



PRO VERITATE

BEYERS NAUDÉ

Our Coloured Community (a Challenge of Conscience)

A. H. CLUTTON

In Defence of South Africa

B. B. BURNETT

The Christian Council of South Africa

A. J. J. BURGER

Huisgenote van God

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EDITORIAL

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CHRISTIAN MONTHLY FOR SOUTHERN AFRICA CHRISTELIKE MAANDBLAD VIR SUIDELIKE AFRIKA

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Editorial:

Change of Heart

To the hundreds from all over our country and the whole world we herewith add also our compliments to the Groote Schuur team upon the occasion of their recent miraculous achievements in the field of heart surgery.

As South Africans we are fiercely proud of the undeniable technical abilities of our own gifted compatriots.

As Christian believers we are humbly grateful to God for having so ordained it that this medical miracle should have taken place in **our** otherwise so much maligned country of all places, through the initiative and endeavour of specially endowed men from among our own people, **our** flesh and blood.

That some amongst us discovered in this national achievement an opportunity to swagger in a tastelessly flaunting manner before others, for this we are ashamed on their behalf who apparently know no shame or courteousness any more. That others, both here in this country and overseas, saw fit to derive financial gain or to gain cheap political advantage from it we most deply regret. For as one of our local columnists has aptly put it: "Ons does not act in this way with illness".

Nevertheless both the chauvinist stickers out of tongues and the political exploiters, each in their own perverted fashion, have grasped at least a tiny part of the truth and reality.

It is indeed a miracle that South Africa, which still lags years behind the rest of the civilised world in so many fields, should recently have given such sensational proofs of unmistakable precedence in the field of medical science at least. So often accused by our critics of medieval, if not antediluvian, views and mores we find it a refreshing experience indeed to realise that, despite the increasing "brain drain" to which we appear to be subject, we are nevertheless able to chalk up the most memorable scientific achievements commanding the respect of the whole world. Not that this relieves one, of course, of concern on account of the alarming lack of progress and development on the spiritual and moral plane as compared to the scientific and technological . . .

On the other hand no thinking and responsible person, however much he deprecates the political exploitation of the recent events at Groote Schuur, can avoid a spiritual confrontation with a few very harsh and unpleasant "political" facts.

The irony implicit in the Blaiberg operation is contained not so much in the fact that the citadel of Apartheid has now suddenly become famous, instead of merely notorious, on account of the resurrecting survival of a Coloured heart in a White body. The real irony is to be found in the cool dismissal of the so-called political implications of the operation as trivial and of no real significance because it is a mere **physical** organ (in fact, only a blood pump) which was transplanted, which has nothing whatsoever to do with the essence of European or non-European — whereas the true life artery of Apartheid, the whole foundation on which it stands based, essentially consists of a relentless

discrimination against fellow-citizens exactly on the strength of the **physical** phenomenon of darker skin pigmentation!

One is bound to ask oneself whether, if the heartache and misery of heart which must dwell in thousands of Coloured hearts because of this could be transplanted together with a Coloured heart into the body of Europeandom, the "political" implications and results of such a heart transplant would still be so casually dismissed as trifling.

Further irony is, of course, also to be discovered in the statement by, of all parties concerned, one of the spokesmen of the influential N.G. Kerk, the Church of the Afrikaner (White, Brown and Black!), namely that, where a human life is at stake, all considerations of race and colour must necessarily fade into the background.

Indeed?

Such a fulsome statement immediately brings one face to face with the philosophico-theological distinction (if any) between a human life, human life as such and the dignity of human life. And then one must also immediately ask of those who give evidence of such concern for human life whether the so-called "life" which so many thousands of our Coloured fellow human beings are, on ideological grounds, officially compelled to lead in their "Group Areas", to which they have so heartlessly been moved or chased, can be regarded as in true accordance with human dignity at all. Is this a life to which it is really worth clinging? Can one still speak of true human life in a community which, on the principle of skin colour, refuses to live together in any sense? Is it because life in their own fatherland is so valuable — if not dignified, then — for them that hundreds of our most prominent Coloured fellow-citizens are saying farewell to our common fatherland and are fleeing to unknown foreign parts (at a tempo which, if it continues increasing as at present, is going to leave very few Coloured hearts to transplant into needy White bodies)?

One understands with commiseration the cry of the widow of the Coloured donor in the Blaiberg case: "I am very glad that my husband's Coloured heart could save the life of a White man . . . it has altered the whole idea of apartheid. Now everyone can see that all of us, white, brown or black, have the same heart". We fear, however, that she is overly optimistic. No heart transplant, however genially performed, is ever going to change the idea of Apartheid. That would require a greater miracle than a heart transplant: the divine miracle of a total change of heart, of a conversion of men's hearts hardened against each other, of hearts becoming one in Jesus Christ through the powerful workings of the Holy Spirit.

What South Africa needs more desperately than any Groote Schuur miracle is the "transplantation" of the heart of Christ into the unfortunately all too often empty heart cavities of his so-called followers and believers in this country.

W. B. DE V.

Inleidingsartikel:

Hartsverandering

By honderde ander van oor ons land en die hele wêreld heen voeg ons hiermee ook ons gelukwensing tot die Grootte Schuur-span na aanleiding van hul onlangse wonderwerk-prestasies op die gebied van die hart-chirurgie.

As Suid-Afrikaners is ons vurig trots op die onbetwisbare tegniese vermoëns van ons eie begraafde landgenote.

As Christen-gelowiges staan ons in ootmoedige dankbaarheid voor God dat Hy dit so beskik het dat hierdie mediese wonder juis in óns andersins so vermaledydde land moes plaasvind deur die toedoen en beywering van begenadigdes onder ons eie mense, óns vlees en bloed.

Dat sommige onder ons eie geledere in hierdie volksprestasie die geleentheid gevind het om smakeloos-vermakerig teenoor andere koning te kraai, daaroor skaam ons ons namens hulle wat skynbaar geen skaamte of wellewendheid meer ken nie. Dat andere, beide hier te lande en oorsee, kans gesien het om daaruit geldelike wins te maak of goedkoop politieke munt te slaan, betreur ons ten seerste. Want soos een van ons plaaslike rubriekskrywers dit tereg gestel het: „Mens maak nie so met siekte nie“.

Tog het beide die chauvinistiese tonguitstekers en die politieke uitbuiters elk op hul eie verwronge manier 'n deeltjie van die waarheid en die werklikheid beet.

Dit is voorwaar 'n wonder dat Suid-Afrika wat op soveel gebiede nog jare agter staan by die res van die beskaafde wêreld, onlangs sulke sensasionele bewyse kon lewer van onmiskenbare voorrang minstens op die gebied van die mediese wetenskap. Dikwels beskuldig van middeleeuse, indien nie antediluviaanse sieninge en gedragskodes deur ons kritici, is dit voorwaar 'n verfrissende gewaarwording om te besef dat, ten spyte van die toenemende „brain drain“ waaraan ons onderhewig skyn te wees, ons nogtans in staat is om epogmakende wetenskaplike prestasies te lewer wat die agting van die hele wêreld afdwing. Nie dat dit 'n mens natuurlik vrywaar teen bekommernis oor die ontsettende gebrek aan vordering en ontwikkeling op geestelike en morele gebied in vergelyking met die wetenskaplike en tegnologiese nie . . .

Andersyds kan 'n denkende en verantwoordelike mens, by alle betreuring van politieke muntslanery uit die onlangse gebeure te Grootte Schuur, tog ook nie 'n geesteskonfrontasie met 'n paar baie harde en onaangename „politieke“ feite ontwyk nie.

Die ironie verbonde aan die Blaiberg-operasie is naamlik nie sodanig dáárin geleë dat die vesting van Apartheid nou skielik beroemd, in stede van slegs berug, geword het vanweë die verlossende voortlewing van 'n Kleurlinghart in 'n Blanke liggaam nie. Die ware ironie is daarin te vinde dat die sogenaamde politieke implikasies van die operasie koeltjies afgemaak word as beuselagtig en van geen wesenlike betekenis nie aangesien dit 'n bloot **fisiëse** orgaan ('n blote bloedpomp inderdaad) is wat oorgeplant is, wat met die wese van blanke- of nie-blankedom eintlik hoegenaamd niks te doen

het nie — terwyl die ware hartaar van Apartheid, die hele fondament waarop dit gevestig staan, wesenlik 'n onverbiddelike diskriminasie teen mede-landsburgers juis op grond van die **fisiëse** verskynsel van donkerder huidspigmentasie is!

'n Mens vra jouself af of, indien die hartseer en harteled wat hieroor in duisende Kleurlingharte moet leef saam met 'n Kleurlinghart in die liggaam van die blankedom oorgeplant sou kon word, die „politieke“ implikasies en gevolge van so 'n hartoorplanting nog so sito-sito as onbenullenswaardig afgeskryf sou word.

Verdere ironie is natuurlik ook daarin geleë dat, juis by monde van een van die segsmanne van die invloedryke N.G. Kerk, die Kerk van die Afrikaner (Blank, Bruin en Swart!), dit gesê moes word dat, waar dit om 'n menselewe gaan, alle oorwegings van ras en kleur noodwendig moet vervaag.

Sowaar?

So 'n volmond-uitspraak bring 'n mens onmiddellik te staan voor die filosofies-teologiese onderskeiding (indien enige) tussen 'n menselewe, 'n menswaardige lewe en die menslike lewe. En dan moet 'n mens hulle wat so 'n besorgdheid oor die menslike lewe openbaar, sommer ook dadelik afvra of die sogenaamde „lewe“ wat sovele duisende van ons Kleurlingmedemense om ideologiese redes amptelik gedwing word om te lei in hul „Groepsgebiede“, waarheen hul so harteloos verskuiwe of verjaag is, nog hoegenaamd as menswaardig bestempel kan word. Is dit nog werklik 'n lewe waaraan dit die moeite werd is om vas te kleef? Kan daar nog van werklike menslike lewe sprake wees in 'n samelewing wat op kleurbeginsel weier om enigsins saam te lewe? Is dit omdat die lewe in hul eie vaderland vir hulle so waardevol is — indien dan nie waardig nie — dat honderde van ons mees vooraanstaande Kleurling-medeburgers besig is om ons gemeenskaplike vaderland vaarwel te sê en die onbekende vreemde in te vlug (teen 'n tempo wat, as dit so bly toeneem, een van die dae bloedweinig Kleurlingharte meer gaan oorlaat om op behoeftige Blanke liggame oor te plant)?

'n Mens begryp met deernis die uitroep van die weduwee van die Kleurling-hartskenker in die Blaiberg-geval: „Ek is baie bly dat my man se Kleurlinghart 'n blanke se lewe kon red . . . dit het die hele idee van apartheid verander. Nou kan elke mens sien dat ons almal, wit, bruin of swart, dieselfde hart het“. Ons vrees egter dat sy ooroptimisties is. Geen hartoorplanting, hoe tegnies geniaal ook al uitgevoer, gaan ooit die idee van Apartheid verander nie. Daarvoor sal daar 'n groter wonderwerk as 'n hartoorplanting nodig wees: die Godswonder van 'n totale hartsverandering, van 'n bekering van wedersyds verharde menseharte, van 'n eenwording van harte in Jesus Christus deur die kragvolle werking van die Heilige Gees.

Wat Suid-Afrika meer nodig het as enige Grootte Schuur-wonder is die „oorplanting“ van die hart van Christus in die helaas alte dikwels leë hartholtes van sy sogenaamde volgelinge en belyers hier te lande.

W. B. DE V.

OUR COLOURED COMMUNITY: A CHALLENGE OF CONSCIENCE TO THE CHURCH AND THE SOUTH AFRICAN COMMUNITY

BEYERS NAUDÉ

(Address originally delivered by the Rev. C. F. B. Naudé during a public lunch-hour meeting held in Cape Town on 28th September, 1967 under the auspices of the Institute of Citizenship — reproduced here in full upon numerous requests, to put into proper perspective the considerable measure of interest, acclaim and criticism it subsequently elicited.)

Initially I hesitated somewhat to tackle this topic — not because I was afraid to speak on this theme and not because I thought that there were insufficient data or facts available to deal convincingly with this issue, but because I was constantly asking myself: is it still worthwhile to talk about this issue? Would anything which one would say still touch the conscience and move the hearts of those who need to be touched and moved, or has the process of indoctrinisation and rationalizing gone so far that no word spoken by anyone would have any effect in calling a halt to the growing number of injustices which the White community is inflicting upon our Coloured people? This is an agonising question which I had to debate within the confines of my own heart: is there any sense in still speaking up against what one as a Christian regards as unjust, as immoral and as evil?

The fact that this agonising question needs to be asked and has to be considered, furnishes in a certain sense its own reply. If one allows the voice of moral conscience to be stifled and silenced the one characteristic which makes man unique and distinguishes him from all other creatures, i.e. his humanity, is in danger of being lost and killed, and nowhere does this become more evident than in the acts and attitude of an inhuman and unjust action towards our fellowmen. This is why I feel constrained to speak, not because I have any political or party-political interest in the issue — I wish to state quite clearly that this is not the case — but because of my deep and growing concern for the serious implications our immoral actions and policies are having and will have not only on our Coloured community but just as much — and perhaps even more — on us as Whites. Today it is the Coloured community which is suffering the most in what they are experiencing at the hands of our White community in continued humiliation and rejection of their human dignity despite so much good which is being done which we cannot but approve

and applaud and be deeply thankful for. I say, today it is the Coloured community suffering this—one day it is going to be the Whites who will suffer most. When God's retribution against gross and continued injustices comes, as it must inevitably come — then, as a young Coloured teacher said to somebody in a private talk the other day "when that day of judgment comes, I will pray for you as Whites because you will need this prayer much more than we".

MAIN CAUSE NON-APPLICABLE

We all know that the main cause for the injustices and the misery which we inflict upon our Coloured people stems from our racial policy of separate development. I need not repeat here the moral objections which could be raised against the policy in general and as it is applied to our African population. The point I would like to make is this: that **none of the arguments used by the supporters of this policy to justify apartheid towards the Africans holds good as far as our Coloured community is concerned:**

(1) First of all they are no tribal group, or people, or nation with an own identity. They possess no particular "eiesoortigheid" (to use this word which expresses much more forcibly and clearly the concept) which can fruitfully develop within their own confines — "in eie kring" — except that which we as Whites subscribe or prescribe to them, whether they agree with our judgment or not. In fact, just the opposite is the case: they speak the same language as we do — Afrikaans or English, mostly Afrikaans. They share in, and contribute worthily to, especially the Afrikaans culture, which is part of the same Western culture. They are educated in the same system of values as we and our children are. They confess the same faith and religion as the vast majority of Whites in South Africa do: 90.9% of all Coloureds are adherents of the Christian faith.

(2) Secondly, they are just as old and as long existent in our country as the Whites — no, perhaps nine months or a year less so! They have got no homelands of their own except if the Western Province is being regarded and will eventually be declared the homeland of our Coloured people! When this happens I would like to be present to note the reactions of the Whites who regard this as our only homeland in the deepest sense of the word. Such a step, however impractical, would in any case be a more honest expression of apartheid than the steps which are now being taken — steps which I believe are taken in all sincerity — to bring about a peaceful co-existence between White and Coloured in South Africa.

(3) Thirdly, the Coloured community forms no threat to us as Whites or to our Western civilization as far as their numbers are concerned.

HOLLOW CHRISTIANITY

One could therefore understand why our Coloured community feels so deeply all these humiliations we inflict upon them, especially when this is done in the name of Christianity and morality by a people who pride themselves on being a Christian nation with a Christian heritage. Is it to be marvelled at that the phrase **Christian** becomes a hollow, meaningless word especially when so many representatives of this faith, either as church bodies or as individual Christians, speak or act in such a way or allow, with little or no protest, that actions are taken which are propagated and defended and justified in the name of the Christian faith and Christian morality?

If we wish to find and use historic and pragmatic arguments not only to explain but to justify our actions, let us do so, but whatever we do, I wish to plead with everyone of you and those who may listen in other ways to what I have to say here: **let us please exclude Christ! Because He could never approve or sanction or support these injustices — in fact, if Christ had been in South Africa today, isn't it just possible that He could have been classified as Coloured?**

This leads me to ask the one question which has baffled so many of our Non-Whites and is contributing to baffle so many civilized people: how is it possible that a community so religious, so churchbound, professedly so sincerely Christian, could sanction, approve, allow and support such basically unjust actions and policies for such a long time, without discovering and admitting the wrong which we are inflicting by these policies and actions towards fellowmen of another colour?

I know that there may be other or more replies which could be given than those I am going to give but it seems to me that at least **three answers** should be given as an explanation.

COLOUR VALUES

First of all, this is possible because of our basic obsession with colour as criterion of our judgment of the worth of human life instead of individual merit. Over a period of more than a century our South African White community has developed, consciously and unconsciously, this value scale of the judgment of our fellowmen on the Non-White side. The background of our history ex-

plains this and this must be understood before any opinion is expressed, or any judgment is passed, for without this understanding there is no possibility of making a worthwhile contribution to change the situation in a peaceful and orderly way. I say it must first be understood. Because of these wrong values by which we measure and determine the position, the talents, the rights and the contribution of people as groups of specific colour instead of as individuals in that group, we enact and we enforce policies on the same unjust and morally indefensible basis. **This obsession with colour has made and is making us Whites more and more a nation of people who are spiritually and mentally ill. And this evidence of spiritual and mental illness must naturally and necessarily become more evident as time goes on.** That is why I said, as I would like to repeat, that in a certain sense the price which eventually is going to be paid by the White community in South Africa is going to be a much heavier one than that which is now being paid by the Non-White community.

The second answer which I would like to give to the question asked above is that this situation has developed because the community involved is in so many respects so defenceless. Proportionately much smaller than either the White or the Black group — wedged in between these two major racial groups involved in their struggle: the one to gain, the other one to maintain — the Coloured has in certain respects become a forlorn group and a forgotten factor. Being a friendly, a peace-loving people with a non-aggressive mentality, they will rather withdraw and suffer in silence than stand up and protest in public.

COMPLIANT COMPLICITY

The third reason (which I regard as the most important one) is the fact of the historic outlook within the Church. The present situation has evolved also because of the Church's — the Christian Church's — compliance with and silence on many issues where the voice of Christian concern needed to be heard in time. **We must never forget that the concept of apartheid was born, was nurtured and was fostered in the ranks of the Christian Church. The moral responsibility for this tragic situation rests not only with the pronouncements and actions (or lack of action) on the**

part of individual churches but also with the attitudes and convictions of individual Christians who belong to these churches. The injustices practised under the system of separate development could never have been approved and applied if the Christian Church in South Africa in all its sectors had done its duty is preaching, in teaching and in prophetic witness! This is true to a smaller or larger degree of all denominations and therefore all denominations have to bear part of the guilt, but because of the fact of its longer association with our Coloured community, because of the membership (nearly a third) of the Coloured community belonging to the N.G. Sendingkerk a larger moral responsibility rests upon this church. Therefore any silence or hesitancy on the part of the powerful N.G. mother church to speak out in this matter is all the more regrettable, District Six, Kalk Bay, Paarl, Simonstown, Somerset West . . . what is the voice and the witness of the Church as far as these events are concerned? **If there is one message which I would like to convey in this lunch-hour talk, it is to plead with all the depth of the concern and of my love for my own church . . . in the name of God, raise your voice!**

HARMFUL EFFECTS

I am thinking of the harmful effects these actions, despite so much good we are doing in all sincerity, are having on our whole community and society. May I mention three:

(1) First of all I am deeply concerned about the seriously detrimental effect such acts have on the understanding and the acceptance of the Christian faith by the younger generation of our non-white people. This is especially true of our more educated, intellectually developed youth. I am deeply disturbed by the sense of resistance, of growing opposition, of callous indifference, not only to a specific church but also to Christianity as such in the minds and the hearts of many of these young people. Numerically their numbers may be small — but eventually (from the point of view of leadership for Africa) this group's outlook and judgment are going to have a vital influence on the Christian faith. Do we realise what these effects in the course of the next 20, 25, 40 or 50 years may be?

(2) Secondly, I am thinking of the eventual loss in sympathy and support for the Afrikaans language

and culture on the part of our Coloured population. Apart from any other consideration it seems to me to be so shortsighted that here as Afrikaners — and I speak as an Afrikaner because I was born and bred an Afrikaner and I cannot be anything else but an Afrikaner — that here we have more than one and a half million people of whom at least one million would under ordinary circumstances speak the home language which they have learnt, (that is: Afrikaans), and make their contribution to our Afrikaans culture and heritage, thus enriching the life of the whole of South Africa. **Do we not realise that because of our hesitancy, fear and deep-rooted prejudice, we allow the estrangement between Afrikaner and Coloured to develop to such a degree that large numbers of them may eventually turn their backs upon their own language and their own culture?**

(3) Thirdly, there is another harmful effect which I feel that we should face and mention: the tragic and the totally unnecessary loss in numbers, in skills and talents through increased emigration of our Coloured population. According to a Canadian Embassy spokesman in the **Rand Daily Mail** of the 12th of September about 335 Coloured people emigrated to Canada during 1966 but this number has increased to 274 for the first six months of this year. I visited the office of a friend yesterday afternoon and asked him whether he could give me any facts about new developments. He picked up the 'phone, dialled a Coloured friend of his and when he greeted him he asked: "How are you?" The reply came: "I'm very well thank you — I've just returned to my office from the docks." "Why?" "Well, I went to say good-bye to my sister-in-law. She's emigrating". "Couldn't you prevail upon her not to do so?" What would our reply be if we were in the same position, my friends. If we had to think about the future of our children and their opportunities, and not only their opportunities but the atmosphere in which they are to be reared, to live in the true sense of the word as people who are accepted on the basis of their human dignity as fellowmen in the country in which they were born and bred and in which they wish to live and die? **According to one estimate about 30 Coloured families per month are now leaving South Africa, amongst them doctors, teachers, nurses, artisans, skilled**

workers of many trades. How do we reconcile this on the basis of Christian justice (apart from practical policy) when we open our doors to immigration of many others who do not even have these skills, or come to South Africa to acquire these skills, while we allow these to depart in peace?

CHANGE THROUGH GOODWILL?

I wish to close by asking this question which I think is an important one for every one of us to ask and to reply to: Is there any possibility that a change could come about in attitude, in outlook, which could lead to a change in our policy and in our relationship towards our Coloured community? There is so much goodwill, not only latent but visible, in the personal attitudes between such a large portion of our White and our Coloured populations. There is so much in this respect which is laudable and which we can present to the outside world when people come to visit South Africa. Why is it then that so many of us believe that it is not possible that these negative policies could be changed? As far as our Coloured population is concerned, many people are pointing to the Cape liberal spirit which could be one of the decisive factors in changing the situation and the outlook in relations between our White and our Coloured communities. I hope that this will be the case. At the present moment,

however, I see very little of this liberal spirit being shown in our public concern as a White community towards our Coloured people. I do not have time to refer to any specific actions — you know these better than I do. I would like to ask this: **if we see ourselves to be part of the community which shares in this liberal spirit and heritage, how is it possible that we would allow so much human misery in the lives of so many innocent and simple people who understand very little of what we are doing to them?**

A few days ago, in one of the areas where a proclamation was made with regard to Coloureds to be moved, a minister of religion visited the home of one of his members, an old mother of 75 years of age. After he had spoken, a few words to her and had asked her how she felt about this possibility of having to move out from this home where she and her husband had lived their whole life, she looked at him and said: "You know, I've only got one prayer and that is that God will take me away before anybody else takes me away".

Is there a possibility of change? I am convinced that there is. There is so much which could still be done to change the outlook of those responsible for this deplorable state of affairs, to call a halt to those injustices and to lay the foundation of good and abiding relations of trust, of understanding, of mutual respect and of our concern as the strong for the weak. Because this in essence is our Christian faith. Lack of time forces me to mention just one or two possibilities — there are many more. First of all those of us who feel concerned should support all efforts at gathering and publicizing of factual information of the conditions prevailing amongst our Coloured population. Secondly, we should give our financial and moral support to all those who strive in all honesty that justice and love and truth may prevail in our churches and in our society. And, thirdly, we should challenge the spiritual and moral concepts of every person in South Africa who calls himself a Christian, who professes to be a Christian, to prove what we claim to be — a Christian people — by reminding all such of the words of the one who, when He spoke about the day of final judgment, said this: "For inasmuch as you did this unto the least of one of these brothers of mine you did this unto Me".

DIE KERK BUITE SUID-AFRIKA

Dit spyt ons dat ons gereelde rubriek „Die Kerk buite Suid-Afrika" nie vandeemaand kan verskyn nie. Van ons bejaarde dog geestelik immergroene medewerker, emeritus prof. B. B. Keet van Stellenbosch, het ons berig ontvang dat hy weens ongesteldheid nie sy gebruikelike bydrae tot hierdie nommer van PRO VERITATE kon lewer nie. Die redaksie wens hom baie sterkte en spoedige beterskap toe.

IN DEFENCE OF SOUTH AFRICA

A. H. CLUTTON

Overseas reaction to events in South Africa during the past few years has varied from outbursts of moral indignation to what in all fairness can only be described as manifestations of pure genuinely desire to see a happier state in a condemn South Africa so severely genuinely desire to see a happier state in a land where bitterness, resentment and hatred are growing daily. To those who do not my words will convey nothing. Tout comprendre, c'est tout pardonner, and I feel that a clearer understanding of the social, intellectual and religious climate of this country will enable those in England and elsewhere, while not condoning, to adopt a less intolerant and more charitable attitude towards those who are harassed by problems with which they themselves are fortunate not to be faced.

At the outset let me make it clear that I reject Apartheid, if only for two reasons. Firstly on moral grounds, because it cannot be implemented without violating Christian principles. And secondly, because it can never be made to work.

THE ARGUMENT FOR APARTHEID

Briefly stated the argument for Apartheid runs as follows: God has created diversity in all His creatures. In man, the greatest of these, diversity also exists. Different races think differently, have different ideals and aims, and seek to attain their ends in different ways. In an integrated society friction will inevitably arise between the various racial groups, resulting eventually in open conflict. It is better, therefore, to eliminate potential causes of strife and to ensure the ultimate happiness of all by keeping races apart. In this manner each can develop in its own way and reach towards its own ideals, insulated as it were from outside influences which may well be foreign to its nature, and may serve to divert it from a destiny that Divine Providence has ordained for it.

Such is the philosophical concept of Apartheid, but the man in the street, who is little concerned with philosophy but very much with the impact of events on his daily life, tends to interpret the meaning of the word from his own angle. A South African writer, Jan Toekoms, once said: "People see in the term a reflection of their own inhibitions. To the educated Native it means tyranny, to the Indian it proclaims a ghetto, to the White hooligan it suggests licence to push non-Europeans off the pavement, to English-speaking Natal

it offers hope of preventing "Indian penetration", to farmers in the Free State it means stopping the exodus of labour, to the Rand factory worker it promises security of employment, to the Potchefstroom student it gives hope of barring non-Europeans from Witwatersrand University where they are said to dance with White girls, to the urban housewife it suggests shops with separate lifts and counters, to the Dutch Reformed minister it evokes separate countries for Black and White, to the overseas observer it seems like a resurrection of the Hitler phantasia with all its issues, Herrenvolk, scapegoats, Reichstag fires, stormtroopers and Fuehrers. Small wonder then that the average South African, shrinking from the mental anguish of serious thought and analysis, grasps with both hands what promises to be a readymade solution of his difficulties and anxieties. This is why the majority, even of those who otherwise oppose the present government, give tacit approval to its Native policy, and why the parliamentary clashes of National and United parties are little more than stage battles. Fundamentally the views of both on this question are identical, even though the latter's approach be less rigid and more empirical.

COMPLACENT AND UNPROGRESSIVE OPPOSITION

It is well at this juncture to note that the United Party draws its main support from the vast majority of the English section, which sees in it a bulwark against threats to its rights posed by certain extremist groups of the National Party and by the machinations real and imagined of secret societies such as the Broeder-

bond. It is unlikely that this support would waver even if it formulated a Native policy identical to that of the National Party. Its supporters fail to realise or are unwilling to admit that in all essentials this policy is already the same. However, it appears to be easy for them to delude themselves that they are advocating a more enlightened approach, and this illusion brings with it a sense of moral rectitude and a smug complacency.

The Progressive Party is represented in Parliament by a single member. Unlike the United Party it has consistently opposed the Government's Native policy and condemned every measure passed through the House to implement it. It advocates a qualified franchise for all races and draws its membership from both White groups.

UNIVERSAL APARTHEID

Apartheid, or to give it its English equivalent, "Separateness", is by no means a purely South African phenomenon. It exists the world over even though the label be different. Class distinctions, caste systems, certain Trades Union practices are all examples of the working of apartheid, as also is the tendency of persons having ethnic, cultural or other interests in common to form themselves into groups, to the exclusion in varying degrees of those whose interests are different or in opposition. Such divisions or groupings owe their validity not to law but to conventions which, suited apparently to the social climate of the time, receive the general assent of that society. They need have no permanence, but may be modified or even disappear with the passing of time. South African Apartheid of today differs in this, that an attempt is being made to convert it into a rigid system as immutable as the laws of the Medes and Persians.

Economic apartheid has never existed in South Africa, and the contention that economic integration is of recent growth is the purest fiction. Social apartheid on the other hand has always been. Until recently it worked extraordinarily well and was so generally accepted as one of the

facts of life, that an elaborate legal system to enforce it was never seriously considered. Even today members of one race prefer to live amongst their own folk. But the winds of change had been blowing over South Africa before Mr. MacMillan felt their blast in other parts of the continent. Imperceptibly the subject races had been moving from barbarism towards the threshold of civilisation, and some had already crossed. The more advanced were beginning to feel that if civilisation meant anything, it entitled them, as they advanced, to a gradually increasing share in a life which hitherto had been the sole prerogative of the White man. Their more backward brethren, also, had grievances that needed redress. **The purist of Apartheid saw in this stirring of political consciousness the danger of lowered social barriers, and the incursion of the Black man into the domain of the European. He felt that the walls, if not crumbling, were less solid, and the old system has been transformed into an unalterable structure buttressed by a formidable array of new laws.**

THE MISSING MIDDLE CLASS

Many fear that a breach in the dykes may cause a flood that will submerge all that has been achieved in the past. These fears have been accentuated by recent events in other parts of Africa (frequently tendentiously reported), and notably by the case of the Congo. South Africans are quick to point out the perils which attend the granting of political rights to the politically immature, but a question such as "why had no attempt been made in the past to create a Middle Class amongst the indigenous population", is never asked. Government propagandists are at pains to ensure that the spectre of Communism is ever before our eyes, but from the mass of information poured forth by radio and press one significant fact is always omitted. Save for the possible exception of Czecho-Slovakia no country with a well established middle class has as yet succumbed to Communism. In the Iron Curtain countries that succumbed at the end of the last war such a class was at best small and unimportant. There was a largely agricultural proletariat, living on the estates of the landed gentry, in conditions often not far removed from serfdom. Steps should have been taken in South Africa to create such a class at the beginning of the vast

industrial expansion that has taken place since the War, an expansion which still continues. **But job reservation and other restrictive measures have made it impossible for the African to attain Middle Class status, and he remains a member of a voiceless proletariat which is the perfect seedbed for subversion of any kind.**

The Africans' grievances are real and many, and they consider it only just that their leaders, who have usually been men of moderate views, should be allowed to put them before the powers that be. The present Government's cardinal error has been its refusal to regard these men as other than agitators and trouble makers. And why not? Have not Cabinet Ministers assured the world in all seriousness that the Native has no grievances? And has not a blueprint of seemingly divine inspiration been provided to ensure for him a happy and glorious future? All that is asked of him is to accept the Nationalist Utopia as an article of belief. When the educated is unwilling or finds it impossible to make the requisite act of faith, the Apostle of Apartheid is scandalised, and attributes the refusal to spiritual pride, invincible ignorance or to "liberalist" and "communist" influences that have spread discontent amongst an otherwise happy people.

TRIBALISM AND FEUDALISM

Instead of accepting these men as legitimate leaders the Government prefers to appoint chiefs, who, rightly or wrongly, are looked on as mere stooges. In any case tribalism, even in the Native reserves, or as they are now called, the Bantu homelands, is breaking down so rapidly before the impact of Western ideas, that any attempt to bolster it up is as anachronistic, almost, as an endeavour to restore feudalism in Western Europe, whatever virtues these systems may have had in the past.

Thus fear stalks the land. Moderate leaders who fail to deliver the goods are soon discredited, and the Native is turning an ear towards those who advocate tougher methods. **The Black man is being ground between two opposing forces, the extremist who, by intimidation and other means urges him to illegality, and a Government openly hostile to even the mildest attempt to ventilate his grievances. Uncertainty of the outcome and of the future has caused fear also to strike deep into the heart of the White man, and fear is a sorry counsellor even to those accustomed**

to reason calmly. But the Government will make no concessions nor deviate one inch from its policy. Indeed, one of the most alarming aspects of the situation is its sincere and absolute conviction of its own rectitude, of the almost divine sanction of its actions.

Incidents such as those that occurred at Sharpeville some years ago caused world-wide consternation, but these should be viewed in their correct perspective. If the proper function of the police is to maintain order and if, as the authorities claim, a serious riot was imminent, then their action was justified. Whether the police became jittery and lost their nerve or whether they used unnecessary force will never be known, for the rights and wrongs in cases such as this usually remain unproven. The all-important question is, with whom does the ultimate responsibility lie? Undeniably with the Government, for allowing such a situation to develop, and for failing to realise that disturbances of this nature are as much a corollary of Apartheid as is the repressive legislation without which it cannot be enforced.

APARTHEID AS BELIEF

But there is a hard core of honest and intelligent opinion that believes sincerely in the moral rightness of Apartheid. Some doubtless support it for convenience, while the many, who prefer not to think, fit into one of the numerous categories cited above. However, the force and permanence of any movement depends on the quality rather than the quantity of its true believers, and not on the numbers of its hangers-on. And it is in the word **belief** that I think that the key to the problem is to be found.

To understand South Africa is to understand its religious background, which is dominated by the Dutch Reformed Church. Statistics of church membership are notoriously unreliable, but it is safe to say that it embraces 80% of the practising Christians of White South Africa. All are Afrikaans-speaking, or as they prefer to call themselves, Afrikaners. The Calvinism of this Church is the Calvinism of the 17th century. Owing to geographical isolation, it remained almost untouched by the philosophies of the Age of Reason or by the liberalising movements of the 19th century. Their pioneering life left the early Dutch settlers and Voortrekkers little time for reading and study, and they drew their main inspiration from the Bible, the only

book readily available to them. It is not surprising that during the course of their wanderings and vicissitudes they began to draw parallels between themselves and the Children of Israel. They were a small people and the hand of every man seemed to be against them. They saw a counterpart in the Old Testament of the savage tribes that surrounded them, and they felt the justice of the condemnation of the descendants of Ham to be hewers of wood and drawers of water for all time. **Unconsciously, perhaps, they came to feel that they were a second Chosen People, whose destiny it was in Southern Africa to keep the Ark of the Covenant safe and undefiled amid the surrounding darkness and evil. There is no doubt that these ideas have profoundly affected the Afrikaner's social thinking. Time and again during the course of his short history he has seen himself figuratively going forth into the Wilderness and arriving at length in a Promised Land. These ideas are implicit in many of the pronouncements made by his leaders, and this powerful religious mystique is a messianic force ever present in the subconscious minds of their people.** There is no dualism in the Afrikaner's religion. It is as much an integral part of himself, of his life and, most significant of all, of his people as Judaism is of the Orthodox Jew. This is why the Dutch Reformed religion is the strongest single force in South Africa.

THE NEGLIGIBLE ENGLISHMAN

I have said much about the Afrikaner and little about the Englishman, because the Afrikaner holds the political reins. The Englishman's remarkable contribution to culture, commerce and industry is offset by his negligible influence in politics.

This is due in part to his inferiority in numbers, but more to his lack of the Afrikaner's keen political sense and, let us not be afraid of saying it, to a certain indolence. This indolence is probably induced by his way of life. He finds life very pleasant, and even if at times he has an uncomfortable feeling that there may be something rotten in the State of Denmark, he shrinks from any action that may disturb its even tenor. After all, why should he stick his neck out and risk repercussions that might adversely affect his business interests or his social position? This is why there is little hope at the present time of any dynamic group action from this section of the community. **If the change is to come the initiative must lie with the Afrikaner, with his agreement and consent.**

HOSPITABLE, THOUGH ERRING

The South African, English or Afrikaner, is kindly and hospitable, as many an Allied soldier who passed round the Cape during the last war can testify, as also those who have made a longer stay. Has he suddenly become a monster as the outside world would appear to believe, or is he just an ordinary decent human being who has somehow taken the wrong path, as so many of us do some time in life?

To ostracise South Africa will avail nothing. You will not help a man to find the right road by pushing him further into the desert. You will not convince him that he is wrong by boycotts and other punitive measures. The change can only come when he is convinced of its rightness. He must find his own solution, and this solution, if it does not come too late, will be better than any that can be manufactured for him.

There are many hopeful signs. More

and more are thinking Afrikaners assailed by doubts concerning the ethics and workability of Apartheid. Dutch Reformed ministers are finding increasing difficulty in reconciling it with the precepts of the Sermon on the Mount, while recently more than one has successfully debunked the widely held belief that it derives support from Scriptural sources. Recent months have seen many ministers, whose conscience has forbidden them to accept their Church's official support of Government policies, either giving up their ministries or joining other Protestant Churches. As a result some of them have been the victims of downright persecution, but the new leaven is at work.

COERCION TOWARDS CATASTROPHE

Nevertheless the change in South Africa must come from conviction, not coercion. Beyond affording some transitory relief and satisfaction to their authors, outbursts of moral indignation can accomplish nothing, for this courageous and remarkable little people is in the middle of a spiritual crisis, and needs sympathy and understanding, not condemnation. **If the Afrikaner is driven to desperation the result will be a final catastrophe. As a last resort he will once again go forth into the Wilderness, but there will be a difference. This time there will be no Promised Land, and no return, either for Afrikanerdom or for the other peoples of South Africa.**

I find it difficult to suggest a more positive approach to this problem for those who wish well of South Africa, although I have tried to make clear to them the wrong attitude. Perhaps special attention to that virtue that St. Paul tells us is the greatest of all, may provide the necessary inspiration.

THE ANGUISH OF DETRIBALISATION

"Religiously, our detribalized Afrikaner wishes by and large to be left alone. He ridicules warnings that he must fear the 'Roomse Gevaar' and he blushes when his English compatriot asks him about the antediluvian mentality of clergymen who advocate a ban on ice-cream selling on Sundays and on similar earthly pursuits. He would undoubtedly feel a wee bit uneasy if he saw his wife in a mini, but he is dismayed when he sees clergymen seriously debating the immorality of such attire. Al-

though he would never have any sympathy for Communism or its fellow travellers, he suspects the credentials of those men of God who have more time to spend organizing symposiums on the dangers of communism than on spreading the gospel of charity to fellow Christians, who still insist on calling an African a "kaffir" and who fail to understand why their African servants don't ooze gratitude if they are paid R10 or less a month. Probably far from agnostic himself, the detribalized

Afrikaner from the flatlands or suburbia is being pushed further and further away from the organized religion of his people on account of the stuffy air surrounding the exercise of his religion and the dogmatic refusal to accept the realities of an ecumenical age."

(Extract from "The Dilemma of the Detribalised Afrikaner" by Dr. B. van D. van Niekerk in *NEW NATION*.)

THE CHRISTIAN COUNCIL OF SOUTH AFRICA

B. B. BURNETT

(Written by the General Secretary of the Christian Council, this article will undoubtedly serve to clear up many past vaguenesses and misunderstandings and to provide our readers with a clear picture of the Council, its purpose and indispensable function in South Africa.)

The Christian Council of South Africa ought not to have to exist. A Church united in love and truth would have no need for a Council of this kind. It might need another kind of Council but not this one.

The Christian Council exists because, although Christians in South Africa are one in Christ by faith and baptism they are nevertheless unable to give expression to the unity which has been given to them in Jesus Christ. The Council is a sign of faith set up by the Churches outside their normal life because this faith cannot at present be proclaimed simply within the life of separated Churches.

MACHINERY FOR UNITY

The Council also exists, of course, to be the means by which the Churches are invited to give expression to their desire to be both a more obedient and a more effective means of mediating the whole Christ to the whole of our society. In doing this it becomes a growing point for Church unity and in addition provides machinery by which member Churches can act in society as though they were united.

The Christian Council is a Council of Churches and not simply an organisation for ecumenical enthusiasts. All its activities and its witness must be seen in this context. It is affiliated to the World Council of Churches but cannot be a member of the World Council because membership is only offered to Churches. It nevertheless performs some useful liaison functions between the World Council and its member Churches in South Africa.

In a vast country like ours it is necessary that there should be local manifestations of the Christian Council. These do in fact exist in many places and play an immensely important role in the Ecumenical Movement. Regional Councils are found in the following areas: Witwatersrand, Northern Transvaal, Natal, the Border, Port Elizabeth, Cape Town, Bloemfontein and Welkom.

UNKNOWN AND UNUSED

Strangely enough, however, the ministers and people of our Churches are hardly conscious of the Council's existence. It sometimes appears, also, that the member Churches are not much concerned to make the Council a more effective instrument to express their common obedience to God. We cannot escape asking the question, "Why is the Christian Council not a more powerful means of witnessing to Christ's reign in the world?"

There are many answers to this question, but we look at only two. The first of these is that congregations and Churches are so engrossed in traditional ways of responding to the Gospel that they have neither time nor energy to do anything more. The traditional priorities set by hundreds of years or by a thousand years of ecclesiastical life are still operative and binding. A second reason may well be that our traditional patterns of Church life enable us to participate in religious experiences with a minimum of strain and without any very strenuous demands. The answer to our question can be summed up by saying that **the Council is comparatively ineffectual because Churches are bound by priorities set for them by the past and because, like all men, Christians prefer to avoid the tensions and strenuous efforts that ecumenism demands.**

CHALLENGING SCANDAL

Although the Christian Council has been created by its member Churches and is their servant, it also exists to provoke and challenge the Churches. **That it must exist at all is a constant source of scandal. Its continuing existence is an abiding re-**

proach to the Churches' failure to become the obedient instruments of God's love.

I believe that if the Churches really were balls of missionary fire they would know that they are standing not only in their own way but in God's way as far as their vocation to Evangelism is concerned. A Church which ought to live out of its constant experience of reconciliation, and must by its words and life proclaim reconciliation, is gravely compromised by its obvious divisions and lack of reconciliation. The Church denies by its words what comes out of its mouth. We have a not very flattering name for men who behave like this.

If the Churches really sought to meet men's needs in the world as it is, the changes required in all Churches would be so tremendous that they would make our present differences look like mole hills. As we seek together to meet the world's need in God's way we will, I believe, find his way to the expression of his gift of unity.

NEW PRIORITIES, COMMON TASKS

In the meantime, however, the Christian Council still has tasks to perform in order to make itself redundant! It must be a means by which the Churches grow in relevance and faithfulness. How can it do this? I believe it must try to do this not by becoming itself another large immobile ecclesiastical structure (though it needs more structural strength than it has at present to be really effective) but by challenging the Churches' priorities and pointing to new ones. It can also do it by involving the Churches in the stretching and unsettling experience of co-operating with one another and of confronting each other in the performance of common tasks.

The Christian Council of South Africa is, therefore, not only a goad created by the Churches for their own edification but also a means by which co-operative action may be encouraged. This is reflected in some of the projects which the Council is undertaking.

PROJECTS

● A Division of **Inter-Church Aid** has been set up with a full time Director in order to encourage and assist the Churches to meet human need. The Church is called to be the compassionate Servant of the World. The Churches need to consider together what this means. They need to do some research into what are the areas of greatest need and how they can effectively begin to meet it together. Human need knows no denominational boundaries and ministering to it need have none. The Churches are called by the Division of Inter-Church Aid to represent the love of the one true Man to a single humanity. This is a way in which we express our catholicity.

● There is a new and healthy emphasis on **Christian Stewardship** in all parts of the Church. We see Stewardship departments being set up in many denominations. This is certainly an area where doctrinal difference do not exist. Here we can readily put into effect the New Delhi exhortation to do together all those things which conscience does not oblige us to do apart. To this end a Consultation on Stewardship is being planned for 1968 with the hope that Church representatives will be able to hammer out a method of integrated service and mission in Christian Stewardship. This would save overheads and manpower. What is more important, however, is that it would provide for a mutual enrichment through the sharing of resources of skills, and imagination and devotion. But most important of all would be the rubbing of shoulders by Churches attacking a task together.

● The Christian Council is currently engaged in a plan to encourage the Churches to take the first steps towards becoming involved in **Industrial Mission**. Here is an area in which the need of the world once again demands an ecumenical approach. It will be the function of the Christian Council to encourage the Churches to embark on this ministry and to engage them in consultation about the best way of doing it. Out of this there could grow an Ecumenical Council to foster and co-ordinate the ministry of the Churches in Industry.

● The Council is at present investigating the possibility of assisting the Churches to set up an **Ecumenical**

The Exciting Continent; the Challenging Hour

"For the man or woman who is willing to take *one* step of faith and try to identify himself with the dreams and hopes, the past mysteries and future histories, the tears and laughter of *this* continent, Africa is an exciting place to live and work — and *this* is her most thrilling and challenging hour!"

(Extract from a sermon held on 22 October, 1967 in Kitwe, Zambia, by the Rev. T. G. Gilchrist.)

Research Institute to help them in their missionary strategy. Churches must know what are the problems, needs and possibilities in this rapidly changing world if they are to tackle the job of Evangelism effectively.

● Engaging the Churches in projects is one way of helping the Churches to co-operate and to confront one another. This is also done by **Ecumenical Conferences and Con-**

sultations. There have been a number of these in past years. This will continue to be one of the functions of the Council. The Regional Consultations and the National Consultation based on the Report of the 1966 Geneva Church and Society Conference fall into this category. In initiating and organizing these consultations the Christian Council is helping the Churches to prepare for the 1968 World Council Assembly at Uppsala.

● There are of course, other ways in which the Christian Council is already serving the Churches. The Rev. John Tau is Director of a **Division of Education**, and is performing a valuable service among African members of our Churches.

● The Rev. Derrick Cuthbert is our part-time Literature Secretary who is particularly concerned to co-ordinate the Churches' efforts in the **production of vernacular literatures**.

* * *

I have tried to show briefly how the Christian Council serves the Churches in order to enable them to meet man's need with God's love in the most effective way. All it attempts to do grows out of the conviction that, just as Church and Mission cannot exist apart, so Evangelism and Unity cannot be separated.

CHRISTELIJKE INSTITUUT VAN ZUIDER-AFRIKA PRO VERITATE AAN ONZE VRIENDEN IN NEDERLAND

De Generale Diaconale Raad der Ned. Herv. Kerk, Maliezingel 26, Utrecht, heeft zich bereid verklaard op te treden als onze vertegenwoordiger in Nederland. Alle betalingen kunnen worden gestort op giro 8685 t.n.v. bovengenoemde Raad die voor overmaking naar Zuid-Afrika zal zorgdragen.

Dit geldt voor:

- (1) Abonnementsgelden *Pro Veritate*:
Luchtpost: f17.62 per jaar; Zeepost: f7.55 per jaar.
- (2) Lidmaatschap Christelijke Instituut van Zuider-Afrika f2.50 per jaar (insluitende periodieke nuusbrieff).
- (3) Giften t.b.v. het Christelijke Instituut in het algemeen.
- (4) Giften speciaal bestemd voor ons werk onder de Onafhankelijke Bantukerken.
- (5) „Uitspraak” Proses Geyser en Naudé/Pont:
Luchtpost: f10.00; Zeepost: f7.50.

Bovengenoemden Raad heeft folders beschikbaar die u volledig op de hoogte brengen omtrent de doelstellingen van het Christelijke Instituut van Z.A. (Directeur: Ds. C. F. B. Naudé).

Mogen wij ons werk warm by U aanbevelen?

J. DE BRUIJN.

Namens:

- * Christelijke Instituut van Z.A.
- * Pro Veritate (Eiens.) Bpk.

Voor hen die in het Nederlands wensen te corresponderen volgt hier het correspondentie adres:

J. de Bruijn, Postbus 110, Roosevelt Park, Johannesburg, Z.A.

HUISGENOTE VAN GOD

„U het gekyk totdat sonder toedoen van mensehande 'n klip losmaak wat die beeld getref het aan sy voete van yster en van klei en dit fyngestamp het. Toe is tegeykertyd die yster, die klei, die koper, die silwer en die goud fyngestamp, en dit het soos kaf geword van die dorsvloere in die somer, wat die wind wegneem, sodat daar geen spoor van gevind is nie; maar die klip wat die beeld getref het, het 'n groot rots geword wat die hele aarde gevul het. Dit sal . . . die koninkryke verbrysel en daar 'n einde aan maak, maar self sal dit vir ewig bestaan”. (Dan. 2:34-35, 44).

Hierdie Skrifgedeelte (die verklaring deur Daniël van koning Nebukadnesar se droomgesig) wek by my aangename en soete herinneringe. Dit lei my terug na my tienderjare toe ek saam met my vrome vader en ander familieleden 'n diens, gelei deur eerw. Strassberger, in die sending-gemeente Wupperthal, Clanwilliam (K.P.) bygewoon het. Dit was 'n bont gehoor, van swart tot byna wit. Ek glo dat God dit so beskik het dat ek hierdie diens moes bywoon op uitnodiging van die wyks-sendingkerkraad. En hoe het hulle dit waardeer dat ons, blankes, saam met hulle aanbid het!

DIE CHRISTUSROTS

As seun het ek van kleins af baie dienste in die Ned. Geref. Kerk bygewoon. Maar jammer genoeg, ek onthou nie een preek uit daardie tyd nie. Terloops kan ek net meld dat ek deur die bekende en alombemide predikant, ds. Christiaan Leipoldt (vader van die digter Leipoldt) wat 26 jaar lank predikant van Clanwilliam was, gedoop is. Hierdie „Petrus” wat die lammers van sy gemeente opgepas het, se preke kan ek nie onthou nie, hoe toegewyd dit ook al was. Daarom is dit vir my 'n wonder dat ek die preek van die Rynse sendingeling, eerw. Strassberger, tot vandag toe nie kan vergeet nie; en dit is vir my nog steeds tot seën.

Goed onthou ek sy ietwat Duitse aksent, die gloeiende erns waarmee hy gepreek het, en hoe hy telkens met erns uitgeroep het: „En die Rots was Christus!”

Dit was dan ook in hierdie diens dat ek iets begin verstaan het van die ewige en onwankelbare koninkryk van God wat sal bly voortbestaan as alle ander koninkryke ondergegaan het.

Wat 'n rotsvaste versekering vir die twyfelende en soekende siel! Hier het ek begin besef dat die hele Skrif tot ons van Christus spreek. Geen wonder dan ook dat hierdie boodskap vir my onvergeetlik bly nie.

Wat sou ek nie gemis het as kerklike apartheidswette my van die bywoning van daardie diens sou weerhou het nie! Daarom is dit vir my so betreurenswaardig dat ons van kerklike kant soms vandag moet hoor dat dit onskriftuurlik is om saam met mense van 'n ander huidskleur in die beskermende skadu van hierdie Rots te skuil en te aanbid.

DIE HERE SE SWART KINDERS

Hoe sal ek die Here ooit na waarde kan dank vir wat sy swart kinders vir my Christelike lewe beteken het. Ek dink die eerste aan outa Booi, 'n ou Basocto, swak en half-blind. Tog was hy geestelik siende, en ek dink aan hom terug soos aan 'n Antipas van wie die Here in Openbaring verklaar het dat hy „My getroue getuie” is. Hierdie swartman was 'n sprekende bewys van God se wederbarende genade. In hom het ek die sprekende waarheid gevind dat 'n Christen ook nog sondig, maar as ons ons sondes bely, Hy getrou en regverdig is om ons die sondes te vergewe (I Joh. 1:9). Hy het van vrye gifte gelewe en ons het as kinders baiekeer vir hom iets te ete geneem. Dan het ons hom soms versondig, en kon hy woedend kwaad word sodat ons vir hom moes vlug. Maar later het ons weer nader gegaan om te luister. Sy hut, wat uit ou sakke en stokke bestaan het, agter 'n groot klip, was haas geen skuiling teen wind en weer nie. Daar het ons hierdie ou man dan op 'n aangrypende wyse sy sonde hoor

A. J. J. BURGER

bely en hom om vergifnis hoor smeek. Nooit het hy vir sy woede-uitbarstings selfregverdiging probeer vind in ons verkeerde optrede nie, hoewel hy dan ook vir ons gebid het. Sy berou was so opreg. En hy het nooit uitgestel nie, maar onmiddellik gesoek na volkome vrede tussen hom en sy Heer. Sy eenvoudige en kinderlike gebed het altyd begin met die pragtige aanhef: „O God van Abraham, Isak en Jakob . . .”

Wat ek tot vandag toe betreur en nie kan verstaan nie, is dat, hoewel daar op die ou plaas tog toegewyde Christene was, daar nie voorsiening gemaak was vir beter huisvesting vir die ou grysaard nie. Gelukkig om te weet dat hy vandag in die Vaderhuis met sy baie wonings verkeer.

Dan is daar ou Andries, 'n Klipkaffer (soos hy homself genoem het).

Gelukkig, meer as gelukkig, sy hart was nie van klip nie. Hoewel ek hom nooit daarna gevra het nie, vermoed ek dat hy 'n lidmaat van die Rynse Kerk was. As ek aan hom terugdink — onkundig in die heilsleer, en tog so opreg — dan weet ek dat die wedergeboorte die grootste wonderwerk is wat God aan 'n verlore mens doen en dan twyfel ek nie meer aan die waarheid van ons Here Jesus nie. Hierdie heerlike dinge, wat ek ook in ou Andries waargeneem het, kan nie buite Hom of sonder Hom gebeur nie.

SONDE BY SY NAAM

Wat my in ou Andries getref het, was sy koersvastheid. Hy het soos 'n kind van God geleef, sagmoedig en nederig en 'n man wat van die kwaad afgewyk het. Sonde het hy by sy naam genoem, al kon hy hom slegs deur 'n mengsel van Nama en Afrikaans verstaanbaar maak. Hy het nie na links of regs afgewyk nie. Onder veel teenstand het hy volgehou. Sy lewe was vir my tot seën.

Hoe mooi maak die Here tog nie die lewe van sy verlostes nie. Hoe duidelik kan Christus in sulke volgelinge van Hom gesien word! Al is hulle swart en ek blank, dit is altyd 'n voorreg om saam te kan aanbid.

The Third Congress of the Lay Apostolate of the Roman Catholic Church was held in Rome in October, 1967. The discussions at this Congress and the findings to which they led have aroused so much interest even beyond the confines of the Catholic Church itself that we have seen fit to provide our readers with at least some information concerning the stimulating exchange of ideas which gave rise to the lively and still continuing debate which followed. Reproduced hereunder is the first section of the introductory lecture which was to set the theme of the whole Congress. The last half of the lecture will appear in our February issue.

"God's People on Man's Journey"

THOM KERSTIENS

Jean Fourastié ends his latest book "Essais de Morale Prospective" with the following sentences: "Whether one believes or not in the divinity of Christ, one of the sources of our civilization we find in Him, and that source is still alive. Allow me therefore to judge what can help me to live".

Fourastié's opinion is typical for a growing part of the world which is calling upon the Churches to make their contribution in the search for what constitutes the best way to live, grow and progress.

PART I

WHY ARE WE HERE?

In this search we committed Christians are co-participants, whilst at the same time being challenged, and this is why we are meeting here. We are here for perception, penetration, persuasion and pleasure.

Perception: for we perceive that Vatican II made a special appeal to the layman, and we therefore need insight and vision, courage and endurance, to shoulder our new responsibilities. This requires from us an opening of doors to let in fresh air. It also demands the fulfilment of a number of exigencies by us personally, as well as by the institutional Church.

Penetration: for we realize that the world is once again in a process of mutation, and in such periods pressing questions are put to us as Christians. That was why Vatican Council II was summoned. The follow-up period of this Council, which brought with it a wealth of new thinking, demands an open dialogue with and between the laity.

The dialogue has started on several levels in different countries and continents, but now we have come here to help in dialogue with each other, to penetrate deeper into the mystery and demands of our faith.

We realize full well that God's plan is inscrutable and that each of us must be responsive to the light of the Holy Spirit, trusting to make thus a contribution to the whole. We should also realize that the increasingly complex questions with which mankind is faced do not call for simple answers. Therefore we should approach this Congress with two virtues which are easy to acquire but nevertheless seldom practised: those of modesty and openness towards others.

Persuasion: for we must realize that notwithstanding Vatican II and the perspective of openness it has brought, a good deal of mankind either ignores the Church, distrusts it as an element of power, or disqualifies it as an increasingly irrelevant and outdated institution.

The first group we have to persuade that it is *not force but service* we are interested in, and that we are not only willing, but capable, of serving by our witness to the transcendental.

The second group we have to convince that the Church is truly involved in temporal concerns — and to persuade "that the People of God

and the whole human family of which they form part are of assistance to each other — that the Church's religious mission is by the same token a human one."²

To be able to play our part we must finally persuade the Church Hierarchy that we are with them, not as meek children, but as responsible collaborators.

Pleasure: for what greater pleasure can there be than to congregate together, from all parts of the world around the rock of Petrus, in a spirit of humility, humanity and with a sense of humour, so that the Holy Ghost will be better able to help us all.

This spirit demands a willingness not only to overcome the language barrier which separates us, but also the social and cultural barriers which keep us apart. Only if we are willing to listen with our hearts will we achieve an exchange of minds. In this way our Congress should become a living example of the "See how they love one another" — or to put it in modern terms — one prolonged "love-in".

WHO ARE WE?

We are here as representatives of a myriad of groups and institutions representing the Catholic communities in our respective countries, or national or international Catholic organizations. What we all have in common is our commitment to Christ and our membership of a Church founded by Him. This means that we must not repeat the failures of the

conditions we must fulfil to be able past and consider our own group, organization or method, as the most effective, or the most authentic one in the eyes of the Church. We must stop behaving like the man who, on his wedding day, after having duly carried his bride over the threshold of his house said to her: "Mary, you heard what the priest said this morning — you and I are one, and I'm the one". We must also go beyond the sharp distinction drawn in the past in our action between the spiritual and the temporal. Christians should realize that their spiritual and temporal vocations are directed towards the same work. As Maritain puts it: "The temporal vocation concerns the object of the work, the spiritual vocation the way or manner in which it is accomplished; the spirit in which it is undertaken".³

We are therefore here as committed Christians — and not as representatives of institutions, organizations, nations or continents, social classes or races, but as men who want to impregnate themselves better with the responsibility they have as men redeemed by Christ, towards Him, His Church and the world in which it is embedded.

THE OBJECTIVES OF THE CONGRESS

Dietrich Bonhoeffer wrote in 1932: "He alone can believe in God's kingdom who journeys, who loves the world and God at the same time".⁴

We who are studying the theme: "God's People on Man's Journey", must keep this in mind during the Congress. What we want to talk about essentially is our life as men and our life as Christians, and these two dimensions we do not want to separate but rather see in relation to one another.

Therefore in this Congress we must first of all concentrate on the problem of men today, who have to be dynamic and forward-thinking in a world which constantly puts new challenges to them. We must try to discover and analyse these new challenges and see what they mean to us in our relationship with God.

At the same time we must see — and this will also constitute our contribution to the post-Council Church period — how we can answer these challenges as Christians. In this the new insights opened up by Vatican II should help us, but there are fields which have not been treated by the

Council, or not sufficiently in depth, and which we must look into. We should be particularly attentive to those tasks which we as laymen must assume, and which do answer the real needs of modern man.

For instance this might mean that we must make our contribution to what I would term the "democratization of theology". By this I do not mean a vulgarization of theology in the sense of adapting its formulations to the language of the world, however necessary that might be. I do mean that we must put questions to the theologians, questions which are not necessarily the same as those of the clerics, nor put in the same form or seen from the same aspect.

The problem for the Church, if it does not want to fail in its message, is to try to answer the true questions posed "in vivo", and not "in vitro", in men's hearts.

These questions often coincide with those put by our fellow men, who are not Christian or not religious. Questions about war and peace, about a world divided into a small opulent part and a vast part wallowing in misery, about the increasing alienation of men in an economy of abundance, about racial prejudice and the absence of solidarity, about the behaviour of a youth which is not given worthwhile enough causes to fight for.

Modern man wants to see things from the view point of his daily existence; what he is in such a situation, what God is and what He has to reveal to the whole of mankind about Himself and man. Modern man seems to be very interested in a theology in which we can all collaborate.

The search for such answers, for a response to such challenges, is urgent. If it is not undertaken we will quickly and increasingly see Christians slipping out of the door to join a world where they will feel honestly more at ease.

If we do not attempt to answer those questions, then we must not be amazed if humanity considers us laymen as useful as hippies and our clerics as interesting as the bird in the cuckoo clock.

PART II

Therefore I now want to say something about the challenges the world is facing and what they mean for us as Christians. Secondly what are the to answer these challenges, and third-

ly what kind of responses we should search for.

MAN FACING CHANGES

If we want to analyse man's situation today, the first phenomenon which strikes us is that the mood of the world is for change. To be effective we must therefore try to show a certain perspicacity in what these changes are leading us to, and how we should behave accordingly.

Changes we see on all levels. Let me simply enumerate some of them.

On the cultural plane:

1. *The rapid rise in the number of people being educated and the length and quality of education.*
2. *The breakthrough of women in modern society, with peer relationships on the civic and social planes.*
3. *The breakthrough of youth.* The phenomenon of teens and tweens, with their own style, language and code of behaviour.
4. *The breakthrough of the non-white races,* which rightly are no longer content with living in a white man's world and are claiming as blacks, browns or yellows their rightful place under the sun.

On the socio-economic plane:

1. *The era of rising expectations* which leads to the welfare state in Western society and effervescent societies in the developing countries.
2. *The scientific-technological breakthroughs.* It is estimated that at the moment 106 major breakthroughs in industry in the United States alone are in operation. The time lag between the invention and putting into production of the motor-car was 40 years, the aeroplane 14 years, television 10 years, space-craft 5 years. The new technical civilization is on the march also in the developing countries, but with the abandoning of the ox-cart and the spinning wheel we also see the jettison of a spiritual concept of life which cannot be replaced by tractors or computers.
3. *The growing gap between rich and poor countries,* the world being more and more divided between a small but rich northern part and a vast but relatively

poor southern part, with all the problems this entails, as is masterly set forth in the last Encyclical, "Populorum Progressio".

Politically:

We note the rise of new nations, the groping for greater entities (common markets). The influence of world opinion in political affairs, the striving for democratic forms of government, the growth of world institutions, like the U.N. and its specialized agencies.

Religiously:

We note the fading away of mythological religions — the rise of secularization — as well as atheism, the growth of ecumenism.

It is understandable that many people are disconcerted by all these changes, that they want to withdraw and reflect in peace in order to adapt themselves, but time does not stand still. A Christian, however, should not be afraid of change, he should welcome it for it is the logical consequence of our continuous efforts in the ongoing process of creation. The whole history of the Chosen People shows that they were future-orientated people, led by God to unknown places. In addition let us not forget history, let us not confuse the new with the forgotten.

Change has always been with us and the churches have often played an enormous role in it, as at the end of the Roman Empire. It is as difficult to compare the influence of change in the past and now, as it is to measure the intensity of your headache and mine. What is true, however, is that the great people of the past were precisely those who were sensitive to change and who did look ahead. Therefore we must be in the vanguard and not at the rear, so that we can determine in time the character of those challenges put before us Christians and how we must respond.

A definitely new phenomenon of our age is that, thanks to science and technology, we have acquired more power than ever before, and that we could do much more with it than we are doing. This might well be the reason for the restlessness of our times, the scurrying around to get answers to questions that are not yet clear, to get a grip on them to be able to handle them. Is this not the explanation of the era of rising ex-

pectations? Those of us who are well off — for instance in the West — feel that we can do better still, and those in the developing countries — who have nothing — perceive that they could share in the good.

The world is looking to the future, and this is nothing new, for history has shown us that people have always dreamed of the future and future values. "But all Utopias have postulated a future world in which past values would be fully realized. Even our contemporary anti-Utopias, like "Brave New World" or "1984" derive their horror from a point by point violation of the values that we know and cherish now".⁵

UP-DATING OF CHRISTIAN ETHICS

Today we notice a shift in attitude, an eagerness to reconsider the whole question of values. For we are beginning to notice that the values — the ends of our society — are determined to a great extent by the tools of society, and the tools among which we must count science and technology are quite new.

It seems as if the world is looking for a renewal of values, an up-dating which will not take into account only the lessons of the past, but also the possibilities of the future. It gives greater importance to evolution, to sincerity coupled with realism. In our traditional value system great emphasis was placed on obedience and resignation. These values remain, but they will be given a deeper significance and a new light will be thrown upon them.

This up-dating of the value system cannot come merely from science. Some people believed so in the 19th century, but the horrors of the recent past have sufficiently discredited this expectation. Neither can it come from Marxism.

Could Christian morality help? It has passed an extremely important test, that of 2,000 years of existence and progress, and Vatican II as well as certain studies now under way show that it can and will evolve. I believe that we must help in this. We need to revive the Christian code of ethics in a world in which increasingly people will grow up in smaller families than before, living in larger cities than before, enjoying more wealth than before.

For too long we have considered Christian principles as our safety belts, not realizing that if we do not

strap them to the human body we might still find ourselves sailing through the car window.

PART III

THE CHANGES NEEDED FOR A TRUE CHRISTIAN COMMITMENT

However — and here I come to the second part of the Congress — a prerequisite for our contribution to the changes taking place is a change in our personal behaviour, as lay people, as well as a change in the climate in which we work. The great new insight which Vatican II has opened up for us, and which Paul VI is developing is, it seems to me, that it has changed the diptych of being in the world, but not of the world, into a triptych, through service of the world.

SERVICE TO GOD THROUGH SERVICE TO THE WORLD

If this thinking could be further developed, life for a Christian would become *more exacting* perhaps, but so much *more gratifying*, rewarding and *interesting*.

It would become more gratifying, because we could become more easily convinced that in whatever situation we find ourselves and in whatever profession we work we can contribute daily to the ongoing creation of the world.

It would become more rewarding, because we could then convince humanity that we would not be the drop-outs if the going gets rough, with the motive that after all we are not of this world. Has this not been our attitude towards the demographical explosion in some parts of the world, the terrifying scientific developments in the field of nuclear energy, medicine or cybernetics, or the dehumanizing aspects of totalitarian regime?

It would become more interesting because it might lead to a breakdown of clericalism and anti-clericalism on which we now lose so much energy, and replace this by teamwork.

Certainly life would become more exacting for a committed Christian as we would be obliged to speak out, to try to read instantaneously the signs of the times, and God's design, so as to bring them into harmony. This might imply having to say no to the world, but then it would be a no from

someone whose motives are clear and therefore easier to accept.

A CLIMATE OF LIBERTY

A development of the notion of a Church in service to the world leads directly to a question about the autonomy of the committed Christian. The layman today needs freedom; that freedom which comes from a spirit made free in the Evangelical and Paulinian sense of the word. The freedom of an adult and responsible person in the psychological sense.

In the past we must admit that many Christians felt alienated on being faced with a pre-fabricated concept of the Church in which their role and function was all spelled out in the job description made by the clerics. In this the function of fund-raiser appeared all too often, but that of thinker all too seldom.

Vatican II has realized that it is not the cleric who must dictate to the layman the way to act, just as in the promotion of women it is not men who ought to dictate how women should become personalities. It is women themselves who should experiment in all walks of life the conditions of an authentic liberty. The decree on the Apostolate of the Laity states: "Led by the light of the gospel and the mind of the Church, and motivated by Christian love, let them — the laymen — act *directly and definitively* in the temporal sphere".⁶

This autonomy embraces also a freedom of speech and enquiry. Regarding freedom of speech, I plead for a constructive and not a destructive freedom, whether the latter is of an ultra-progressive character which criticizes all tradition, or an ultra-conservatism, which places itself out of this world and is aggressive from fear of the world. Freedom of enquiry does not mean creating noisy busybodies, but doing away with the idea that many questions in the Church are outside the interest, competence or scope of lay people.

This concept of autonomy, freedom and responsibility, is very closely linked with that of authority. In the Church, as in worldly institutions such as the army or industry, most people agree that the responsibility for decision-taking must remain with one person on the appropriate level. But the decision-making cannot and should not remain the exclusive domain of one. It must be the result

of a process of consultation and cross-fertilization, linked with data-gathering.

The rightness of this we see in the Vatican Council's decision about collegiality. But it should not be applied only on the horizontal level — between bishops — but also on the vertical level — between bishops and priests, between the Hierarchy and God's People.

RELATIONSHIP BETWEEN THE LAITY AND CLERICS

This autonomy and freedom which we need to be able to take our responsibility should go together with a great effort to improve the lay-clerical relationship.

For too long in many of our Churches this relationship has been marred by clericalism, and its twin, anti-clericalism.

If we together make up the People of God, with different responsibilities, then there is no reason why we should not arrive at team work. Although endowed with different gifts and responsibilities, we can respect and learn from each other.

If things today are not right, it is easy to put the blame on the other person, but we are also guilty. If, in former times, in certain areas, our habit was to put our priests on pedestals so that they would not be too contaminated by the world, which allowed us to complain that they did not know realities of modern life, and were too paternalistic, it now looks as if we only want them to be completely and utterly immersed in worldly things, which will consequently allow us to complain that we no longer hear the word of God in any sermon, or that priests, because they dress as laymen, want to run everything as clergymen.

Let us not forget that the cleric was and should remain the germ bearer of faith "par excellence". However, this should not constitute a reason for us to isolate him or prevent him from experimenting with new ways to spread the faith.

In the clerical Church we see a growing manpower problem. Vocations for the priesthood as well as for brothers and nuns are going down, at least in Europe. If this is only a temporary problem, or if other areas of the world were to see a quick growth of vocations, then the situation

might not become drastic. It would not be a bad thing for European Christians to be one day administered by priests from India or Africa or Latin America. However, today we have a problem almost everywhere, and more could be done to avoid the waste in manpower in our Churches in Europe and North America.

I honestly feel that the world today is less in need of the diplomatic priests, the fund-raising priests, the singing or Beate priests, than of the praying priests, administering the sacraments, who find in their spiritual armoury enough resources to move with the times and sometimes to lead them, and who have that humbleness of heart and faithfulness which mark them as true disciples of Christ. Let us leave the stars to the public relations man, who makes them live briefly enough.

A more rational employment of clerics can, however, only be achieved if laymen and clerics can arrive at team work, and if laymen are willing and capable of renouncing worldly careers and engaging themselves more actively in the Institutional Church. Are we willing?

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● *This article to be continued in our February issue.*

Letters/Briewe

VISIBLE UNITY

Dear Sir,

One can but applaud the devotion to Holy Scripture that so obviously inspired Dr. Elfie Strassberger to write her article entitled "A New Fellowship Becomes Relevant" (*Pro Veritate*, Dec. 15th). This article should be read in conjunction with your editorial in the same issue, wherein you rightly lament the divided state of Christians in the world today. When this is done, the question naturally comes to mind: Is Bible study the foundation on which we are to seek the visible Christian unity so ardently desired by all sincere followers of Christ? I think we will all agree that Bible study is one of the foundations, but does not history show that we also have to look for another foundation, namely, a person and his office? What we have to remember is that Christianity is not merely a religion in common with other world religions, for it is far more than that; it is, in fact, the continuation of a living Person throughout space and time. Christ did not come to start a sort of religious movement to be interpreted by men as best they could from a written record, for that is the way of men, not the way of the God-Man. Christ came to teach us God's one, true revelation, and for this purpose He established His Church on earth. It is by means of the Church that Christ continues His living presence among us, but it is an invisible presence, not a visible one. Because of the fallen state of man, however, the maintenance of unity requires the presence of a visible representative of Christ as Head of the Church, and this surely is why Christ appointed Peter as head and leader of the Apostles. The primary foundation on which unity rests, then, must surely be on the person of Peter and his office as visible head of the Church on earth, and the person and his office must surely be for all time, not merely for the benefit of the first Christians. Let us by all means study Holy Scripture, but let us not fail to see what God has done from the beginning to ensure visible Christian unity for all time.

V. G. DAVIES.

Cape Town.

KETTERJAG

Geagte Meneer,

Ek het die artikel „Die Christelike Instituut en die Kerk” in die Desember-uitgawe van *Pro Veritate* met aandag, nadenke en hartseer gelees, en besluit om onderstaande uitnodiging aan die skrywer te rig.

Dit is vir my 'n saak van hartseer om te dink dat 'n voormalige leraar van die Ned. Geref. Kerk met so 'n stuk negatiewe en siniese kritiek te voorskyn gekom het. Swye sou die beste menslike antwoord gewees het, want die geheel-en-al skeefgetrokke feite en humanisties-liberalistiese oorwaardering van die „ek-standpunt” verdien geen redelike antwoord nie, maar die waarheid en Sy liefde vir verdwaalde sondaars dring my om mnr. C. F. B. Naudé by herhaling tot onderstaande uit te nooi.

Ek, die ondergetekende, versoek mnr. Naudé deur middel van *Pro Veritate* om met my te onderhandel oor die tyd, plek en aard van 'n openbare gesprek aan die hand van genoemde ketterjag-artikel oor onderstaande onderwerpe.

1. Die Christelike Instituut het in die lig van die waarheid, die Bybel en ons Belydenisskrifte geen reg van bestaan nie;
2. Die Christelike Instituut is in die lig van die ware feite 'n handlangers- en skeurmakers-organisasie;
3. Die besluit van die Algemene Sinode is in die lig van die waarheid, die Bybel en die Belydenisskrifte verantwoord; en
4. Mnr. C. F. B. Naudé en sy medestanders staan in die lig van die waarheid en die Bybel veroordeel.

Dit is in belang van mnr. Naudé se welsyn dat hy ondergetekende sal ontmoet om oor die tyd en plek te beraad vir die openbare gesprek aan die hand van sy oorversekerde ketterjag.

Met opregte groete en dankie vir opname,

NICO J. VAN LOGGERENBERG,
V.D.M.

Benoni.

* * *

Die Redaksie het die brief van ds. Van Loggerenberg aan ds. Naudé voorgelê wat soos volg antwoord:

„1. In die lig van die feit dat die betrokke kerklike besture van die

Ned. Geref. Kerk gevra is om aandag te gee aan die besluit van die Algemene Sinode rakende die Christelike Instituut ag ek dit nie verstandig om op hierdie tydstip 'n openbare debat oor die saak te voer nie.

„2. Vorige pogings van my kant om die saak met ds. Van Loggerenberg persoonlik te bespreek het geblyk vrugtelos te wees omdat sy en my denke kennelik op verskillende golflengtes funksioneer. Onder dié omstandighede kan 'n openbare gesprek met ds. Van Loggerenberg geen goeie doel dien nie.”

PUBLIKASIES

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DIE EKUMENE

'n besinning oor inter-kerklike verhoudinge, met artikels deur ds. W. A. Landman, dr. J. J. F. du Rand, dr. G. J. Swart, prof. dr. Ben Marais, dr. J. F. Stutterheim en ds. A. J. van Wijk en 'n voorwoord deur wyle prof. dr. G. B. A. Gerdener — uitgegee deur Kosmo-Uitgewery (Edms.) Bpk., Stellenbosch.
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ALREEDS VERKRYBAAR . . .

R. Voipio, ALGEMENE GODSDIENSKUNDE • R. Voipio, GODSDIENS-
ONDERRIG, 'N KATKISASIEHANDBOEK • T. Sundermeier, DIE BRIEF
AAN DIE GALASIËRS • H. H. Rowley, BYBELATLAS • T. Sundermeier,
DIE PROFEET HOSEA • T. Sundermeier, GENESIS • O. Milk, MARTIN
LUTHER, SY LEWE EN WERK.

VIR 1968 BEPLAN . . .

S. Löyty en U. Schüle, INLEIDING TOT DIE NUWE TESTAMENT • G. Lohse,
DIE OPENBARING VAN JOHANNES • H. Schlimm, INLEIDING TOT DIE
OU TESTAMENT • H. Berkhof, WAT IS DIE MENS?

WAAR VERKRYGBAAR . . .

DIE MORAWIESE BOEKDEPOT, Posbus 5, Genadendal, K.P.
DIE BÜCHERLAGER, Posbus 71, Karibib, S.W.A.
DIE FINSE SENDINGDRUKKERY, Oniipa, Ondangua, Ovamboland, S.W.A.

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