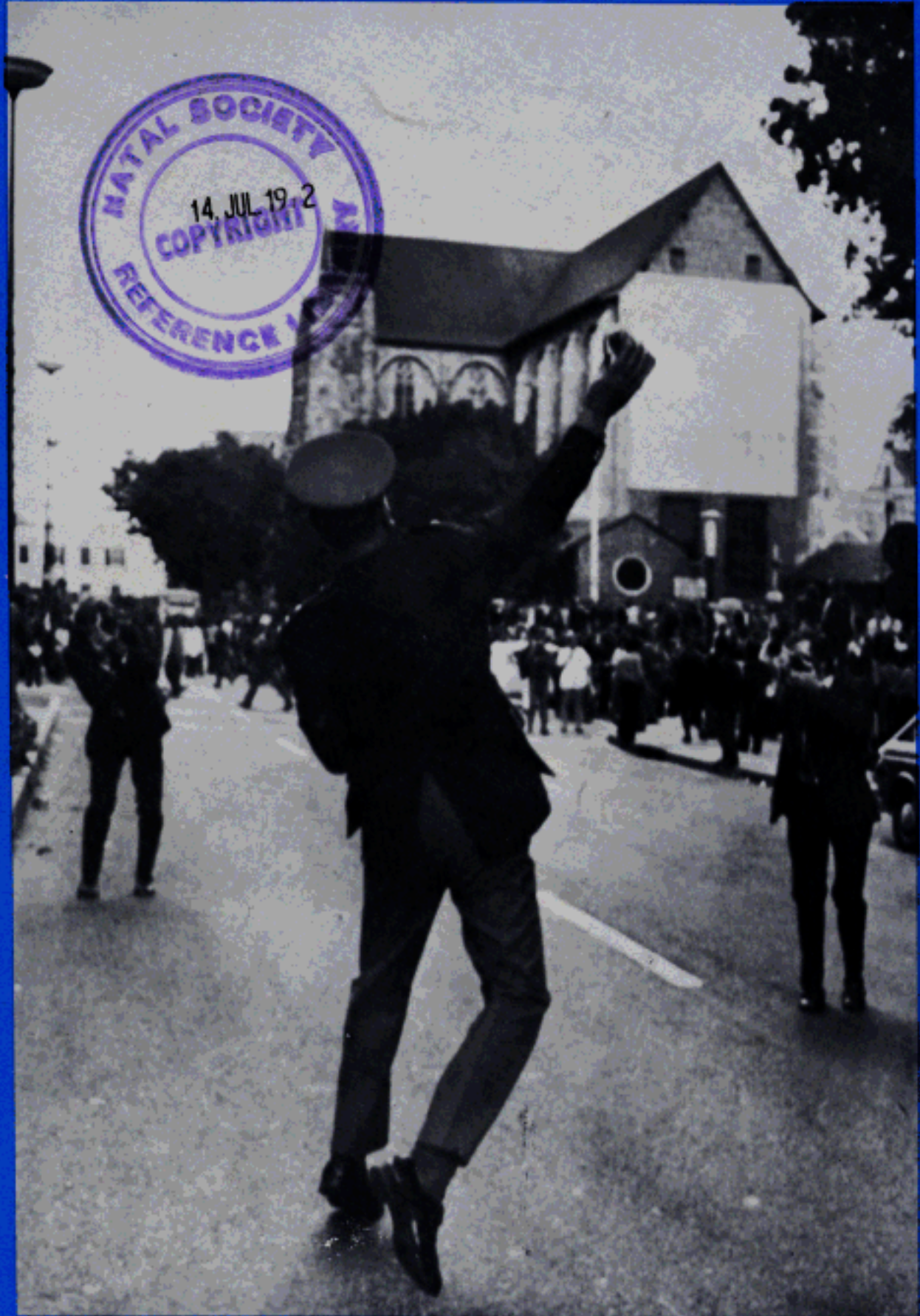


PRO

VERITATE



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TEAR GAS BEING HURLED AT STUDENTS ON THE STEPS OF ST. GEORGE'S CATHEDRAL, CAPE TOWN, JUNE 5 1972. (BY COURTESY OF RAND DAILY MAIL).

VOORBLADFOTO

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new era : VIOLENCE BATONS DIALOGUE

The events of the past weeks where mass student demonstrations have been steam-rolled by police using shocking violence, has heralded a new era. The government which built its policy on *forced* apartheid, has now shown that it will also try to solve its problems in only one way, namely by violence!

VIOLENCE ANSWERS DIALOGUE

The student unrest began, and continued, by way of verbal objections, testimonies and peaceful protests about alleged discrimination on the level of education. Because ear was not given to grievances and meaningful discussions were not arranged, protests started. (Amongst others Ezekiel and Jeremiah already symbolically brought sin and injustice to the attention of the people by their own "protests" when "dialogue" failed! Jer. 28, Ezekiel 5, 12, etc.). The answer of the authorities was dictatorial decisions and police violence. It was an evil day for South Africa when fanatic violence became the answer to an effort towards dialogue, even though the dialogue started clumsily and the protests allegedly contained bad elements!

Dialogue, the last hope of Christian justice for South Africa, has been placed under a large question mark. Is "dialogue" permitted by the government merely in order to pour oil on troubled waters, but eventually, by hook or by crook, to carry through its will. If the terms and conditions of *one* side are not strictly complied with, naked violence must decide.

JUSTICE NEVER FITS INTO THIS SYSTEM

Why are we on a rigid collision course? The growing problems around God-given human dignity and equality call for Christian brotherliness, justice, freedom and peace and these can just not be resolved in the existing apartheid structures and system. That is why it is a bluff to brand foreign students and "communists" as the black sheep—even if only two people remained in South Africa who were not banned, restricted or "indoctrinated", the one subjected to unchristian control by the other, would, if he were allowed to open his mouth, shout: help!

Have we wondered yet why emergency measures, with extraordinary powers for government and police, have been built into the ordinary legal system, why S.A. has such a colossal arms budget, why we are so ready for action? These are the works, the fruits of faith in brutal force. Realists realise that the "natural" answer in this situation is "power and violence". One cannot rear a lion and then control him with a silk collar.

THE LIST

Force has lovelessly been engraved into method in

nuwe era : GEWELD VERKNUPPEL DIALOG

Die gebeure van die afgelope weke waar massa studente-betogings met skokkende gewelddadigheid van polisie gestoomroller is, het 'n nuwe era ingelui. Die owerheid wat sy beleid op *geforceerde* apartheid gebou het, het nou getoon dat hy sy probleme ook net op een manier sal probeer oplos, naamlik met geweld!

GEWELD ANTWOORD DIALOG

Die studente-onrus het begin en is voortgesit deur mondelinge besware, getuienisse, vreedsame proteste oor beweerde diskriminasie op onderwysvlak. Omdat daar nie na besware geluister wou word en sinvolle samesprekings gereël is nie, het proteste begin. (Reeds o.a. Esegïel en Jeremia het sonde en ongeregtigheid simbolies onder die aandag van die volk met hul eie „proteste” gebring, toe „dialog” nie geslaag het nie! Jer. 28, Eseg. 5, 12, ens.). Die antwoord van die gesaghebbers was diktatoriale besluite en polisiegewelddadigheid. Dit is 'n kwade dag vir Suid-Afrika dat fanatiese geweld 'n antwoord op 'n poging van dialoog was, al was die dialoog op 'n onbeholpe wyse begin en al het die betogings beweerde verkeerde elemente bevat!

Dialoog, die laaste hoop op Christelike geregtigheid vir Suid-Afrika, het onder 'n groot vraagteken te staan gekom. Word „dialoog” deur die owerheid toegelaat slegs om olie op troebel waters te gooi, maar uiteindelik sy wil, buig of bars, deur te voer? As die één kant se terme en voorwaardes nie stiptelik nagevolg word nie, moet naakte geweld beslis.

GEREGTIGHEID PAS NOOIT IN DIÉ SISTEEM

Waarom is ons op 'n ystere botsingskoers? Die groeiende probleme rondom Godgegewe menslike waardigheid en gelykwaardigheid roep om Christelike broederskap, geregtigheid, vryheid en vrede en dit kan net nie in die bestaande apartheidstrukture en -sisteem opgelos word nie. Daarom is dit 'n bluf om buitelandse studente en „kommuniste” die swartskap te maak—al sou slegs twee mense in Suid-Afrika oorbly wat nie geban, ingeperk, of „weerbaar” gemaak is nie, sal die een met 'n onchristelike beheer van die ander oor hom, as hy sy mond sou mag oopmaak, roep: help!

Het ons al gedink waarom noodmaatreëls met buitengewone mag aan owerheid en polisie in die alledaagse wetsisteem ingebou is, waarom S.A. so 'n geweldige wapenbegroting het, waarom ons so „slaggereed” is? Dit is die werke, die vrugte van geloof in brute fors. Realiste besef dat die „natuurlike” antwoord in dié situasie „krag en geweld” is. 'n Mens kan nie 'n leeu grootmaak en hom dan met 'n wolhalsbandjie beheer nie.

DIE LYS

Dwang is liefdeloos as metode in die apartheid-

the apartheid policy. A radical addition must now be made to the list of violent political actions:

The violence of laws which force families apart;
the violence of forced repatriation to "homelands";
the violence of unequal opportunities;
the violence of detentions without trial;
the violence of unexplained deaths during questioning;
the violence of restrictions and deportations;
and the batoning of dialogue

HITLER WON HIS WAR!

Although life is much more complicated, the arrangement of man's life-pattern, when stripped to the basic necessities, can theoretically be reduced to two possibilities: violence or love.

It was during the Nazi period in Germany that "Christian" enthusiasm for violence had its inception. At the start of the period a large number of the "German Christians" accepted the most important values of the Arian race, inter alia glorification of the nation, racial awareness, pride and ... violence, just because Hitler challenged Christendom as a life-style for weaklings, effeminate, slaves, introverts and cowards. Romans 13, where the government carries the sword, is totally misunderstood and violence has replaced love. Even in this chapter, love is the content and basis (vs. 8-10). However, Christians accepted violence as method and until to-day the world is still plucking this bitter fruit. Hitler did after all win his war, also in S.A.—violence as method triumphs.

Because violence is irrevocable, cruel and inhuman and fraught with hate, it is so repulsive that it has to be inspired by propaganda and always covered by self-justification. The cross and resurrection of Christ is the repudiation and conquest of violence. That is why the gospel of Christ is such a stumbling block in South African politics—if love is to replace the violence on which apartheid is built, this policy would collapse! Consequently the authorities cannot tolerate the "church in politics" and a series of persecutions without trial takes place.

THE CHURCH FAILS

The enquiry which brought forth the shocking revelation that only approximately 3% of the Dutch Reformed Church's sermons in S.A. deal with love, indicates, inter alia, why the church in general is so acceptable to an unchristian policy—and this policy to the church.

And yet love is the key word and secret of humanity—God is love (1 John 4:8) and man was created in His image. Love, that is self-giving, self-communication, sacrifice, surrender, service, cannot be understood intellectually, but only in an event, in the cross. Through love-events, the relationship with God and one's neighbour is restored. A life-pattern, politics and a policy which consequently are not based on Christian reconciliation, unity, dialogue, freedom and without regard to the person, leads to violence, hate and disintegration.

beleid ingegraveer. Die lys gewelddadige politieke aksies moet nou radikaal aangevul word:

Die geweld van wette wat families uitmekaar dwing;
die geweld van geforseerde terugplasing in „tuis-lande“;
die geweld van ongelyke geleenthede;
die geweld van aanhoudings sonder verhoor;
die geweld van nie-verklaarde afsterwes tydens ondervragings;
die geweld van inperkings en deportasies
en die geweld van verknuppeling van dialoog.

HITLER HET SY OORLOG GEWEN!

Alhoewel die lewe baie meer gekompliseerd is, kan die reëling van die lewenspatroon van die mens tot die basiese noodsaaklike gesloop, teoreties tot twee moontlikhede gereduseer word: geweld of liefde.

Dit was in die Nazisme-tyd in Duitsland dat „Christelike“ entoesiasme vir geweld begin is. In die begin van die tydperk het 'n groot aantal van die „Duitse Christene“ die belangrikste waardes van die Ariese ras, o.a. volksverheffing, rasbewustheid, hoogmoed en ... geweld aanvaar, juis omdat Hitler die Christendom as 'n lewenstyl vir swakkes, verwyfdes, slawe, introverte en lafhartiges uitgedaag het. Romeine 13 waar die owerheid die swaard dra, is totaal misverstaan en geweld het liefde vervang. Ook in dié hoofstuk is die liefde die inhoud en basis (verse 8-10). Die Christene het egter geweld as metode aanvaar en tot vandag pluk die wêreld nog dié wrange vrugte. Hitler het tog sy oorlog gewen, ook in S.A.—geweld as metode seëvier.

Omdat geweld onherroepelik, wreed en onmenslik is, en met haat gepaard gaan, is dit so afstootlik dat dit deur propaganda aangevuur moet word en altyd met selfregverdiging gedek moet word. Die kruis en opstanding van Christus is die repudiasie en oorwinning van geweld. Daarom is die evangelie van Christus so 'n struikelblok in die Suid-Afrikaanse politiek—as liefde geweld, waarop apartheid gebou word, moet vervang, stort dié beleid ineen! Gevolglik kan die owerheid nie „die kerk in die politiek“ verdra nie en vind 'n reeks vervolgings sonder verhoor plaas.

DIE KERK FAAL

Die ondersoek wat met die skokkende onthulling gekom het dat slegs ongeveer 3% van die N.G. Kerk se preke in S.A. oor die liefde handel, toon onder andere waarom die kerk oor die algemeen so aanvaarbaar is vir 'n onchristelike beleid—en dié beleid vir die kerk.

En tog is liefde die sleutelwoord en geheim van menswees—God is liefde (1 Joh. 4:8) en die mens is na sý beeld geskape. Liefde, dit is selfmededeling, selfkommunikasie, offer, oorgawe, diens, kan nie intellektualisties verstaan word nie, maar slegs in 'n gebeurtenis, in die kruis. Deur liefdesgebeure word die verhouding met God en met jou naaste herstel. 'n Lewensreëling, politiek en 'n beleid wat gevolglik nie op Christelike versoening, eenheid, dialoog, vryheid en sonder aansiens des persoon berus nie, lei tot geweld, haat en disintegrasie.

A new era in South Africa?



'n Nuwè era in Suid-Afrika?

A GREAT MISUNDERSTANDING

Why is South Africa known as Christian, does the church flourish in a certain sense in comparison with other countries and yet the way of life and the political system deviate completely from the heart of the Christian message, namely love? One answer is that the gospel message is incorrectly interpreted and inverted. "Sacrifices" are placed above love—first development, the exercise of their rights on their own property, own universities and independence and only thereafter the pleasant relationship, love. No, the Divine message of love is precisely the other way around—when we were enemies, lost, wicked and dependent, He loved us and then brought his sacrifice (John 3:16).

In South Africa we must (like Christ) out of love identify ourselves with those who are lost, oppressed, in need, poverty-stricken, under-developed, wronged and rejected. Out of this flows sacrifice, uplifting, salvation, help and service. Otherwise the reproach will be heard: look at everything the white man and the government does for them and behold the ungratefulness! But love does not seek its own interests (1 Cor. 13).

THE CHOICE

If we choose the flesh, racial pride, apartheid and violence, we will reap what we have sown—rejection, hate, violence and pain. If we choose "love", self-denial, dialogue, service and sacrifice, then salvation, freedom and justice will flow.

Batons, suspensions, bannings, discrimination, apartheid? South Africa—repent: make room for Christ and His love! ★

'N GROOT MISVERSTAND

Waarom staan Suid-Afrika as Christelik bekend, floreer die kerk in 'n sekere sin in teenstelling met ander lande en tog wyk die lewenswyse en die politieke sisteem totaal van die hart van die Christelike boodskap, nl. die liefde, af? Een antwoord is dat die evangelieboodskap verkeerd vertolk en omgekeer word. Die „offers" word vóór die liefde geplaas—eers die ontwikkeling, die regte op eie gebied, eie universiteite en onafhanklikheid, en dan eers daarna die mooi verhouding, die liefde. Nee, die Goddelike liefdesboodskap is juis andersom—toe ons vyande was, verlore, sleg en afhanklik, het Hy ons liefgehad en toe geoffer (Joh. 3:16).

Ons moet in Suid-Afrika (soos Christus) ons uit liefde identifiseer met hulle wat in die toestand van verlorenheid, verdrukking, nood, armoede, onontwikkeling, verontregting en verwerping verkeer. Daaruit volg die offer, opheffing, redding, hulp, en diens. Anders word die verwyt gehoor: kyk, wat doen die witman en die regering nie alles vir hulle nie en siedaar, die ondankbaarheid! Die liefde soek egter nie sy eie belang nie (1 Kor. 13).

DIE KEUSE

As ons die vlees, rashoogmoed, apartheid en geweld kies, sal ons maai wat ons gesaai het—verwerping, haat, geweld en pyn. As ons „liefde", selfverloëning, dialoog, diens en offer kies, sal verlossing, vryheid en geregtigheid volg.

Knuppels, skorsing, verbannings, diskriminasie, apartheid? Suid-Afrika—bekeer u: maak ruimte vir Christus en sy liefde! ★

theology as service in africa 2

In a changing world with changing structures, new philosophies and lifestyles, the Christian must keep a cool head. He must not be swept away from true Christianity, but on the other hand must not advocate the status quo to hinder changes for the better

One important prerequisite for being able to do that is to distinguish between the Gospel and Christendom. In this part of his speech Dr. Harjula deals with that differentiation in African context.

raimo harjula

the gospel is not christianity

THE GOSPEL— CHRISTIANITY—RELIGIONS

IF *GRACE* is thought to be manifested in Christianity and *nature* in non-Christian religions, and if the axiom *grace presupposes nature* is accepted, logically the next question to be dealt with is that of *the relationship between Christianity and these religions*.

In general, this question has been widely discussed by Christian theologians and missiologists especially since World War II. The reasons for this interest have been manifold: the resurgence of the non-Christian religions like Islam in Africa; the rise of African and Asian nationalism which has led to a new appraisal of the old heritages; the re-evaluation of the Christian message and mission in the light of the conditions of our time. However, for us the main question here seems to be not that of Christianity and religions, but the Gospel and religions. Before this question of the Gospel and religions, we shall briefly discuss the relationship between the Gospel and Christianity.

1. The Gospel and Christianity

During the last century the task of mission was commonly understood as threefold: *evangelization, Christianization* and the *founding of independent churches*. Christianization was taken as the transformation of native religious and social patterns according to the standards of Western Christendom. At present, however, we are learning to understand that the Gospel itself (refers to 'evangelization') is not identical with any of its cultural embodiments or institutional frameworks (refers to 'Christianization' and 'independent churches'). This re-discovery is rising out of growing ecumenism and particularly out of the existence and birth of new national churches.

The Gospel: The content of the Gospel is crystallized in the words of the Apostle of Gentiles in 1 Cor. 15:1-4: "And now, my brothers, I must remind you of the gospel that I preached to you: the gospel which you received, on which you have taken your stand, and which is now bringing you salvation. Do you still hold fast to the gospel as I preached it to you? If not, your conversion was in vain. First and foremost, I handed on to you the facts which had been imparted to me: that Christ died for our sins, in accordance with the Scriptures; that he was buried; that he was raised to life on the third day, according to the Scriptures."

The Gospel is the Good News centred in Jesus' death and resurrection. The Gospel is the living and life-giving word which brings us the forgiveness of sin and new life, new relationship to God and our fellowmen. As such the Gospel is something absolute and unchangeable (see also 2 Cor. 5:15-21; 1 Cor. 2:1-5; Gal. 1:6-9 and passim; 1 Jn. 1). Let me repeat: *The Gospel is something absolute and unchangeable*. The Gospel, if it is the Gospel in the New Testament sense of the word, must be the same in its centring in Jesus' death and resurrection wherever it is being proclaimed.

Christianity: The Gospel is the dynamic centre which, within our human experience, is always embodied in a historical and cultural context. In this sense the Gospel never exists 'alone' and 'pure'. It is the 'incarnation of the Gospel'—its institutional frameworks and cultural embodiments—we mean when we speak of Christianity in this study. Christianity is the human response to the Gospel.

The Gospel is absolute, but its framework and embodiment (Christianity)—church-structures,

patterns of church and parish administration, patterns of Christian life and morality, worship-life and music, tensions and fighting between different confessions, and so on—are something *relative which vary according to the historical and cultural context*. The fact that Christianity is something relative and changeable can be clearly seen if we compare the embodying of the Gospel, say, in the life of the Coptic Church with that in an American Free Church. Indeed, we are used to speaking of different “Christianities”, like “American” and “Finnish Christianity” (even these are naturally not uniform entities).

AFRICANIZATION?

The important question here is not the right of the existence of a framework and embodiment as such, but their nature from the Gospel’s point of view: are these fitting for the Gospel in a given context, i.e. do they help or prevent the Good News to penetrate into man’s life within this context? In this sense the frequently requested ‘Africanization’ of churches in Africa can be theologically justified and may actually originate from an understanding of the Gospel itself. “Each one heard them speaking in his own language” (Acts 2:6). *The task of the Church and missions is not to ‘move’ and ‘plant’ a piece of Western Christianity to Africa, but to bring the Gospel itself.* The institutional framework and cultural embodiment must be fitting in the African context in question, so that Africans could say: “This is the Church of Christ in Africa, here I feel at home.”

What has been said here does not refer to Africa only, but to the Christian mission in general. If the Church is to fulfil its mission in this world, we “must have courage to make a distinction between the Gospel and Christianity” (G.F. Vicedom, *Die Mission der Weltreligionen*, Finnish ed. p. 150) and continuously keep it in our minds. Making this distinction would also be a great help in all ecumenical trends between different Christian churches and confessions.

2. The Gospel and Religions

“In the absolute sense of the word no religion is absolute” (H. Kraemer, *Waarom nu juist het Christendom*, Finnish ed. p. 63 ff.). After our previous discussion on the Gospel and Christianity, this statement appears as an acceptable and logical conclusion. Even Christianity cannot claim to be the absolute and final religion. The embodiment of the Gospel and its frameworks (in societies) continuously takes new forms and the old ones change or disappear. Only the centre, the Gospel itself, remains absolute and un-

changeable. This is why the basic ‘meeting’ is not between Christianity and non-Christian religions (here referred to as ‘religions’), but the Gospel and religions.

The last statement needs clarification. Says W. Freytag in his *The Gospel and the Religions* (p. 31):

The first thing that strikes us is that the concept of ‘religions’ is unknown to the Bible. The nearest approach to this idea is contained in what it says about the Gentiles ... In fact, the Scripture does not speak of ‘heathendom’ at all, but only of the Gentiles, and that only when it has some concrete occasion for doing so.

ENCOUNTER: GOSPEL AND MAN

The Gospel aims at human beings, not religions as systems. The Gospel aims at man, to bring him salvation in Jesus Christ. Thus the actual encounter is that of the *Gospel and man*. In doing so the Gospel at the same time naturally ‘meets’ also the religions, i.e. the religious system within which man lives. In its character this meeting is always a dialectical one.

On the one hand, religions appear as something which may bind man and hinder him from receiving the salvation brought by the Gospel (cf. the Latin *re-ligo* ‘to bind’). Here a whole variety of examples from the case of Simon in Acts 8 to the fear of witchcraft and curses in Africa could be mentioned.

On the other hand, religions do offer to the Gospel ‘points of contact’ which originate from God’s general revelation. Since the very beginning the Church has made—and rightly so—use of these ‘points of contact’ in its preaching and teaching (see e.g. Acts 14:11-18 and 17:22-23). This has been, is, and must continuously be the approach also in Africa. Pope Paul VI says in his well-known *Message to the Episcopate and All Peoples of Africa* that the Catholic Church

considers with great respect the moral and religious values of the African tradition, not only by reason of their meaning, but because she sees in them the providential basis for the transmission of the Gospel message and for the building of a new society in Christ.

This statement should be applied to all the churches involved in Christian mission in the Continent of Africa.

It is exactly here, in the Gospel’s encounter with man and meeting the religion within which he lives, where African Theology plays its most vital role as a function and servant of the Church in its mission. We shall discuss this role in detail and in the light of concrete examples.

To be cont.

EEN HERE EEN KERK EEN TAAK

Die evangelie van Christus bly deur die eeue dieselfde, maar die vorme van Christendom wissel van tyd tot tyd en van plek tot plek. Daarom moet die kerk altyd tot struktuurverandering bereid wees sodat die Ryk van Christus steeds ook deur hom in die samelewing kan kom.

Mnr. John Rees, algemene sekretaris van die Suid-Afrikaanse Raad van Kerke, toon hier uitmuntend as „leek” dat die geskeie strukture van die één liggaam van Christus verander sal moet word sodat praktiese eenheid en gesamentlike diens tot sy reg kan kom. Dié gedagtes is onlangs voor die sinode van die twee Lutherse Kerke in Suidwes-Afrika, ten tye van hulle vereniging, uitgespreek.

DIE KERKE NEEM hulleself en hulle strukture baie ernstig op. Neem hulle die roeping, om aan ons Here Jesus Christus gehoorsaam te wees, net so ernstig op? Is dit moontlik dat ons so verdiep daarin is om ons kerkorganisasie aan die gang te hou dat ons nie veel tyd het om te oorweeg of ons gehoorsaamheid aan God se wil in verband met ons naaste betuig word nie? Of probeer kerke eenvoudig ons ou strukture en lewens—en aanbiddingsgewoontes instandhou? Ons moet, met ander woorde, die volgende vraag stel: „Staan ons kerkstrukture en ons huidige georganiseerde kerklike lewe tussen ons en ons sending en dus tussen ons en ons gehoorsaamheid aan God?

EENHEID NIE EERSTE!

Die ekumeniese beweging is nie in die eerste plek met eenheid betrokke nie. Dit is daarmee betrokke dat alle mense Jesus Christus as Here tot eer van God, die Vader, erken. Die ekumeniese beweging verteenwoordig 'n poging deur die kerk om met sy roeping konsekwent te wees.

Jesus is die Waarheid oor God en Mens. Dit beteken dat Hy die Here is. Hy is ook die Skeppingsmiddelaar. „Aan almal wat Hom aangeneem het, aan hulle het Hy mag gegee om kinders van God te word” (Johannes 1:12). Deur Hom word die mensheid tot die mensheid wat God vir ons ontwerp het, omskep; en ons word deur Hom medewerkers om God se wil in die wêreld uit te voer (Kol. 1:15-20). Sy doelwit is om „alle dinge” aan Christus te onderwerp „en dat Hy deur Hom alles met Homself sou versoen nadat Hy vrede gemaak het

JOHN REES

deur die bloed van sy kruis.”

CHRISTUS EN DIE MODERNE MENS?

As ons Christus as Koning bely, moet ons poog om Hom met alle aktiwiteite van die mens se lewe in verband te bring. Hy begeer om invloed op alle terreine van die lewe te hê, om dit in ooreenstemming met die Goddelike doelwitte te bring. Waar hy egter *nie* Heer is nie, daar sal 'n ander meester wees—'n afgod, 'n ideologie, die Woord van God wat uit verband geruk en misbruik word.

Daar mag daarop aanspraak gemaak word dat die Christendom ter sake vir die mens se lewe in die ou dae van die Europese landelike en half-stedelike ekonomie was. Hoe vind ons egter weë vir Jesus Christus, die Koning, om op ons industriële, stedelike en groeiende tegnologiese beskawing inbraak te maak? Die kerke staan almal voor die probleem om die één Here in verband met een menslike geslag in een wêreld te bring. Dit is 'n wêreld waarin die tempo van verandering geweldig en steeds aan die toeneem is. Die helfte van die wetenskaplikes wat ooit bestaan het, leef nou! Die kerke, met hulle oorgeërfde begrip van 'n tydlose struktuur en teologie, se asem is weggeslaan terwyl hulle onverhoeds gevang is met 'n wêreld wat sonder hulle voortspeed. Hoe kan ons van ons rustige strome wegkom en 'n veranderende wêreld konfronteer met Christus, wat daarmee saam in pas is, sonder om van al ons hulpbronne, van intellek, verbeeldingskrag, bekwaamheid en ondervinding gebruik te maak?

'N KRIMPENDE WÊRELD

Meer nog, die wêreld is nie soseer in Anglikaanse, Methodiste, Presbiteriaanse en Roomse sieninge van dit wat God se doel met sy skepping is geïnteresseerd nie. Dit is begaan oor één skepping, wat meer en meer 'n krimpende wêreld met 'n enkele mensheid word, ten spyte van verdeeldheid en verskille wat deur ons „gevalle” natuur veroorsaak is. Die wêreld is baie in die MENS geïnteresseerd. Daarin is hy meer katoliek (algemeen) as die kerke. Gevolglik sal enige poging deur die kerk om in die fabriek, die universiteit en voor-

waar in die meeste plekke waar die toekomsrigting van die mensdom gevorm word, te arbei, op 'n ekumeniese basis moet geskied.

EENHEID IS 'N UITDRUKKING VAN ONS GEHOORSAAMHEID

As ons Christus as die Here gaan verkondig, moet ons dit vanuit ons eie gehoorsaamheid en versoening met mekaar in Hom, doen.

Mense moet aan die *waarheid* van die evangelie twyfel as dié wat die evangelie van versoening in Christus verkondig, verdeeld en nie versoen is nie.

SLEGS ÉÉN SPESIE: MENS!

Die evangelie is nie oor die Christendom begaan nie, maar oor die wyse van *MENSWORDING*. Daar is één spesie—die *MENS*. Daar is slegs een weg om volkome mens te word en dit is in Hom in wie God en mens volkome ontmoet het. Terwyl ons nog in terme van die Canterbury-mens, Roomse mens, Wesleyaanse mens of Geneefse mens dink, het ons nie die vryheid van die kinders van God nie. Hierdie vryheid word daarin gevind om volkome en konsekwente mens—mens in Christus, te wees.

Waar strukture, teologie, kulture en rasse-ideologieë tussen mense staan en hulle verhinder om vrye mense—gewone mense in Christus te wees, daar is die spanninge en weerstande, waarvoor Christus gekom het om ons te verlos, nog teenwoordig. As 'n Anglikaanse mens, 'n Presbiteriaanse mens, ens., is ek nog nie vry om 'n volkome mens, 'n gewone mens in Christus, te wees nie.

Vryheid in Christus en eenheid in Christus is met veel verskeidenheid in ooreenstemming. Verskeidenheid kan binne die eenheid in Christus gesanksioneer word.

ÉÉN KERK IN GESAMENTLIKE DIENS

Die kerk is die liggaam op die aarde van die Een wie se Koningskap deur sy nederige en toegewyde gehoorsaamheid of lydende knegskap in die wêreld tot uitdrukking kom. Kerke kan die plek wees waar hulle saam kan vasstel wat die belangrikste gebiede van menslike nood is. Hulle kan saam beplan hoe om met hierdie behoeftes te werk te gaan. Moet dit deur geskenke soos in die verlede geskied of kan hulle ook vir gesondheidsopvoeding, opleiding in die gebruik van landbouhulpbronne of vir verandering in die strukture in die maatskappy, werk? Benodig ons nie 'n bietjie ondersoekwerk voordat die kerke projekte om te genees, te voed en mense te versterk, onderneem nie? Benodig ons nie die hulp van sosioloë en ekonome sowel as teoloë om die meegevoel van Christus tot uitdrukking te bring nie? Ons behoort uit te vind waar Christus se meegevoel die meeste benodig word. *Om in mensenoed te voorsien is buite bereik van die hulp-*

bronne van 'n enkele kerkgenootskap. Verder is dit onwaarskynlik om finansiële bronne, wat van sekulêre liggame afkomstig is, te verseker om ons in ons taak te help, tensy ons probeer om dit gesamentlik te doen.

Ons moet dringend toesien dat meegevoel ons inspireer om op 'n breë front voort te gaan.

GODSDIENS EN POLITIEK SAAM

Ons mag nie deur die feit afgeskrik word nie, naamlik dat sommige dink dat godsdiens en die maatskaplike en politieke lewe nie bymekaar gebring kan word nie. Om twee redes moet dit bymekaar gebring word:

- (i) As 'n mens tot God bekeer word, betrek dit hom altyd in 'n vertikale reaksie tot God, maar ook altyd in 'n horisontale reaksie tot 'n mens se naaste. Nie een van die twee reaksies alleen, is genoeg nie.
- (ii) As ons sê dat Christus uit die politiek en die wyse waarop die samelewing georganiseer word, gehou moet word, sê ons dat Jesus *nie* die *Koning* is nie.

KOMMUNISTE?

Dit is werklik hoog tyd dat ons uit ons sleur uitkom en die evangelie uitleef. Ook moet ons ons nie deur die feit dat ons sonder enige gronde en genadeloos as Kommuniste gebrandmerk word, laat afskrik nie. Dit gebeur omdat ons moet getuig dat die evangelie van Jesus Christus die versoening tussen alle mense in Hom, verkondig. Hulle wat die sosiale implikasies van die evangelie ongeskik vind, is onwillig om die implikasies met Christene, met wie hulle verskil, te bespreek. Miskien sal ons deur wederkerige korreksie tot eenstemmigheid kom as ons almal dit bespreek. In plaas daarvan, egter, word 'n makliker weg gevolg waardeur mede-Christene eenvoudig as Kommuniste gebrandmerk word. Om dit te doen is sekerlik om Kommunisme 'n kompliment toe te voeg, wat dit nie verdien nie.

Ten slotte is die taak van die kerk as dit eenvoudig gestel word die verkondiging van die onuitputlike rykdomme wat in die persoonlike ondervinding met Jesus Christus gevind word. Vervolgens moet getuienis gelewer word wat verandering in mense sal bewerkstellig sodat geregtigheid en versoening in die samelewing waarin hulle hul bevind, teweeggebring sal word.

Die doelstelling is gehoorsaamheid aan die evangelie en 'n poging om vir vernuwung in die samelewing waar nodig, te werk sodat almal vry in Christus kan wees, en vry om te wees wat hulle is om 'n standaardlewe in Hom uit te leef! Dit is dus die taak van die glorieryke nuus van die evangelie van versoening, liefde en geregtigheid. *

human liberation in

FEMININE PERSPECTIVE 1

Nobody less than Christ was the One to raise women to a proper human position. To give women their rightful place in society, to fulfil their God-given calling as persons, the tyranny of the myth that women are sub-human beings must be broken completely.

letty russell

Among other movements for human liberation in today's world, the Women's Liberation movement raises many challenges to traditional interpretations of what it means to be human. It challenges the traditional assumption that *human equals male* and that *female equals less than human*.

The Hebrew and Hellenistic cultures in which the biblical material was shaped carry within them a strongly patriarchal understanding of God and society. It is only in post-modern times that there has come to be a wide-spread recognition of the dehumanizing factors in androcentric (man-centred) cultures, both ancient and contemporary. Some of the issues illustrate the wide-spread theological ferment among women in the church and society.

RIGID ROLE PATTERN

A new understanding of human nature which challenges the cultural stereotypes of past and present society leads Christian theologians back to a re-examination of biblical and ecclesiastical tradition. The relationship of male and female has long been understood in categories of subordination and domination of the female by the male. This role pattern has been reinforced by appeal to scripture and theology. For this reason it is not enough to reject the sexist cultural assumption of the male writers of the Bible and of theology. It is necessary to join the many theologians today who are taking a new and constructive look at the theological questions in the light of the Gospel message of liberation. The investigation of the biblical texts concerning the role of women forms the backbone of theological consideration.

This in turn leads to many other theological issues which call for re-thinking. Perhaps the most central issue concerns the nature of God and the Trinity. The traditional male pronouns used to refer to the persons of the Trinity symbolize the problem of female equality in the church and before God.

GOD BEYOND HUMAN DISTINCTIONS

Theologians will point out that the nature and work of the persons of the Trinity transcend the category of masculine and feminine. For this reason the consistent refusal to stress the feminine components of the Godhead is not an attempt to say that God is only male, but rather to desacralize competing religious tendencies. If this is the case, it is perhaps important today to reaffirm that God is beyond all human distinctions between male and female, while placing new stress on the feminine qualities of the Godhead in cultural situations which seem to need liberation from male authoritarian images more than from ancient fertility Goddess images.

The Old Testament contains "passages in which the love of God is compared with the love of a mother for her child, or with the loyalty and affection of a wife for her husband" (Deut. 32:18; Isaiah 49:14; and parallels). These only serve to underline the point that God's relationship of faithfulness to his people includes the fullness of human characteristics and not only those traditionally ascribed to males.

WOMAN HAS GOD'S IMAGE

In the Priestly story of creation in Genesis 1 and following we also discover that God's image is equally to be found in both man and woman.

When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them and named them Man when they were created. (Genesis 5:1-2)

The human ability of both woman and man to relate to others and to God in mutual love and obedience, and to assume responsibility for creation is a reflection of God's own nature in relation to humanity and to creation. Even in the Yahwist account of Genesis 2 the emphasis of the story ultimately falls, not on the subordination of woman as a symbolic desacralizing of the Mother-Goddess, but rather on the created goodness of the partnership of woman and man which has been disrupted by human sin.

To be cont.

church & society 6

FAITH AND IDEOLOGIES

BECAUSE THE possibilities for shaping the future are inestimably greater now than in any earlier generation, much attention has been given to the future in the last two decades. In this analysis and pre-visioning, Christians have their own responsibility. Their hope in the Kingdom of God and their faith in a God who requires their cooperation in the accomplishment of his promises, necessarily distinguishes their thinking about the future from the thinking of any who see the rules of society as determined. The same faith distinguishes Christian thought about the future from that of any who would (in their different ways) renounce the future: existentialists, hedonists, quietists, and satisfied traditionalists.

FUTURE AND RESPONSIBILITY

Christian faith in the presence now and the future coming of Jesus Christ and in the Kingdom of God opens before mankind the perspective of a new heaven and a new earth—an ultimate good that transcends earthly life. At the same time it dramatizes man's responsibility for a temporal and earthly future. Faith is more than a consolation for the suffering and the oppressed. It is active hope. Responding to those others who can only despair of the future and resign themselves to it, Christians refuse to wait for the future, but work on it now in that cooperation with God which is their inescapable responsibility.

The term *ideology* is used for a system of ideas which can organize human political behaviour. Therefore, there is attributed to ideology a capacity to provide visions of the future of men and society which direct and sustain the hope of significant numbers of the peoples of the world. In this piece a typology of the way in which current ideologies deal with the future will be discussed. Their distribution is for the most part geographical. But this typology is not exclusively geographical. In the same country can be found among the different generations, classes, and occupational groups, instances of all the ideologies mentioned below. In the case of each ideology an endeavour has been made to try to present a characterization, a critical evaluation, and a healing vision of its future.

1. LIBERAL IDEOLOGY is characterized by a belief in the progress and welfare of mankind through individual initiative of persons seeking their goals in a

minimally controlled competitive society, especially in the economic realm. The degree of public regulation necessary to maintain this liberty and extend it to all, has been a matter of debate and difference among liberals, but a basic belief in the power of educated individuals to combine the search for their best self interest with the general interest has been its hallmark.

The crisis of liberalism arises at two points:

- (1) the power of modern technology in the hands of large industrial organization (and sometimes of the state) has tended to break down effective competition and deprive the consumer of his power of choice. At the same time rising costs of production make it even more difficult to enter the field;
- (2) neither education nor higher standards of consumption provide the freedom and satisfaction which liberals have assumed they would. Nor has the competitive system provided structures of regulation to offer equal opportunity to deprived minorities in affluent countries and to the vast majority of the people of the world.

A new vision might involve a new style of economic development which starts from human need, personal and social, instead of from considerations of profit and continuous economic growth.

2. MARXIST IDEOLOGY in socialist countries is characterized by the confident belief that the socialization of the means of production should bring about the disappearance of the alienating and oppressive structures of the state at the same time that it brings about the well-being of the whole population.

A critical evaluation of the crisis of Marxism centres on two elements:

- (1) in socialist countries the state has strengthened rather than weakened in spite of all attempts at greater self-determination for the citizenry;
- (2) and men have discovered new forms of alienation under the power replacing private capital.

A new vision might involve a more democratic control of the state and the development of greater

political freedom as the condition for the emergence of a fully free society.

3. A SOCIAL DEMOCRATIC IDEOLOGY has operated between Marxism and liberalism as the belief in a planned economy basically regulated and partly directed by the state though allowing for a private sector, controlled by democratic means of participation in both economic and political decision-making.

Its crisis lies

- (1) in the failure of its structures to combine freedom with planning in an effective way so as to control great centres of power and release creative human effort, and
- (2) in the limits of its rationalist, materialistic vision which has failed to capture the imagination of a new and more affluent generation.

A new vision might involve planning not just for economic prosperity but for the enabling of cultural and religious creativity and new forms of service to others in a world-wide context combined with a healthy realism about the problems of all concentrated power, even when theoretically under democratic control.

4. TECHNOCRATISM as an aspect of industrialized society is characterized by an effort to avoid the consequences of unregulated capitalism and of authoritarian socialism. It expresses the conviction that the rationalization of technology, resources and needs should be able to resolve the grievous distortions and inequalities of contemporary society.

A critical evaluation of its crisis notes:

- (1) a tendency to technical abstraction; and
- (2) its ruthless failure to take into account the avoidable human sacrifices to technological change.

A new vision might involve the abandonment of this abstract inhumanity, and the integration of technical planning and the needs of human beings as individuals and social classes.

5. NATIONALISM and the search for ethnic and racial separatism are widespread characteristics both of nation-states and of sectors of national population that feel themselves denigrated and oppressed.

Critical evaluation centres on two elements:

- (1) the discrepancy between the size, boundaries and resources of nations or irridentist groups and the increasing interdependence

of the world;

- (2) the barriers that such self-bounded groups interpose between their interests and the interests of the rest of the world.

A new vision involves substituting concepts of nationhood, regional cooperation, and cultural pluralism for competition among nations and ethnic groups, and world organizations representing *people* rather than nations.

6. REACTIVE IDEOLOGIES which have been currently called counter-culture, are characterized by a rejection of the technological and bureaucratic aspects of the previously discussed ideologies. They are characteristic of industrially advanced countries, reacting against such values as productivity, efficiency, competitiveness, traditional education, high standards of living, restraint and rationalization. It celebrates other values: gratuity, pleasure, contemplation, the brotherhood of community, spontaneity, frugality, non-repression. It often draws upon the traditional religions of the Orient, Hinduism and Buddhism, and today in a certain way from Maoism.

A critical evaluation is that its crisis may be found

- (1) in its localization in small, marginal groups, and
- (2) in its parasitism on an affluent society.

A new vision may involve the possibility of the counter-culture becoming institutionalized as an internal corrective to the wider society, as a dedicated and inspirational monasticism, rather than as an ermitism which is self-centred and escapist.

7. CULTURAL TRADITIONALISM, as in many countries of the Third World, is characterized by the conviction that human and community traditions possess a wisdom and a cosmic and personal equilibrium which is most precious. This is also implicit in peasant communities everywhere in the world. It emphasizes the extended family, the relation of man with the soil, and "the liaison between myths and technics".

A critical evaluation of its crisis centres on the archaic quality of some of these traditions, menaced by a technology necessitated by the population explosion, and the small range given to the innovative capacities of man.

A new vision here involves a now indispensable dialogue between knowledge and wisdom, innovation and equilibrium, between external structures and interior images.

*

ECUMENICAL CLAIM OF THE 'JESUS PEOPLE'

Albert van den Heuvel

Is the movement called "Jesus People" a sign of hope, or a falsification of the Gospel for Christendom? Is it a breakthrough for dying Church traditionalism, or adding insult to injury on the failing of the Church? One thing is sure, that it is becoming a world-wide movement and consequently sets an ecumenical challenge to every Christian! Dr. v.d. Heuvel who explains this challenge is Director of Communications of the World Council of Churches.

THE FASTEST-GROWING pile of clippings on my desk is about the Jesus movement. It outdoes race, development, the Roman Catholic Bishops' Synod and even the much-publicized polarisation in the churches. Irritating as it may be to most Christians, it would indeed be logical to call Jesus Christ Superstar the Man of the Year for 1971.

WORLD WIDE

The Jesus people are of ecumenical importance, however one interprets that word. They are international, travelling from continent to continent, sprouting simultaneously in Australia and Austria, Germany and Germantown. Like the whole Christian Church they are more numerous in the North Atlantic community, but they are not without ambassadors and peers in the "two-thirds world".

Jesus people do not heed denominational differences; for them the people of God are one and undivided. They form a cross-denominational community, attracting criticism and praise from people across all the confessional lines. They are ecumenical in the sense that they regard the unity and renewal of the people of God as their first platform line. Some groups hold a sweeping, though not unprecedented, concept of ecumenism simply declaring themselves the only true church; others are more cautious, describing their experience as meant for the whole church and available to everybody.

RENEWAL OF SOCIETY

A strong missionary commitment is balanced by an emphasis on liturgy and even on the renewal of society. Their concept of mission is modern: a bold statement of the Gospel in contemporary language, no emphasis on having to join the missionary's church. Through their care for peers they show a deep commitment to what in the international debate is called "humanisation". Their celebrations are fiercely indigenous but usually rather "orthodox" in sacramental forms and



Converts to the Jesus Movement being baptised in the Pacific Ocean at Corona des Mar, California. (Photograph by Religious News Service, New York).

use of the Bible. The renewal of society comes through the changed individual and not by confrontation between their community and the whole of society. Here they remind us more of the European revival movement (*Réveil*) in the 19th century than of the Social Gospel Movement or the Life and Work Movement. But it is all there.

FANATIC GROUPS

To the outsider they are as confusing as the Church. Among their number can be found all the different sectarian forms of belief and misuse of the Gospel. Like the Church with its fundamentalists, the Jesus people have their "gangs"-fanatic communities who fight for an unquestioned acceptance and literalistic use of the Bible, neatly dividing humanity into two categories: the heaven- and the hell-bound.

Like the Church they have their Jesus addicts, who have deformed the Gospel into an opiate, lulling them into the sleep of eternal bliss, as if there were no world or justice to worry about. Such Jesus people are recruited from among those who have tried all the other escapisms of modern society, from free sex to free drugs, and have now turned to religion as the super drug promising an even better trip.

Like the Church they have Jesus peddlers, who recognise the Gospel as another best-selling product. Jesus Christ Superstar is its glamorous symbol, and a multi-million-dollar market of kitsch sells anything from Jesus watches to Jesus ashtrays. One does not have to be an ardent student of Church history to find historical parallels!

GENUINE LIFE

But like the Church, they also have their genuine adherents, who have had the oldest experience of faith: Jesus Christ is working! They have found healing, love, hope, faith, freedom, new purpose. That experience has made them into rather quiet fishers of other men, testifying to their experience in word and deed. They have heard a voice through the words of the Bible, discovered that life finds glorious and unexpected meaning in the accepted Kingship of God, and begun to find that faith is best nourished by letting it become effective in their own lives and those of other people in need of help.

Everything seems to be there, prompting some observers to conclude that here is not just another movement but the Church of the counter-culture, as pluriform and complex as the Church in the established society. They are the "independent" churches of the North, the Pentecostals of the '70's, the Salvation Army of the third part of the 20th century.

REACTION OR REVIVAL?

Because of this vastness it is not very helpful to ask whether the Jesus people are a fad, a missionary movement, a reaction or a revival. It is all these things simultaneously. Jesus Christ Superstar may be a fad, the dress and hairstyle may be reaction, the language may be genuinely missionary and for many good church people's children it may be revival. Even their relation to society—which fills many a liberal observer with doubt—is in flux. Now more Jesus people are objecting to the war in Vietnam than a few months ago; and the group I visited in July of last year had written on the wall: "Society is the next question". For the time being they begin where the Church originated, with a love ethic which may either take them clear out of our society or explode it.

It would be amazing if they were stronger than the Gospel, forcing it into something which durably bolsters up nothing but their own ideas. Sooner or later the Gospel will be stronger than they. At that moment they will either reject it or let it put them back into the midst of life. If the counter-culture is here to stay, adding one more level to our social fabric, the Jesus people may be their Church; if the counter-culture passes, after enriching and correcting the social structures in which we live, the Jesus people will find their place among the sects and churches the culture produces.

REACTION OF THE CHURCHES

Until now the churches have been sitting outside watching. Many Christian leaders have praised them without ever thinking of joining them; others have condemned them knowing nothing more than the press reports. In short, the reaction is typical for the established religious community.

Yet, in these comments one hears a good deal of nostalgia. Many church people secretly dream of this type of Christian community, where all goods are shared, salvation is personally experienced, the gifts of the Spirit seem available and both the distinctiveness of the faith and its availability for all are neatly wed.

Just as the whole counter-culture appeals to anyone who feels trapped in the complexity of the structure, so the Jesus people make a strong appeal to the hidden desires and the guilt feelings of many Christians.

AN ACCUSATION ...

Like most new movements, the Jesus people are not so much a threat to the established churches as an accusation. The very fact that the Jesus people never dream of entering a "mainline sanctuary"—even if they would be welcome—reminds congregations of their own class and culture determination. In recent literature the charge has been repeated almost too often: the churches are bourgeois. The Jesus people make the

point by their absence.

It is amusing to see that many Christians try to avoid the judgement by counter-attacking the Jesus people saying: they have no social ethic! they are naive! they are arrogant! they are fundamentalist! they are not genuine! One of my friends in the movement subtly responded: why do church people always draw their own portrait when they criticise others?

Some churches are now freeing people "to work with the Jesus movement". I would be impressed if the churches would facilitate the best of these groups a bit more. Many need minimal housing, a place to work from and some of them want professional help either from social scientists or theologians. They certainly don't want money, because poverty is the first of their vows, chastity the second.

They in fact present us once again with the request for more pluriform structures in the churches. It is no good mixing Jesus people with our ordinary congregations. What is needed is recognition, acceptance and critique: the elements of a true friendship or, to use fashionable language, of true dialogue.

THE LOCAL LEVEL IS IMPORTANT

As always in the Christian Church, the local level is the most important. Only where Christians actually live can the forms of Christian discipline be discovered. Only there does mission find its true form, celebration become commitment and faith discipline action.

The phenomenon of the Jesus people is therefore first of all a challenge to local churches. Here contacts have to be made so that established forms and new experiences can enrich and correct each other. The Jesus people contact each other on the level of "charismata" (gifts of the Spirit), that is they learn from each other how their service can be done better and their experience made known. Would it not be possible for a number of local churches to try "experiments of dialogue"? Even a show of interest could be enriching for all.

The Jesus people are one of the many spontaneous Christian movements we know about these days. One has only to mention the Youth Council of the ecumenical community in Taizé or "the African independent churches" or the thousands of ecumenical action groups springing up around the world. The relation between local congregations and action groups is not very clear. Attempts at increased understanding would benefit the Church at large as well.

I HAVE TRIED IT ALL ...

On national and international church levels we would do well to go slow. Already much harm has been done by evaluations and critiques not based on actual experience, by lumping together the green and the ripe fruits. The Jesus people I stayed with for a few

days were more hostile to the churches than they intended as a reaction to the way they were written up and judged by the far-away establishment.

The ecumenical movement, when faced with such a spontaneous outbreak of commitment, is better advised to verify its own obedience than to judge others. Even more irritating are Christians who patronise and try to colonise these people.

I came across an article recently which tried to show that the Jesus people were the long-awaited repudiation of the liberal movement in the churches. My answer is a quote from a member of a Jesus-group who said: "I come from a good Christian family and I have tried it all. The liberals taught me about society and the conservatives about doctrine. But until now nobody had shown me the liberation and the joy of the Gospel. That I may be able to show to them". *

(This article appeared in EPS February, 1972).

ONSE GOD

howard eybers

Een God het ons geskape
Al is jy wit en ek is bruin.

Een God is vir ons albei lief
Al is jy wit en ek is bruin.

Een God sien al ons smarte
Al is jy wit en ek is bruin.

Een God skenk ons genade
Al is jy wit en ek is bruin.

Een God sal uitkoms gee van hierdie lot
Al is jy wit en ek is bruin.

Een God sal eendag oordeel
Al is jy wit en ek is bruin.

traditional african thinking 2

THE ESSENCE OF THINGS

AFRICANS HAVE an ontology (metaphysical essence of things) of their own, but it is a religious ontology, and in order to understand their religions we must gain insight into that ontology.

African ontology can be divided into a number of categories; I should like to classify it into five sections:

God — the Supreme Being from Whom all things derive their existence, and Who preserves all things.

Spirits — supernatural beings and the spirits of the dead.

Man — including people who have died recently, those who are now alive and those about to be born.

Animals and plants — the rest of biological life.

Natural phenomena and objects without biological life.

This is an extremely anthropocentric ontology, in the sense that everything is seen in its relationship to man. And man, as a religious being, cannot help seeing the entire universe as a religious phenomenon. God is regarded as the Creator and Preserver of mankind and all creation. God is the ultimate explanation how everything came into being. The category of spirits is a two-fold explanation:

- (a) the group of supernatural beings which are not the supreme God;
- (b) the spirits which were once human beings but now live on in another condition. This category explains man's destiny just as the category "God" describes the origin of man. Animals and plants, natural phenomena and objects without biological life represent man's environment and satisfy his daily needs.

This anthropocentric ontology is a complete unit or solidarity which nothing can dismantle or even destroy. To destroy one of these categories would mean to destroy the whole of existence including its Creator, and this is simply impossible. One mode of existence presupposes all the others.

The balance must be maintained to prevent the different kinds of existence from being too close to each other or too far away. To these five existence categories there seems to belong a force or power which permeates the entire universe. God is the source and ultimately the master of this invisible power and the spirits have full access to it. This power can be tapped, manipulated and used, yet the people do not generally know how, apart from a few such as magicians, priests, and rain-makers. In anthropological language this force is known as *mana*—and the belief in it is often based on the use of magic.

To be cont.

argus boy

Howard Eybers

Klein meneertjie
kry jy nie koud
Met papiervrag onder arm.

Ek hoor jou stemmetjie
Bo die Suidoos koud en skraal.
„Argee-Cirry Late!”

Dê klonkie hiers 'n tip vir jou
Oh I love that dazzling smile
of my little Argus boy.

SOCIAL IMPLICATIONS of THEOLOGICAL ANTHROPOLOGY

The final part of the important inaugural speech of Prof. Johanson of the Department of Theology of the University of South Africa stresses one truth which is as plain as a pikestaff: If we want a Christian society, fundamental and radical social change must come in South Africa and that very fast!

brian johanson

INEVITABLE SOCIAL CHANGE!

THE PRINCIPLE of the solidarity of humanity is inseparable from a theological anthropology. In principle the concept of solidarity is found in every culture, but normally within the limits of a particular social group or nation. Taylor referring to this localised sense of unity amongst the Africans writes: "As the glow of a coal depends on its remaining in the fire, so the vitality, the psychic security, the very humanity of a man depends on his integration into the family".(42) Then, however, he shows the possibility of transcending the limited sense of solidarity through the African's recognition of the significance of Adam: "Here is the charter for a human solidarity which can outlast the breakdown of tribal and kinship ties, for they who know a common ancestor must share a common destiny, and the end, like the beginning, must be God's creation.(43)

WORLD CIVILIZATION

We are living in the time of the birth to consciousness of our world-relatedness. Localised loyalties are relentlessly giving way to the consciousness of belonging to the greater family of humanity. Geographical boundaries which used to restrict movement save only to emigrants and a few well-to-do travellers, are now leapt in a few hours by transport means that are within the reach of most people. Roger Mehl speaks positively of "the birth of a world civilization and the correlative birth of a human community". We are experiencing the achievement of

universalism, not ideologically but technologically, and he adds: "For the first time in human history, the creation of a united humanity appears as a possibility".(44) This possibility is but the goal which had been dreamed of in the world-wide missionary movement. Some might question the practical realisability of this goal, and the jealousies and greed of men will undoubtedly hamper it at every stage, but this universality is implicit in the humanity of God.

What are our goals? Without digressing into all the possibilities, Paul Lehmann suggests that from the point of view of our understanding of man, our primary goal is to "make human life human". Of course, all human life *is* human, and all deeds performed by men are human deeds, but it is too apparent that there is a marked distinction between man as he is and man as we feel he should be. It is this discrepancy which makes the mission of the church even more urgent.

The mention of inhumanity conjures up visions of Auschwitz, Dachau, Japanese and other concentration camps—significantly, always those of the enemy; "we" don't have them. This is indicative of the fact that the last place where men expect to find inhumanity is in themselves. Inhumanity is perhaps the acutest problem in society today, because it is invariably heavily disguised. Even the extermination of the Jews in Germany had its rationale. But if the most innocent forms of inhumanity can be discerned, the possibility of being awake to its wider ramifications is stimulated.

WITHOUT ONE'S FELLOW-MAN ...

In principle, inhumanity is the act, or even the attitude, of *being without* one's fellow-man. It may be expressed overtly and actively in war, murder, killing, violent assault, verbal conflict, hatred. It may be expressed neutrally, in indifference and non-involvement. It may even pass unnoticed under the guise of humanitarian concern. Karl Barth again has exposed as inhuman the practice of impersonal and abstract philanthropy, which substitutes the good cause for the person. A concern for the anonymous man is often identical to turning away from the concrete person. Good causes can only be good when they bring about a genuine relation with men, women and children, and genuine participation in good causes can only be done on the basis of an active personal interest in actual people. In the same way, it is far easier to be concerned about the "human problem" (there really is no such thing), or "the human situation" which is equally nebulous, than about the problems and situations of real men and women, and so, by means of empty generalisations to avoid contact with the reality, and so become guilty of hypocrisy. And "The aim of hypocrisy is to conceal the inhumanity which we will not confess".(45) In a searchingly ruthless passage, Barth lifts the veil which attractively drapes so much of our inhumanity: "Could it be that the clearest antithesis to inhumanity—love itself, humanitarian and brotherly love—is calculated in its own way to create a cause, to give rise to philanthropic endeavour in the narrower sense, and therefore to offer particular concealment to inhumanity? ... There is indeed a love which is mere philanthropy ... which we can exercise with zeal and devotion without taking even a single step away from the safe stronghold of being without our fellow-man. There is a form of love—mere charity—in which we do not love at all; in which we do not see or have in mind the other man to whom it is directed; in which we do not and will not notice his weal and woe; in which we merely imagine him as the object of the love which we have to exercise, and in this way master and use him ... There is thus a form of love in which ... the other is not seized by a human hand but by a cold instrument, or even by a paw with sheathed talons ... so that he feels he is trampled under the feet of him who is supposed to love him, and cannot react with gratitude".(46) The ultimate implication of this as Barth says is: "*Without one's fellow man, God is an illusion, a myth.* He may be the God of Holy Scripture, and we may call upon him as the Yahweh of Israel and the Father of Jesus Christ, but he is an idol in whom we certainly cannot believe".(47)

SEEING AND HEARING OUR NEIGHBOUR

The answer to inhumanity is not complex, but is represented in the simplicity of being open in the presence of the other man. The most elementary form of this openness is in seeing him. Teilhard de Chardin said: "Seeing: we might say that the whole of life lies in

that verb".(48) Then further hearing him, truly hearing *him*; then addressing him, sharing with him one's own being; then helping him; all under the sign of gladness. Is it necessary to point out the revolutionary effect this would have in our society, where we hardly see, seldom hear and only occasionally help others, especially if their skin is darker?

It is not surprising that in the light of the arbitrary limitations imposed upon his freedom, or the often unrealised suffering under the cruelty of inhumanity, modern man should be suffering from a profound sense of alienation. While this takes the form of overt alienation from other men, it is inseparably linked with an inner failure of identity, an alienation from himself. It is beyond the scope of this address to pursue this problem further, but it has clear associations with the theological anthropology which we have endeavoured to set out.

INEVITABLE SOCIAL CHANGE

In conclusion we would humbly acknowledge that it is far easier to denounce an injustice than to propose structural reforms. For the church, however, the way ahead is relatively clear. The church can never dare to be content with the *status quo*.

"It cannot be human to be content with things as they are." There is a real sense in which the church is always called upon to lead the revolt against the *status quo*, lest that which *is* should become entrenched, and become the norm for the future, thus binding the freedom of God to a human programme. On the contrary, to quote Jenkins "To be in a state of revolt is to show a true awareness of what it is to be human ..." for "to tolerate the intolerable is to provoke the intolerable". Therefore, "Now is the time to suffer for the removal of the sufferings of men".(49) If the church fails to move with inevitable social change, the fact remains nevertheless that "social revolution is the primary fact with which our generation will have to come to terms".(50)

A frank recognition of the limitations surrounding what we can achieve for our fellow-men points to the place of prayer, so long as prayer does not become a substitute for what we *can* do.(51) In practical terms, in the daily life of christian men and women in South Africa there is a clear call to the responsibility of making human life for all men, and to work towards the overcoming of alienation through acts and attitudes of acceptance. F.W. Dillistone speaks of the "atrophy of sensibility" in our times, and in a thought-provoking essay points the way to reconciliation as that which ultimately overcomes alienation.(52) Forgiveness is that which sets a man free to be there for, and to act for, his neighbour.

In this way an evangelical, theological anthropology is simultaneously liberal and responsible. It is liberal since Jesus Christ, as the humanity of God, is the Com-

BUTHELEZI and DIALOGUE in S. A.

AFRICA ACTS FEATURE SERVICE

BLACK AFRICA HAS SAID emphatically that the South African Government must begin its "dialogue" with black Africans within its borders, before its overtures to the rest of Africa can be heard. So far as Chief Gatsha Buthelezi, Chief Executive of the Zululand Territorial Authority, is concerned, that first dialogue has already begun.

Since the Territorial Authority was created in 1970, Chief Buthelezi has used the platform it provides to press his own views about apartheid on the South African Government. Certainly, he has met with Prime Minister Vorster, a meeting which he described as "a milestone in the relations between our various

peoples". But the claims he makes for his people reach the rulers of South Africa more often through the Press and from the public platform.

NO BLACK APARTHEID

At the meeting with the Prime Minister, Chief Buthelezi is reported to have said that although he had certain reservations about the Government's policy of separate development, he would give the Prime Minister the fullest co-operation in carrying it out. In practice, his "full co-operation" has included demands for more land, more money and more power for the Zulu 'Bantustan', which this year gets a Legislative Assembly like that of the first Bantustan, the Transkei.

As one commentator put it, "He became the pace-setter for the Bantustans—the embodiment of what the Pretoria Government had always feared, namely, that a traditional African leader would arise who would put apartheid to the test by making demands for his Bantustan which the Government could not meet."

Chief Buthelezi's strategy is not the "black apartheid" advocated by Chief George Matanzima of the Transkei, which Buthelezi has characterised as "destroying one evil by employing another evil". The Zulu Chief, whose family have traditionally served the Zulu Kings as Prime Ministers or counsellors, is a subtle diplomat, who constantly reminds the South African Nationalist Party that the Afrikaners were once an oppressed people.

STELLENBOSCH DIALOGUE

He spoke recently at Stellenbosch University, one of the ideological centres of the Afrikaner nation, and received a standing ovation from the students at the end of the evening. He told his audience that he had come to Stellenbosch at a time when the Afrikaner people had reached their ascendancy in South Africa.

"Today it can be truthfully said that they are masters not only of their own destiny, but also of destinies of other peoples of South Africa, both white and black."

Chief Buthelezi then recalled that the Afrikaners, like his own people, were victims of colonisation for a very long time. "But whereas the Afrikaners have finally shaken off the shackles of colonisation, my people still feel shackled, in so far as blacks have had no real voice in the running of the affairs in South Africa for scores of years."

He recalled the history of the Zulu Wars, and the

SOCIAL IMPLICATIONS (cont.)

panion, Brother, Friend of every man. Arbitrary, temporary and relative distinctions between men can therefore have no absolute or determinative meaning. A society which orders itself on these differences must come under its censure. It is responsible too, however, since it is not a mere radical philosophy or ideology that is offered, but Jesus Christ, the Lord, who is declared to be this Brother, Friend and Neighbour of every man, and in this fact rests its ultimate optimism and confidence. *

FOOTNOTES

(42) J.V. Taylor, *The Primal Vision*, S.C.M. 1969, p. 92.

(43) *Ibid.*, p. 115.

(44) R. Mehl, *Sociology of Protestantism*, p. 197.

(45) K. Barth, *Church Dogmatics*, vol. IV/2, p. 439.

(46) K. Barth, *Church Dogmatics*, vol. IV/2, p. 440.

(47) K. Barth, *Church Dogmatics*, vol. IV/2, p. 443.

(48) In the Foreword to his *Phenomenon of Man*, Fontana Books 1969, p. 35.

(49) Quotations taken from pp. 115-116 of his book referred to earlier.

(50) R. Shaull.

(51) H. Berkhof, *De Mens Onder Weg*, Kerk en Wêreldreeks, Boekensentrum N.V./'S-Gravenhage 1965, p. 109.

(52) *Sociology, Theology and Conflict*, ed. Whitely and Martin, Blackwell 1969, Ch. 5 "The Overcoming of Alienation"—Rev. F.W. Dillistone.

fact that Africans were never asked if they wanted to be part of the Union of 1910 or whether they agreed with the Statute of Westminster of 1931 which made South Africa autonomous. "The voice of the blacks, just like the voice of the Afrikaners, had been ignored."

He went on to remind his Afrikaner audience of the 'blood-stained beacons' in their history, using General Smuts' phrase, and he hoped that they would understand that blacks also had their blood-stained beacons.

NO SHAM SELF-GOVERNMENT!

"The blacks hope the Afrikaners who are governing South Africa at present will appreciate that many black leaders such as Robert Sobukwe and Albert Luthuli rose for the same reasons as General Hertzog and President Steyn."

Having pointed out the similarities between the history of his own people and that of his audience, Chief Buthelezi went on to stress the similarity of their needs.

"When we are, therefore, promised self-government, it must be clear that we do not expect a sham self-government but the real thing. If the majority of whites have now decided, solo, to set up blacks in separate states, we have no means to resist it, even had we wanted to. But the great test is the extent to which this is meant."

BREAD AND LIBERTY ...

If it was meant, said Chief Buthelezi, then he could not be accused of asking for too much too soon. He assumed that the policy was an acknowledgement of the fact that every people on earth has 'the right to bread and liberty'.

"One of the facts which the Afrikaners who are wielding power have to face is the fact that we have also contributed towards the production of the wealth of South Africa. We will therefore not be eager to receive independence if it will be in the spirit of, 'Since you want independence, take it and starve'."

He then spelt out the sort of independence black Africans expected: paying people on the basis of the rate for the job; giving free and compulsory education; equipping blacks with technical skills; and lastly, adding more land to the existing 'homelands'.

Many of his people, he said, were optimistic that the Afrikaners would measure up to these challenges.

He ended by referring to the Western Christian tradition which the white Voortrekker pioneers brought to South Africa.

"The polarisation between extreme wealth and extreme poverty in South Africa does not help my people, fairly new-comers to your Christian faith, to understand what your Christian tradition means. Through history, extreme wealth tends to be associated in their minds with whites and extreme poverty

with blacks. The more our people get educated, the more disillusioned they get about the feasibility of applying our Christian tradition in practical terms, in a meaningful way, to their lives in South Africa."

LOSE OUR SONS?

Chief Buthelezi said that he had often thought that Dr. Verwoerd, the last Prime Minister of South Africa, had not chosen the words "good neighbourliness" by accident when seeking to describe the policy of separate development. And he found it significant that Christ used those words to sum up, in simple terms, the meaning of Christianity, and illustrated it by the parable of the Good Samaritan.

"This parable seems to me to have been well-tailored by Our Lord for South Africa," reflected Chief Buthelezi. Would Dr. Verwoerd's use of the words become truthfully meaningful in South Africa?

"On this hinges the whole question of whether we will lose our souls in South Africa. Not just your people, but mine, even if only in a slightly different sense."

The Stellenbosch students took up the dialogue eagerly, with searching questions which brought from Chief Buthelezi equally thoughtful answers. The Government of South Africa, of course, did not respond to the speech. But there is no doubt that it was heard in Pretoria. *

vuur !

Dertig sinkpondokkies
het in vlamme opgegaan,
en lange stringe vuur
het gegloei in donker nag.
Primus het ontplof
soos 'n klein atomicbomb
Ma en kleintjies het gespat
by kombuisdeur uit
tot in die straat.

Toe brandweer kom
was dit te laat
pondokkie het al inmekaar gesak
soos vrou wat gaan geboorte skenk.
En kindertjies met voetjies kaal
Het aan hul mamma vasgeklou.

howard eybers

CONTROVERSY V

Albert van den Heuvel

This is the conclusion of the debate between the Reader's Digest and the World Council of Churches, with Dr. van den Heuvel answering questions raised in Reader's Digest articles.

We end this controversy, publication whereof commenced in the March issue, with a summons to every Christian: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Joh. 4:1), as well as "... judge righteous judgement" (John 7:24).



R.D.

*Covering the 1966 WCC conference for **Christian Century**, the acknowledged voice of liberal Protestantism in America, editor Harold E. Fey wrote that he was "profoundly shocked" by the viciously anti-American talk heard there. What shocked Fey most was the fact that our representatives would not fight back. Indeed, many of them joined in the diatribes. While other WCC delegates almost always spoke in concert with the policies of their respective governments, those from America, in an excess of "penitence", seemed bent on outdoing their country's detractors.*

WCC

It is interesting to see how easily the Reader's Digest switches from alleged anti-Western tendencies to anti-American feelings. The reader of course is by now conditioned to thinking about the Russians as the ones who attack the USA all the time in the WCC. However, in 1966 it was not so much the Eastern Europeans who attacked, but the Third World, and—to the dismay of the East and West—their attack on economic domination or political exploitation was directed against both super powers.

To state that 1966 conference participants—who were not WCC delegates but representatives of their churches in a conference designed to speak to the Council—"almost always spoke in concert with" their governments is about the opposite of what took place. Anybody can check this inaccuracy in the report of the

conference proceedings (World Conference on Church and Society, 1966). And shouldn't Americans rather be proud of the proof of their freedom shown by the fact that their delegates could openly criticise their own system?

R.D.

"Curious Selectivity." Although students of World Council activities may disagree as to whether the presence of the Russian churchmen actually dictates anti-West positions, there are few who will not agree that it heavily influences them. As William C. Fletcher, a Soviet expert at the University of Kansas, points out in a forthcoming study financed by the Royal Institute of International Affairs, London: "The primary objective which Soviet foreign policy hoped to achieve from Russian participation in the World Council of Churches was, of course, to influence its activities in such a way that the Council's decisions and actions would be conformable to Soviet interests."

WCC

Fletcher speaks about the hopes of the government in this quote. He and other students of the Russian religious scene have always maintained that the church leaders had church unity and not national policies as their primary objective.

R.D.

How comfortable these have been recently, say WCC critics, is seen in what one called the "curious selectivity" reflected in Council political action and humanitarian concern. The Cuban missile crisis, for example. In 1962, only a few months after the Eastern churches were seated, officers of the WCC issued a statement expressing "grave concern and regret" over the "unilateral military action taken by the United States." The statement contained not a word about the Soviets' unilateral military action in putting the missiles in Cuba in the first place. And later, while pretending to stand against economic blockades anywhere that brought hardships to people, it called for an immediate end to the boycotts of Castro's Cuba, at the same time demanding boycotts, both governmental and private, against Rhodesia and South Africa.

WCC

As usual, the Reader's Digest only gives half the story. The full Cuba statement reads as follows:

"Taking their stand on statements made by the World Council of Churches Assemblies, committees and officers of WCC have on several occasions expressed their concern and regret when governments have taken unilateral military action against other governments. The officers of WCC consider it therefore their duty to express grave concern and regret concerning the action which the USA government has felt it necessary to take with regard to Cuba and fervently hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tensions."

This statement was met by a mixture of criticism and approval, and has often been cited since. What the Reader's Digest does not tell the reader is that the WCC had made the same demand for restraint to the USSR in 1956 (Hungary) and to China in 1950 (Korea).

It also forgets to inform the reader that the statement was issued before it became known that President Kennedy had informed both the United Nations and the Organization of American States. Finally, there is no mention of earlier statements of the Council which were made to *all* governments, nor of an explanation of the Director of the Commission of the Churches on International Affairs two days before the officers' statement appeared in which he said—among other things—

1. The transformation of Cuba into a Soviet-supported enterprise endangered the Western Hemisphere;
2. The U.S., as it claimed at the time of the Suez crisis, must submit its actions to the rule of law and avoid unilateral military action;
3. The U.S. has military bases on foreign soil closer to the USSR than Cuba is to the U.S.

The WCC has never pretended to stand against economic blockades anywhere that brought hardship to people. The Fourth Assembly in 1968 pleaded for "the development of a political climate which can adopt development policies transcending purely ideological and political interests. The lifting of the economic blockade of Cuba would be an example of the kind of

change in attitude we are describing."

(Uppsala Report, Section III, page 48).

In the cases of Rhodesia and South Africa, the WCC pleaded for non-violent strategies which would bring the white minorities of Southern Africa to accept the standards of Human Rights. In both cases it was the amelioration of the life of the people which is envisaged.

R.D.

The WCC hesitates to blame Russia for anything. Consider the Czech crisis. Within 24 hours after the Soviet move into Prague on August 21, 1968, virtually every free church body in the world had publicly condemned the brutal aggression. Not the Council. A week later, after Soviet goals had been achieved, Blake issued a tepid and scarcely noted objection.

WCC

As a matter of fact, very few "free" churches ever spoke up at all! Not within 24 hours and not within 10 days. The Reader's Digest would have liked the WCC to speak on this occasion as a super church, without any consultation with its member churches. When the statement was issued, it did not come from Dr. Blake alone but from all the Council's officers.

R.D.

The Council's "curious selectivity" also becomes highly visible in its choice of those it helps. For example, a sizable community of Christians in the southern Sudan have long been fighting for the survival of their community against a government determined to do them in. Repeated appeals to the WCC for help have been ignored. But while the Council could find no money or public sympathy for the plight of the Sudanese, it was able, in April 1970, to scrape together \$25 000 toward a shipment of 16 tons of medical supplies and equipment to the Vietcong in South Vietnam.—saying it had made the gift out of "concern for all those who suffer."

WCC

Not so. The World Council of Churches, together with the All-Africa Conference of Churches, has made repeated visits to the Sudan, meeting with Government and church leaders and visiting areas of conflict. It is also engaged in the process of reconciliation between those engaged in the Sudanese conflict. The WCC has also been invited to open up further relief and development work in the Southern Sudan in co-operation with the churches there. The WCC, with the All-Africa Conference of Churches, has supported Sudanese refugees, forwarding sums totalling US\$1 200 000 during 1970 and 1971.

It is a pity that the roving editor of the Reader's

Digest does not read the ECUMENICAL PRESS SERVICE. He would find such information there!

R.D.

Capitulation. Nowhere has the World Council been more delinquent than in its refusal to champion the tens of thousands of persecuted religionists in the Soviet Union—those minority religious groups outside the Soviet-approved churches. In the WCC Geneva files are exhaustive documentations from these groups who have refused to bow to Moscow; evidence abounds of wholesale closing of churches, of thousands of Christians harassed or sent to labour camps for nothing more than having Bibles, opening their homes to religious services, instructing their children in religion.

WCC

The WCC did its utmost between 1948 and 1961 to draw the Eastern Orthodox churches out of their isolation and into the fellowship of the ecumenical movement. It does not deny for one minute the hardship of its member churches in that area of the world nor the great difficulties of small Christian groups which live *nolens volens* in conflict with the State. The member churches follow closely what happens in Eastern Europe. There is no doubt that in most countries the situation is tough. Participation in the ecumenical movement for the churches in Eastern Europe is of capital importance. Because of the constant exchange of information and visits, their situation—its strength and its weakness—is known and a sudden deterioration in their life would create a great stir.

R.D.

Concerning the Council's last General Assembly—at Uppsala, Sweden, in 1968—The Rev. Knut Norberg, president of a consistory of the Lutheran Church in Sweden, said indignantly: "Problems related to race, violence and oppression were discussed freely and passionately. But as soon as prevailing conditions behind the Iron Curtain became the order of the day, stony silence reigned." Asked Norberg: "How can an ecclesiastical universal assembly refuse to take notice of the ever-growing appeals from deportation camps, prison cells and torture chambers where fellow-Christians are suffering and even dying? Is it a matter of tactics? If so, it means total capitulation to the Soviet Union and its Marxist-Leninist religion."

WCC

The same is true for Christians outside the WCC membership. The ecumenical movement calls attention to church life in Eastern Europe and so prepares the ground for non-ecumenical churches to be heard. Those who mix their concern for Christians living under hardship with a blatant anti-communist crusade do not serve Christian minorities in Eastern Europe very well. They disregard the often expressed loyalty of

these people to their governments and force them into a political camp where most of them don't want to be.

Aid to those in conflict with the State can be given in a variety of ways: the Bible societies have booked great successes in supplying them with Bibles; WCC visits have given opportunity for discreet talks on government level. Help to refugees has always been given generously. The Reader's Digest is right that the WCC has not made many public statements openly attacking the Soviet Union on its religious laws; the reason is rather simple. Neither the Assembly nor the Central Committee has felt that the repercussions of such statements would be beneficial to the Christian community in that country.

R.D.

Are the Iron Curtain country churches in the Council, whatever the sincerity of many of their representatives, being used to further Soviet aims? After months of hearings in a 1960 case involving an attempt by the Moscow Patriarchate to regain control of St. Nicholas Cathedral in New York City, which in 1924 had renounced Moscow's jurisdiction, the New York State Court of Appeals concluded that "no other view is possible than that the Russian Church is a tool exploited by the communist rulers." Similarly, a defected Soviet secret-police officer testified before the U.S. Senate Sub-Committee on Internal Security that "it is impossible in the Soviet Union to serve God without serving the state security." In the mid-1960's, the same committee made public a heavily documented series of studies on "Church and State in the USSR". The Senate studies stated: "In every communist country, the governments have established committees to exercise surveillance over all religious activities ..."

WCC

The inference of this paragraph is clearer than the points made. The defected police-officer makes a statement worth remembering. If the Reader's Digest quotes him with approval, it will have to write-off not only the 20 to 40 million Christians in Russia, but also those who in earlier days have lived under totalitarian régimes.

R.D.

Murmurs. Today, one of the World Council's ploys in seeking more togetherness with the communists has been its initiation of "Marxist-Christian dialogues"—promptly hailed by communists as "a development of vast importance in the rise of new liberalizing currents in the world of religion." While such talkfests between clergy and communists in many countries have produced no visible evidence of Marxist mind-changing, the increase in Marxist thinking among Christian liberals has been considerable. And that, says Martin. E. Marty, professor of modern-church history at Chicago University's divinity

school, despite the fact that "the 20th century has seen many thousands of Christian martyrs at the hands of people who called themselves Marxists." Marty also notes that many American theological facilities now contain "Marxian analysts and sympathizers", adding that this "evokes little stir."

WCC

The WCC is committed to a dialogue with people of other living faiths and ideologies. Dialogues with Jews, Buddhists, Hindus and Moslems are being held. As the Central Committee said in 1971: "A Christian's dialogue with another implies neither a denial of the uniqueness of Christ, nor any loss of his own commitment to Christ, but rather that a genuinely Christian approach to others must be human, personal, relevant and humble."

The dialogue with people of other ideologies does not go very well, however, and the one with Marxists is the hardest of all. The principal reason for this is the unwillingness of Marxists themselves; another is that many Eastern Orthodox churches, and especially the Russian Orthodox Church, are very wary of it. The Reader's Digest keeps this from its readers because it does not fit its argument, but at Uppsala Metropolitan Nikodim said during a press conference: "I am against the Christian-Marxist dialogue on the ideological level, such dialogue is made impossible since none of the parties can renounce its concepts. How could a Christian accept an atheist point of view? I am in favour of co-operation between the faithful and those who have no faith in relation to social progress, justice and peace." As one can see, problems abound. That is why the World Council could sponsor only one meeting between Christians and Marxists from Western Europe, which was held in Geneva but not in the WCC headquarters. The 1968 meeting was interesting but there has been little follow-up.

The Reader's Digest is right in suggesting that there has been a great influence of the thinking of Karl Marx on Christians, but it fails to say why. Is not the reason that the Marxist analysis of society and the Marxist contribution to changes in society ring true in the ears of those who suffer? Such people won't be convinced of the inadequacy of Marxism by attacks upon it, but only when their complaints are taken seriously and they receive justice and equal rights.

R.D.

A considerable stir, however, was evoked recently when a busload of tourists, visiting the WCC's Ecumenical Center in Geneva, found a roomful of Marxists diligently propounding their theories in one of the dialogues held there. Listening at the door one tourist angrily demanded: "Isn't this taking ecumenism a little far?" Murmured another: "I wonder who's converting whom."

Both are good questions. Answers to them are of the

deepest concern to Christianity's billion adherents the world over.

WCC

We are not aware of "a considerable stir". This loaded paragraph refers to a meeting in the Library of the World Council where five Marxists discussed unofficially with staff members of the World Council and some invited Roman Catholics whether the ailing Christian/Marxist dialogue could be helped. They failed. No meeting has taken place since; there was no *roomful of Marxists*; the five men were not "diligently propounding their theories"; it was not "one of the dialogues"; nobody listened at the door. As a matter of fact, all that happened was that a visitor wrote a letter to the Editor of the Burlington Free Press on June 19, 1969. The Reader's Digest must have filed that but have forgotten to file the answer which followed on July 9! *

Dronkie

Al sukkelend beweeg hy huis toe
met vetterige baadjie,
wat wapper in suidoostewind,
met tassie vol verfkolle en
vingers oopgebars
van swaarkry.

Jy ry verby met blink Capri
draai jou kop na vrou en sê,
These are the downfall of our people.

Jul trek jul skerp neuse op.
Maar onthou die Bybel sê,
Judge not lest ye be judged!
Het jy twaalf kinders soos hy?
Woon jy in kleine kamertjie?
Het jy 'n honderd debts
Wat fyftien rand 'n week moet dek en
rent betaal,
en kinders kossies gee en boonop skooltoe
stuur ...

Nee ...
jy woon in posh estate.
Jy sit voor kaggel
met hot cup of Milo
as hy worry of voorman
hom die sack gaan gee.
Jy het shares op die stockexchange.
Jy behoort aan die upper class.

howard eybers

ABORTION BRUTALITY

The South African Government has made it known that it intends submitting to Parliament a Bill which, should it become law, would legalize abortion for therapeutic reasons. The fundamental question at issue here is not whether the proposed legislation should be enacted in order to regularize a situation at present considered detrimental to certain medical practitioners, and/or reduce possible instances of human suffering, but whether, even for genuine therapeutic reasons, man has the moral right to destroy innocent human life. It should be noted that the case against abortion rests on the moral defence of the life of the *innocent*, and in no way questions the moral right of the State to inflict capital punishment for murder, and the moral right of the community and the individual to kill in self-defence.

GOD-MAN CO-OPERATION

In order to answer the above question we have to examine what actually occurs when human conception takes place. Conception results, not from a man-ordained act of creation, but from an act of procreation. By this we mean that conception results from an act of co-operation between God and man; an act of co-operation in which God brings into being the human soul while man brings into being the human body. It is this fusion of soul and body that results in human life in the womb. But in this act of co-operation man is subordinate to God, for it is God, not man, Who has decreed that soul shall be united to body in order to produce human life. This being so, it is clear that it is not for man, but for God, to ordain when the soul shall be separated from the body in death. If this were not so, and if man had the moral right to decide when the soul shall be separated from the body in death, it would mean that, in spite of the Fifth Commandment, God is subordinate to man in the matter of the termination of human life.

But we know that this cannot be so because in no matter whatsoever can the Creator be subordinate to His creatures. From what has been said, and in the light of the Fifth Commandment, it is evident that God has sanctified human life and placed it beyond the scope of man-made law, and that therefore abortion—the direct killing of innocent human life—cannot be morally justified for therapeutic or any other reason.

MORAL DECLINE

We are dealing here with an unchangeable principle of the moral law, namely, that an intrinsically evil act,

that is, the direct killing of the innocent, may not be performed even for an intended good end. Thus, it cannot be morally argued that therapeutic abortion should be allowed because the intended end is the avoidance of suffering any more than it can be morally argued that any other intrinsically evil act such as euthanasia, murder or suicide should be allowed because the intended end is the avoidance of suffering. Once an unchangeable principle of the moral law is set aside, the resulting breach must inevitably widen as time goes on, thus presenting us with evils we did not intend to allow, still less to create. The moral decline of the West in recent times should be a warning to us. The cause of this moral decline can be traced directly to the setting aside of principles of moral law. Thus, divorce was first allowed only in the specific instance of adultery; now it has become divorce on demand. In the same way, abortion was first allowed only for specific therapeutic reasons; now it has become abortion on demand. In Britain, where abortion has been legalized, the situation has deteriorated to such an extent that a society has been formed 'for the protection of the unborn child'. But how can the unborn child be protected as long as abortion is recognized by law as a legal act?

There is only one way to protect, as far as is humanly possible, the unborn child, and that is to stand firmly by the relative principle of morality and outlaw abortion for the moral wrong it so clearly is.

HUMAN LIFE BEFORE BIRTH!

It cannot be stressed too often and too strongly that the child before birth, although in a process of development, has the same absolute right to life as the child after birth. This absolute right to life exists because, from the moment of conception, human life is present in the womb, and human life, because of the presence of the soul, is essentially the same whether in a process of development or fully developed. If the soul were not present at conception, it would mean that what is conceived in the human womb is not human; it would mean that life is present in the human womb, but it is not human life, and such a conclusion would be an obvious contradiction in terms of both nature and logic.

It is sincerely to be hoped that due heed will be taken of what has been said above, and that the South African Government will reconsider its intention to submit the proposed Bill to Parliament.

V.G. DAVIES

Geweegen...? Weighed and...?

THE BATTLE GROWS

3 Clergymen arrested

More than 43 students arrested

Police again used their batons—and teargas—on student protestors and onlookers yesterday.

In Cape Town, where police used their batons and teargas outside St. George's Cathedral during the afternoon, they later arrested the dean of the cathedral, the Very Rev. E.L. King, his wife, Dr. Helen King, and two other clergymen and 15 or 20 students.

VORSTER CONDONES BATON CHARGE

THE ASSEMBLY—The Prime Minister, Mr. Vorster, yesterday condoned the police bludgeoning of demonstrating students last week and rejected an Opposition demand for a full judicial inquiry into the shock baton charge ...

"If the police had not acted in this way, then I personally would have been disappointed in them," Mr. Vorster said, adding that it would be done as often as necessary.

—Rand Daily Mail

STUDENTE-ONTEVREDENHEID

Die afgelope paar weke staan in die teken van studente-onrus en -proteste. In die algemeen was die reaksie van die regering en die Afrikaanse pers dat die optrede van die betrokke studente deur vyandige elemente óf van buite ons grense óf in Suid-Afrika veroorsaak of aangeblaas is. Hierdie reaksie is, om die minste daarvan te sê, naïef en ook uitermate gevaarlik omdat dit daarvan getuig dat die oorsprong en aard van die studente-proteste oënskynlik nie deur ons owerhede reg begryp word nie en daarom ook nie reg hanteer word nie.

Dat daar onregte in ons land gepleeg word, kan niemand wat enigsins oë het om te sien en ore om te hoor, betwis nie. Op onderwysgebied, byvoorbeeld, is daar die skreiende feit dat daar in hierdie twintigste eeu nog geen verpligte en vrye onderwys vir die kinders van ons Bantoe-, Kleurling- en Indiërlangnote bestaan nie en dat waar daar sowat R250 jaarliks per blanke kind spandeer word, daar slegs ongeveer R20 per jaar aan die opvoeding van elke Bantoe-kind op skool bestee word.

Daar is 'n groeiende bewussyn in ons land—onder studente, onder die nie-blankes sowel as die blankes, onder Afrikaanssprekendes sowel as Engelsprekendes—van hierdie onreg. 'n Dringende beroep word op ons owerhede gedoen om hierdie bewuswording raak te sien en reg te beoordeel en om dan die nodige stappe te doen om wat verkeerd is so gou as moontlik reg te stel. Gebeur dit nie, sal die ontevredenheid en die proteste ongetwyfeld toeneem en kan dit selfs tot 'n uifers lelike en gevaarlike toestand lei.

F.J. van W.

Hierdie rubriek in Afrikaans en Engels bevat kort uittreksels van berigte oor NUUS, OPVATTINGS, GEBEURE, STANDPUNTE, ENS., EN 'N BEOORDELING VAN SOMMIGE ITEMS deur verskillende persone.

Ds. Brian Brown (B.B.) van die Christelike Instituut, raadgewer vir AICA en Methodiste leraar, mnr. Fred van Wyk (F.v.W.) direkteur van die Instituut vir Rasseverhoudings en 'n anonieme persoon beoordeel sommige items.

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

This column in English and Afrikaans comprises short extracts from reports on NEWS, VIEWS, HAPPENINGS, STANDPOINTS, ETC., AND AN EVALUATION OF SOME ITEMS by various people.

Rev. Brian Brown (B.B.) of the Christian Institute, consultant to AICA and Methodist Minister, Mr. Fred van Wyk (F.v.W.), Director of the Institute of Race Relations, and an anonymous person evaluate some items.

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

Police baton charge at the cathedral

"I am the door, by me if any man enter in, he shall be saved."—inscription above the main entrance to St. George's Cathedral, Cape Town.

WHAT HAPPENED INSIDE THE CHURCH ...

by Brian Stuart of The Argus who was there.

CAPE TOWN—For the first time in South Africa's history, members of the South African Police last Friday burst into a Christian church, assaulted people—apparently the choice of victim was a random one—and used abusive and obscene language.

Because most of the students involved were shocked and frightened at the time, and some were bleeding from assaults, it is almost impossible to reconstruct a second-by-second account of what happened in St. George's Cathedral.

—The Star

4 ENGELSE KERKE WIL EEN WORD

Terwyl eenheid tussen die drie Afrikaanse Kerke met dieselfde taal en geloofsbelijdenis 'n blykbaar onmoontlike droom bly, het vier oorspronklike Engelse Kerke van wyd verskillende agtergrond en tradisie vandeeweek in Natal beduidende stappe gedoen in die rigting van eenwording.

As die planne deurgaang, word die 2 1/2 miljoen lidmate van die Anglikaanse, die Presbiteriaanse, die Kongregasionalistiese en die Metodiste-kerk almal saamgevoeg in wat moontlik sal heet die Verenigde Kerk van Suide-Afrika (United Church of Southern Africa), sonder kleurslagboom.

Die Afrikaanse kerke en die Pinksterkerke is ook genooi, maar het nie hul pad oop gesien om die sittings mee te maak nie.

—*Rapport*

The move towards a closer unity by these four denominations is at first glance surprising. The differences in church administration and theological insight, to mention but two facets, are such that the prospect of a "United Church of Southern Africa" materialising might appear to be most unlikely.

That the initial talks have not floundered on theological rocks is doubtless the result of the denominations sharing common concerns and goals in the realm of mission. Perhaps there is a lesson for us all, that in relating rather than debating the gospel of Christ we manifest a unity that is there.

B. B.

AFRIKANER IDENTITY 'THE WORK OF GOD'

The politics of the Afrikaner must aim at protecting Afrikanerdom and Afrikaner identity, because these are not the work of man but the creation of God, according to Dr. Piet Koornhof (Deputy Minister of Bantu Administration and Education).

His voice echoing through an almost empty hall at the University of Stellenbosch last night, Dr. Koornhof was addressing an audience of 40 members of the Federasie van Afrikaanse Kultuurverenigings (FAK) youth week and the Afrikaans Student Assosiation.

However, when asked if the Afrikaner should react to criticism tolerantly or by 'tramping on toes', he said: 'If we are not ready to tramp hard on the toes even of non-White leaders and say 'this is enough,' we will in practice not be able to maintain order.'

Three types of Afrikaner had drifted away from the Afrikanervolk and were of no use to it as positive builders of Afrikanerdom. These were anglicised, westernised and liberalised Afrikaners.

Dr. Koornhof said no Afrikaner should ever criticise the church or the National Party because these had been the Afrikaner's source of strength when he was a hewer of wood and drawer of water.

The Afrikaner and Englishman were like two streams flowing separately alongside each other, and never mingling. Each had to respect the other.

—*Argus*

KOORNHOF GUILTY OF BLASPHEMY

Dr. Piet ('Thesis') Koornhof, the Deputy Minister of Bantu Administration and Education, and ex-secretary of the Broederbond, is reported to have said: "The politics of the Afrikaner must aim at protecting Afrikanerdom and Afrikaner identity, because these are not the work of man but the creation of God".

Well, if this is not blasphemy then I would be glad to be told what does, in fact, constitute blasphemy. To call racialism gone mad 'the creation of God' is blasphemous, as much as Dr. 'Koot' Vorster's assertion that every South African prime minister since Union (in 1910) was ordained by 'God, except General Smuts, who was, presumably, ordained by Satan.

In making 'Mein Kampf' their Bible and guide, the Nationalists have copied Adolf Hitler's herrenvolk theories to the letter. Hence Koornhof's revelation that the prevention of true unity between English and Afrikaner in South Africa is the creation of God! But I doubt very much whether 'Die Kerkbode' will take him to task for being blasphemous!

—*Nom de plume: "Ludere cum sacris"*.

THE URGENCY OF ECOLOGICAL ECUMENISM

"When the power of love overcomes the love of power, then we shall have peace" (Christmas card created by Father Hubert of the Norbertine Community, 1971).

Arthur B. Crabtree

—*Journal of Ecumenical Studies*

MEDICAL MISSIONS EXHIBITION AND CONGRESS

In July (7-13) Durban will be host to Medical Missionaries from all over Southern Africa. The Central Methodist Church, Aliwal Street is the selected venue for a congress of medical personnel and an exhibition of their work.

The main hall of the new Methodist Church complex will contain stalls exhibiting 23 different types of work ranging, for example, from that of flying doctors to occupational therapy, pediatrics and orthopaedics to dietetics and malnutrition, training of nurses to arts and crafts. Churches participating in the exhibition are the Anglican, Lutheran, Methodist, Presbyterian, Roman Catholic, Seventh Day Adventist and Salvation Army.

The objects of the exhibition are threefold—to publicise and awaken interest in the mission hospitals and their work; to afford the staff of the hospitals an opportunity of meeting, comparing notes and discussing common problems and other matters of mutual concern, and to recruit staff and encourage vocations to this form of service.

Specialist services will be rendered to the delegates by local leaders in their fields, who will read papers and conduct seminars. Films and slides on the work of medical missions will be shown daily for the benefit of the general public.

The exhibition promises to be of great interest to young and old, layman and professional. Entry to the exhibition is free. It will be open daily from 7-13 July.

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NATS AND COMMUNISTS HAVE MUCH IN COMMON

Nationalism and communism believe *the individual exists for the State*, whereas liberalism believes the State exists for the individual.

Nationalism and communism believe in *imprisonment without trial*; liberalism believes in the rule of law.

Nationalism and communism believe in the *classification of people and the apportionment of rights accordingly*; liberalism believes all men should have equality of opportunity.

Nationalism and communism regard *State policy as more important than marriage, the home and the family*; liberalism regards these things as the cornerstones of society.

Nationalism and communism are consistently at odds with churchmen and are known to *ban, restrict, deport or detain churchmen without trial*; liberalism regards churchmen as the highest political expression of religious principle.

Nationalism and communism arbitrarily order the *compulsory removal of people to specific areas, and the restriction of groups of people to certain types of work*; liberalism believes that decisions as to where people work or live should be matters of individual choice.

Both systems have a hidden government-within-government by an elite group. For *the Kremlin*, the Central Committee calls the tune. For nationalism, *the Broederbond* calls the tune. The man in the street is not permitted to know the secret inner workings of either group.

In the light of these facts—and they are not opinions but facts—can anyone dispute that liberalism is communism's main enemy?

Is it not therefore ironical that nationalism tries repeatedly to identify liberalism with communism?

(our emphases)

Donald Woods, Editor of Daily Dispatch, —Sunday Times

VIOLENCE IS NOT THE ANSWER:

Beyers Naudé

Violence would sometimes be able to give a partial or short-term answer to injustice and oppression but it always raised more problems than it resolved, the Rev. C. F. Beyers Naudé of the Christian Institute said in London.

—The Star

PREDIKANTE PREEK NIE OOR LIEFDE

'n Pretoriase professor het vandeeweek opslae gemaak met sy kritiek teen die preke van NG predikante. Hy sê hy het 500 preke ontleed en net 3 persent daarvan het oor die liefde van God en die liefde vir die naaste gehandel.

...Relatief tot geloof gee die Bybel drie keer meer aandag aan liefde as aan geloof.

—Die Transvaler



"I guess we're the type Connie Mulder wants as immigrants—regular church-goers." (Cape Times, 6.6.'72)