. They are losing their farms, though as Mrs. Constable said, "They had been gifted by God with green fingers". They were farmers, and now they were being turned off their farms. They had lost the right to be there, somewhere or other the vital title deeds that they held to the land had been lost. They were being removed to a coloured settlement outside Hankey and she told us afterwards that they prayed that God would send them a sign, a sign of hope that He had not altogether abandoned them and we were that sign of hope. It made me feel incredibly humble.

We had church services along the route, many church services, I think there were about thirteen in all. We each took it in turns, on behalf of the pilgrims, to address the congregation and then of course finally in Cape Town, the tremendous welcome by 6000 people on the Rondebosch Common, a service addressed by Beyers Naudé and Archbishop Hurley and ONCE AGAIN IT BECAME TRUE FOR US AND FOR ALL THERE, THAT THE REAL PILGRIMAGE, THE PILGRIMAGE TO SAVE FAMILY LIFE, WAS ONLY NOW BEGINNING. *

The Race Dilemma in the Church

reg beckley

From mankind's earliest history comes the basic evidence of his fall when Cain put the question: "Am I my brother's keeper?" (Gen. 4:9). G.C. Berkouwer, in his book, "Man, the Image of God", in the chapter "Corruption and Humanness", writes: "It is and remains one of the most striking features of the actuality of fallen man that we see relationships between man and fellow man function within the midst of the corrupting power of sin, which is certainly directed especially against society and against any feeling of responsibility towards the other." Therefore the relationships between men must always be viewed in the light of this 'corrupting power of sin', of which, in countries claiming to be 'Christian', its understanding and the power it exerts amongst men must be, and can be expected to be, fully recognised. It is on this fact that great divisions within the Church have been caused by the unwillingness of its pastors and teachers to instruct its congregations 'urgently, persistently and patiently' in order that they may reach maturity in these matters. The urgency indicates a danger, and a very real danger, that the evidence of a living Christian faith is lacking, and all that that implies.

Those who are racially minded have argued that laws cannot change the inner man, but Luther King did say that *a law may not make a man to love him, but it may prevent his being lynched*. The argument that laws do not have any effect on the expressed attitudes of men is merely a product of the 'corrupting power of sin', which becomes the author of such futilities of thought that counter the introduction of legislation to curb the impulses of men in their relationships to fellow men. Such persons would prefer not to have such curbing legislation as it would bring their own attitudes into focus. On the other hand, there is no desire to curb the hurtful results of legislation passed to impose a racial ideology.

No 'petty' apartheid

Our Prime Minister, Mr J. Vorster, has said on a number of occasions that there is no such thing as 'petty apartheid'. He is quite right. His brother, Dr K. Vorster, elected as Moderator of the D.R.C. General Synod, according to the "Sunday Tribune" of Natal, 3.12.72, told a top German visitor, Mr Dieter Brauer: "There is no racial discrimination in South Africa", who then commented, because of the fact of discernable discrimination: "I find it extraordinary that such an important man could say - obviously believing it -

that there was no racial discrimination in South Africa". No wonder a Church of England churchman, an admirer of Dr Vorster as a Christian, could remark: "It is absurd to say that Dr Vorster is a racist". Obviously, if Dr Vorster sees no racial discrimination in South Africa, then to him there are no racists in this country either, or they are minimal in numbers.

After winning the elections by a large majority in 1948, the Nationalist Party, with such a backing, introduced its ideological policy of 'apartheid' by passing legislative Acts in Parliament. One of the early results, which cost many thousand rands of the country's revenue, was changing the physical structure of all public buildings, so that, for the heterogeneous mixture of persons in the street, the separation or 'apartheid' among humans was made as observable evidence of the ideology to be introduced.

For twenty-five years Parliament has passed a stream of legislation that brooks no opposition. Every Act is, by implication, a denigration of coloured persons as intrinsically inferior to the Whites. It must be realised that a policy, based on an ideology imposed by a powerful majority, as is evident in other parts of the world, cannot be modified by considerations of humanitarianism or compassion; exceptions cannot be made, otherwise the ideological principle breaks down. This factor has been little realised, so that, when people of goodwill have tried to obtain a concession due to circumstances, it had to be refused on principle.

Utopia by 1978?

So, when Mr Vorster says that there is no 'petty apartheid', he is perfectly correct; whatever happens in the application of the principle, is that which constitutes the ideology of apartheid. There can be no division of any miseries or advantages entailed in 'n klein' or 'n groot' apartheid, as if thereby the miseries will be eliminated. That is why Mr Vorster as Prime Minister, and Dr Vorster as leader of a church, can see no petty apartheid: What is seen is the whole structure of the system, and the system, as such, according to statements by government ministers, is working very well, except perhaps in the phase of 'migrant labour' which is considered to be a temporary factor.

I may be wrong, and I do hope I am wrong, when I say I fear a solution to migrant labour will be sought within the framework of the ideology, as when a D.R.

Church Synod noted it in the following words which, when it was brought to the notice of the government, was hailed as a great breakthrough in the Church-State link and was at last a recognition of the miseries and dangers brought about by the system. "A cancer which rages thus in the life of the African population must necessarily affect the whole social and religious life of all the races in our fatherland. By virtue of God's laws the Whites will not remain untouched by the sickness which is ravaging the moral life of the African." That the Whites will be affected is a strong factor in the danger being noted. The Synod of the Anglican Church followed suit with a similar resolution and action. However, watching the manner in which men's minds can and do work in the matter of racialism and colour prejudice, it is the aim of the projected out-working of the ideology that by 1978 there should be no Blacks within the White areas. At that stage, therefore, there should be no migrant labour in existence, and so, to alleviate the present problem, the aims of 1978 have to expedited.

Mr Bob Connolly, the well-known cartoonist of the Rand Daily Mail, some months ago satirized the position with his extraordinary ability to say serious things with humour in picture form. The background of the cartoon is a mass of buildings which indicate cities and industry; in the foreground a tall man labelled "Urban African" and next to him a small Mr Vorster with his hands over his eyes, and in the 'bubble' his saying, "I'll count to ten, and when I look again I'll expect you to be gone, and if you're not gone it means you're still here!" And indeed he will still be here with us Whites as long as there is industry and business operations to be carried out.

To acknowledge this problem as a fact will entail recognising the impossibility of the apartheid ideology, and this will also mean the acknowledgement of the total inadequacy of the 'separate development' policy, a name substituted for the word 'apartheid', which has acquired a world-wide connotation of dislike and contempt of the whole principle. To many, the thought that this ideology is not the answer to our problem will be a tragedy. Yet there are many who do not see its miserable entailment to us all, especially to us of colour, so the forceful words of Albert Speer of Hitler's navy about his own wilful blindness, which I read some time ago in "Time", is a warning:

"But in the final analysis I myself determined the degree of my isolation, the extremity of my evasions, and the extent of my ignorance ... whether I knew or did not know or how much, or how little I knew is totally unimportant when I consider what horrors I ought to have known about and what conclusions would have been natural ones to draw from the little I did know."

Anyone imagining the separate ethnic 'homelands' a solution to the disposal of the Blacks out of sight and ken of the Whites, living comfortably in their own

homeland with its humming industries, deserves to be condemned to living in an Alice in Wonderland world where words and things have no meaning. The ideology, which includes the idea of the homelands, does not require complications through enabling monies coming from sources other than the Blacks, or government controlled funds, in order that in their homelands they will have their own humming industries, but which is without the infrastructure of power, water, transport, communications etc. necessary to make them hum. Then, of course, the cheap labour of a 'Border Industry' readily comes to mind, with the Blacks tucked into their own beds for some eight hours of darkness, while for the rest of their time they will be travelling to and from work, working, or spending their money in the nearby White areas. This would mean that minimal amounts of their earnings would accrue to homeland revenue.

Church as spoiler

And now, to disturb all this, comes the church (which is not limited to South Africa) with an 'ideology' based on something beyond the thoughts and desires of this world; the requirements of Almighty God, as defined in Scripture, and with this comes extreme tensions within the church in South Africa, sufficient to split it down the middle through those who have made a decision of conscience.

In 1960, I read what was to me, with this background of apartheid ideology in operation, an astonishing book with the title "*Delayed Action*", comprising eleven articles written by ministers, teachers and theologians of the three main Afrikaans Churches. The first article by Professor Dr B.B. Keet entitled "The Bell has Already Tolled", gives the gist and spirit of the whole book. It was so directly contrary to the ideology of apartheid, that Dr Verwoerd strongly denounced it and its ideas and warnings in his radio message to the nation at the end of the year in which the book was published.

It may be said here that the fulminations and actions of the *English-speaking churches*, however necessary they may be in their witness to wrongs, will have little effect on government policies; also, that not by any manner of means do all the members of those English churches hold ideas contrary to that of government policy. It is said that the English-speaking voters are not even troubling to verify their registration. The only effective power for change will have to arise from within the Afrikaans churches, such as the writers of "*Delayed Action*", and they will have to bear the brunt of whatever opposition is entailed in a change of ideology.

The influence of Churches overseas

The churches beyond South Africa which have had some influence on the Afrikaans churches in opposing



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government policy since 1968, are the Reformed churches, especially those in Holland - which, after all, is the mother country, even if of some very independent children. The first Reformed Ecumenical Synod took place in *Lunteren, Holland, in 1968*, where a number of resolutions were formulated for consideration by the Reformed churches in S. Africa, and which, based on Scriptural injunctions, were quite contrary to government policy and ideology in spirit.

During the subsequent Conference of the World Alliance of Reformed churches, held in *Nairobi in 1970*, the resolutions arrived at in Lunteren were again brought forward for discussion. The South African D.R.C. delegates who attended were hard put to maintain their position vis-à-vis their fellow Reformed churches, and yet, as a body, supported the ideology of the South African government. A resolution condemning the practice of segregation within the church as being "against the nature of the Christian Church", was amended by Rev P.E.S. Smith, Secretary of the N.G.K.'s Federal Mission Council to read, "In her pastoral ministry the Church should strive to eradicate attitudes of racial suppression and prejudice by leading her members into full maturity in race relations. This should be done urgently, persistently and patiently." This resolution was passed as acceptable by the D.R.C.'s representatives, and would have important implications. Previous to this resolution Rev Smith said: "We try to speak on the things mentioned here, but we do so in a different way." Also, "When you say that oppression is wrong, I am in agreement with that. When you say that racialism is unchristian, I am in

agreement with that too, and we have said so on many occasions. Migratory Labour has been called 'a cancer in the life of the people' by one of the Synods of our church. When you finally formulate what you want to say, you should not make it impossible for us ..." In a previous report published in the *Rand Daily Mail* of 28.7.70, Rev Smith denied that the church gave the impression of supporting racial segregation and White supremacy. He also said that it could justify, on Biblical grounds, its division into separate homogeneous churches. In general, within the D.R.C., this separation into the White, and the African, Indian and Coloured Mission Churches as the 'Mother' and 'Daughter' churches, has the effect that for worship the congregations are separated within their own constituent churches without there being a specific statement for their exclusion from White church services, but for all practical purposes this separation is very much a fact. The *N.H. Kerk*, in an article of their Constitution, provides for the exclusion of those other than White from their White churches.

At the subsequent *General Synod of the D.R.C. held in Pretoria in 1970* under the moderation of Dr J. Vorster, Dr A. Kruiswyk, Professor of Missionary Theology of the Free University of Amsterdam, and a member of the Moderature of the Free Reformed churches of the Netherlands, who was an observer at the Synod, it was denied that the D.R.C. could defend apartheid on Scriptural grounds. Dr Kruiswyk claimed that the D.R.C. "based the justification of apartheid within the church on three texts in the Bible - Gen. 9:25-26; Gen. 11:16; or Deut. 32:8; and Acts 17:26 - a justification to which no theologian of name in other parts of the world subscribed." Dr Vorster said in reply: "Our interpretation is right. We believe that the Bible, in those three texts, favours separate development. But I do not care what Dr Kruiswyk or any other theologian says. We know we are right, and if they do not agree with us, so let it be. What have we to lose, in any case, if the Reformed Churches in Holland break with us? I think, nothing." In further statements Dr Kruiswyk said: "The deductions from texts about inequality were so frightfully gross that he had to warn the church to be careful ... You must not ventriloquise the Bible."

Then in *March, 1972, at a Regional Conference of the Reformed Ecumenical Synod in Pretoria*, at which the D.R. and its associated S.A. churches, several Presbyterian churches of Malawi and Rhodesia and the Church of England in South Africa were represented, met for the main purpose of reviewing the recommendations of the Lunteren Reformed Ecumenical Synod of 1968, for presentation to the Reformed Ecumenical Synod to be held in Sydney in October, 1972.

The following quotation of Resolution 6, considered by the Regional Reformed Synod held at Pretoria in March 1972, indicates the spirit in which the various resolutions were discussed to arrive at recommend-

ations for the guidance of the delegates who were to attend the R.E.S. at Sydney: "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 organisations." This resolution was adopted with special reference to the practical comments of some of the church members.

Reactions on Sydney in S.A.

It seems a great pity, in view of the urgency mentioned at various times, that the delay in arriving at final resolutions and their acceptance by the churches concerned is counted in years. The D.R.C. General Synod will only consider all the accepted Lunteren resolutions, with the exception of the one on 'mixed marriages' in 1974. The Reformed Church Synod was held in Potchefstroom in January, 1973, and, according to a short report in the Rand Daily Mail, it appears that much of the discussions centred around the resolution on 'mixed marriages', to the exclusion of all the other extremely important resolutions which have been called 'dynamite!' Eventually the Sydney resolutions were referred to a committee to report back to the next Reformed Synod in 3 years' time in Potchefstroom.

In general, reports of the D.R. Church which I have had the opportunity to read, have been vague and non-committal. "Die Kerkbode" of 29.11.72 merely cited the accepted resolutions at the Sydney RES in English in order to avoid wrong concepts being arrived at if translated into Afrikaans. The Resolution of Racially Mixed Marriages is followed by the comments of the Regional RES held in Pretoria in 1972, but other recommendations of that Synod, giving specific views as they concerned our own problems in racial matters are not mentioned by "Die Kerkbode", as if the resolution on Mixed Marriages was the only one which could be contentious. The following was an added remark in "Die Kerkbode" to the Sydney RES resolutions and reads:- "Appreciation - Reformed Churches of Southern Africa. The following resolution was adopted by the RES in Sydney: 'Synod expresses its deep appreciation for the extensive way in which the Reformed Churches in Southern Africa, in their Regional Conference of 1972, dealt with the resolutions on Race Relations by the RES, Lunteren, 1968.'" "The D.R.C. Newsletter" for December, 1972, makes only passing comments on the resolutions dealing with Race Relations, but over three of the four pages were concerned with minor controversial matters dealt with at the RES, Sydney, but in the last paragraph on page 4, promise was made to give the full text of the RES, Sydney resolutions on race relations in its next issue.

The Afrikaans newspapers, however, used 'banner' headlines to bring to the attention of its readers what

was considered two of the most important decisions of the RES, Sydney, Mixed Marriages and the opening of White church doors to persons of Colour for ordinary and Communion Services, although "Rapport" of 3.12.72 gave considerable space to the background of these resolutions, and also mentioned the duty of the church to criticise the government and organisations in the context of racial matters and the recommended method of communication with its congregations by preaching, etc. Little consideration was given to the total effect of the resolutions accepted by the delegates at Sydney.

It is a matter of disappointment that there was no mention of the resolutions that deal so specifically with racialism, which, if adopted and acted upon, would challenge the attitudes of so many members of the Reformed Churches and the churches themselves in matters of race and political stances.

The English press was more prone to see the implications of the adoption of these resolutions. Both "The Star" of 2.12.72 and the "Sunday Tribune" of 3.12.72 had 'banner' headlines, "Dutch Reformed Churches are holding dynamite," and "Church and 'dynamite'" respectively and the "Sunday Tribune" with the sub-heading, "Afrikaans Arch-Verkrampes nurse reforms that could end apartheid." Further comment in the body of the article being: "If they are accepted: It will mean a staggering upheaval in the churches and in the country. The holy cows of our traditional way of life, defended by Afrikaner churchmen in the past will be threatened. If they are not accepted: The Dutch Reformed Churches could find themselves rejected and scorned by their brothers in other countries."

Then follows details of some of the resolutions. The difference of approach to the resolutions of RES, Sydney, by the Afrikaans and English papers indicates the quandary in which the Afrikaans church and press find themselves. Both the "Star" and the "Sunday Tribune" mention that *Dr C.F. Beyers Naudé*, since the Cottesloe Conference of 1960, has adhered to the principles covered in these resolutions and which have also formed the basis for the existence of the Christian Institute since its inception. He, and the Christian Institute have borne strong opposition for the last ten years from both his church and the government, as an organisation deserving to be suppressed. Rev Dr Beyers Naudé is quoted by the "Sunday Tribune" of 17.12.72 as saying: "If these resolutions had been adopted by the non-South African churches, nobody would have batted an eyelid, but when ultra-conservative theologians like Dr J.D. Vorster, Dr J.S. Gericke and Rev D.P.M. Beukes support resolutions like these, the matter takes on a different complexion."

The Rand Daily Mail of 5.1.73 wrote in an editorial: "... the Dutch Reformed leaders consistently followed Christian convictions in endorsing the remaining 14 resolutions. Some of these, many would argue, go

„Vader, vergeef hulle, want hulle weet nie wat hulle doen nie”

'n PREEK BY DIE GELEENTHEID VAN DIE BE-EINDIGING VAN DIE PELGRIMSTOG INSAKE TREKARBEID TE RONDEBOSCH, KAAPSTAD OP SONDAG 4 JANUARIE 1973, GELEWER DEUR DR. BEYERS NAUDÉ, DIREKTEUR VAN DIE CHRISTELIKE INSTITUUT.

Op geloftedag, 16 Desember 1972, het 'n pelgrimstog van agt Christene in Grahamstad, die stad van die Britse Setlaars, begin op pad na Kaapstad, die moederstad van die Afrikaner. Stilweg, sonder sensasie of trompetgeskal het die tog begin. Dit was nie bedoel as demonstrasie of protesoptog nie - veel eerder was dit 'n gebedstog waarin hierdie klein getal Christene hulle gevoel van skuld as blankes wou deel met ander Christene in die land oor al die onreg en lyd-

ing wat die blanke honderd-duisende swart gesinne aandoen as gevolg van die sisteem van trekarbeid wat in ons land in swang is. Dit is dan ook besonder gepas dat hulle pelgrimstog be-eindig word in Kaapstad, die moederstad van Suid-Afrika - dié stad waar oor baie jare die wetgewing ingedien en aangeneem is wat die sisteem van trekarbeid onlosmaaklik verbind het aan die hele rassebeleid van ons land.

As ons aan die pelgrimstog van hierdie klein, onbeduidend klein groepie manne dink, ontstaan die vraag dadelik: wat *wou* hulle eintlik bereik? En wat *het* hulle bereik? Daar sal seker dié blankes wees wat die gebed van Jesus, die gebed van ons teks, sal toepas op hierdie groepie manne deur te sê: „Ja, ons stem saam. 'n Mens moet eintlik bid: Vader, vergeef hulle, want hulle weet nie wat hulle doen nie. Hulle probeer net die aandag op hulleself vestig: hulle probeer net om

PERSPECTIVE (cont.)

against the entire practice of South African apartheid. There is the injunction that the guiding norms for race relations are God's commandments that men display love and righteousness. There is the requirement of the acceptance of men, regardless of race and culture. There is the urging of Christians to practice self-sacrifice for the welfare of others." Then mention is made that we can somehow expect modifications of the implications of these resolutions. "Theologians in the Afrikaans churches maintain that these concepts are possible of application within apartheid, and that, indeed they attain their highest expression through separate development. It is, of course, precisely because of such arguments that the Dutch Reformed churches are in a different camp from South Africa's other churches." This endorses my earlier comment that the evil of migratory labour could be referred to the government by the church, because there should be no such thing as migratory labour when the ultimate result of the ideology has been brought about in 1978. They should all be in their homelands, thus proving it to be according to Scripture as its "highest expression through separate development." The editorial continues, "... the gap between what the churches' leaders subscribed to in far-off Sydney and what their churches do in South Africa itself is enormous. If their voting is proof of fresh thinking the implications for change are profound, particularly as a N.G. Kerk representative was the Moderator, Dr J.D. Vorster, who happens also to be the Prime Minister's brother. Yet

there is still a long way ahead. Members of the churches must now adopt the resolutions." This would only be considered in 1974.

Still no hope

Indeed, if the churches concerned did adopt these resolutions, there would be exciting possibilities; possibilities so much longed for, but, interpreting known attitudes; the biases and prejudices of men, named Christian or otherwise; the fear of losing positions of status and privilege, *I feel they will remain mere 'resolutions' whether passed or not. If accepted, I can see there will be little that will be done to enforce their implementation in individual churches.*

An incident was reported in the "Sunday Tribune" of 17.12.72, of a D.R.C. Dominee, who had published a booklet entitled, "Dare we keep silent?" in which he challenges the church to speak out and take a stand on crucial social and political matters. This appears to conform to one of the resolutions accepted by the delegates to RES, Sydney, of which Dr Vorster was one, yet it is said that Dr Vorster complained about the book and required an investigation. Dr van Rooyen, the author, said, "It is true. In the past six weeks I have had two meetings with the circuit committee."

We can only pray that the Lord of His church will so direct its members in this time of choosing in South Africa that his will and purpose will be carried out, in spite of the lack of willingness to change. *



Dr Beyers Naudé terwyl hy die skare van ongeveer 4 000 by Rondebosch oor die verwoestende invloed van trekarbeid toegesprek het. (Goedgunstiglik deur "The Argus" verskaf.)

♦♦♦♦♦♦♦♦

politieke munt uit 'n moeilike situasie te slaan."

WEET ALMAL VAN ONREG IN S.A.?

Daar sal weer ander blankes wees wat sal sê: „Vader, vergeef die blankes wat hierdie groot onreg aan die swartes aandoen, want hulle weet nie wat hulle doen nie. Hulle weet nie hoeveel frustrasie en verbittering hulle veroorsaak nie. Hulle weet nie hoeveel pyn en verdriet en ellende hulle duisende en duisende mense besorg nie.”

En onder ons swart bevolking sal daar die groot getal wees wat onder mekaar en vir mekaar sal sê (al word hulle stem deur die oorgrote meerderheid van die byna 4 miljoen blankes byna nie gehoor nie): „Hoe kan daar nog 'n enkele blanke in hierdie land wees wat kan beweer dat die blankes nie weet wat hulle doen nie - veral as dit gaan om die smart en onreg wat die stelsel van trekarbeid die swart Afrikane van ons land aandoen?”

Die vraag is: Mag ons hierdie gebed van Jesus van toepassing maak op die omstandighede in ons land t.o.v. die stelsel van trekarbeid? Die antwoord is: Ja - en nee. Aan die een kant is dit so waar om te sê: Sekerlik behoort alle blanke Christene in hierdie land teen hierdie tyd te weet van al die onreg, die ellende, die droefheid, die pyn wat die stelsel van trekarbeid duisende swartmense aandoen. Hoe is dit moontlik dat

iemand nog kan sê: Ek weet nie?

Aan die ander kant is dit ook waar, hoe onmoontlik dit ookal mag klink, dat duisende en duisende witmense nie werklik weet watter smart en ellende die stelsel van trekarbeid veroorsaak nie - miskien (dit gee ek geredelik toe) omdat vrees en eiebelang hulle rede doelbewus sluit vir die bittere ellende wat ervaar word.

Presies dieselfde vraag kan ons stel t.o.v. Christus se Kruisiging: Het dié wat besig was om Jesus aan die Kruis te nael dan nie geweet watter sonde hulle doen nie? Ook hier - ja, veral hier - is die antwoord: Ja - en nee. As Jesus met sy volmaakte insig kon bid: „Vergewe hulle want hulle weet nie wat hulle doen nie” dan mag ons - ja, *dan moet ons dit ook bid*. Want Hy leer ons, goddank, dat dit nie ons is wat dit vir sekere ander groepe bid nie, maar dat dit Hy is wat dit vir ons almal bid. Hierdie gebed plaas ons almal onder sy oordeel, maar ook onder sy genade en vergiffenis. Dis die eerste groot waarheid wat die agt pelgrims by ons tuisbring.

'n DAG VAN VEROOTMOEDIGING

Maar die pelgrims het nog meer bereik. As daar ooit 'n geleentheid was vir Christene van alle kerke om mekaar te vind en gesamentlik die pelgrimsweg te gaan van 'n gemeenskaplike belydenis van skuld, dan is dit oor die stelsel van trekarbeid. Want hier was die één saak waar die grootste Afrikaanse Kerke, by name die N.G. Kerk, verenig was met die kerke wat die Engel-sprekende blankes verteenwoordig in hulle veroordeling van 'n sisteem wat soos 'n kanker besig is om 'n hele gemeenskap, 'n hele land te vernietig. Daarom was ek so dankbaar vir die stemme uit die N.G. Kerk wat hulle vereenselwig het met die gedagte van die pelgrimstog. Maar waarom het geen diensdoende predikant van die 3 Afrikaanse Kerke dan die pelgrimstog meegemaak nie? Waarom het die Moderator van die N.G. Kerk nie sy weg oopgesien om deel te neem aan hierdie erediens nie? Waarom is die dat die 3 Afrikaanse Kerke wel op Maandag 15 Januarie 'n gesamentlike dag van verootmoediging en gebed kan reël oor 'n natuurramp waarvoor kerkleiers en Christene van alle Kerke diep saamvoel terwyl dit nie moontlik is om op Sondag 14 Januarie ons saam te verootmoedig en te bid oor 'n menslike ramp waarvoor ons almal sekerlik net so diep saam behoort te voel nie?

Hierdie onvermoë om mekaar te vind openbaar weereens die geweldige kloof wat daar bestaan tussen die blanke Christene van Engelse en Afrikaanse agtergrond en bring opnuut op 'n pynlike wyse die verskeurheid van die liggaam van Christus in ons land tuis. As ons in hierdie saak van soveel diepgaande menslike leed nie saam tot God kan gaan in eendragtige gebed en belydenis van skuld nie, watter hoop is daar om in enige ander saak verenig te wees voor die aangesig van die Here? Ek vra hierdie vrae nie in 'n gees van enige verwyt teenoor enigiemand nie - God weet dit - maar in 'n gees van diepe droefheid en met die versugting uit

die grond van my hart: moet dit dan vir altyd so bly? Is daar enige hoop dat dit ooit anders sal wees?

Sonder dat hulle dit bedoel het, het die agt pelgrims die gewete van alle blanke Christene in Suid-Afrika aangespreek oor hierdie diepgaande verdeeldheid wat daar tussen dit twee grootste blanke kultuurgroepe in ons land bestaan deur almal van ons te dwing om ons skuld in dié opsig te bely en onself voor God af te vra: Sal dit dan nooit anders word nie? Is versoening van Afrikaans - en Engelssprekende volksgroepe rondom die kruis van Christus dan onmoontlik - selfs al sou in ons almal se ore sy ontroerende gebed weerklink: „Vader vergeef hulle want hulle weet nie wat hulle doen nie”?

HOOP IN DIE DUISTER?

Maar die pelgrims het nog meer bereik. Hulle herinner ons aan die waarheid dat sukses nie in getalle gemeet kan word nie en dat die kardinale vraag vir die Christen nooit mag wees of dit wat hy doen suksesvol is nie, maar of dit reg is. Vir jare en jare reeds gaan die stemme in ons land op van duisende en duisende - ook onder the blankes - wat waarsku en pleit en vermaan, wat tydig en ontydig die onregverdigheid, die onmenslikheid, die onchristelikheid probeer aantoon van 'n stelsel wat die heiligheid van die huwelik bedreig, die stabiliteit van die familielewe ondermyn en die sekuriteit van die jeug vernietig. 'n Gees van moedeloosheid het soos 'n donker wolk oor baie toegesak omdat hulle in toenemende mate twyfel of dit nog die moeite werd is om te stry vir die saak van menslike reg en geregtigheid. Dit is hulle wat in diepe neerslagtigheid vra: is die skrif nie reeds aan die

muur nie? Is dit nie reeds te laat nie? Het dit nog enige sin om voort te gaan om te glo, te bid en te werk om die kennelike onreg van trekarbeid te help verwyder?

Dieselfde Christus wat aan die Kruis bid: „Vader, vergeef hulle want hulle weet nie wat hulle doen nie” is ook die Een wat ons die antwoord op hierdie vrae gee. Ook oor Hom het die skare by the Kruis gespot en gesê: „Ander het hy verlos - Homself kan Hy nie verlos nie”. M.a.w. hulle sê sy hele lewe, sy stryd vir liefde en waarheid en geregtigheid en bevryding is 'n klaaglike, hopelose mislukking. Maar Christus self weet anders, praat anders, doen anders. Hy roep uit „Dit is volbring” - Ek het my werk klaargemaak, afgehandel. Alles wat my opgedra is om te doen, het Ek gedoen, goed gedoen. Die wêreld en die mense dink anders, oordeel anders - maar Ek weet beter. Want God se laaste woorde aan die mens is nie die Kruis nie, maar die opstanding, nie die dood nie, maar die lewe.

Hier vind ons so duidelik goddelike geloof en menslike wete, beginsel en kompromie, waarheid en skynwerklikheid, hoop en wanhoop in stryd teenoor mekaar gestel. En die agt pelgrims bring aan ons dié boodskap van hoop: Al sou die meerderheid van blankes hulle nie steur aan hierdie getuienis nie, al sou die lyding, die onreg en die leed van duisende medemense nie langs hierdie weg versag en voorkom word nie, nogtans is die pelgrimstog nie verniet nie. God spreek tot Suid-Afrika, by name tot blanke lewe; wie nie hoor nie en sy hart verhard sal sterwe maar die dag kom seker en gewis dat Gods geregtigheid sal seëvier en dat elke vader, moeder en kind die reg sal hê om in vryheid en vrede saam te woon in 'n land deur God aan almal gegee. Amen. *

The DRC and SYDNEY ~~~~~ Sol Selepe

FAILURE IN PRACTICE?

It was of interest to me to learn that the delegates of the D.R. Church have, together with other Christian Churches in the world, endorsed all but one of the controversial resolutions on race relations which were recently adopted by the Reformed Ecumenical Synod in Sydney.

There can be no disputing the fact that the D.R. Church will take a major step in a new direction with the endorsement of these resolutions, since it is a well-known fact that the D.R. Church is a divided church, split clearly and completely along racial lines. This very church has had a large hand in forming the patterns of racial segregation which are prevalent in the South African society today.

When one studies these resolutions, one discovers that they all contradict the entire practice and “belief”

of the D.R. Church and the South African racial policies. The endorsement of these resolutions by the D.R. Church interests me, especially when I think of what this church does in South Africa with regard to the relations between Black and White.

It is perhaps fitting to start off by examining some of these resolutions, keeping the background of the D.R. Church in mind. In doing so, I do not wish to appear to be unnecessarily criticizing my own church, and wish to appeal to my church not to misunderstand me and not to look upon this as one of the many “isms” that are to be ignored and forgotten.

I sincerely believe that, in order to come to the truth, we must look at facts in their true perspective.

The first resolution reads: “*God's command 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."

ONLY LIP SERVICE IN D.R.C.

The D.R. Church, in spite of all its words about these two Christian norms required by the Gospel (love and righteousness), appears to be a conspiracy against them.

Many of the leaders and members of the church, while paying lipservice to the need for love and righteousness, are content to see that, basically, the status-quo of racial hatred and unfairness be maintained.

I believe that true Christian love is not just a pious

feeling, but it is a concrete, active expression of concern for those in need. Jesus makes this clear in the Parable of the Good Samaritan.

In true love, social justice and righteousness are involved. I believe that a Christianity which does not express love for God in concrete love for man in his situation becomes a pseudo-Christianity which gives religious sanction to basic selfishness. Such Christianity provides a culturally acceptable diversion for energies which should be spent on working for social righteousness and reduces to a very narrow limit the range of truths about which Christians should be concerned.

As a Black member of the church, I will watch developments in the new direction which the church has decided to follow. *

letter (cont.)

the only method to achieve change is to strengthen the have-nots.

IRRELEVANT POLITICAL PARTIES

All political parties which can be joined by Whites are by international standards far right off centre. The most daring approach of any opposition is the call for an upwards push against the job reservation barrier which is to be made possible by a simultaneous large expansion of production capacity. The financial pages of opposition newspapers reverse the sequence. They want an expansion of capacity by means of shifting the job reservation barrier. Or is "lift job reservation to increase profit" not the original sequence, inverted to "increase standard of living of black people by lifting job reservation" for public consumption on the political pages?

No wonder that the - for Whites only - trade Unions are weak. The dual role into which their white member is pushed often makes him vulnerable to pressures from left and right. An appeal to his interests as the little co-exploiter of Blacks might succeed today to put a brake on his requests for wage increases. Inflation or a clever appeal directed towards his employee-self might get him to change that attitude tomorrow. The result is that even the white worker in this country has in many respects fewer rights than his equal in other developed countries.

Whether we are supporters or critics of apartheid, our preoccupation with its racial aspects prevents most of us from seeing that our much-praised system of free enterprise, alias capitalism, has inhumanity and injustice built into it and is a part of the apartheid problem.

Whilst there are now isolated voices - the prime minister will have them counted and investigated - which state the connection between the freedom to exploit and apartheid, there have been none so far which have analysed the other groupism on which apartheid is based.

It is old-fashioned nationalism, of the variety which has long outlived its usefulness, which lends itself as an ideological frame for the apartheid of private capitalism and state capitalism.

One appeals to national unity when others attack one's wrongs. One points to the other's misdeeds and, whoever still dares to insist that wrong is wrong, is not only declared a bad South African, no, he is honestly believed to be just that.

SOCIALISM

Nationalism makes developed countries grant aid to poor countries to suit the objectives of power, politics and profit first, and development for the sake of the people second. It makes nations spend more for the killing - called defense - business than for education and it miseducates young people by teaching distorted history.

Just like capitalism, nationalism is now doing more harm than good. The world has become too small for both.

Replacing capitalism by socialism requires at the least a long, uphill struggle. Educating nationalists to give up their fears and then, gradually, some of their cherished autonomy and educating people to become loyal, first of all to mankind at large and then to some group, seems a hopeless task.

Yet, the "freedom to exploit" and "right or wrong my country" are the foundations on which apartheid and most other ills of our days rest. They must be fought.

Since they are based on fear, they should be overcome by love. Socialism is desirable for the sake of the exploited and not because of envy of the rich. A long term move away from today's nation-state towards more international control must be motivated by concern for all men on earth and not by hate for some politicians. *

J. ZIMMER

wie se gasvryheid hy mag geniet, waar hy mediese behandeling kan ontvang, waar hy begrawe kan word - en die antwoord op 'n menigte ander vrae kan verstrek word as hierdie essensiële vasstelling eers gemaak is Sonder rasse-identiteit, so kom dit ons voor, kan ons niks doen nie: hy wat rasse-identiteit het, het die lewe: hy wat nie rasse-identiteit het nie, het nie die lewe nie." (21)

Ek is daarvan oortuig dat apartheid 'n flagrante ontkenning van die versoeningswerk wat in Jesus Christus plaasgevind het, is en dat dit lynreg teen die eise van die evangelie ingaan. Dat hierdie beleid op so 'n wyse deur die Afrikaanse kerke gesteun word, is 'n skande en sonde. 'n Teken van die patetiese mislukking van die kerk in sy profetiese roeping!

KERK EN NASIONALISME VAL SAAM

As ons uiteengesit het hoe die swart bevolking van Suid-Afrika apartheid beleef, moet ons vra: hoe affekteer dit die kerk? Hoe stel die kerke hulle op in so 'n Godonterende (en dit is dieselfde as: mensonterende) situasie? Daar is niks anders om te sê as dat die kerke in Suid-Afrika (alle kerke) jammerlik gefaal het nie. Maar veral is dit waar van die Afrikaanse kerke. Ons het al gesê: Vir die kerk, die blanke kerk het die Afrikanersaak oorheersend geword. Op 'n tragiese wyse het hy deel van die „establishment” geword, die status quo. Dit is selfs so dat as 'n mens die Suid-Afrikaanse regering aanval jy daarmee tegelyk 'ok die kerk aanval. As daar in Suid-Afrika 'n woord gesprek word dat die regering tendense openbaar wat gevaarlik lyk op dit wat Nazi-Duitsland gekenmerk het, word 'n vurige verdedigingspleidooi gelewer deur niemand minder nie as dr. Gericke en nota bene, by geleentheid van die sitting van die Algemene Sinode van die N.G. Kerk!

Dit is opvallend dat die mislukking van die kerk in hierdie opsig deur twee Afrikaners op byna dieselfde wyse getipeer word: Konformisme, stilswye en onverskilligheid t.o.v. die heersende toestande; besig wees met bysake; ongesonde konserwatisme, ens. (22) As dit dan ook nog byval by die jongste Spro-cas publikasie vind, is dit seker nie toevallig nie. (23)

Laat ons sommige van hierdie tekens van nader beskou: Konformisme is, volgens van Ruler: „... om jouself gemaklik oor te gee aan dit wat ander doen, om jou deur die bestaande orde te laat bepaal en deur die gebruike wat daarin heers”. (24)

Die kerk in Suid-Afrika het homself volledig met die bestaande orde gekonformeer. In die kerk, in sy prediking en sending, vind ons die uiterste bedenklike toestand dat apartheid volkome met die geopenbaarde wil van God saamval. Die weiering van sommige kerk-rade om toe te laat dat bruin en swart Afrikane van

hulle kerkgeboue gebruik maak vir eredienste (Let wel: aparte eredienste, geen gemeenskaplike dienste) laat dr. van Rooyen uitroep: „... die waarheid is eerder te soek in konformisme met die kleurvooroordeel ...” (25) en hy vra ook: „... of konformisme nie dalk ook die antwoord is op die vraag hoe dit moontlik is dat daar in die kerk nie stemme opgaan teen die ontugwet met sy totaal onchristelike verloop en wat in praktyk bevestig dat daar in Suid-Afrika 'n tweede onvergeeflike sonde is ná die sonde teen die Heilige Gees, nl. ontug oor die kleurskeidslyn!” (26)

Dit is belangrik om te onthou dat die kerke in die tyd toe die Afrikaner „underdog” was, hy op 'n geweldige wyse polities betrokke was. Met alle mag is oor „reg en geregtigheid” gepreek. „Maar vandag”, sê prof. Sadie, het die kreet algaande in onbruik geraak namate die politieke mag van die Afrikaner toegeneem het, en dit is uiteindelik geheel-en-al deur „wet en orde vervang”. (27) Inderdaad - en weer: tot in die teologie. Met gemak kan J.A. Heyns skrywe: „Waar wette heers en gehoorsaam word, daar is orde” (28) en met 'n beroep op van Riesen kom hy tot die konklusie: Die koninkryk is die orde in hierdie wêreld. (29) Onthuts verklaar van Rooyen: „Maar vandag kan die indruk gekry word dat hierdie ‚reg en geregtigheid’ vrywel uit die prediking verdwyn het - saam met die tweede gebod”. (30) Met die onlangse studentebetogings kom 'n offisiële verklaring van die breë moderatuur van die N.G. Kerk oor „wet en orde”. Hieroor sê van Rooyen: „Natuurlik is wet en orde uiters belangrike sake wat deur niemand sommer versteur mag word nie, maar die geroep om wet en orde sou niks minder as konformisme en gevaarlike meeloop inhou indien dit nie begelei word deur die roep om reg en geregtigheid nie”. (31) Helderder kan dit nouliks gesê word.

Oor die ongeregtigheid in rasseverhoudinge swyg die kerk in alle tale. Prof. Loubser praat van 'n „gesplete persoonlikheid” van die kerk t.o.v. haar spreke in die wêreld. Aan die een kant is daar 'n krampagtige geloof aan die geskeidenheid van kerk en staat (dit geld dan meestal die ander kerke) en 'n byna angsvallige beklemtoning van die „geestelike taak” van die kerk - en aan die ander kant 'n volkome verstremgeling van staat en kerk (daaronder word die Afrikaanse kerk verstaan). „Daarom”, sê prof. Loubser, „het die kerk 'n rassebeleid, nie net vir die kerk nie, maar vir die volk, en bied hy die beleid aan as die enigste wat met die Bybel, die Woord van God versoenbaar is”. (32)

As ons dan in 'n ander verband (nl. i.v.m. die eredoktoraat van M.L. King van die Vrije Universiteit, 'n protes van - weer - die N.G. Kerk kry) word prof. Ridderbos uit Kampen gehoor: „Die bedenklike is dat die N.G. Kerk daardeur ook by hulle, wat soos ons, noue en positiewe betrekkinge met hom begeer en onderhou, die indruk maak dat elke strewe wat (in

watter land dan ookal) gerig is op 'n rassepolitiek van integrasie en nie van apartheid nie, as kommunisties te veroordeel en alleen rassediskriminasie as Christelik te beskou" (33). Dan het ek die neiging om 'n woord van Jesus te herhaal: Wie ore het om te hoor, laat hom hoor.

HOMILETICAL LULLABIES

As die kerk dan swyg oor die lewensbelangrike kwessies wat so dringend om aandag roep, waaroor spreek hy dan wel? Die antwoord is eenvoudig: Hy verloor homself volkome in bysake. Die kerk hou hom besig met popmusiek, naakte beeldhoudkunste en skoonheidskompetisies. Wat bly daar oor om moreel gemoeid mee te wees? Die bedreiging van die tradisionele sedes en gewoontes van die volk, sê Loubser, en hy vervolg: „... die beheptheid van die kerk met popmusiek, naaktheid en kleredrag en die songenaamde bedreiging en afvalligheid van die jeug en die stadsmens, is 'n substituuat vir die eintlike morele betrokkenheid wat die kerk sou moes hê as hy nie volkskerk wou wees nie". (34) (My kursivering).

Origens spreek Loubser sy besorgdheid uit oor die feit dat daar wel predikante binne die N.G. Kerk is wat ook oortuig is dat dit nie langer so kan aan gaan nie, maar wat nog steeds swyg. Van Rooyen het dit fyn uitgewerk, nie alleen oor dié wat heeltemal swyg nie, maar ook oor dié wat, as hulle spreek dit in „vreemde tale" doen! Dit is dié predikante wat die evangelie laat vervaag in niksseggende algemeenhede. Die sg. „veilige predikers", mense wat hulle hou aan die „homiletical lullaby", 'n homiletiese slapensliedjie (35). Vir van Rooyen is dit in elk geval duidelik: „Die waarheid van die tweede gebod is totaal afgestomp as dit verkondig word sonder dat uitgespel word wie die naaste in Suid-Afrikaanse konteks is en wat die liefde in Suid-Afrika se veelvolkige situasie beteken" (36).

Maar die gevolge hiervan kan nie vir die swart kerke uitbly nie. So vind 'n mens dan op die oomblik 'n negatiewe reaksie teenoor die sending, om maar oor die sendeling te swyg. 'n Mens kan sy politieke realiteit moeilik verwerk en verval in frustrasie, wanhoop en apatie. Die skade wat deur die onheilige verbinding tussen apartheid en die evangelie, en Christelik en nasionaal veroorsaak word, kan nie oorsien word nie. Evangeliese begrippe soos „reg" „geregtigheid" „versoening" „liefde" het nagenoeg betekenisloos geword. 'n Mens weet nie meer goed wat 'n mens jou daardeur moet voorstel nie. Ook binne die kerklike gemeenskap voel 'n mens jou beroofd van daardie iets wat ondefinieerbaar is wat mense, gelowiges en kerke saambind. Paternalisme (vir ons slegs 'n ander woord vir superioriteit) kom hard voor. Ook en veral binne die kerk het 'n mens probleme met die „christelikheid" van die regering en die politieke werklikheid, en die liefde en geregtigheid van God. En miskien hang met al hierdie dinge saam dit wat prof. Rothuizen „die ergste" noem: „... Dit lyk my byna die ergste dat dit iemand

kan oorkom: as niemand my wil help nie. Slegs één ding is miskien nog erger: Dat niemand meer deur my gehelp wil word nie. Dit lyk my die ergste in Suid-Afrika. Nie dat die blankes die swartes nie wil help nie, dit wil hulle eintlik wel. Maar dat hulle nie deur die swartes op hulle beurt gehelp wil word nie. Dit lyk my die allerergste vir die swartes ... Inderdaad, nooit was iemand so alleen nie" (37). Ja seker, wie kan dit soos ons agterna sê ... Nooit was iemand so alleen ...?

VERSOENING IS ENIGSTE HOOP

Maar moet dit so bly? Het die kerk nog 'n taak om ook in Suid-Afrika aan versoening, aan 'n ingrypende verandering van die verhoudinge om so die ellende en die onvermydelike gerig van God af te wend, te werk?

Sekerlik het die kerk 'n taak in Suid-Afrika. In die swart kerk is daar wantroue; die mense wanhoop die evangelie en keer die kerk die rug toe. Of mense bly in die kerk en soek hulle troos in 'n ongesonde (en onbybelse) eschatologie. Prediking in die swart kerke is dikwels 'n wanhopige vlug in die hemel, hoe dit heeltemal anders sal wees. Die kerk moet alleen maar 'n veilige hawe van troos wees - 'n geestelike apteek waar mense verdowingsmiddels gaan haal teen die pyn van die afgelope week.

Buitendien is die begrip „Black Power" ook Suid-Afrika nie verbygegaan nie. Steeds meer en meer kom daar tekens by swartes van bewuswording van hulle eie situasie, maar ook van hulle swartheid. Wat die apartheidsideologie so lank op gehoop het, kom dan ook in Suid-Afrika, maar op 'n heel ander wyse as wat enige iemand verwag het! (38) Dat die swart bewuswording 'n noodsaaklike proses is, lyk my onomwonde, maar dat daar gevare insit, sal ook nouliks betwis kan word.

Hoe moet die kerk hom in hierdie situasie opstel? Allereers is 'n besef van wat die situasie is, nodig en 'n kennis en ontmaskering van apartheid vir wat dit eintlik is: Sonde. En daarmee saam 'n skuldbelydenis. Die kerk (blank en swart) sal saam na 'n ander teologie moet soek. Geen teologie van geskeidenheid of konformisme; geen teologie van vergelding of eschatologiese ontvlugting - maar 'n teologie wat weer van die nabyheid, die medemenslikheid van God spreek. 'n Teologie wat van Gods handelinge in hierdie geskiedenis, 'n handeling met die mense deur die mense, getuig.

Daar moet weer 'n kerk kom wat bereid is om die konsekwensies van die evangelie deur te trek tot die alledaagse bestaan. Ons moet weer leer wat dit beteken om in die versoening te glo - sodat ons inderdaad met mekaar versoen kan saamleef omdat ons op die heerlikste daad in ons geskiedenis terugkyk: Die versoenende sterwe van Jesus.

Hy, die Gekruisigde, het tog die nuwe mens van God nuwe moontlikhede, die opdrag tot versoening gegee - en wat meer is, Hy waarborg dit! „Die Seun van die mens is daarby nie 'n ideale oppermens wat elende met

geweld, wat nuwe elende skep, be-eindig nie. Hy oortref die mens aangesien Hy dié wat verlore is, opneem, en dié wat hard is, tot Homself oorwen. Hy verhoog die mens se bestaan, aangesien Hy die mens se smarte, sondes en sy verlatenheid op Homself neem" (Moltmann). (39) God se evangelie moet tog iets beteken ook vir die situasie in Suid-Afrika. In Suid-Afrika kan, volgens my eie gevoel, nooit aan 'n geweldadige konflik gedink word nie asof daarmee die oplossing vir probleme verkry kan word. Want vir Suid-Afrika met sy teenstellings en sy besondere situasie geld die volgende met reg: „There is no choice between violence and non-violence, but a choice between non-violence, or non-existence" (Dr M.L.King). Verandering is noodsaaklik, maar nooit sonder versoening nie. Tereg sê Moltmann: „Versoening sonder 'n verandering in lewenswyse en verhouding is maar nietige troos. Verandering sonder versoening bly egter verkramp en lei maklik tot terrorisme". (40).

Wie van versoening weet, kan geen vrede met die toestand van onvrede en onbarmhartigheid en liefdeloosheid in die wêreld meer hê nie. Ook in Suid-Afrika nie. Sy vreugde oor die versoening maak juis sy smarte oor die wêreld groter en dieper. Die kerk sal iets van die tweeheid van vreugde en smart moet leer verstaan. Iets daarvan sal duidelik moet blyk in sy prediking en sy diens in die wêreld. Hierby sal nóg die probleme nóg die konsekwensies uit die weg moet gaan. „Die gang van die kerk is 'n gang oor 'n bergtop met 'n afgrond aan albei kante", sê prof. Verkuyl. „Aan die een kant die afgrond van isolement en aan die ander kant die afgrond van geslote sekularisme. Maar die kerk is geroepe om oor die bergtop te gaan en te midde van die lewe van vandag op die frontlinie van die kerk en wêreld te leef". (41) Die kerk het 'n taak omdat hy van grotere dinge as alleen maar selfsug, haat vergelding, verknegting en magteloosheid weet. Daarom: Waak en bid sodat hierdie waarheid ons nie ontnem word nie.

Ons het begin met 'n woord van Jesus; ons eindig met 'n woord van Paulus: „Want ons is gered in hoop; maar die hoop wat gesien word, is geen hoop nie; want wat iemand sien, waarom hoop hy dit nog? Maar as ons hoop wat ons nie sien nie, dan wag ons daarop met volharding. En net so kom ook die Gees ons swakhede te hulp, want ons weet nie reg wat ons moet bid nie, maar die Gees self tree vir ons in met onuitspreeklike sugtinge." (Rom. 8:24-26). *

NOTAS

1. Bv. Schlemmer in „Anatomy of Apartheid", Spro-cas publikasie No. 1. Deur die Suid-Afrikaanse Raad van Kerke en die Christelike Instituut van Suider-Afrika uitgegee, 1970. Ook G. Th. Rothuizen „De GOS en het rassenvraagstuk" in *Regelrecht* 5de jrg., Juli 1968.
2. Vir 'n volledige bespreking kan 'n mens bv. *Apartheid* - M.J. Rhoadie en H. Venter, H.A.U.M., Kaapstad en Pretoria, 1960, lees. Veral hoofstukke 3, 4 en 5. 'n Boek wat sekerlik die moeite werd is om te lees.
3. D.P. Botha: „Die opkoms van ons derde stand", Human en Rosseau, Kaapstad, 1960, p. 72.
4. Idem. 6. Botha, a.w. p. 73.
5. Idem. 7. Idem.

8. Vir 'n volledige bespreking hiervan kan 'n mens Botha a.w. pp. 74 - 77, en die baie goeie Spro-cas rapport, „Apartheid and the Church", Johannesburg 1972, lees.
9. Botha, a.w. p. 77. 10. Idem.
11. Vgl. bv. J.J. Loubser: „Moderne Afrikaneridentiteit en die onmoontlikheid van Afrikanernasionalisme" in *Pro Veritate* September 1972, p. 6. Indien iemand van mening sou wees dat hierdie kritiese Afrikaner die saak skeef trek, hoef 'n mens maar bv. die boek van prof. du Preez „Eiesoortige Ontwikkeling tot Volksdiens", HAUM, Pretoria, 1959 daarvoor te lees.
12. Vgl. die skitterende brosjure, „Durf ons swyg?" wat deur J.H.P. van Rooyen geskryf is en wat 'n mens intens beweeg, en op aanvraag by Posbus 41979, Craighall, Johannesburg verkrygbaar is.
13. Dit sal te veel tyd opneem om hier alle (tog langamerhand bekende) argumente te noem. Hierdie argumente kan 'n mens uitgebreid in die boek van A.B. du Preez lees (vgl. noot 11). Dit sal 'n mens goed doen om die ontmaskering van hierdie pseudo-teologie in J. Verkuyl se „Breek de Muren af!" te lees. Bosch en Keuning, Baarn, 1971: „Apartheid and the Church" veral die laaste hoofstuk: Asook dit skitterende antwoord van prof. A.S. Geysers op die boek van du Preez: „Christelike Godsdiens en Eiesoortige Volksdiens" Pretoria, 1960. (Herv. Teologiese studies).
- 14a. In die jongste tyd is selfs 'n nuwe dimensie toegevoeg: God is self die „Groot Grenstrekker". Skeiding is die „Uiting van Gods ordenende besig wees in die skepping". Skeiding is wettig (Gen. 1:4, 6, 14, 18). „Juis deur grense te trek handhaaf die Here God die eiesoortigheid (!) van die dinge wat Hy geskape het ... " J.A. Heyns, „Die Nuwe Mens Onderweg" oor die tien geboorte. Tafelberg Uitgewers, Kaapstad, 1970, p. 18. Origenes, m.i., in meer as een opsig 'n ongelukkige boek.
- 14b. Hierdie gedagte speel 'n besondere belangrike rol in die boek van du Preez en in die algemeen loop dit in die praktyk uit op 'n houding van superioriteit van die blankes wat die swart Suid-Afrikaners met die grootste vernedering ervaar.
15. 'n Mens kan dit ook o.a. by Rhoadie, a.w. p. 22 - 36, lees. Op p. 30 noem hy as sluitsteen van die apartheidbeleid: Westerse kultuur, Christelike sedelike en 'n spesifieke rasse-identiteit.
16. Van Rooyen, a.w. p. 17.
17. Dr R.E. van der Ross: „Deprivation among the Coloureds" in *New Nation*, November 1971. Hierdie citaat het ek by Van Rooyen, a.w. p. 17, gevind.
18. Vgl. Van Rooyen a.w. p. 17. 19. Vgl. van Rooyen, a.w. p. 18.
20. In *Pro Veritate*, Mei 1972, 1, 8, 9.
21. Die „Boodskap" is in sy geheel te vind in die voortrefflike boek van Verkuyl: „Breek de Muren af!" Baarn, 1971 (2de druk). As Verkuyl hierdie boodskap „'n moedige ontmaskering van die ideologiese agtergronde van die apartheidspolitiek" noem het hy ongetwyfeld gelyk.
22. Vgl. van Rooyen, a.w. pp. 6 - 16; en Loubser, a.w. pp. 6, 7, 17.
23. „Apartheid and the Church." Die rapport noem ook nog: Legalisme, angs, paternalisme, ens.
24. „Op gezag van een Apostel". Callenbach, Nijkerk 1971, P. 23. Van Rooyen werk hierdie gedagte op 'n opmerkbare wyse verder uit i.v.m. die Suid-Afrikaanse situasie.
25. A.w. p. 11. 27. So deur van Rooyen aangehaal, a.w. p. 11.
26. Idem. 28. J.A. Heyns, a.w. p. 20.
29. A.w. p. 16. Dit alles vind 'n mens in 'n boek waar 'n mens oor geregtigheid, liefde en barmhartigheid, „Wezenskenmerke" van Gods ryk so goed as niks hoor nie.
30. A.w. p. 11. Daarmee sou hy ongetwyfeld die tweede „groot gebod" bedoel het (Matth. 22:37 - 40).
31. A.w. pp. 11 - 12. 32. A.w. p. 7.
33. Ek het hierdie aanhaling by Ben van Kaam gevind: „De GOS en rassendiscriminatie" in *Regelrecht*, 5de jrg. No. 7., Julie 1968, p. 197. Die citaat kom uit *Geref. Weekblad*, 19 November 1965.
34. Loubser, a.w. p. 7.
35. A.w. p. 15. 36. Idem.
37. G; Th. Rothuizen, *Landschap III*, Kok, Kampen 1968, pp. 261 - 262.
38. Vgl. die Inleidingsartikel, *Pro Veritate*, Augustus 1972, asook die bespreking van die verbanne boek wat daarin verskyn het: „Essays on Black Theology" deur prof. D. Bosch.
39. Moltmann, „Mensch" reeks *Themen der Theologie*, Stuttgart 1971, p. 163.
40. Moltmann, a.w. p. 167.
41. J. Verkuyl, „De Boodschap der Bevrijding in deze Tijd", Kampen 1970, p. 122. *

WEIGHED AND...? GEWEEG EN...?

This column in English and Afrikaans comprises short extracts from reports on news, views, happenings, standpoints, etc., and an evaluation of some items by various people.

Readers are invited to express their opinions on news items or on the evaluation of items, or to send in questions on current items.



Hierdie rubriek in Afrikaans en Engels bevat kort uittreksels van berigte oor nuus, opvattinge, gebeure, standpunte, ens. en 'n beoordeling van sommige items deur verskillende persone.

Lesers word genooi om hulle opinies oor nuusitems of die beoordelings van items te gee, of om vrae oor die beoordelings van items te gee, of om vrae oor alledaagse items in te stuur.



JUSTICE ... THEN RAIN PRAYERS'

We are not sorry to have to admit that we were absent from the prayers held for rain. Our minds boggle at the thought of all the Government offices being closed, so that public servants could go to pray for rain.

The idea of Ministers coming back from one or other of their farms, and sitting, or kneeling in the front rows of churches, fills us with such promptings of conscience that we found ourselves unable even to stand at the back and whisper "amen" to their earnest petitions that they should not lose on the profits this year.

We fear that many have lost out on the prophets in past years. The prophets of the Old Testament times could see into the real state of society - the real sickness that underlay the apparent prosperity.

Those that lived in huge palaces, thinking out new ways of crushing the poor, doubtless turned to the cultic prayer. We know that they did.

Amos, Hosea, Michah and others had plenty to say on the needs of social justice first, and it seems to us that many of the people who proudly and arrogantly think that God is on their side (whatever the cultic, racial or linguistic group may be) had best look less to their profits, and more to the prophets.

Do the public servants who endorse out tens of thousands each year, spare a thought for the people whose names are on bits of paper? Do the planners who have organised the disruption of whole communities (like District Six, and plenty of others) think for a second of what they have been party to?

We are sorry, but for once, where prayer is concerned, you can include us out.

John R. da Costa
M.H. Maasdorp
W. Westenberg
Betty Strathern
Johannesburg.

—The Star 18.1.73

OM WIE SE RYK BID ONS IN S.A?

GEAGTE HEER — Indien Christus en sy Evangelie nie in die sentrum van 'n dag van verootmoediging staan nie en 'n mens nie bereid is om jou verkeerde weë te verlaat en jou in jou hart, lewe en samelewing te bekeer nie, kan so 'n dag en geleentheid 'n gruwel wees in die oë van die Here (Amos 5).

Bid ons in Suid-Afrika vir die voortgang van die Blanke ryk of vir Christus se ryk?

Verwag ons dat die Here ons moet seën en ons gemoedsrus moet gee in die status quo met al die ongeregtigheid in gedwonge apartheid, strukturele geweld, aanhouding sonder verhoor, grond-toeëning en verdeling? (Sg. Wit Suid-Afrika 87 persent vir 4 miljoen en die sg. tuislande 13 persent vir 18 miljoen) wat veel lyding veroorsaak, soos bv. deur die gevolg van trekarbeid. (Jes. 5:8).

Dit het uiters belangrik geword dat die huidige samelewing voluit met Christus se Evangelie, ook van liefde en geregtigheid tot die naaste gekonfronteer word:

Terrorisme

Die „sekondere geweld” van terrorisme is onchristelik en verwerplik, maar is dit by ons nie die geval van 'n reaksie teen 'n „primêre” geweld in ons struktuur wat miljoene mense dwing om 'n bepaalde lewenspatroon teen wil en dank te volg nie?

Die verafgoding van die Regering, wat homself meer reg wil toeëien op alle terreine van die lewe en na willekeur sy wil afdwing asof hy die hoogste gesag in die land en in die plek van God in die politiek is. (Hand. 4:19 en 20).

Die Kerk moet hom sogenaamd met sy eie werk en terrein besig hou, asof sy taak nie ook is om die hele land onder Christus se heerskappy te bring nie.

Versuim

Die versuim van die Kerk (en dan praat ek in besonder van die gemeenskap waaraan ek behoort, nl. die „Blanke” N.G. Kerk) om sy strukture en lewe wat so erg na binne gerig is, te transendeer en die vrymakende Evangelie van Christus, die Verlosser en Koning, ook op die samelewing en politiek toe te pas.

Die Kerk het by die samelewing (die huidige politieke

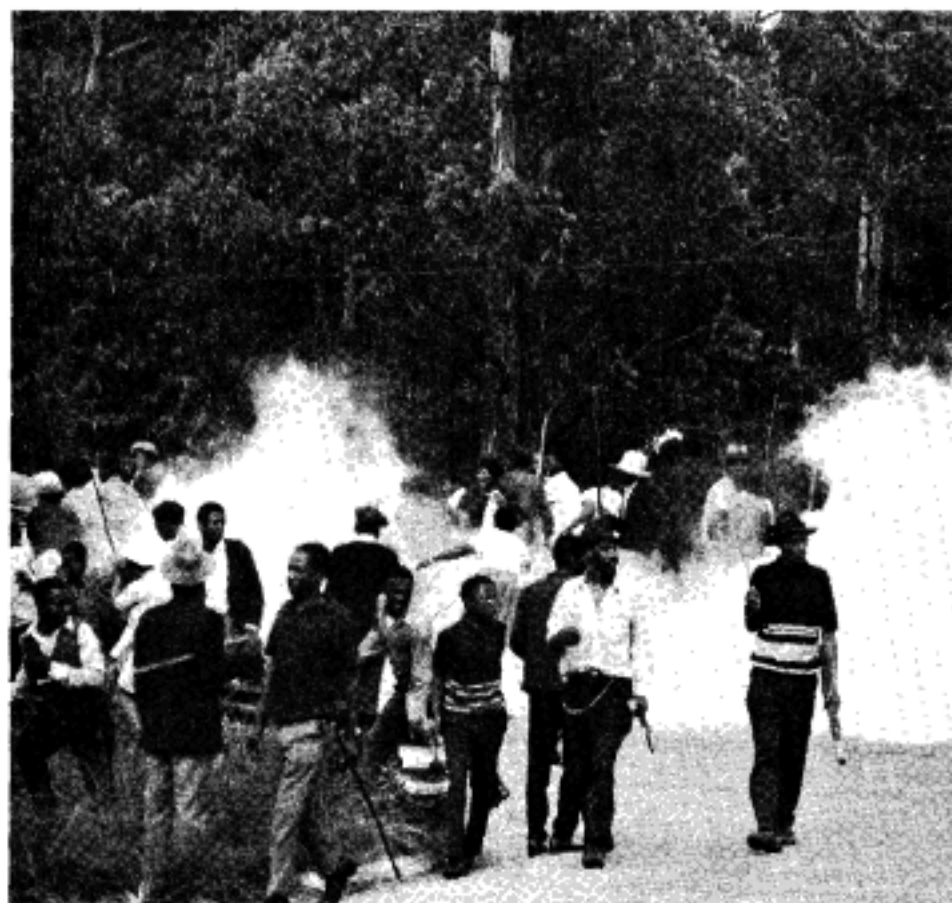
beleid en optrede) ingeval en gevolglik deel van die probleem geword, sodat hy nie meer krities teenoor die situasie staan om dit na Gods Woord te wil verander nie.

Kan die maatskaplike besluite van die Gereformeerde Ekumeniese Sinode, wat onlangs in Australië gehou is en waarvoor ook die afgevaardigdes van verskeie Gereformeerde Kerke (ook die N.G. Kerk) gestem het nie die basis van 'n onmiddellike, algehele hervorming vorm nie?

Laat ons ons waaragtig voor God verootmoedig en ons tot Christus van ons Blanke koninkryk, wat ten koste van die Swartman opgerig word, bekeer en sý koninkryk in Suid-Afrika bevorder. Dan sal ons, of dit in voor - en teenspoed is, of die reën kom of nie, ons nogtans in die Here kan verbly. (Fil. 4:4 en Matt. 6:33). —ROELF MEYER, V.D.M., Redakteur Pro Veritate (Brief verkort Red.)

Dit wil ons voorkom asof die geagte leser sy Bybelkennis baie netjies en selektief aanwend om sy politieke beskouinge te probeer regverdig. Verwys u in die eerste paragraaf na die biddag vir reën (u brief is gedateer 15 Januarie)? En is dit u bedoeling onder 1. om terrorisme te probeer goedpraat? Ons sal graag wil weet wat ander leraars dink van dié brief. — Red.

—Vaderland, 18.1.73



Tear-gas billows among striking workers at Hammersdale on 7.2.1973 following their refusal to disperse.

BLACK WAGES TOO LOW SAY PROFESSORS

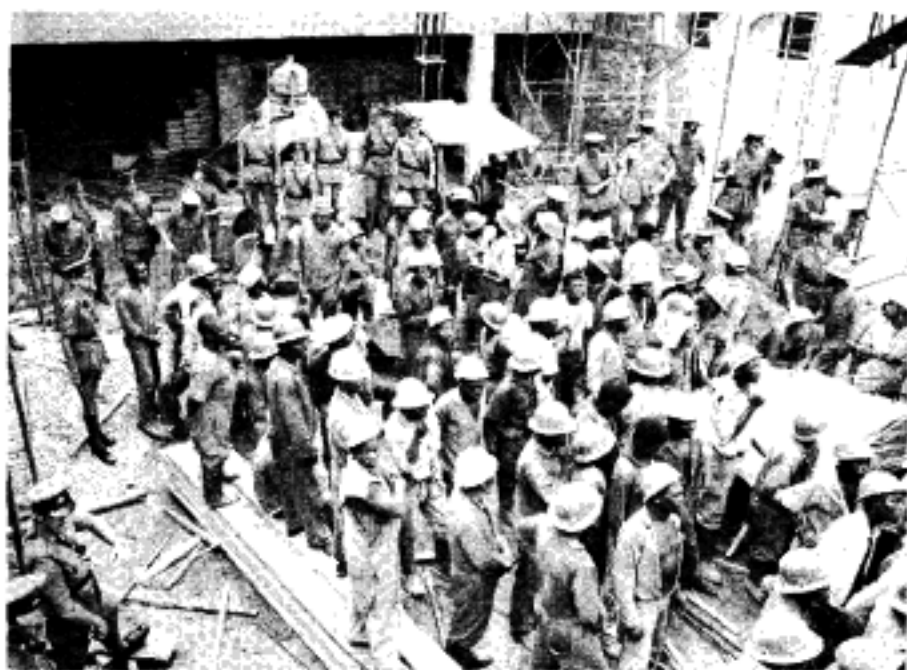
Prominent Afrikaner academics this week warned that Black wages were far too low, and blamed employers for labour unrest in Natal.

"If I were a Bantu I too would strike", Professor Frans Maritz of the University of South Africa, told me.

—Sunday Times, 4.2.73

Anthony Berrange Brink

I am a practising Christian and I try to live according to my understanding of Christ's teachings. I consider a law such as that under which I have been charged, which has the effect of denying a husband and wife and a mother of her children the right to live together to be an immoral and unChristian law. I fully realised that I was breaking the Urban Areas Act by employing Suzanna Sepanya but I am prepared in conscience to face the consequences of having done so. Suzanna and her husband were married in the Christian rites. Christ has said "What God has put together let no man put asunder". I take this injunction seriously and I will not be party to any man-made law or action which defies it. Suzanna left Sandton on January 21, 1973 as required by the endorsement in her reference book. She is not permitted to return. Even if she were to come to visit her husband and children she faces the prospect of arrest. The law which has been responsible for this is the law I broke. I stand before this court now prepared to bear the consequences of having thus chosen to act in accordance with my conscience as a Christian.



Police cordon off construction workers in Smith Street, Durban who wanted to strike. (By courtesy of The Daily News 7.2.1973.)

PRIESTS SUPPORT BRINK'S STAND

Eight Roman Catholic priests in the Transvaal yesterday supported Mr Anthony Brink, the part-time university lecturer who chose to go to jail rather than pay a fine for illegally employing an African woman.

The priests, including the vicar-general of the Johannesburg diocese, the Rt. Rev. Anthony Kelly, issued the following statement: "We have no doubt the magistrate judged correctly according to law.

"However, we reject and abominate those laws which forbid wives and children from living with their husbands and fathers at the place where they work.

"We can see that Christians will in future find their consciences sorely perplexed in this matter, which destroys family life and causes endless pain".

—Rand Daily Mail, 9.2.73



"Let's just call it 'family apartheid'..."

MAKING CHILDREN SUFFER

Where else in the world are children forbidden to live with their parents? Where else does a legal system inflict this kind of punishment on the innocent?

It is happening in Alexandra, on Johannesburg's doorstep. Hundreds of children are being ordered out, to go to some homeland. The reason: their parents, although married and living together, are regarded as "single" under apartheid laws. Husbands and wives cannot live together; nor can they live with their children. That is the penalty all of them must pay if the husband and/or wife comes to the city to earn money to survive.

—Rand Daily Mail, 24.1.73

STRIKES: POLICE PLAY IT COOL

'No proof of agitation' says Brig. Schroder

After three weeks of strikes for more pay by thousands of Black factory workers in the highly industrialised Durban area, the Port Natal Divisional Commissioner of Police Brigadier H.J. Schroder, told me yesterday that there was still no definite proof that "agitation" was behind the stoppages.

—Sunday Times, 4.2.73

STAKINGS NIE, SPONTAAN

Die stakings in Durban is nie so onskuldig en eenvoudig verklaarbaar as wat voorgegee word nie. Die Minister van Arbeid, mnr. Marais Viljoen, het gister in 'n verklaring gesê dat alles daarop dui dat die stakings 'n beplande aksie is en dat die stakers gebruik word om meer as net 'n verhoging van lone te bereik.

—Vaderland, 2.2.73

KOTZÉ: 'A FOOLISH THING TO SAY'

Mr Coen Kotze, manager of the Peri-Urban Board's Bantu Administration, today withdrew his statement that African women "prefer" living away from their children.

He at first denied having said they "prefer" being separated and claimed he said it was a "tradition among Bantu people".

But he admitted that he may have used the word "prefer" rashly, but this was not what he meant.

He was concerned today because he said it was a "foolish thing to say".

Mr Kotze has been in the centre of outcry about the enforced separation of African families in Alexandra Township.

—Star, 26.1.73

ARMOEDE GROTER GEVAAR AS TERRORISTE, Sê OPPOSISIELEIER

Armoede, die guerrilla-vegter in ons midde, is vir ons 'n groter gevaar as die terroriste uit die noorde, en stakings is sy wapen, het sir De Villiers Graaff, leier van die Opposisie, gister in die Wantrouedebat in die Volksraad gesê.

Hy het 'n groot deel van sy toespraak gewy aan die ekonomiese toestand in Suid-Afrika en gesê dat Suid-Afrika 'n land van grootskeepse armoede te midde van oorvloed vir 'n eksklusiewe minderheid is. Sake lyk sleg, en sal nog verder versleg, omdat die Regering geen oplossing het nie.

—Die Burger, 6.2.73